<table>
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<th>Table of Contents</th>
<th>Table of Contents</th>
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<tr>
<td>国立民族学博物館調査報告</td>
<td>国立民族学博物館調査報告</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 Byangs speakers, but people feel that the dialect spoken by the people in Kuti village is somewhat different from the others. G.M. Trivedi (1991) has also noted this fact, but no variant forms are given. Our study also does not include any data on dialectal variations. Our data were mainly collected from the speakers of the villages Nabi, Gunji and Napalchu.

2.0 Phonology
2.1 Vowel Phonemes

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

2.1.1 Phonetic description of vowel phonemes

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

*I am grateful to the editors for comments on an earlier draft of this paper. I would also like to thank my informants, Shri Jagat Singh Nabiyāl (age 45), Nābi Village and Gunji Post, (2) Shri Gurjan Singh Gunjyl (age 58), Gunji Village and Post, and Shri Mohan Singh Napalchyu (age 48), Napalchyl 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. [ε]
/o/ Lower-mid back short rounded vowel, occurs in closed syllables and syllable finally. [ɔ]
/a/ Low central short vowel, occurs initially, in closed syllables and syllable-final position. Initially and in closed syllables it is somewhat shorter than in syllable final position. [a]
/aː/ Low central long vowel, occurs initially, in closed syllables and syllable finally. [aː]

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

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

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

He treats /ɔ/ as an allophone of /o/ when it occurs before a nasal or in final position. He lists another allophone of /o/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /o/ is its glidialized pronunciation, realized as [wo], which is more prominent in the dialect of Byangs' (1989:113). Similarly he also has an allophone of /u/ realized as [wu]. But no phonetic conditions are given. Following the same argument, in his allophonic description he writes, /i/ > [yi], /e/ > [ye]—similar to the back vowels the front vowels /i/ and /e/ too are pronounced with a preceding front glide /y/ (1989:113). He cites examples, but no conditions are stated for where the glides occur. In fact D.D. Sharma has missed the centralized vowel /i/ and the back unrounded vowel /u/ which we have found to be phonemic in our data. He has confused these vowels with glides. We will not cite many of the problems with D.D. Sharma's inadequate description, as they are so numerous, but we will mention major gaps in his description. It is enough to quote from his analysis and the readers will see how messy the description is. He writes, /e/ > /ɛ/—The lower front vowel /ɛ/, besides a phoneme, is also attested as an allophone of the mid front vowel /ɛ/, in a word final
position' (1989:113). Then he cites some examples. We know that some languages do have some type of neutralization of contrasts under certain conditions but we have found clear contrasts between /e/ and /ɛ/ (see §2.2, phonemic contrasts). Trivedi (1991:5) gives a vowel chart in his phonemic inventory where he has 8 vowels, /i i: u u: e o a a:/ and says that there are twelve vowel sounds in Byangsi. Here he has included the allophones in his list. He considers [i i: e e* ɛ] as front vowels; [a a:] as central and [u u: o o* ɔ] as back vowels. Trivedi notes that /e/ has three allophones: [ɛ] 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 [ɛ] and occurs in medial position in closed syllables; the lower-mid allophone [e] is comparatively shorter than [ɛ], 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 [ɔ], which occurs in final position but not after a nasal consonant before a pause, while the mean mid allophone [ɔ*], comparatively shorter than [ɔ], occurs in medial position in closed syllables, and the lower mid allophone [ɔ] occurs in final position after a nasal consonant before a pause. In our description we have treated [ɔ] 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/
/am/ 'path'
/ai/ 'this'
/at/ 'that' (remote)
/an-/- 'to lift, to pick up'
/al/ 'potato'
/at/ 'flour'
/an/ 'here'
/at / 'there'

/ɑ:1/
/ɑ:/ 'mouth'
/ɑ: m/ 'mango'
/ɑ:rsi 'mirror'
2.1.3 Closed syllable vowel contrasts

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

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

/i/ : /i/  'glacier'
/ri/    'to write'
/ri:-/  'water'
/ti/    'to melt'
/thi:-/  'to get wet'
/khi-1  'to scrub utensils'
/khi:-1  'to bend'

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

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

/u/ : /u/
/khu:-/  'to steal'
/khu:-/  'to exchange'
/bu-/  'to release'
/bu:-/  'to be known'
<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>
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<tr>
<td>STOPs:</td>
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<td>ɾ</td>
<td>k</td>
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<tr>
<td></td>
<td>ph</td>
<td>th</td>
<td>ɾh</td>
<td>kh</td>
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<tr>
<td></td>
<td>b</td>
<td>d</td>
<td>ɾ</td>
<td>g</td>
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<tr>
<td></td>
<td>(bh)</td>
<td>(dh)</td>
<td></td>
<td></td>
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<tr>
<td>AFFRICATES:</td>
<td>ts</td>
<td>c [tʃ]</td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>tʃh</td>
<td>ch [tʃh]</td>
<td></td>
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<tr>
<td></td>
<td>dz</td>
<td>j [dʒ]</td>
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<td></td>
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<td></td>
<td>h</td>
<td></td>
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<td></td>
<td>m</td>
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<td>hn</td>
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<tr>
<td></td>
<td>r</td>
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<tr>
<td></td>
<td>hl</td>
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</tr>
<tr>
<td>FLAP</td>
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<td></td>
<td></td>
<td>(ɾ)</td>
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<td>SEMI-VOWELS:</td>
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<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 /ɾ/. The contrasts are shown below syllable initially only.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/k/</td>
<td>/kar/</td>
<td>'castrated male sheep'</td>
</tr>
<tr>
<td>/kh/</td>
<td>/khar-/</td>
<td>'to cheat'</td>
</tr>
<tr>
<td>/g/</td>
<td>/gar-/</td>
<td>'to get burst'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋɔ/</td>
<td>'face'</td>
</tr>
<tr>
<td>/ɔ/</td>
<td>/ko/</td>
<td>'bark of tree'</td>
</tr>
<tr>
<td>/j/</td>
<td>/ja:-/</td>
<td>'to prick'</td>
</tr>
<tr>
<td>/h/</td>
<td>/tha:-/</td>
<td>'to strike a match'</td>
</tr>
<tr>
<td>/h/</td>
<td>/θhum-/</td>
<td>'to dance'</td>
</tr>
<tr>
<td>/d/</td>
<td>/duim-/</td>
<td>'to tremble'</td>
</tr>
<tr>
<td>/n/</td>
<td>/nife/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/na/</td>
<td>/nɔ/</td>
<td>'mother'</td>
</tr>
<tr>
<td>/t/</td>
<td>/ta:-/</td>
<td>'to keep'</td>
</tr>
<tr>
<td>/th/</td>
<td>/θa:-/</td>
<td>'waterfall'</td>
</tr>
<tr>
<td>/d/</td>
<td>/da:-/</td>
<td>'to give'</td>
</tr>
<tr>
<td>/dh/</td>
<td>/dharti/</td>
<td>'earth' (Indo-Aryan)</td>
</tr>
<tr>
<td>/n/</td>
<td>/nige/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/ne/</td>
<td>/nɔr/</td>
<td>'your'</td>
</tr>
<tr>
<td>/hn/</td>
<td>/hna:-/</td>
<td>'to unload something from the head or back'</td>
</tr>
<tr>
<td>/p/</td>
<td>/paŋ/</td>
<td>'a Tibetan'</td>
</tr>
<tr>
<td>/ph/</td>
<td>/phɔŋ-/</td>
<td>'to fly'</td>
</tr>
<tr>
<td>/b/</td>
<td>/barn/</td>
<td>'place'</td>
</tr>
<tr>
<td>/bh/</td>
<td>/bhak/</td>
<td>'sound'</td>
</tr>
<tr>
<td>/m/</td>
<td>/man/</td>
<td>'dream'</td>
</tr>
<tr>
<td>/hm/</td>
<td>/mi:-/</td>
<td>'to become small'</td>
</tr>
<tr>
<td>/ts/</td>
<td>/tsɔ/</td>
<td>'ripe'</td>
</tr>
<tr>
<td>/tsh/</td>
<td>/tʃhɔ/</td>
<td>'memory, lid'</td>
</tr>
<tr>
<td>/dz/</td>
<td>/dʒɔ/</td>
<td>'life, age, fat'</td>
</tr>
<tr>
<td>/c/</td>
<td>/ce-/</td>
<td>'boredom'</td>
</tr>
<tr>
<td>/ch/</td>
<td>/ʧe/</td>
<td>'to pinch, to bite'</td>
</tr>
<tr>
<td>/l/</td>
<td>/le/-</td>
<td>'fat, grease'</td>
</tr>
<tr>
<td>/lj/</td>
<td>/le/-</td>
<td>'I' (first person sg.)</td>
</tr>
<tr>
<td>/rl/</td>
<td>/lɔ/-</td>
<td>'hand, boulder'</td>
</tr>
<tr>
<td>/hl/</td>
<td>/lɔ/-</td>
<td>'moon, month'</td>
</tr>
<tr>
<td>/r/</td>
<td>/ran/</td>
<td>'arm'</td>
</tr>
<tr>
<td>/ru/</td>
<td>/rɔ/</td>
<td>'horn'</td>
</tr>
<tr>
<td>/hr/</td>
<td>/hrɔn/</td>
<td>'horse'</td>
</tr>
<tr>
<td>/hru/-</td>
<td>/hru/-</td>
<td>'to ask'</td>
</tr>
<tr>
<td>/s/</td>
<td>/son/</td>
<td>'village'</td>
</tr>
<tr>
<td>/ʃl/</td>
<td>/ʃɔ-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/h/</td>
<td>/han/</td>
<td>'then, after'</td>
</tr>
<tr>
<td>/ham/</td>
<td>/ham/</td>
<td>'how'</td>
</tr>
</tbody>
</table>
2.2.2 Some phonemic gaps and variations

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

Syllable initial contrasts:

| /n̪/ : /n/   | 'noon'       |
| /n̪ise/; /n̪iche/ | 'seven'     |
| /n̪ife/       | 'thorn'     |
| /n̪ace/       | 'two'       |
| /n̪age/       | 'mother's'  |
| /n̪age/       | 'your'      |

2.2.3 Neutralization in syllable final position

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

| /in/   | '1pl. pronoun'   |
| /yin/  | 'year; is'        |
| /kan/  | 'vegetables'      |
| /gan/  | '2sg. pronoun'    |
| /lan/  | 'work'            |
| /kin/  | 'a round pit; a grain store outside the house' |
| /gwan/ | 'death rites'     |
| /gultin/ | 'testicles'   |
| /lakfin/ | 'nail'        |
| /nulan/ | '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 /n 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. [purrr] 'navel'.

### 2.2.4 Consonant clusters

Byangsi only allows consonant clusters of the type where a semi-vowel /y/ or /w/ or the trill /r/ occurs as the second member of a syllable initial consonant cluster. These occur with most of the consonants except the alveolar affricates /ts tsh dz/, the alveolar stops /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'
  - /phyarmo/ 'to whiff'
  - /bye/ 'rock'
  - /myde/ 'below, low from the level'
  - /tyemo/ 'to weep, to cry'
  - /thyemo/ 'to participate, to join in some work'
  - /dyemo/ 'to go'
  - /nya:re/ 'yesterday'
  - /nye/ 'day'
  - /nya:/ 'fish'
  - /nyunfimo/ 'to retreat'
  - /kyemo/ 'to chew meat'
  - /gyera:/ 'grain or crop'
2.3 Tonal Contrasts

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

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

'Tone contrasts with long vowels:

\[\text{\texttt{/ga:/}}\] 'paddy'  
\[\text{\texttt{/gà:/}}\] 'wound'
High falling tone with both short and long vowels:

/chà/ 'fodder mixed with some corn'
/chà:/ 'grain'

3.0 Grammar

3.1 Nouns

Byangsi has basically two types of noun stems. Simple, with a monosyllabic morpheme, and complex, which may be formed with various suffixes. Simple stems: /hnil/ 'gums', /kʰu/ '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'
/tan-bu/ 'a big snake'
/nui-bu/ 'insect'
/la-am-bu/ 'woolen cloth'

/-la:/
/bο-la:/ 'thumb'
/cyɔ-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:

/mitt/ 'tear' < /mye/ 'eye' + /ti/ 'water
/mikcham/ 'eyelashes' < /mik/ 'eye' + /cham/ 'hair, fur'
/pufjakcham/ 'hair (of head)' < /puf/ 'head' + /cham/ 'hair, fur'
/hnapt/ 'snot' < /nim/ 'nose' + /ti/ 'water'
/jya/ 'relatives' < /ya/ 'flesh' + /f/ 'blood'

Class 2: In this class we find that the meaning of one constituent can be traced in the language, though the meaning of the other form is unknown. e.g., /buti/ 'butter-milk' < /ti/ 'water' and /bu-, which is a bound form we can not assign any meaning to. Similar examples are: /fil/ 'saliva', /la/ '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:

/\ban\khar\n/ 'morning' /pe\na:/ 'a type of bat'
/\namin\n/ 'autumn' /min\nce/ 'bat'
/\ran\pil\n/ 'feather' /\ma\yan/ 'a type of basket'
/\dun\l\n/ 'food' /\l\bu/ 'butter'
/\thum\car\nt/ 'custom' /\lat\k\ta/ 'dirt'
/\ma\d\jo\man\n/ 'eagle' /bo\chab/ 'porcupine'

3.1.4 Gender

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

/\byuli\ fy\a:/ 'bride' /\byulo/ 'bridegroom'
/\f\in\ fy\a:/ 'sister' /\pie/ 'brother'
/\hrithi\ fy\a:/ 'wife' /\hrithi/ 'husband'
/\nam\ fy\a:/ 'son's wife' /hrin\ fy\a:/ 'wife's younger brother's wife'

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

/\hran/ 'horse' /\pho\ hran/ 'male horse' /\mo\ hran/ 'female horse'
/\bila/ 'cat' /\pho\ bila/ 'male cat' /\mo\ bila/ 'female cat'

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

/\gal/ 'yak' /\dumo/ 'female yak' /\yak\to/ 'male yak'
/\ma:\la:/ 'goat' /\e\m\nts/ 'female goat' /\l\san/ 'male goat'
/\re/ 'cow' /\ko\lan/ 'bull'

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

3.1.5 Number

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

Plural forms:

\[
\begin{array}{lcl}
/mi-man/ & & 'men' \\
/ma:la:man/ & & 'goats' \\
/file-man/ & & 'trees' \\
/la-man/ & & 'hands'
\end{array}
\]

\[
\begin{array}{lcl}
/jiri-man/ & & 'boys' \\
/gal-man/ & & 'yaks' \\
/gya-man/ & & 'fish (pl.)' \\
/hran-man/ & & 'horses'
\end{array}
\]

Dual forms:

\[
\begin{array}{lcl}
/mi-khan/ & & 'two persons' \\
/khuè-khan/ & & 'two grand-sons'
\end{array}
\]

\[
\begin{array}{lcl}
/jiri-khan/ & & 'two boys' \\
/khumè-khan/ & & 'two grand-daughters'
\end{array}
\]

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

\[
\begin{array}{lcl}
/nis-mi/ & & 'two persons' \\
/nis-tsame/ & & 'two daughters'
\end{array}
\]

\[
\begin{array}{lcl}
/nis-jiri/ & & 'two boys' \\
/nis-pie/ & & 'two brothers'
\end{array}
\]

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:

\[
\begin{array}{lcl}
\text{Singular} & & \text{Dual} & & \text{Plural} \\
\text{First person:} & je & in\text{j}{\text{i}} & \text{in} \\
\text{Second person:} & gan & gan\text{j}{\text{i}} & \text{gani} \\
\text{Third person:} & uo/ ati & \text{unij}/ atikhan & \text{ufi}/ atiman\text{j}
\end{array}
\]

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

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

<table>
<thead>
<tr>
<th>Distance</th>
<th>Sight</th>
<th>Height</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximate</td>
<td>Obviate</td>
<td>Higher</td>
</tr>
<tr>
<td>Distal</td>
<td>teti</td>
<td>thoti</td>
</tr>
<tr>
<td></td>
<td>yoti</td>
<td>yotiman</td>
</tr>
</tbody>
</table>

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

4.2 Interrogative Pronouns

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

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

<table>
<thead>
<tr>
<th>gan</th>
<th>khà</th>
<th>mìnta</th>
<th>hlinà</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>what</td>
<td>name</td>
<td>is</td>
</tr>
</tbody>
</table>

'/u-ja khà yin/ 'What does he have?'

/ati khà hlye/ 'What is that?'

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

<table>
<thead>
<tr>
<th>ati una: hlye/</th>
<th>/atimaŋ una: hlyenan/</th>
<th>/una:-ja/</th>
<th>/una:-ge/</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Who is he?'</td>
<td>'Who are they?'</td>
<td>'to whom' (sg./pl.)</td>
<td>'whose' (sg./pl.)</td>
</tr>
</tbody>
</table>

/ulan/ 'when'

<table>
<thead>
<tr>
<th>gan ulan ranisà/</th>
<th>/ulan ranisà/</th>
</tr>
</thead>
<tbody>
<tr>
<td>'When did you come?'</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>uji wà-kho yinan/</th>
<th>/felu wà yin/</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Where are they?'</td>
<td>'Where is Shelu?'</td>
</tr>
</tbody>
</table>
4.3 Emphatic/Reflexive Pronouns

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

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

4.4 Indefinite pronouns

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

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

4.5 The relative pronoun

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

/ati tɔsame dzai cim-dza lan ŋuŋɡɛtaŋa je-gɛ hriŋʃa hle/ that girl RELPRO house-in work is. doing I-GEN sister is
'That girl who is doing work at home is my sister.'

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

/ati byam dzai gurjan siŋ-se ranɡɛtaŋa/ that carpet RELPRO Gurjan Simha-AGT is.weaving
'that carpet which Gurjan Simha is making'
/ati banj dzai banj-kho je sonj yiyes\'/
that place RELPRO place-LOC I sat
'that place where (on which) I sat'

/ati mi dzai ma:mla sais\'/
that man RELPRO sheep killed
'that man who killed the sheep'

/ati fende dzai sonj-kho dyis\'/
that child RELPRO village-LOC went
'that child who went to the village'

/ati mi dzai khobu-se cis\'/
that person RELPRO snake-AGT bit
'that person whom the snake bit'

/ati akhan dzai-se in-ge ba-se wam sais\'/
that sickle RELPRO-AGT lpl-GEN father-AGT bear killed
'the sickle with which the father killed the bear'

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

/ai ati-yi-cukti hle dzai gan nya:re tonis\'/
this that-same-cap is RELPRO you yesterday bought
'This is the same cap which you bought yesterday.'

4.6 Case

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

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

Case tables for one noun and the personal pronouns:

/mi/ 'person'

<table>
<thead>
<tr>
<th>Case</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mî</td>
<td>mimaŋ</td>
</tr>
<tr>
<td>Agentive</td>
<td>mîse</td>
<td>mimaŋse</td>
</tr>
<tr>
<td>Dative</td>
<td>mîja</td>
<td>mimaŋja</td>
</tr>
<tr>
<td>Genitive</td>
<td>mîge</td>
<td>mimaŋge</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 -v -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix [-iE ~ -se] also expresses instrumental relations. The dative case marker /-ja/ also has multiple functions. The pronouns are marked with this case though the nouns do not often receive this case marker. It is also used in possessive constructions, e.g., /gan-ja khà yin/ [you-DAT what is] 'What do you have?', /je-ja ma:Ia:man yinan/ [I-DAT goat-pl. are] 'I have goats'. To see the use of the different case markers, we can contrast /fio-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', /fio-sE/ 'by the help of wood', and /fio-gE/ 'made out of wood'. The following examples illustrate the use of the case markings.

<table>
<thead>
<tr>
<th>Case</th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person (visible)</th>
<th>3rd person (invisible or far away)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>je</td>
<td>gan</td>
<td>uo</td>
<td>ati</td>
</tr>
<tr>
<td>Agentive</td>
<td>jesE</td>
<td>ganse</td>
<td>uose</td>
<td>atise</td>
</tr>
<tr>
<td>Dative</td>
<td>jeja</td>
<td>ganja</td>
<td>uoja</td>
<td>atija</td>
</tr>
<tr>
<td>Genitive</td>
<td>jige</td>
<td>nage</td>
<td>uge / uoge</td>
<td>atige</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
/uo jañ-tsā/
he run-PAST
'He ran.'

/uo ti tun-ţsā/
he water drink-PAST
'He drank water.'

/ram-se selu libin ka-da/ Ram-AGT jeluo book PAST-give
'Ram gave Shelu a book.'

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

/ram-se selu dōb-sā/ Ram-erg jeluo see-PAST
'Ram saw Shelu.'

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

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

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

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

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

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

The work was done by me.

The work was not done by me.

4.8 Postpositions

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

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

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

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

gunda/ 'in the middle'. (takes a nominative NP)
ya nti 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'

kharcil/ 'from (source)'. (takes a dative NP)
ra: m-ja kharcil/ 'from Ram'
ej-ja kharcil/ 'from me'

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

kho kharcil/ 'from on; out of'. (takes a nominative NP)
ti kho kharcil/ 'out of water'
fi n kho kharcil/ 'from on (the) tree'

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

wase/ terminative, 'up to'. (takes a nominative NP)
yarto kharcil yikho wase/ 'from above to below'
itta wase/ 'till now'
weilan wase/ 'till then'

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

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

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

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

5.1 Qualitative

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

/-de/

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

/nud:e/ 'new'
/thede/ 'high'
/mye:de/ 'low'
/mande/ 'red'
/lyede/ 'yellow'

/lobe/ '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)
/-te/

<table>
<thead>
<tr>
<th>/hyuktE/</th>
<th>'deep'</th>
<th>/thi:tE/</th>
<th>'wet'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tshartE/</td>
<td>'dry'</td>
<td>/lakE/</td>
<td>'thin' (of round objects)</td>
</tr>
<tr>
<td>/partE/</td>
<td>'broad'</td>
<td>/walE/</td>
<td>'loose'</td>
</tr>
<tr>
<td>/khi:tE/</td>
<td>'dirty'</td>
<td>/njamE/</td>
<td>'strong'</td>
</tr>
</tbody>
</table>

/-ta/

<table>
<thead>
<tr>
<th>/thu;tal/</th>
<th>'weak'</th>
<th>/kyerakta/</th>
<th>'curved'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khasraktal/</td>
<td>'rough'</td>
<td>/photo/</td>
<td>'thick' (liquid)</td>
</tr>
<tr>
<td>/chaktal/</td>
<td>'sweet'</td>
<td>/jirta/</td>
<td>'sour'</td>
</tr>
<tr>
<td>/latakta/</td>
<td>'smell bad'</td>
<td>/dzamta/</td>
<td>'smooth'</td>
</tr>
</tbody>
</table>

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

5.2 Similitive and demonstrative adjectives

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

/hla/ na chantE/  moon like light

/ni/ na chantE/  sun like light

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

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

5.3 Quantitative adjectives

The following lexical items express the quantity of some entity:

/matmì/  'many (people)'
/lairi/   'all'
/jamma:/  'whole'

/dumamì/ 'some, a few people'
/ganmì/  'the other person'
Another group of quantitative adjectives is formed by demonstrative pronouns followed by the suffix */-lan/, e.g. /ai-lan/ 'this much'; /ati-lan/ 'that much' or 'that many', /u-lan/ 'how many'.

5.4 Numerals

The cardinal and multiplicative numerals can be used in the same place before the nouns as adjectives. The numerals from one to ten are monomorphemic and from eleven to nineteen are formed by an additive process, as the numeral /ci/ 'ten' and its allomorphs [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 /sumsa/, 'three into ten', but the counting continues with the additive process even after thirty, i.e., 'twenty plus eleven'; 'forty plus eleven'; 'sixty plus eleven'; 'eighty plus eleven' continues up to ninety-nine. Basically Byangsi follows a decimal system of counting, but the base 'twenty', which is bimorphemic, is utilized in the formation of higher numerals. So in a way the concept of twenty, i.e. a vigesimal system, is also followed. We give the list of numerals below:

| /tiges/ | 'one'  | /nafel/ | 'two'  | /sum/ | 'three' |
| /pi/    | 'four' | /nai/   | 'five' | /tugu/ | 'six'   |
| /nlhe/  | 'seven'| /jede/  | 'eight'| /gust/ | 'nine'  |
| /cile/  | 'ten'  | /cetha/ | 'eleven'| /cnuye/ | 'twelve'|
| /cesum/ | 'thirteen' | /cetpi/ | 'fourteen'| /cetban/ | 'fifteen'|
| /cajol/ | 'sixteen'| /cnye/  | 'seventeen'| /cbej/ | 'eighteen'|
| /cirgu/ | 'nineteen'| /nasa:/ or /nasa:/ | 'twenty'| /pisâ/ | 'forty' |
| /pise:ci | 'fifty' | /juksa:/ | 'sixty' | /juksa: ci | 'seventy'|
| /jatsha:/ | 'eighty' | /jatsha: ci/ | 'ninety' | /ra/ | 'hundred'|

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

Multiplicatives are formed through the process of reduplication of the basic numeral, /sum-sum/ 'three times' /pi-pi/ 'four times' and so on, or by adding the suffix */-tsu/ to the basic numeral, e.g., /ti-tsu/ 'once'; /sum-tsu/ 'thrice' and so on. The multiplicatives in the sense of folds used for papers and cloth are formed by adding the suffix */-ba/ to the basic numeral, e.g., /pi-ba/ 'four folds' /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

6.1.3 Definite

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:
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:

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

6.3 Manner adverbs

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

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

/uqi dI:i/ rannisO
he late came
'He came late.'

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

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

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

7.1 Open syllable roots

/tos/ta: ra:/
again come+IMP
'Come again.'

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

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

/tsham-m'ì tig-tige-së dyeye'nan/
all person one-one-AGT go+FUT
'All will go one by one.'

/u-së api-gë hriti'ya gojì ka-phan/
he-AGT self-gen wife happy PAST-make
'He made his wife happy.'

7.2 Closed syllable roots

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

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.8)

7.4.1 Suffixing

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

/hθi-mo/ 'to shake' /hθi-fi-mo/ 'to be shaken'
/hθi-mo/ 'to melt' /hθi-fi-mo/ 'to be melted'
/cha:-mo/ 'to break' /cha:-fi-mo/ 'to be broken'
/θo-no-mo/ 'to sit' /θo-no-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:

/cha:-mo/ 'to itch' /cha:-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)

7.4.2 Voicing contrast

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

<table>
<thead>
<tr>
<th>Transitive stem</th>
<th>Intransitive stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dye/-</td>
<td>'to go'</td>
</tr>
<tr>
<td>/ra:/-</td>
<td>'to come'</td>
</tr>
<tr>
<td>/dza:/-</td>
<td>'to eat'</td>
</tr>
<tr>
<td>/da:/-</td>
<td>'to give'</td>
</tr>
<tr>
<td>/tunj/-</td>
<td>'to drink'</td>
</tr>
<tr>
<td>/jun/-</td>
<td>'to be drowned'</td>
</tr>
<tr>
<td>/jya/-</td>
<td>'to be broken'</td>
</tr>
<tr>
<td>/byo/-</td>
<td>'to be frightened'</td>
</tr>
<tr>
<td>/gaŋ/-</td>
<td>'to swell by itself'</td>
</tr>
</tbody>
</table>

7.4.3 The verb forms

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

7.4.4 Imperative and prohibitive mood

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

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

(ii) The suffix /-yɔ/ is added to most verb roots with some morphophonemic changes in the verb roots. Most of the verb roots are assigned high falling tone. The verb root final nasal /m/ is deleted and the preceding vowel is nasalized and the
root is extended with a vowel /i/ if the root does not have it already. The suffix /-yə/ is added after this process. There is no person marking in type (i) and (ii).

### roots

<table>
<thead>
<tr>
<th>singular imp. form</th>
<th>roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>/yab-/</td>
<td>'to stand'</td>
</tr>
<tr>
<td>/yeb-/</td>
<td>'to sow'</td>
</tr>
<tr>
<td>/jaŋ-/</td>
<td>'to run'</td>
</tr>
<tr>
<td>/hye-/</td>
<td>'to laugh'</td>
</tr>
<tr>
<td>/ya:/-</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/lo-/</td>
<td>'to say'</td>
</tr>
<tr>
<td>/chù-/</td>
<td>'to win'</td>
</tr>
<tr>
<td>/hye-/</td>
<td>'to rub'</td>
</tr>
<tr>
<td>/hwani/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/lay-/</td>
<td>'to send'</td>
</tr>
<tr>
<td>/pàm-/</td>
<td>'to spin'</td>
</tr>
<tr>
<td>/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>
</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:

### roots

<table>
<thead>
<tr>
<th>singular imp. form</th>
<th>roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>/sonų-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danų-/-</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runų-/-</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabų-/</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pâc-/-</td>
<td>'to masticate'</td>
</tr>
</tbody>
</table>

The second person dual and plural imperative forms follow the pronominal agreement system consistently, with certain morphophonemic changes in the verb roots. First of all we would like to cite the examples of various types of verbs and then discuss a possible analysis, since there appears to be more than one solution to this problem. The second person dual and plural pronouns are placed on the top so as to show the pronominal element reflected in the imperative verb forms. In actual speech free pronouns are not required, due to the fact that the pronominal element is present in the verb form.
verb root  /ganitil/ 2du.imp.  /gani/ 2pl. imp.
/dye-/  'to go'  /dinifE/  /dini/
/ra:-/  'to come'  /ranifE/  /rani/
/jii/-  'to sit'  /jii/  /jinnil/
/dza:-/  'to eat'  /dzanifE/  /dzani/
/yanci-/  'to hear'  /yancini/  /yancini/
/ri:-/  'to write'  /rinifE/  /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 [ji], and [-e-] as an allomorph of the
imperative suffix /-yo/ which we find in singular imperative forms as discussed
above. The plural imperative form has the suffix /-ni/ added to the verb roots,
which represents the person-number-imperative complex, with some
morphophonemic changes occurring in the verb roots. The long vowel verb root
finals are shortened and /ye/ > [i] as a result of vowel harmony. The suffix /-ni/
can be interpreted in two ways: one is simply to equate it with the second person-
plural number suffix, just as we find it in the second person pronoun, and assume
the imperative marker is zero, as in some of the singular imperative forms. The
second analysis is to treat /-n/- as the second person marker, which we have found in
some singular imperative forms as well, and the [-i] suffix can be assumed to be an
allomorph of the imperative morpheme /yoi/. We are still left with the number
marking to be assigned. We know from our number analysis that the number
category is not very much a preferred category in Byangsi, because even in nouns it
is left unmarked. So the number can be regarded as unmarked here as well.

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

/hyun-/  'to do'  /hyunfini/  /hyunfii/
/hye-/  'to laugh'  /hijini/  /hini/
/tye-/  'to weep'  /tijini/  /tini/
/cya/  'to cut'  /cyfini/  /cyfini/

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'  /côfni/  /côni/
/nañ-/  'to drive animals'  /nañfini/  /nañni/
/yi-/  'to grind'  /yîfni/  /yini/
/tò-/  'to buy'  /tòfni/  /tòni/
/ranñ/  'to sell'  /râñfini/  /râñni/
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/.

/rəm-/ 'to weave' /rənʃini/ /rənni/
/pəm-/ 'to spin' /pənʃini/ /pənni/

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

/ya:-/ 'sleep' /yəkʃini/ /ya:nı/
/pha:-/ 'to speak' /phəkʃini/ /pha:nı/
/cha:/ 'to break' /chəkʃini/ /cha:nı/

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

/khi:-/ 'to bend like an arc' /khiyeyʃni/ /khiyeyni/
/cim-/ 'to ignite' /cimʃini/ /cimni/

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

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

<table>
<thead>
<tr>
<th>Simple Form</th>
<th>Prohibitive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ra:/</td>
<td>/tha-ra:/</td>
</tr>
<tr>
<td>/rani:fe/</td>
<td>/tha-rani:fe/</td>
</tr>
<tr>
<td>/rani/</td>
<td>/tha-rani/</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Verb Root</th>
<th>Infinitive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khu:-mo/</td>
<td>'to steal'</td>
</tr>
<tr>
<td>/hwan-mo/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/mîn ta:-mo/</td>
<td>'to name'</td>
</tr>
<tr>
<td>/rusu ra:-mo/</td>
<td>'to get angry'</td>
</tr>
<tr>
<td>/g듯i-mo/</td>
<td>'to be happy'</td>
</tr>
<tr>
<td>/da:-mo/</td>
<td>'to give'</td>
</tr>
<tr>
<td>/man ra:-mo/</td>
<td>'to dream'</td>
</tr>
<tr>
<td>/Ṉŋ-jo:-mo/</td>
<td>'to look after, watch carefully or closely'</td>
</tr>
</tbody>
</table>

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

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

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

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

7.9 Subjunctive forms

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

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

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

7.10 Verbal Nouns

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

No change in the verb root:
/dza:-/ 'to eat' /dza:nide/ 'one who eats or is eating'
/tuŋ/- 'to drink' /tuŋnide/ 'one who drinks'
/juŋ/- 'to do' /juŋta:ds/ 'one who is making'
/hyʊŋ/- 'to make' /hyʊṅnide/, /-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'
/yaː/- 'to sleep' /yaː:kniːdɛ/ 'one who sleeps'
/phaː/- 'to speak' /phakniːdɛ/ 'one who is speaking'
/juːjɛ/- 'to be drowned' /junkniːdɛ/ 'one who is drowning'

Loss of root final consonant and the verbal noun takes /-kh/:
/yabː/- 'to stand' /yakniːdɛ/ 'who is standing'

Verb root adds /-g/:
/dyeː/- 'to go' /dyegniːdɛ/ 'one who goes or is going'
/tyeː/- 'to weep' /tyegniːdɛ/ 'one who weeps or weeping'
/raːː/- 'to come' /raːgnidɛ/ 'one who comes'
/coː/- 'to finish' /cogtaːdɛ/ 'one who is finishing'
/kwarː-/- 'to take' /kwargtaːdɛ/ 'one who takes, taking'
/chilː-/- 'to wash' /chilgtaːdɛ/ 'one who washes, is washing'(clothes)

Verb root adds /-geː/:
/runfiː-/- 'to hear' /runfjɪːɡɛnɪdɛ/ 'one who hears, agrees'
/lɔkfiː-/- 'to climb' /lɔkfiːɡɛnɪdɛ/ 'one who is climbing'
/yarfiː/- 'to take a bath' /yarfiːɡɛnɪdɛ/ 'one who is taking a bath'
/dzuːŋ-/- 'to begin' /dzunɡetaːdɛ/ 'one who is beginning'

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

The following root has two possibilities, one with no change and the other adds /-cɪːg/:
/hnimː/- 'to smell' /hnimniːdɛ/ 'one who commands respect'
/hnimcɪːgnidɛ/ 'one who is smelling something'

7.11 Tense and Aspect

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

7.11.1 Present tense

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

<table>
<thead>
<tr>
<th></th>
<th>/dza:/ 'to eat'</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dze</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dza:gniye</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:gni</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dza:gni</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:gan</td>
</tr>
<tr>
<td>3pl.</td>
<td>uji</td>
<td>dza:gan</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>/dza:/giye</th>
<th>dyeg yin ye</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dza:giye</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dza:giye</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:gniye</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dza:gniye</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:giyen</td>
</tr>
<tr>
<td>3pl.</td>
<td>uji</td>
<td>dza:giyin</td>
</tr>
</tbody>
</table>

### 7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka-/- is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:-/ 'to come' and /dye:-/ 'to go' take the prefix /pi/- in the past. The past form for /dza:-/ 'to eat' is /kadza:-/ 'ate'. Apart from a single form there is an alternate system to form past tense in the language which is sometimes used in the positive but always used in negatives. In the alternative system the past tense marker is /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.
The past progressive and perfective forms in second person singular and plural are identical.

7.11.5 Past perfect

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.
A Sketch of Byangsi Grammar

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

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

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

7.14 Word order and some syntactic structures
Byangsi follows SOV word order. The adjectives and adverbs precede the nouns and verbs respectively.

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

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

/felu-se ra:m dukla nga deis/
Shelu-AGT Ram food gave
'Shelu gave Ram food.'

/u0 ti tunjtsa/
he water drank
'He drank water.'
They ran.

You son beautiful is

Ram and Shelu came

They will not eat.

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

What is this?

What are these?

Who is this?

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
aiśe—adv., these
aitoksa:—adv., this side
ai—adv., dem. pro., this
akhan—n., sickle
akple—n., lips
alqwa: re—n., jaw
alu—n. (IA) potato
am—n., path
ane—dem.pro., here
aŋmo—vi., to lift, to pick up
aptyali—n., childless person
atē—dem.pro., there
atijamma:—dem.pro., these
atikho—dem.pro., there
atimaŋ—dem.pro., those (used for human beings)
atina garte—dem.pro., that side
atīśe—dem.pro., those
atitoksa:—adv., that side
atī—adv., dem. pro. that (remote)
atlan—adv., that much
aṭo—n., (IA) flour
aŋjimo—vt., to boast
a:gal—n., rein
a:mi—n., (IA) mango
a:rsi—n., (IA) mirror
a:—n., mouth
baba:—n., father (term of address)
babu—n., father's eldest brother
bagna re:—n., weather
baili—n., childless woman
balcham—n., braid
balwa:—n., sand
bamba:—n., Chaudangs people

baːmo—vt., to fold
banan səŋ—n., in-laws' village
baːndar—n., monkey
baŋbaːlo—n., a local name for Chaudangsi language
banḍu—n., utensils
banjē—n., (IA) sister's son
banji—n., (IA) sister's daughter
baŋkhar—adv., morning
baŋmo—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)
bējimo—vi., to work in exchange
be—n., buckwheat
be—n., skin
bie—n., thread
bila—n., (IA) cat
bochab—n., porcupine
bokro—n., throat
boktsa:—n., uncastrated male-goat
bola:—n., thumb
bomo—vi., to flow, to be opened
bon tsē—n., donkey
bridom—n., frost in ice form
buːmo—vt., to carry something on the back
bumo—vt., to release
bunjmo—vi., to pile; to become long
bunṭhe—adj., tall, long
buti—n., butter milk
byanṭkholo—n., the native name for Byangsi language
byam—n., a type of carpet
byeṭe—adj., thin (in thickness, of a sheet like things)
bye—n., steep mountain rock
byulīfya—n., bride
byulo—n., bridegroom
badmi—adj., bad (literally 'bad man')
balde—adj., fat (round shaped objects)
bomo—vi., to be known
barmo—vi., falling (of something from a tree, etc.)
bhak—n., sound
bhitī—n., (IA) wild lizard
caktī—n., local beer
calke—n., threshold
camts—n., she-goat
canpa:—n., a person from Johar valley
canjeya:—n., hips
carmo—vt., to weigh
carpye—n., cock
cēban—num., fifteen
cēbjē—num., eighteen
cemo—vt., to pinch, to bite
cēnīye—num., twelve
cēpi—num., fourteen
cēsam—num., thirteen
cēthe—num., eleven
cēto—num., sixteen
cē—n., flower
cēmo—vt., to squeeze
cikhu—adv., inside
cim—n., house, home
cini—n., (IA) sugar
ciptse—n., bird
cirgu—num., nineteen
cī:1—n., (IA) kite
cīcimo—vi., to think
cīmimo—vt., to burn, to ignite
cīni—n., father's sister, a general term
cī—num., ten
code—adj., mad
como—vt., to finish
coneye—num., seventeen
cō—n., memory
cukalcē—n., elbow
cukcham—n., beard
cukli—n., armpit
cukjimo—vt., to wear clothes
cukti—n., cap
cuku—n., floor; lime
cunjmo—vi., to drown, to go ahead
cunjimo—vt., to go forward
cwo—n., chin
cyamo—vt., to hide
cyamo—vt., to break (rope, thread)
cyamo—vt., to cut
cyesa:—n., cremating place
cy—n., bud
cyīmo—vi., to bark
cyola:—n., index finger
cyukla—n., a gown type of dress
cha:de—n., itch, itching sensation
cyamo—vt., to break (hard objects-stones, etc.)
cha:to—adj., quick, fast
chakcha:—n., urine
chakta—adj., sweet
chaku—n., cooked rice
cham—n., wool
chanan—adv., tomorrow
chandi—n., a hut
changō—n., dead human body (in the house)
chāŋkaro—n., a type of basket
chāŋpaŋ—n., courtyard
chante—adj., sun light, bright
chānti—n., water drop
chaŋ—n., wall
charmo—vt., to dry
chaʃimo—vi., to hide
chate—adj., ripe
chā:—n., fodder mixed with some corn
chā:—n., grain
che:ki—n., to cut something with scissors (cloth etc.)
chēme—n., elder brother's wife
chē:—n., fat; a type resin colour
chilmo—vt., to wash clothes
chimmo—vt., to tether animals
chincha:—n., liver
chirbe—n., dried cheese
chirmo—vt., to milk
chifide—n., love
chifimo—vt., to feed each other, to feed oneself
chîmo—vt., to feed, to close
chô—n., lake
chô:—n., spoon
choj—n., a piece
chokjímo—vt., to itch
chimho—vt., to peel something like potato or some vegetables with hard skin
chômo—vt., to dye, to mix
chubu—n., mole
chusar—adj., rose colour
chùmo—vi., to win, to collect (mass nouns things like corn, etc.)
chyamo—vi., to be hot
chyâpa:—adj., summer
da:mo—vt., to give
dakjímo—vi., to fight
dammo—vt., to sieve
damplya:—adj., glutinous, voracious
dañci—pp., for
dañjímo—vi., to wake up
dañ—n., aim; hill
dan—n., belly
dar—n., a village name
dimti—n., vegetable with curry
dinde—adj., cloudy
dobmo—vi., to see something which is far away
dolo paña:—adj., bald headed
dukta—adj., bitter and hot in taste like radish
duli—n., stick
dumamî—adv. a few people
duma—adv., a little bit less
dumo—vt., to knead
dumu—n., rat
dûñlanj—n., meal, food
dûñmo—vt., to beat; to grind spices
dûñfímo—vi., to collide, to beat each other
dunu—n., rabbit
duñ—n., desire
dyemo—vi., to go
dyuru—n., wooden beam
dam—n., garlic
dar—n., ground floor of the typical local house
dharti—n., earth (IA)
dabšlab—adv., nearly, approximately
dabmo—vi., gathering of crowd; to continue
dakthe—adj., bright
dali—n., (IA) branch of tree
dalo—n., stone (of fruit), a piece of stone
dañmi—n., marriage
dañmo—vt., to stir
dañ—n., blacksmith
dañmi—n., servant
dañmo—vi., to be dense
dañjímo—vi., to be dense
dañthe—adj., beautiful
dè—n., mule
dile—adj., slow
dôkthe—adj., bright,
dôñ—a small courtyard on the first floor of the house
dô—n., poison
dûmo—n., female yak
dâmmo—vi., to tremble
dza:mo—vt., to eat
dzamta—adj., smooth
dzam—adj., round from the outer side
dzandi—n., tire, wheel
dzânkhî—n., a lizard
dzânthaj—n., staircase
dzaŋ — n., gold; axe
dzar — n., corner (outside)
dzemo — vi., to get bored
dzer phommo — 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
dźi — n., sneeze
dżimo — vi., to get ready
dzumo — vi., to sprout
dzunftmo — vt., to begin
dzun — adj., pair
ga:kta — adj., tight
ga:lijimo — vi., to bellow
ga:tha — n., valley
ga — n., paddy, a leather blanket
gadro — n., a ditch, a pit
galmo — vi., to get stuck by itself
galta: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
ganmo — vi., to swell
gan — pro., 2sg., you
garmo — n., door (Hindi kivar)
gar — vt., to close (door, box)
garto — n., woodpecker
gar — n., fang
gañhutni — n., rivulet
gañ — n., rock stuck with soil
gà — n., wound, scar
gema: — n., a type of dish made with milk
gi:mo — vi., to bulge
gi:mo — vi., to swallow
goga: — n., maize
golca: — n., lock
gomo — vt., to cut grass
gonji gonma: — n., middle finger
gonu — n., fox
goraj — n., body
goji phammo — vt., to make someone happy
gojimo — vi., to be happy
gughu — n., owl
gugti — n., dove
gui — num., nine
gukar — n., uncastrated ram
gul khomo — vt., to clear one’s throat
guljimo — vi., to cough
gultin — n., testicle
gul — n., phlegm
gunche — n., winter
gunčini — n., father’s second younger sister
gunçı — n., father’s second elder brother’s wife; mother’s second elder sister
gunda: — adv., in the middle
gunhya: — n., second elder brother
gunja: — n., father’s second elder brother
gunta: — n., second elder sister
gurda: — n., fist
gwan — n., death rites
gwomo — vi., collapse (house)
gyamo — vt., to white wash
gyera: — n., crop, grain
gyejimono — vt., to quarrel
gyejinde — n., quarrelsome
gyimo — vt., to tie, to control something or someone
gyimo — vi., get burst
gammo — vi., to roll
ha:ji mo — vt., to backbite, to complain
hathi: — n., (IA) elephant
hajara: — num., (IA) one thousand
hal gammo—vi., to yawn
ham—adv., how
hanau satho—n., friend
hàn—adv., then, afterwards
hathora:—n., (IA) hammer
hauła:—n., fog
heli—n., brass
hicimo—vi., to die, to be extinguished
hinam pidi:de—n., married female
hôn—adv., why
hurmo—vt., to smoke, to suck
hwa:—n., honey
hwaltë—loose (fitting, of clothes or things)
hwalti—n., a wave of water
hwammo—vt., to show; to drive away
hya:mo—vt., to empty
hyarmo—vt., to drive the cattle one by one or two by two
hyà—n., elder brother, husband's elder sister's husband, wife's elder sister's husband
hyelba:—n., adj., feeling of laughter
hyem ra:mo—vi., to get of laughter
hyemo—vi., to laugh
hyomo—vt., to carry something on shoulders, in hands; to take someone on a horse
hyögëmo—vt., to count
hyu:mo—vi., to float
hyukte—adj., deep
hyu:mo—vt., to do, to make
ibuñ—n., anus
ilam—n., vagina
insë—pro., 1pl. agentive pronoun
infî—pro., 1du. pronoun
in—pro., 1pl. pronoun
ingë—pro., 1pl. possessive pronoun
ita—adv., at present, now
itta—adv., just now
i:—n., stool
ja thoco:mo—vt., to fix a date for marriage
ja:ba:—n., Tibetan name for the Tibeto-Burman people of this area
ja:mo—vi., to be broken
ja:—n., tea
jablye—n., tongue
jalmo—vi., to limp
jamma:—adj., whole
jammo—vt., to harvest
janço:mo—vi., to run
janțutu—n., uvula
jañ—n., rope
jarda—n., slope
jari—n., root
jarya—n., stag
jatomo—vt., to fix a date for death ceremony
jatsha: cethë—num., ninety one
jatsha: cë—num., ninety
jatsha: tigë—num., eighty one
jatsha:—num., eighty
jede—num., eight
jërkhulya:—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
joka:—n., (IA) leech
juñco:mo—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
kàbma:—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
ka:f—a—n., a type of mushroom
kaln—n., a type of stone
kalmo—vt., to stick
kà:mno—vt., to collect things (count noun things one by one)
kan—n., vegetable
kana—adj., blind
kanga—n., unmarried, bachelor
kàmphe—adj., sick
kàp—adj., single; a type of cup
kànnde—adj., hard
kàts—n., lamb a generic term
karko—n., a type of basket used for keeping grains
karma—n., star
karts—n., male lamb
kar—n., ram (castrated)
kaza—n., cloud
kè—n., a type of tuber
kidan—n., Tibet
kikanca—n., little finger
kilo—vt., to separate by choosing
kimo—vt., to twine
kìmo—vt., to break hard objects;
kìn—n., a round pit; a store of grains outside the house
kolan—n., bull
kom—vt., to boil
konkro—n., back of skull, neck
kothla—n., a bag made of jute
kots—n., a type of leather bag
kà—n., bark of tree
kìmo—vt., to erase
konjimo—vi., to be bent
kwalin—n., bell made of iron
kwali—n., skull
kwamo—vt., to cook
kwàmo—vt., to dig, to scratch
kwarmo—vt., to carry something in hand or on head
kwarji—n., peas
kyemo—vt., to chew meat
kyerakta—adj., curved
kyànmo—vt., to take the sheep, goat, to lead the herd
kàmno; kommo—to throw (stone, etc.)
khà:de—adj., bitter, difficult, costly
khà:lo—n., a sack of leather
kha:—n., walnut
khabu—n., snake
khaja:i—adv., usually
khar—vt., to cheat
khar—vt., to take out liquid from a pot
khase—phise—n., clothes
khase—n., pajamas
khà:—n., kidney
kharjimo—vi., to grapple (of horse)
khasrakta—adj., rough
khat—adj., cold
khàmo—vi., to get cold and cough
khàpa:—n., winter
khì:mo—vt., to bend
khì:te—adj., dirty
khìlta:—n., shirt
khìmo—vt., to scrub utensils
khokce—n., stomach
khì:ka—n., corpse, dead body
khìmo—vt., to dismantle (wall, house)
kìmo—vt., to peel (orange, banana)
khopa:—n., heel
kuhmo—vt., to steal
khuce—n., knot
khù:—n., grandson
khuli—n., nest
khulu—n., a type of fine wool
khume—n., granddaughter
khusmo—n., festival
khuti—n., spittle
khùma—n., soot
khù—n., smoke
khu—n., family
khwan—n., scorpion
khwaran—n., pigeon
khâmo—vt., to exchange
la:—n., a boulder
là—n., hand
labu—n., butter
laca:—n., raisin
ladu—n., dough
lairi—adv., adj., all
lako—n., gloves
lakpin—n., finger
lakpom—n., paw
lakjìn—n., nail
lakjìya—n., thigh
lakte—adj., thin (round shape)
lakuri—n., echo
lala:—n., mother's mother, father's mother
la:mla:—n., a Tibetan goat
la:mo—vt., to lick; to know
lâmo—vi., falling (of something with a thud)
lân thomo—vt., to answer a call
lanji—n., cow dung
lanlùa—adj., careless
lanìmo—vi., to play
lan—n., work, answer
lasanj—n., male-goat
latakta—n., bad smell, dirt
lati—n., semen
latsa:—n., young one of goat
lajìmo—vt., to send
lèkyè—n., domesticated animals
lelaj—n., fruits
leso—n., front tooth
le—n., fruit
libin—n., book, paper
like—n., foot
lintsa—n., flute made of silver
lo—n., word, languages, saying
lode—adj., easy, cheap
lokìmo—vi., to ascend
lomo—vi. to say
lômò—vt., to shake, to swing, to move
lònìmo—vt., to vomit
lònì—n., vomit
lòjìmo—vi., to forget
lòfìmo—vi., to take swing, to be moved
lugra:—n. cloth
lumò—vt., to have sexual intercourse
luñbar—n., lungs
luñda—adj., hot, heat
luñìmo—vi., to get warm, hot
luñpa:—n., summer
luñ—n., back
luñìmo—vi., to have sexual intercourse
lyede—adj., yellow
làmo—vi., to get cold
làmo—vt., to get cold
hla:de—adj., straight
hla:mo—vt., to stitch by a putting a patch of cloth
hla:jìmo—vi., to get down from a horse
hlabmo—vt., to teach, to train
hlabjìmo—vi., to learn
hlame—n., soul
hlamìmo—vt., to wrap
hlamò—vt., to bring something down
hlànj—adv., enough
hlàjìmo—vi., to descend
hlà—n., moon, month
hlemò—vi., to be ready
hlì:thè—adj., heavy
hlìmo—aux., to happen
hlskìjìmo—vt., to read
hlyèmo—vt., to join something together
ma:la:-n., sheep or goat (generic term)
ma:mla:-n., sheep
ma:mo-vt., to search
ma:saŋ-n., sheep (female)
ma:ŋmaŋ-n., eagle
maŋ-e-adj., red
maŋmo-vi., to become red
mansi-n., buffalo
manu-n., nipples
man-n., dream
man-n., night
marja-n., salty tea (a Tibetan type)
maron-n., door
marti-n., oil, water spring
mar-n., butter, clarified butter
masi-n., (IA) ink
masja:-n., husband's younger brother's wife
mas-n., husband's younger brother
matmie-adv., many (people)
maŋ-n., family
mayar-n., a type of basket used for carrying various things
mi:de-adj., small
mi:mo-vi., to become small
mi-e-n., fire
mikcham-n., eyebrow
milien-n., hearth
mimae-n., foreigner
min manide-n., ring finger
min tomo-vt., to tell
mincare-n., a bat
mindle-adj., bald
minje-n., louse
miplie-n., eyelid
miplicham-n., eyelashes
mite-adj., ripe
mithan-n., mother's younger brother
mitti-n., tear (eye water)
mie-n., person
miyar-n., an imaginary place beyond the sky
miyau-n., gem, jewel
mıcini-n., father's fourth younger sister
mihyo-n., fourth elder brother
mika-n., father's fourth elder brother
mîta-n., fourth elder sister
mokjya-n., a type of mushroom
mor-n., (IA) peacock
mukna-n., thunder, dragon
myede-adj., below the level (in height)
myë-n., eye
mal-đamo-vi., lightning
maldi-adj., blunt
mal-n., silver
masti-n., flea
hmio-vi., to ripen
hmint-adj., ripe
hmin-n., name
hmomo-vt., to put cloth, wool, corn in place
hmyar-n., frost
hmye-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
namjya-n., younger brother's wife; son's wife
najmo-vt., to drive cattle
naj-n., a type of bangle
napal-n., buckwheat
napjde-adj., flexible, elastic
narak-n., hell (IA)
nare-n., lice
nafe-num., two
nassa: ceth-e-num., thirty one
nassa: cɣ — num., thirty
nassa: tigɣ — num., twenty one
nassa: — num., twenty
natsar — n., lice egg
nayamo — vt., to aim at
nəlan — n., wind
nibfiːmo — vi., to hum
nikisò — n., incisors
nimo — vi., to live, to stay
nimphan nyuŋfiːmo — vi., to retreat, to look at oneself
nimphan əŋmo — vt., to look back
nimphan — adv., behind
nipe — n., chicken
nipu — n., mouse
nifɛ — num., seven
nithalo — n., second floor of the house
noksam — adj., appropriate
nomo — vt., to., pull
nəŋkrɛ — n., ant
nuːde — adj., new
nunu — n., younger brother; husband’s younger sister’s husband
nù — n., milk
nyaːre — adv., yesterday
nyəntɛ — adj., light (in weight)
nyero — adv., near
nyuŋfiːmo — vi., to retreat
hnaːmo — vt., to unload something from the head or back
hnabmo — vi., to reach
hnakfiːmo — vi., to pray
hnəŋmo — vt., to measure
hnappa: — n., accident, unfortunate happening
hnapti — n., snot
hnafimo — vi., to make love
hnəmo — adj., to be left over (something left over after some use)
hnîl — n., gums
hnim ɖəŋ təŋ — n., nostrils
hnimmo — vi., to smell
hnimnide — n., one who commands respect
hnim — n., nose
ŋaba — adj., five fold
ŋagba: — n., duck
ŋai — num., five
ŋakhte — n., bad smell
ŋalde — n., a separated lover
ŋamte — adj., robust, strong
ŋasa — num., fifty
ŋatsu — adj., five times
ŋokhɔ — pp., in front of, in the presence of
ŋɔ — n., face
ŋuo — n., a kiss
ŋwomo — vt., to cut hair of sheep, goat
ŋaba — n., parents
ŋage — n., mother’s
ŋamni — n., autumn
ŋana — n., mother (term of address)
ŋa — n., mother
ŋikapce — n., sprout
ŋikhi — n., dog
ŋingo — n., lower part of the body below the waist
ŋintam — adv., after, behind, next
ŋirlaŋ — adv., dusk
ŋiːse, ŋiche — adv., noon
ni — n., sun
ŋyaː — n., fish
ŋyamde — adj., pleasant
ŋyaŋche — adv., evening
ŋyaŋthe — adv., dim light
ŋyemo — vt., to rub
ŋye — n., day
ŋəbu — n., insect
ɖŋmo — vt., to inspect, to watch something closely
ɔ — adv., an affirmative answer to a question
paːmo — vt., to fill (water)
paːt — n., leaf (IA)
pacmo—vt., to chew (something which is hard)
pakare—n., ankle
palo—n., frog
pàmo—vt., to fill (solid things in a bigger containe)
pàmmo—vt., to spin
pañmo—vt., to spread
pañphan—adv., outside
pañ—n., a Tibetan
papaljya:—n., calf (of human leg)
parte—adj., broad
pàjimo—vi., to stroll
paula:—n., (IA) shoes
paul—n., plant
pañna:—n., a type of bat
pêmo—vt., to tear (cloth)
pê—n., blanket made of wool
pi:ku—n., bedbug
piba:—adj., fourfold
pie—n., brother
pije—n., seed
pipi—adj., four times (arithmetic sense)
pisa: cetha—num., fifty one
pisa: cì—num., fifty
pisa:—num., forty
pitsu—adj., four times (on a fourth occasion)
pimom—vt., to sweep
pi—num., four
pocini—n., father's first younger sister
poda—adj., big
pohya:—n., eldest brother
ponà:—n., father's eldest brother's wife, mother's elder sister
pophye—adj., three fourths
pota—n., eldest sister
pophjimo—vi., to jump in one place
pòmo—vi., to become big., to be increased
pùa—n., husband's elder brother
pucì—n., mother's elder sister
puke—adj., ripe
pumo—vt., to cross
punì—n., mother's brother's wife, father's eldest sister, mother-in-law
puthāñmi—n., mother's elder brother
pu—n., husk
pyalmo—vt., to saw
pye—n., knee
pyomo—vt., to frighten
pàchni—n., tail
pàr—n., navel
pàja:—n., head
pàjak cham—n., hair of head
pàthra:—n., forehead
phà:—n., ashes
pha:de—adj., ash colour
pha:mo—vi., to speak
phabmo—vt., to sprinkle (liquid)
phaktsham—n., a type of bridge
phammo—vt., to stitch
phàn phànmo—vt., to make something fly
phànlore—n., patella
phànmo—vi., to fly
phammo—vt., to untie a knot
phàkko da:mo—vi., to jump from one place to another
phàmo—vt., to sprinkle (grains, powder)
phàmo—vt., to pluck fruits by throwing a stick or stones
phàtsap—n., rice
phèla tomom—vt., to clap
phèla—n., palm
phe:side—adj., sacred
phir—n., a box for keeping clothes
phò-bila:—n., male cat
phò-hrañ—n., male horse
phò-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)
phô—n., cave, deer
phuli—n., a pot to keep water
phumo—vt., to churn, to make cloth short by a special washing process
phuglî—n., a water pot
phyamo—vt., to throw water
phyarmo—vt., to whiff
phye—adj., half
râdi—adj., widow (IA)
râdo—adj., widower
ra:mo—vi., to come
ra:p—n., flame
ra:tsô—adv., time and again
ra:—n., enclosure for goats and other animals
râ—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
racimo—vi., to get up
rackwanti—n., temple
rale—n., wheat
rakhû—n., people belonging to one's group
ram—n., an extra field which is not a legal one
râmomo—vt., to knit
rañ—n., a cover term for all the Tibeto-Burman people in this area except Raji
rañmo—vt., to sell; to weave cloth
ran—n., feather
ran—n., upper arm
rayan—n., hare
renam—n., adj., adv., west
resumo—vt., to plough
rê—n., bone
re—n., cow, field, land
ri:mo—vt., to carve; to draw; to write
rim—n., arrow
ri—n., glacier
râkíjîmo—vi., to have mercy
râla:—n., centipede
romo—vt., to roast meat
râñmo—vt., to cover
râñ—n., shoulder
râkíjîmo—vt., to comb
rô—adj., hungry
ro—n., a plank
ru—n., (IA) cotton
rukâimo—vi., to chew a cud
rum—n., princess
runâjîmo—vi., to hear, to agree, to accept
rusu—adj., (IA) angry
rûñ—n., a heap of small pebbles
ru—n., corner (inside the house); horn
rîe—n., a story, tale
râm—n., earthquake; bottom; a boundary stone between two fields
hra:de—adj., clean
hra:mo—vi., to be ashamed of
hrace—n., ear
h raksa:—n., pebbles
hramo—vt., to bring
hran—n., horse
hraso—n., front teeth
hratam—adv., in front, before
hrati—n., cheek
hremín—n., sister, brother
hri:mo—vi., setting of sun
hrl—n., gland
hrimmo—vt., to criticize
hrincimo—vi., to wait for
hrinjimo—vt., to guard, to watch
hrinjya:—n., sister (general term),

wife's younger brother's wife
hrinte—n., wave
hrithiya:—n., wife
hrithi—n., husband
hrokjimo, hrofimo—vi., to graze
hromo—vt., to graze
hr—n., snow
hrumono—vt., to ask
hrab, shrab—n., ribs
sa—n., soil
sa:du—n., (IA) wife's younger sister's husband
sa:mo—vt., to sacrifice some animal for black magic
sa: rangi—n., (IA) a kind of singing bird
sa:tsa—adj., empty
saco—n., (IA) truth
saga—n., breath
sai—num., hundred
sal—n., charcoal
sqamo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
sapaq—n., earth
sapha—n., dust
sara:—n., hailstone
sata:ni—n., a type of liquor
satta—adv., again
se, se—pp., because of, due to (some reason)
semo—vt., to bear
serè—n., forest
sercimo—vt., to agree
silju—n., female musk deer
simo—vt., to recognize
sirtsi—adj., wild
sò—n., tooth
sôn—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 sam—adj., three times
somthal—to third floor of the house
somtsu—adj., thrice
som—num., three
sata—adj., rotten
jakjimo—vi., to breathe
jakjimo—vt., to wear (ornaments)
jeda—n., spinach
jānj—adj., large
janka—n., father's third younger brother
jana:—n., a type of rock
jajmi—adj., a wealthy person
jānthe—adj., old (person)
janwa:—adj., a large size
ną:—n., (IA) an apple
jelo—adv., shade
jendè—n., child
jercimo—vt., to make someone agree
jercimo—vi., to agree
jefimo—vi., to crawl (a baby)
fi—n., blood
fi:de—adj., white
fil—n., dew-drops
fi:lti—n., saliva
fi:me—n., breast
fimo—vt., to apply something, to wipe
fincini—n., father's third younger sister
finci—n., father's third younger brother's wife
finhya:—n., third elder brother
fijram—n., ginger
sinta - n., third elder sister
sint - n., wood
sipta - n., comb
siri - n., boy, son
sirta - adj., sour
sirt - n., male goat
sir - n., castrated male goat
sifi dama - vi., to mimic
sirsa - n., heart
siyumo - vi., to bleed
som - vi., to roast (dry) to parch
sola: - n., birch tree bark used as paper in olden days
som - vt., to fulfill a promise
samo - vi., to slip
sonmo - vt., to make some one sit
sonjimo - vi., to sit
sunmo - vt., to do
syaha - n., meat, flesh
syala - kalmo - vt., to plaster
syale - n., rainy season
syamo - vi., to run away, to abscond; to increase
syande - n., offspring
syarnam - n., adj., adv., north
syartam - n., adv., left side of the body
syafi - n., relatives (related by blood)
sam - da:mo - vt., to lay egg
smamo - vi., to become short
smmo - vt., to pack a package
sam - n., egg
sam - mo - vt., to hang
sam - mo - vt., to keep, to put, to allow, to fix, to have
samo - vt., to spread tent, etc; to help cross some river or a difficult path
samo - vt., to thrash
saktam - adv., right side of the body
sammo - vt., to touch
sam - vt., to keep something (light things)
tōmo—vt., to play a musical instrument; to intervene
tojmo—vt., to trap
toŋ—n., bead
tojmo—vi., stop; understand
to—n., loan
tukka—n., miser
tuŋde—n., one who drinks
tuŋmo—vt., to drink
tya:ba:ri—n., window
tyemo—vi., to weep, to cry
thāmo—vi., to spit
thōmo—vt., to cut with an axe
thā—n., waterfall
tha:pu—n., reserve
thammo—vt., to saw, to wring
than kyamo—vt., to arrange order
thanjmi—n., father's sister's husband, father-in-law
thanfin—adv., this year
than—adv., now
than—n., flat ground or land
thapija:—adv., three days before yesterday
thapfimo—vi., to grapple (animals with horns)
thurwa—n., leopard
thasomja:—adv., two days before yesterday
thede—adv., height, high
thi:mo—vi., to get wet
thim—vt., to melt
thi:jimo—vi., to wet oneself
thi:jimo—vi., to be melted
thi:te—adv., wet, watery
thim—n., ceiling
thinja:—adv., today
thocmo—vt., to settle marriage
thokam—n., bed
thokfimo—vi., to return
tholi—n., penis

thōmo—vt., to pluck fruits
thōmo—vt., to return something
thajimo—vi., to return, to come back
thomi—adv., dem., pro., that (object at a higher level relative to the speaker)
thur—vi., to become weak
thuta—adj., weak
thukfimo—vt., to destroy
thwačmo—vi., to beg
thymo—vt., to participate, to join in some work
ṭa:mo—vt., to prick, to fix a nail
ṭa:jimo—vi., to be pricked
ṭamṭam, ṭamyar—n., bank of a river
ṭam—n., edge
ṭanje—adj., alive
ṭamjal—n., animal
ṭaṭhe—adj., short (in length)
ṭaṭan—adv., only
ṭimo—vi., to go by taking something
ṭija:—n., a group of women in a marriage party
ṭollya:—n., deaf
ṭolmo—vt., to fondle, to cuddle
ṭōmo—vt., to light a lamp (religious purpos)
ṭugba:—adj., six fold
ṭugu—num., six
ṭuksa: ṭath—num., seventy one
ṭuksa: ṭi—num., seventy
ṭuksa: tige—num., sixty one
ṭuksa:—num., sixty
ṭuktsu—adj., six times
ṭanthe—adj., short
ṭha:mo—vt., to strike a match; to push
ṭhanmo—vt., to castrate, to improve, to decorate
ṭharmo—vt., to respect; to pose
ṭhāmo—vt., to inform
ṭhajimo—vi., to be informed
ṭhaṭo—n., cot
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thaıkka—adj., fit (neither loose nor tight)
thailm—vt., to take off clothes
thinka—n., clothes
thiːjimo—vi., fight (of dogs)
thaːmo—vi., to worship
thummo—vt., to uproot (plants etc.)
thaːŋa—n., hammer
thaːŋmo—vt., to tame, to rear
thaːmcəːru—n., custom
thaːmmo—vi., to dance
thaːmo—vt., to tighten a screw
tsaː—n., remains of corn after making beer
tsame—n., girl, daughter
tsam—vt., to make (a piece of furniture); to fix
tsaːŋmo—vt., to throw
tsanthe—adj., sharp (instrument)
tsəbinde—adj., full
tsə—one, memory; lid
tsi—one, grass
tsimmo—vt., to catch
tsiːmo—vt., to fry
tsiːjimo—vi., to wrestle
tsiːri—one, intestine
tsaːmmo—vt., to collect
tshəː—one, salt
tsham—one, bridge
tshaŋmo—vt., to cut into small pieces
tsharriː—adj., dry (wood)
tshede—adj., sacred, pious
tsh—one, life; age; fat
tshig—one, joint, knot
tshimo—vi., to ripen
tshaŋjimo—vi., grapple (of cocks)
tshə—one, adj., part (of whole)
tshumo—vt., to distribute, to divide
tshuːjimo—vi., to be divided
tshar—one, loin
ulaŋ—adj., how many, how much, when, then
ulo—adv., where
unaː—pro., who
unifi—pro., 3du., they
un—one, stone
uo—pro., 3s., he/she
uoja—pro., 3sg. dative pronoun
uʃi—pro., 3pl., they
uso—one, medicine
wa—one, tiger
wə—one, adv., where
wa khui—adv., everywhere
wa khuri mani—adv., nowhere
wa khute—adv., somewhere
wa nayaŋ—one, bee
waːlan—one, a term used for the Indo-Aryan speakers by the Tibeto-Burman people.
wəlte—one, loose, not tight
wamde—one, black
wammo—vi., to spring out (streamlet)
wamye—one, face
waːri—adv., anywhere
waːts—one, a thread ball
wase—adv., up to (a point)
wathe—adv., a longer path, far away
wo ʃiŋmo—vt., to kiss
woṃ—one, smallpox
wəm—one, bear
wə—one, a herd, flock
wurte—one, loud
yaːmi—one, bad person
yaːmo—vi., to sleep
yabmo—vi., to stand
yadde—one, bad
yaknde—one, one who is sleeping
yakto—one, male yak
yanaːːyanaːː—adv., in olden days; once upon a time in the past
yane—one, spring season
yanəkwə—one, a serving spoon
yanși phammo—vt., to make someone walk
yanjimo—vi., to walk
yanṭi—n., river
yargo—n., upper part of the body (above the waist)
yarmo—vt., to wash utensils, to bathe someone; to cry
yarjimo—vi., to bathe (oneself)
yarto—adv., above
yatsa: galmo—vt., to invite
yâmmo—vi., to take an oath
ya—n., king
ye—n., an eagle type of bird
yebmo—vt., to sow
yedan—n., big mountain
yelba:—n., bamboo
yemin—n., husband-wife
yemo—vt., to save
yejimo—vi., to get collected
yè—n., mountain, a type of flour
yi:de—adj., old
yi:mo—vt., to grind corn; vi., to grow old
yi:—n., bow
yikho—adv., below, down
yilmo—vt., to sharpen
yilthe—adv., late
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
yûkṣimo—vi., to ride a horse
above — yarto
accident, unfortunate happening — hnappa:
across (a river or rivulet) — tapo
affirmative answer to a question, yes — ɔ
afraid of — dzer phammo
after, behind, next — nintam
again, due to, by — satta:
agree (vi.) — ʃercimo
aim at (vt.) — nayamo
alive — ʃanʃde
all — lairi
and (conj.) — ji
angry — rusu (IA)
animal — ʃanʃmala
ankle — phkar’
answer a call (vt.) — lan thomo
ant — ʃəkɔrɔ
anus — ibun
anywhere — waːri
appear, to be seen (vi.) — timmo
apple — fau (IA)
apply something, wipe (vt.) — ʃimo
appropriate — nɔksam
armpit — cukli
arrange things in order (vt.) — than
be broken (of stone, etc.) (vi.) — jaːmo
be broken (of thread, rope) (vi.) — ʃyamo
be divided (vi.) — tʃufimo
be employed (vi.) — ʃaŋʃimo
be happy (vi.) — gəʃimo
be informed (vi.) — ʃhəʃimo
bead — tonʃ
bear — wɔm
beard — cukcham
beat, grind spices (vt.) — duʃmo
backbite, to complain — haʃimo
bad — yaddɛ
bad (literally 'bad man') — bəmɛ
bad person — yaːmi
bad smell — ʃakhtɛ
bad smell, dirt — latakta
bag made of jute — kɔthlo
bag of wool — ʃaŋdiʃe
bald — mɪndli
bald headed — dolo ʃaʃa:
bamboo — yelba:
bangle, one type of — naʃ
bank of a river — ʃaŋtam, ʃamyar
bark (vi.) — cyʃmo
bark of tree — kɔ
barley — dze
basket used for carrying various
things — mayaʃ
basket used for keeping grains — karko
basket, one of the types — chaŋkaro
bat — mincace
bathe (someone), wash utensils
(vt.) — yarmo
bathe oneself (vi.) — yarʃimo
be (aux.) — yin
be broken (of stone, etc.) (vi.) — jaːmo
be happy (vi.) — gəʃimo
be informed (vi.) — ʃhəʃimo
bead — tonʃ
bear — wɔm
beard — cukcham
beat, grind spices (vt.) — duʃmo
beautiful — ḍaṇṭhe
become big, to increase (vi.) — pòmo
become red (vi.) — maṇmo
become short (vi.) — tammo
become small (vi.) — mi:mo
become weak (vi.) — thu:mo
bed — thokam
bedbug — pi:ku
bee — wa nayaŋ
beg — thwacmo
begin — dzunmo
behind — nimphan
bell made of iron — kwalın
bellow — ga:lismo
belly — dan
below the level (in height) — mye:de
below, down — yikho
bend (vi.) — koofimo
bend (vt.) — khi:mo
big — poda

birch tree bark (used as paper in olden days) — iola:
bird (general) — ciptsE
bird, a kind of singing bird — sa:raŋ (IA)
bird, a type — pena:
bitter and hot in taste like radish — dukta
bitter, costly, difficult — kha:de
black — wamde wálte
blacksmith — ċham
blanket made of wool — pe
bleed — fiyumo
blind — kana
blood — fì
bloom — jyàmo
blunt (not sharp) — mólì
doast — âñjimo
body — goran
boil (vt.) — komo
bone — rè

book, paper — lībin
boredom — dzè
boulder — la:
bow — yi:
box for keeping clothes — phir
boy, son — jiri
boycott (vt.) — tikilmo
braid — balcham
brain — tanu
branch of tree — ḍali (IA)
brass — heli
brave (adj.) — tårmö
break (hard objects—stones, etc.) (vt.) — cha:mo
break (rope, thread) (vt.) — cyamo
break (hard and hollow objects, as nuts) (vt.) — kłmo
breast — jīme
breath — sàg
breathe (vi.) — fakcimo
bride — byulīfya:
bridegroom — byulo
bridge — tsham
bridge, a type — phaktsham
bright — ḍakthë
bring — hramo
bring something down — hlamo
broad — parte
brother — pie
buck wheat, a type of — napal
buckwheat, a type of — be
bud — cye
buffalo — mansì
bulge — gi:mo
bull — kolän
burn, to ignite — cǐmmo
bury — tanmo
butter — labu
butter milk — buti
butter, clarified butter — mar
Byangsi language (local name) — byan kholo
calf (of leg)—papal\[ya:
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—bu:mo
carve; to draw; to write—ri:mo
castrate, to improve, to decorate—\[hanmo
cat—bila (IA)
cat (male)—pho-bila
catch—tsimmo
cave, deer—phò
ceiling—thim
centipede—rola:
charcoal—sal
Chaudangs people—bamba:
cheat (vt.)—kharmo
cheek—hrati
chew (something hard)—pàcmo
chew a cud—rukcimo
chew meat—kyemo
chicken—nipe
child—fende
childless person—aptyali
childless woman—baili
chin—cwo
churn, to make cloth short by a special washing process—phumo
clap (vi.)—phela tomo
clean—hra:de
clear—dzilde
clear one's throat—gul khomo
close (door, box)—garmo
cloth—lugra:
clothes—\[hinku
clothes etc.—khase-phise
cloud—kasa:
cloudy—dinde
cobra—naga (IA)
cock—carpyè
cold—khat
collapse (house)(vi.)—gwomo
collect—tsammo
collect (count noun things one by one)—kàmìmo
collide, to beat each other—dùjìmo
colored—jode
comb (n.)—fiptsu
comb (vt.)—\[khrsùmo
come—ra:mo
cook (vt.)—kwamo
cooked rice—chaku
coral—juru
corner (inside the house); horn—ru
corner (outside)—dzar
corpse, dead body—khìkù
cot—\[hàto
cotton—ru (IA)
cough (vi.)—guljìmo
count—hyommo
courtyard—chànap
cover (fully)(vt.)—phoktimo
cover (vt.)—\[nìmo
cover oneself, to wrap (vi.)—phokjìmo
cow, field, land—rù
cow-dung—lànì
coward—jerkhuyla:
crawl (of a baby)—\[sùmo
creeper—jil
cremating place—cyesa:
criticize—hrimmo
crop, grain—gyera:
cross—pumo
crow—ka:
curd—rannu
curved—kyerakta
custom—\[hamcaru
cut—cyìmo
cut (with an axe or with bigger instru-
ment)—thamo
cut grass—gomo
cut hair of sheep, goat—ŋwomo
cut into small pieces—tshaŋmo
cut something with scissors (cloth etc.)—chekmo
cut with teeth (vt.)—suke cyamo
dance (vt.)—ṭḥammo
dative form of 3sg. pro.—uọja
daughter's husband, younger sister's husband—hmye
day—nye
dead human body (in the house)—chaŋgo
defa—ṭɔlyya:
death rites—gan
death—kal (IA)
dead human body (in the house)—chaŋgo
daylight—nyE
dense, to be dense (vi.)—danmo
descend—hl aJ imo
desire—dun
destroy—tshaŋmo
dew drops—FIl
die, to be extinguished—hico
dig, to scratch—kwamo
dim light—nyanṭhe
direction—toksE
dirty—ki:te
dish made with milk—gema:
dismantle (wall, house)—khomo
distribute, to divide (vt.)—tshumo
ditch, a pit—gadro
do (vt.)—fumo
do, to make—huŋmo
dog—qikhi
domesticated animals—lEkyE
donkey—boŋtE
door—manj

dough—ladu

dove—gugti
dream—man

dried cheese—chirbe
drink—tuŋmo
drinker—tuŋde
drive cattle—naŋmo
drive the cattle one by one, or two by two (vt.)—hyarimo
drown; to go ahead (vt.)—cuŋmo
drown, to take a dip (vi.)—juŋmo
dry (adj.)—tshaŋE
dry (from the state of being wet)—phoda
dry (vt.)—charmo
duck—ŋagba:
due to, because of—se
dusk—nir lan
dust—sapha
dye, to mix—chǐmo
eagle—maŋmaŋ

eagle type of bird—ye
ear—hracE
earth—sapaŋ

earth—dharti (IA)
earthquake; bottom; a boundary stone—rom
east—jyarman
easy, cheap—lode
eat—dza:mo
echo—lakuri
edge—ṭam
egg—tam
eight—jede
eighteen—cebje
eighty one—jatsha: tige
eighty—jatsha:

elbow— cukalce
elder brother—hyà:
elder brother's wife—cheme
eldest brother—pohya:
eldest sister—pota

elephant—ha:thi: (IA)

eleven—cEthe
empty—sa:tsE
empty (vt.)—hya:mo
enclosure for goats and other animals — ra:

enough — hlan
erase — kōmo
erect a wall for a house, etc. — baŋmo
evening — ṇyaŋche
everywhere — wa khui
exchange (vt.) — khomo
extra field which is not a legal one — ram
eye — mye
eyebrow — mikcham
eyelashes — miplicham
eyelid — miplē
face — ṇo
falling (of something from a tree, etc.) — bormo
falling (of something with a thud) — lamo
falling, of something by itself, roll down, to wrap — gammo
family — khu, maū
fang — gar
fat (round shaped objects) — bālde
fat, a type resin colour — chē
father (term of address) — baba:
father (term of reference) — ba
father’s eldest brother — babu
father’s eldest brother’s wife, mother’s elder sister — ponā:
father’s eldest sister — punī
father’s father, mother’s father — tītē
father’s first younger sister — pocini
father’s fourth elder brother — māka:
father’s fourth younger sister — mācini
father’s second elder brother — guṃka:
father’s second elder brother’s wife — guṃcī
father’s second younger sister — guṃcini
father’s sister’s husband, father-in-law — thaṃmi
father’s sister, a general term — cīni

father’s third younger brother — jaŋka:
father’s third younger brother’s wife — jīncī
father’s third younger sister — jīncini
feather — raŋplī
feed each other, to feed oneself (vi.) — chijīmo
feed, to close (vt.) — chīmo
female lamb — barts
female musk deer — silju
female yak — ḍūmo
festival — khusmo
fifteen — cēban
fifty — ṇasa
fifty one — pisa: cēthe
eight (vt.) — daŋjīmo
fighting of dogs — ṭhījīmo
fill (solid articles) (vt.) — pāmo
fill (water) (vt.) — pāmo
fine wool — khulu
finger — lakpīn
finish — como
fire — mē
fish — ṇya:
fist — gurda:
fit (neither loose nor tight) — ḍhēkka
five — ṇai
five fold — ṇaba
five times — ṇatsu
fix a date for death ceremony — jaŋjōmo
fix a date for marriage — ja thōcmo
flame — raːp
flat ground or land — thaŋ
flea — mōṭī
flexible, elastic — napṣīde
float (vi.) — hyuːmo
floor; lime — cuku
flour — aṭo (IA)
flow, to be opened (vi.) — bōmo
flower — ce
flute made of silver — lintsa
fly (vi.)—phañmo
dodder mixed with some corn—chà
fog—hauła:
fold—ba:mo
fondle, to cuddle—ṭalmo
foot—like
for—dañci
forehead—pāthra:
foreigner—mimāṇja
forest—serē
forget—lojimo
forty—pisa:
four—pi
four times (arithmetic sense)—pīpi
fourfold—piba:
fourteen—cepi
fourth time (on a fourth occasion)
—pitsu
fourth elder brother—mīhya:
fourth elder sister—mīta:
fox—gonu
friend—hanau satho
frighten—pyomo
frog—palo
front teeth—hraso
front tooth—leso
frost—hmyar
frost in ice form—bri dam
fruit—le
fruits etc—lelañ
fry—tsi mo
fulfill a promise—jomo
full—tsəbindë
garlic—dam
gathering of crowd; to continue (vi.)
—dabmo
gem, jewel—miyuñja
get bored (vi.)—dzemo
get burnt; to consult (vi.)—jimmo
get burst (vi.)—gyimo
get cold (vi.)—lamo
get cold and cough (vi.)—khàmo
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.)—dzamo
get stuck by itself (vi.)—gamo
get up (vi.)—racimo
get warm, hot (vi.)—luñmo
get wet (vi.)—thi:mo
ginger—jiñram
girl, daughter—tsame
give (vt.)—da:mo
give loan (vt.)—tə da:mo
glacier—ri
gland—hril
gloves—lako
gluttonous, voracious—dampla:
go—dyemo
go by taking something—timo
go forward—cunjimo
goat (castrated male)—fìr
goat (male)—lasañ
goat (male)—firts
goat (uncastrated male)—boktsa:
goat (female)—camts
goat (young one)—latsa:
gold; axe—dzañ
gown type of dress—cyukla
grain—chà:
granddaughter—khume
grandson—khue
grapple (of cocks)—tshonjimo
grapple (of horse)—khajimo
grapple (vi.) (animals with horns)
—thapjimo
grass—tsi
graze (vi.)—hrokjimo, hrofimo
graze (vt.)—hromo
green (literally ‘green grass’)—tintsì
grind, grow old—yi:mo
ground floor of the typical local house
—dər
group of women in a marriage party — tli:fa
guard, to watch — hrinjimo
gums — hnil
gun — tibka
hailstone — sara:
hair of head — pa:jak cham
half — phy:e
hammer — hthora: (IA)
hammer — thu:ja:
hand — lâ
hang (vi.) — tanjimo
hang, keep, put, to have, fix, allow (vt.) — ta:mo
happen — hlmo
hard — ka:nde
hare — rayan
harvest (vt.) — jammo
have mercy (vi.) — rokijimo
have sexual intercourse (vt.) — lumo
have sexual intercourse (vi.) — lu:jimo
have the feeling of laughter — hyelba:
he, she (3sg.) — uo
head — pa:fa:
heap of small pebbles — ru:j
hear, to agree, to accept (vi.) — runjimo
heart — fis:o
hearth — milen
heavy — hi:the
heel — khopa:
height, high — thede
hell — narak (IA)
herd, flock — wøn
here — aikho
hide (vi.) — cha:jimo
hide (vt.) — cyamo
hill; aim — da:ja
hips — ca:njya:
honey — hwa:
horse (generic term) — hran
horse (male horse) — pho-hran
hot, be hot (vi.) — chyamo
hot, heat — lu:nda
house, home — cim
how — ham
how many, how much — ula:,
hum (vi.) — nibjimo
hundred — ra
hundred — sai
hungry — rö
husband — hrithi
husband's elder brother — pu:a
husband's younger brother — mas
husband's younger brother's wife — mas:jya:
husband-wife — yemìn
husk — pu
hut — chandi
ice — tilin
imaginary place beyond the sky — miyar
in front of, in the presence of — nokhö
in front, before — hratam
in olden days; once upon a time in the past — yana:-yana:
in the middle — gunda:
in-law's village — banan søn
incisors — nikisö
index finger — cyola:
inform (vt.) — t:jamo
ink (Indo-Aryan) — masi
insect — na:bu
inside — cikhu
inspect, to watch something closely — òjimo
intestine — tsiri
invite (vt.) — yatsa: galmo
irrigate — ti thimo
itch (vi.) — cha:jimo
itch, itching sensation — cha:de
jaw — al:dwa:ra
join something together — hlyemo
joint, knot — tshig
jump from higher place to lower place — phonmo
jump from one place to another — phatkodamo
jump in one place — phonjimo
just now — itta
keep something (light things) — tamo
keep, to put, to allow, to fix, to have — tamo
key; mediator — taram
kidney — kha:fa:
kill, extinguish (vt.) — sâmo
king — ya
kiss — nyo
kite — ci:l
knead — dumo
knee — pye
knit — râmmo
knut — khuce
know (vi.), be known — bomo
lake — chô
lamb (male) — karts
lamb, a generic term — ka:ts
large — fân
late — yilthe
laugh (vi.) — hyemo
lay egg — tam da:mo
leaf — pa:t (IA)
learn — hlabjimo
leather bag — kots
leech — jôka: (IA)
left over (vi.) — hnâmo
left side of the body — fyar tam
leopard — tharwa
lince — nare
lice egg — natsar
lick; to know — la:mo
lid; memory — tsê
life; age; fat — tshê
lift, to pick up — ângmo
light a lamp (religious sense) (vt.) — ëtamo
light (in weight) — nyânteh
lightning — mol-damo
like this — aina garte
limp — jalmu
lion — barje
lips — akple
liquor, a particular type — sata:ni
little bit less — dumo
little finger — kikanca:
live, to stay — nimo
liver — chincha:
lizard — dzanjkho
loan — tô
local beer — cakti
local name for Chaudangsi language — banba:lo
lock — golca:
log — yugu
loin — tshar
longer path, far away — wathê
look back (vi.) — nimphan ëñmo
loose (not tight) — waltê
loud — wurthe
louse — minje
love — chi:jide
lower part of the body, below the waist; buttocks — ñingo
lungs — lun bar
mad — code
maize — goga:
make (a piece of furniture); to fix — tsamo
make love — hna:jimo
make short — kâ:mo
make someone walk (vt.) — yanjî phommo
make someone agree (vt.) — ërci phommo
make someone happy — gojî phommo
make someone sit (vt.) — ëñmo
make something fly — phan phommo
mango — a:m (IA)
many (literally 'many people')—matmì
marriage— dåmi
married female—hinam pidi: de
me, I—je
meal, food—duñana
measure (vt.)—hnajmo
meat, flesh—fyà:
medicine—uso
melt (vt.)—thìmo
memory—co
mend clothes or shoes by stitching
—rabmo
middle finger—göri göma:
milk—chirmo
mimic (vt.)—fìjì da:mo
mirror—a:rsi
miser—tukka
molar teeth—gamso
mole—chubu
monkey—ba:ndar (IA)
moon, month—hìa
morning—bañkhar
mother (term of address)—qana
mother (term of reference)—ùa
mother's—nage
mother's brother, husband's or wife's
mother's brother—kaka
mother's elder brother—puthañmi
mother's elder sister—puci
mother's mother, father's mother—lala:
mother's second elder sister—günì
mother's younger brother—mithan
mother's younger sister's husband;
—kaka
mother-in-law, mother's brother's wife
—punì
mountain, a big one—yedan
mountain, a small one; a type of flour
—yè
mouse—nipu
mouth—a:
mud—kača:r
mule—de
mushroom, one kind—mokfä:
mushroom, one of the various kinds
—kakfä:
nail (fingernail)—lakfä
name—hmin
narrow—jirde
native term for T-B people in this area
except Raji—rañ
navel—pär
near—nyero
nearly, approximately—daðjab
nest—khuli
new—nu:de
night—man
nine—gui
nineteen—cirgu
ninety—jatsha: ci
ninety one—jatsha: ce:the
nipples—manu
noon—nìse, nìche
north—fìyarmam
nose—hnim
nostrils—hnìm döñ ñoñ
now—than
now, at present—ita
nowhere—wa khurì manì
nut (generic name)—tìthe
offspring—fyàndë
oil, water spring—martì
old—yi:de
old person—jàñthe
once—tìtsu
one—tìge
one who commands respect—hnìmndë
one who is sleeping—yàñndë
only—tàññàn
open a door, to uproot, to unlock
—phomo
other person—gàñmì
outside—pañphàn
owl — gughu
pack a package — təmmo
paddy, a leather blanket — ga:
pair — duŋ
pajamas — khase
palm — phela
parents — ṇaba
parrot — suiyō
part (of whole) — tshu
participate, to join in some work
— thyemo
patella — phaŋlore
path — am
paw — lakpam
paw of lion, tiger — nagra:
peacock — mor (IA)
peas — kwari
pebbles — hraksā:
peel (orange, banana) — khomo
peel something like potato or some
vegetables — cholmo
penis — tholi
people belonging to one’s group
— rakhù
person — mī
person from Johar valley — canpa:
phlegm — gul
pickaxe — tokca:
piece — choŋ
pigeon — khwaran
pile up; to become long (vt.) — buŋmo
pinch a pinch — syapi cemō
pinch, to bite — cemō
place — bāŋ
plank — ro
plant — paul
plaster (vt.) — fyāla: kalmo
play — laŋmo
play a musical instrument; to intervene
— tōmo
pleasant — ṇyamde
plough — resumo
pluck fruits — thomo
pluck fruits by throwing a stick or
stones — phəmmo
poison — do
porcupine — bochab
pot to keep water — phuli
potato — alu (IA)
pray (vi.) — hnakjimo
press (vi.) — taŋjimo
press (vt.) — taŋma
prick (vi.) — taŋimo
prick, to fix a nail (vt.) — taŋmo
princess — rum
pubic hair — kacan
pull — nomo
pure, pious — thshedē
put cloth, wool, corn, in place
— hmomo
python, big snake — taŋbu
quarrel — gyejimo
quarrelsome — gyejinde
quick, fast — cha:to
rabbit — dunu
rainy season — fyāle
raisin — laca:
ram (castrated) — kar
ram (uncastrated) — gukar
rat — dumu
raw — tinde
reach — hnambo
read — hlokjimo
ready (vi.) — hlemo
recognize (vt.) — simo
red — mande
rein — aː gal
relatives (related by blood) — fyajī
release — bumo
remains of corn after making beer
— tsa:
reserve — thaːpu
respect; to pose — ḥarma
retreat — nyunjimo
retreat, to look back at oneself  
—nimphān nyunji:mo
return (vi.)—thok'imo
return something (vt.)—thơmo
return, to come back (vi.)—thơjimo
ribs—hrab, Ḷrab
rice—phatsap
ride a horse—yāk'imo
right side of the body—taktam
ring finger—m:n manide
ripe (adj.)—čhate
ripen (vi.)—hmi:mo
ripen (vt.)—tsi:mo
ripe (adj.)—hmint
ripped (adj.)—mita
rise (of sun); to fear—dzermo
river—yaŋtī
rivulet—gaṭhuti
roast (dry), parch (vt.)—fomo
roast meat—romō
robust, strong—namtī
rock along with the soil—gaṅ
rock, a type of—faṇla:
roll—gomo
root—jaŋ (IA)
rope—jaŋ
rose colour—chusrā
rotten—sata
rough—khasrakta
round from the outer side—dzam
round pit; a store of grains outside the house—kin
rub—nyemo
run—jaŋmo
run away, abscond; to increase—fyāmo
sack of leather—kha:lo (IA)
sacred—pheji:de
sacrifice some animal for black magic—sa:mo
saddle—teka
saliva—filtī
salt—tshā:
salty tea (a Tibetan type)—marjā:
sand—balwa:
save—yemīn
save (vt.)—yemo
saw—pyalmo
saw; to wring—thammo
say—lomo
scorpion—khwaṅ
scrub utensils—khīmo
sea—samuṇḍro (IA)
search—ma:mo
seat, to make someone sit (vt.)—fōmo
second elder brother—gunhya:
second elder sister—gunta:
second floor of the house—nithalo
see, something which is a far away—dobmo
see, to be found—tiŋmo
seed—pije (IA)
sell; to weave cloth—raŋmo
semen—lāti
send—laymo
separate by choosing or selecting—kilmo
separated lover—ṇalde
servant—ḍaṃmi
serving spoon—yaŋkwal
setting (of sun)—hrīmo
settle marriage—thōcmo
seven—nīfē
seventeen—conye
seventy—tūksa: ci
seventy one—tūksa: cathe
shade—felo
shake, to swing, to move—lōmo
sharp (instrument)—tsanṭhe
sharpen (vt.)—yīlmo
sharpening stone—yīlwun
sheep—ma:mla:
sheep (female)—ma:saŋ
sheep (generic term) — ma:la
shirt — khulta
shoes — paula: (IA)
short — 詹姆 she
short (in length) — 詹姆 she
shoulder — 詹姆
sick — 詹姆 she
sickle — akhan
sieve — dammo
silver — แอล
sing — tocmo
single: a type of cup — แอล
sister (general term), wife's younger brother's wife — hrinjya:
sister's daughter — banji (IA)
sister's husband, wife's elder brother — tete
sister's son — banji (IA)
sister-brother — hrem+n
six — แอล
six fold — แอล แอล
six times — แอล
teen — แอล
sixty — แอล
sixty one — แอล แอล
skin — แอล
skull — kwali
sky; blue — timbu
sleep — ya:mo
slip — แอล
slope — jarda
slow — แอล
slow, low voice — suk
small — mi:de
small courtyard on the first floor of the house — แอล
smallpox — womba
smell — hnimmo
smoke — แอล
smoke, suck (vt.) — hurmo
smooth — แอล
snake — khabu

sneeze — dzì
sneeze (vi.) — dzimo
snot — hnapti
snow — แอล
soft — แอล
soil — แอล
some, a few people — dumamì
sometimes — ulaqì
somewhere — wa khute
son's wife's mother, husband's elder brother's wife — tata
soot — khūma:
soul — hlame
sound — แอล
sour — แอล
south — tanam
sow (vt.) — yebmo
speak — pha:mo
spin — แอล
spinach — แอล
spit — thəbmo
spittle — khuti
spoon — แอล
spread — paŋmo
spread tent etc., to help cross some river or a difficult path — tə:mo
spring out (vi.) — wə:mo
spring season — yane
sprinkle (grains, powder) — phə:mo
sprinkle (liquid) — phabmo
sprout (n.) — ņikapce
sprout (vi.) — dzumo
squeeze — ci:mo
stag — jarya
staircase — dzanqhan
stand up (vi.) — yabmo
star — karma:
steal — khu:mo
steep mountain rock — bye
stick — duli
stick with (vi.) — kalmo
stir — แอล
stitch—phammo
stitch by a putting a patch of cloth—hla:mo
stomach—khokcE
stone—uŋ
stone (of fruit), a piece of stone—dalɔ
stone, a particular type—kalin
stool—i:
stool (baby talk)—kà
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—tofymo
story, tale—rye
straight—hla:de
strike a match; to push—tha:mo
stroll—pafimo
stumble in intoxication—galta:mo
sugar—cini (IA)
summer—chyàpa:
summer—lunpa:
sun—nì
sun light, bright—chante
swallow—gimo
sweep—pimo
sweet—chakta
swell—ganmo
tail—pochni (IA)
take an oath—yàmmo
take a loan—to karmo
take off clothes—ṭhilmo
take out liquid from a pot—kharmo
take swing, to be moved—lajimo
take the sheep, goat to lead the herd—kyoŋmo
tall, long—buŋthe
tame, to rear—ṭhunmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mitti
tear (cloth) (vt.)—pembo
tell—min tomo
temple—rackwanti
ten—cì
testicle—gultin
tether animals—chimmo
that (invisible)—teti
that (object at a higher level relative to the speaker)—thoti
that (object at a lower level relative to the speaker)—yoti
that (remote)—ati
that much—atalŋ
that side—atinya
that side—atitoksa:
then, afterwards—haŋ
there—atikho
there—ate
these—aie:ma:
these—aijama:
these (used for human beings)—aimaŋ
they (3du.)—unifi
they (3pl.)—ufi
thick (liquid)—phote
thigh—lakjya:
thin (in thickness, of sheet-like things)—bute:
thin (round shape)—lakte
think—cicimo
third elder brother—jinhya:
third elder sister—jinta:
third floor of the house—samthalo
thirteen—cesen
thirty—nassa: cì,
thirty—səm sa
thirty one—nassa: cethe
this—ai
this side—aitoksa:
this side (of a river or rivulet)—tiso
this year—taŋfin
thorn—nace
those—aijefe
those (used for human beings)—aimaŋ
thousand—haja:r (IA)
thrash—tabmo
thread—bie
thread ball — wa:ts
three — sam
three days before yesterday — thapija:
three fourths — pophye
three times — sam sam
threshold — calke
thrice — sentsu
throat — bo kr:
throw — tsajmo
throw (stone, etc.) — kanmo, kamo
throw water — phyamo
thumb — bala:
thunder, dragon — mukna:
Tibet — kida
Tibetan — pa:
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) — fanthe
tight — ga: kta
tighten a screw — thamo
time and again — ra:tsa
tire (vi.) — yinmo
today — thinja:
tomorrow — chanan
tongue — jablye
tooth — s6
touch (vt.) — tammo
trap (vt.) — tojmo
tremble (vi.) — daimo
truth — sako (IA)
tuber — k:
twelve — senye
twenty — nassa:
twenty one — nassa: tige
twine — kimo
two — nafe
two days before yesterday — thasomja:
two times —
tyre, wheel — dzandi
unload something from the head or back — hnamo
unmarried, bachelor — kaga:
antie a knot — phamo
up to (up to a point) — wamye
upper arm — raja
upper part of the body (above the waist) — yargo
uproot (plants, etc.) — hummo
up to a point, up to — wase
urine — chakha:
urine (baby talk) — kaca:
usually — kha:i
utensils — ban
tuvula — jan
t vagina — ilam
valley — gatha
vegetable — kan
vegetable with curry — dimti
village — s6
village name — dar
vomit (n.) — lo
vomit (vi.) — lojmo
wait for — hrimo
wake up — dan jimo
walk (vi.) — yan jimo
wall — cha
walnut — kha:
wash clothes — chilmco
wash utensils, to bathe someone; to cry — yarmo
water — ti
water drop — cha:ti
water pot — phungli
waterfall — th4
wave — hrinte
wave of water — hwati
we (1du.) — infi
we (1pl., erg.) — insb
we (1pl.) — in
weak — thu:ta
wealthy person—fanmi
wear clothes—cukjimo
wear ornaments—fakcimo
wear ornaments (vi.)—fakjimo
weather—bagta:re
weep, to cry—tyemo
weigh—carmo
west—renam
wet, watery—thite
wheat—rajê
where—ulo
where—wâ
whiff—phyarmo
white—ji:de
white wash—gyamo
who—una:
whole—jamma:
why—hoj
widow—râdi (IA)
widower—râdo (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 (IA)
win, to collect mass nouns like corn, etc.—chûmo
wind—nalan
window—tya:ba:ri
winter—gunche
winter—khâpa:
wood—jin
wooden beam—dyuru
woodpecker—garlo
wool—cham
woolen cloth—nambu
word, languages, saying—lo
work in exchange (vt.)—bejimo
work; answer—lan
worship—ţhômo
wound, scar—gâ:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimjimo
yak—gal
yak (male)—yakto
yawn (vi.)—hal gammo
yellow—lyedê
yesterday—nya:re
you (2du.)—ganifî
you (2pl.)—gani
you (2sg.)—gan
young man—jodmi
younger brother's wife; son's wife—namîya:
younger brother; husband's younger sister's husband—nunu
your (2sg gen.)—nage