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<th>A Sketch of Byangsi Grammar</th>
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<td>Suhnu Ram Sharma</td>
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<td>Journal</td>
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A Sketch of Byangsi Grammar*

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Pune

1.0 Introduction

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

2.0 Phonology
2.1 Vowel Phonemes

```
i iː i u u:
e e o
ɛ ɔ
a aː
```

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]
/iː/ High front long unrounded vowel, occurs syllable initially and finally. [iː]
/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.
/uː/ High back rounded long vowel, occurs syllable finally. [uː]
/uu/ High back unrounded short vowel, occurs in closed syllables and syllable
finally. [uu]
/e/ Mid high front unrounded vowel, occurs syllable finally. [e]

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*I am grateful to the editors for comments on an earlier draft of this paper. I would also like to thank my informants, Shri Jagat Singh Nabiyal (age 45), Nabi Village and Gunji Post, (2) Shri Gurjan Singh Gunjyal (age 58), Gunji Village and Post, and Shri Mohan Singh Napalchyu (age 48), Napalchyu Village, Gunji Post; all the consultants were from Tehsil, Dhārculā (Dharchula in the older system of spelling) Pithauragarh District, Uttar Pradesh, India. The author alone is responsible for errors and gaps if any.

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/o/  Mid back rounded vowel, occurs in closed syllables and syllable finally. [o]
/el/  Lower-mid front short unrounded vowel, occurs syllable finally. [e]
/o/  Lower-mid back short rounded vowel, occurs in closed syllables and syllable finally. [o]
/a/  Low central short vowel, occurs initially, in closed syllables and in syllable-final position. Initially and in closed syllables it is somewhat shorter than in syllable final position. [a]
/a:/  Low central long vowel, occurs initially, in closed syllables and syllable finally. [a:]

Phonetically the vowels with high falling tones are shorter than the vowels with level tones. The centralized high short vowel /i/, front mid vowel /e/, front lower-mid short vowel /e/, and the back high unrounded short vowel /u/ are lower than the other vowels. The lower mid vowels /e a/ 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>High</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>/a/</td>
<td>/u/</td>
</tr>
<tr>
<td>/e/</td>
<td>/a/</td>
<td>/o/</td>
</tr>
<tr>
<td>/o/</td>
<td>/a/</td>
<td>/a:/</td>
</tr>
</tbody>
</table>

He treats /o/ as an allophone of /o/ when it occurs before a nasal or in final position. He lists another allophone of /o/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /o/ is its glided pronunciation, realized as [wo], which is more prominent in the dialect of Byangs' (1989:113). Similarly he also has an allophone of /u/ realized as [wu]. But no phonetic conditions are given. Following the same argument, in his allophonic description he writes, /i/ > [yi], /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/ > /e/—The lower front vowel /e/, besides a phoneme, is also attested as an allophone of the mid front vowel /e/, in a word final
position' (1989:113). Then he cites some examples. We know that some languages do have some type of neutralization of contrasts under certain conditions but we have found clear contrasts between /e/ and /e/ (see §2.2, phonemic contrasts). Trivedi (1991:5) gives a vowel chart in his phonemic inventory where he has 8 vowels, /i i a o a a:1 and says that there are twelve vowel sounds in Byangsi. Here he has included the allophones in his list. He considers [i i: e e* e] as front vowels; [a a:] as central and [u u: o o* o] as back vowels. Trivedi notes that /e/ has three allophones: [e] occurs in final position but not after an alveolar consonant before a pause; the mean mid allophone, which he transcribed [e*], is comparatively shorter than [e] and occurs in medial position in closed syllables; the lower-mid allophone [e] is comparatively shorter than [e], and occurs in final position after an alveolar consonant before a pause. In our analysis we have established /e/ and /e/ as separate phonemes. Trivedi further states that /o/ has a higher mid allophone [o], which occurs in final position but not after a nasal consonant before a pause, while the mean mid allophone [o*], comparatively shorter than [o], occurs in medial position in closed syllables, and the lower mid allophone [o] occurs in final position after a nasal consonant before a pause. In our description we have treated [o] and as [o] separate phonemes. We have found in our data examples of clear-cut contrasts, however the functional load of both /e/ and /o/ is certainly low.

2.1.2 Syllable initial vowel contrasts

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

Initial occurrences:

/a/
/ai/ 'path'
/ai/ 'this'
/ai/ 'that' (remote)
/alu/ 'to lift, to pick up'
/alo/ 'potato'
/alo/ 'flour'
/an/ 'here'
/an/ 'there'
/a:/ 'mouth'
/a:1/ 'mango'
/a:1/ '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'
- /u:/ /duj/ 'desire'
- /a:/ /kanj/ 'a type of tea cup'
2.1.4 Syllable final vowel contrasts

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

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

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

/i:/ : /i:/
/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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<tbody>
<tr>
<td>STOPS:</td>
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<tr>
<td>p</td>
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<td>k</td>
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<td>ph</td>
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<td>kh</td>
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<tr>
<td>b</td>
<td>d</td>
<td>d̪</td>
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<td>g</td>
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<tr>
<td>(bh)</td>
<td>(dh)</td>
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<tr>
<td>AFFRICATES:</td>
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<tr>
<td>ts</td>
<td>c [tf]</td>
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<tr>
<td>tsh</td>
<td>ch [tʃh]</td>
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<tr>
<td>dz</td>
<td>j [dʒ]</td>
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<td>FRICATIVES:</td>
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<td>s</td>
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<td>m</td>
<td>n</td>
<td>ɲ</td>
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<td>η</td>
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<tr>
<td>hm</td>
<td>hn</td>
<td></td>
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<tr>
<td>TRILLS:</td>
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<tr>
<td>r</td>
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<td>LATERALS:</td>
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<td>l</td>
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<tr>
<td>(r)</td>
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<tr>
<td>SEMI-VOWELS:</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>y</td>
<td></td>
</tr>
</tbody>
</table>

Subscript bridges under /t, d, n/ in this particular paper mark the respective items as alveolars rather than dentals (which is the usual IPA use of this symbol).
2.2.1 Consonant phoneme contrasts

The syllable in Byangsi may begin with any consonant except the borrowed retroflex /t/. The contrasts are shown below syllable initially only.

<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>/ɡ/</td>
<td>/ɡar-/</td>
<td>'to get burst'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa/</td>
<td>'face'</td>
</tr>
<tr>
<td>/kɔ/</td>
<td>/kɔta-/</td>
<td>'bark of tree'</td>
</tr>
<tr>
<td>/ʔ/</td>
<td>/ʔa:-/</td>
<td>'to prick'</td>
</tr>
<tr>
<td>/h/</td>
<td>/tha:-/</td>
<td>'to strike a match'</td>
</tr>
<tr>
<td>/th/</td>
<td>/thuṃ-/</td>
<td>'to dance'</td>
</tr>
<tr>
<td>/q/</td>
<td>/qum-/</td>
<td>'to tremble'</td>
</tr>
<tr>
<td>/n/</td>
<td>/nise/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/na/</td>
<td></td>
<td>'mother'</td>
</tr>
<tr>
<td>/r/</td>
<td>/ra:/</td>
<td>'to keep'</td>
</tr>
<tr>
<td>/th/</td>
<td>/thja/</td>
<td>'waterfall'</td>
</tr>
<tr>
<td>/d/</td>
<td>/da:-/</td>
<td>'to give'</td>
</tr>
<tr>
<td>/dh/</td>
<td>/dha’:/-</td>
<td>'earth' (Indo-Aryan)</td>
</tr>
<tr>
<td>/n/</td>
<td>/nije/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/nag/</td>
<td></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>/pan/</td>
<td>'a Tibetan'</td>
</tr>
<tr>
<td>/ph/</td>
<td>/phaŋ-/</td>
<td>'to fly'</td>
</tr>
<tr>
<td>/b/</td>
<td>/ban/</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>/hmi:-/</td>
<td></td>
<td>'ripe'</td>
</tr>
<tr>
<td>/ts/</td>
<td>/tsè/</td>
<td>'memory, lid'</td>
</tr>
<tr>
<td>/tsh/</td>
<td>/tshè/</td>
<td>'life, age, fat'</td>
</tr>
<tr>
<td>/dʒ/</td>
<td>/dʒè/</td>
<td>'boredom'</td>
</tr>
<tr>
<td>/c/</td>
<td>/ce/-</td>
<td>'to pinch, to bite'</td>
</tr>
<tr>
<td>/ch/</td>
<td>/chè/</td>
<td>'fat, grease'</td>
</tr>
<tr>
<td>/j/</td>
<td>/je/</td>
<td>'I' (first person sg.)</td>
</tr>
<tr>
<td>/l/</td>
<td>/lā/</td>
<td>'hand, boulder'</td>
</tr>
<tr>
<td>/hɔ/</td>
<td>/hɔl/</td>
<td>'moon, month'</td>
</tr>
<tr>
<td>/r/</td>
<td>/ran/</td>
<td>'arm'</td>
</tr>
<tr>
<td>/ru/</td>
<td></td>
<td>'horn'</td>
</tr>
<tr>
<td>/hr/</td>
<td>/hraŋ/</td>
<td>'horse'</td>
</tr>
<tr>
<td>/hru-/</td>
<td></td>
<td>'to ask'</td>
</tr>
<tr>
<td>/s/</td>
<td>/son/</td>
<td>'village'</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>/ʃɔŋ-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/h/</td>
<td>/han/</td>
<td>'then, after'</td>
</tr>
<tr>
<td>/ham/</td>
<td></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:

| /n/ : /n/ |
|---|---|
| /noon/ | 'noon' |
| /seven/ | 'seven' |
| /thorn/ | 'thorn' |
| /two/ | 'two' |
| /mother's'/ | 'mother's' |
| /your' | 'your' |

2.2.3 Neutralization in syllable final position

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

| /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'        |
| /nuilan/ | 'wind'        |
Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh rh lh/, contrasting with unmurmured resonants, Byangsi has a series of voiceless resonants, /hm hn hl hr/. This fact was not recorded by the earlier authors. The occurrence of syllable final consonants is restricted to the voiced nasal stops /ŋ m n/, and the unaspirated voiceless or voiced stops, except the alveolar stops /t th ɖ/. 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. [puurrr] '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 ɖ/, the lateral /l/ and the retroflex flap /ɾ/. There are less clusters with /w/ than with /y/. Still fewer examples have been found with a trill as the second member of a consonant cluster. Consonant sequences may be found at morpheme or syllable boundaries, but these are not treated as consonant clusters. A few examples:

-y-

/pye/ 'knee'
/phyarmo/ 'to whiff'
/bye/ 'rock'
/myede/ 'below, low from the level'
/tyemo/ 'to weep, to cry'
/tyemo/ 'to participate, to join in some work'
/dyemo/ 'to go'
/nya:re/ 'yesterday'
/nye/ 'day'
/nya:/ 'fish'
/nyunjimo/ 'to retreat'
/kyemo/ 'to chew meat'
/gyera:/ 'grain or crop'
2.3 Tonal Contrasts

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

\[
\begin{align*}
/\text{ye}/ & \quad \text{an eagle type of bird} \\
/\text{yè}/ & \quad \text{mountain} \\
/\text{pi}/ & \quad \text{four} \\
/\text{pi}-/ & \quad \text{to sweep} \\
/\text{gi}-/ & \quad \text{to bulge} \\
/\text{gì}-/ & \quad \text{to swallow} \\
/\text{hna}-/ & \quad \text{to unload something from the head or back} \\
/\text{hnà}-/ & \quad \text{to be left over (of something)} \\
/\text{ga}/ & \quad \text{paddy} \\
/\text{gà}/ & \quad \text{wound}
\end{align*}
\]
High falling tone with both short and long vowels:
/chà/  'fodder mixed with some corn'
/chàː/  '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', /kh₁u/ 'smoke', /kar/ 'ram', /kaː/ '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:

/-paː/
/khok-paː/  'corpus'
/can-paː/  'a person from Johar valley'
/khà-paː/  'winter'
/chyà-paː/  'summer'

/-pu/
/ni-pu/  'mouse'
/thaː-pu/  'reserve'

/-bu/
/kha-bu/  'snake'
/la-bu/  'butter'
/tim-bu/  'sky'
/taŋ-bu/  'a big snake'
/nuí-bu/  'insect'
/laːm-bu/  'woolen cloth'

/-laː/
/bo-laː/  'thumb'
/cyɔ-laː/  'index finger'
/laːm-laː/  'a Tibetan goat'
/maː-laː/  'sheep'
/la-laː/  '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' < /m/ 'eye' + /ti/ 'water
/mikcham/ 'eyelashes' < /mik/ 'eye' + /cham/ 'hair, fur
/pufakcham/ 'hair' (of head) < /pufa/ 'head' + /cham/ 'hair, fur
/hnapt/ 'snot' < /hmim/ 'nose' + /ti/ 'water
/yafi/ 'relatives' < /ya/ 'flesh' + /fi/ 'blood'

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

/banjkhar/ 'morning' /pena:/ 'a type of bat'
/na:nin/ 'autumn' /minca:/ 'bat'
/ranpil/ 'feather' /mayan/ 'a type of basket'
/dunlan/ 'food' /labu/ 'butter'
/thumcaru/ 'custom' /latakta/ 'dirt'
/madonman/ 'eagle' /bochab/ 'porcupine'

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

/byuli fya:/ 'bride' /byulol/ 'bridegroom'
/fin fya:/ 'sister' /pie/ 'brother'
/hrithi fya:/ 'wife' /hrithi/ 'husband'
/nam fya:/ 'son's wife' /hrin fya:/ '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' /du:mo/ 'female yak' /yakto/ 'male yak'
/malala/ 'goat' /camts/ 'female goat' /lasan/ 'male goat'
/re/ 'cow' /kola/ 'bull'

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

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

Plural forms:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural Form</th>
<th>Dual Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>'men'</td>
<td>/m1-man/</td>
<td>/m1-khan/</td>
</tr>
<tr>
<td>'goats'</td>
<td>/ma:la:-man/</td>
<td>/ma:la:-khan/</td>
</tr>
<tr>
<td>'trees'</td>
<td>/fi:in-man/</td>
<td>/fi:in-khan/</td>
</tr>
<tr>
<td>'hands'</td>
<td>/la-man/</td>
<td>/la-khan/</td>
</tr>
<tr>
<td>'boys'</td>
<td>/jiri-man/</td>
<td>/jiri-khan/</td>
</tr>
<tr>
<td>'yaks'</td>
<td>/gal-man/</td>
<td>/gal-khan/</td>
</tr>
<tr>
<td>'fish (pl.)'</td>
<td>/gya-man/</td>
<td>/gya-khan/</td>
</tr>
<tr>
<td>'trees'</td>
<td>/fi:in-man/</td>
<td>/fi:in-khan/</td>
</tr>
<tr>
<td>'horses'</td>
<td>/hran-man/</td>
<td>/hran-khan/</td>
</tr>
</tbody>
</table>

Examples:

- Plural forms: /m1-man/ 'men' /jiri-man/ 'boys'
- Dual forms: /m1-khan/ 'two persons' /jiri-khan/ 'two boys'

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Singular Form</th>
<th>Dual Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>'two persons'</td>
<td>/nis-m1/</td>
<td>/nis-m1-khan/</td>
</tr>
<tr>
<td>'two daughters'</td>
<td>/nis-tsame/</td>
<td>/nis-tsame-khan/</td>
</tr>
<tr>
<td>'two boys'</td>
<td>/nis-jiri/</td>
<td>/nis-jiri-khan/</td>
</tr>
<tr>
<td>'two brothers'</td>
<td>/nis-pie/</td>
<td>/nis-pie-khan/</td>
</tr>
</tbody>
</table>

4.0 Pronouns

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>je</td>
<td>inji</td>
<td>in</td>
</tr>
<tr>
<td>Second person</td>
<td>gan</td>
<td>ganiji</td>
<td>gani</td>
</tr>
<tr>
<td>Third person</td>
<td>uo/ ati</td>
<td>uni/ji/ atikhan</td>
<td>uji/ atiman</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>DISTANCE</th>
<th>SIGHT</th>
<th>HEIGHT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximate</td>
<td>Distal</td>
<td>Obviate</td>
</tr>
<tr>
<td>sg. ai</td>
<td>ati</td>
<td>teti</td>
</tr>
<tr>
<td>pl. aiman</td>
<td>atiman</td>
<td>tetiman</td>
</tr>
</tbody>
</table>

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

4.2 Interrogative Pronouns

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

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

/gan khà mina hlinò/ you what name is 'What is your name?'

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

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

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

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

/ati man una: hlyenan/ 'Who are they?'

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

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

/ulan/ 'when'

gan ulan ranisɔ/ 'When did you come?'

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

/ufi wà-kho yinan/ 'Where are they?'

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

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

/lje-se api funta/ 'I myself will do it.'
/uo-se api funta/ 'He himself will do it.'

4.4 Indefinite pronouns

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

/duma mi/ 'some or some one or a few persons'
/lairi/ 'all'
/ulañi/ 'sometimes'
/wà-khu-te/ 'somewhere'

4.5 The relative pronoun

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

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

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

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

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

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

Case tables for one noun and the personal pronouns:

/mi/ 'person'

<table>
<thead>
<tr>
<th>Case</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mī</td>
<td>mimaŋ</td>
</tr>
<tr>
<td>Agentive</td>
<td>mīse</td>
<td>mimaŋse</td>
</tr>
<tr>
<td>Dative</td>
<td>mīja</td>
<td>mimaŋja</td>
</tr>
<tr>
<td>Genitive</td>
<td>mīge</td>
<td>mimaŋge</td>
</tr>
</tbody>
</table>
### /je/ 1st person

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>je</td>
<td>inf₁</td>
<td>in</td>
</tr>
<tr>
<td>Agentive</td>
<td>jesₑ</td>
<td>infisₑ</td>
<td>insₑ</td>
</tr>
<tr>
<td>Dative</td>
<td>jeja</td>
<td>infi₂ja</td>
<td>inja</td>
</tr>
<tr>
<td>Genitive</td>
<td>jige</td>
<td>infi₂ge</td>
<td>ingeₑ</td>
</tr>
</tbody>
</table>

### /gan/ 2nd person

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>gan</td>
<td>gani₁fi</td>
<td>gani</td>
</tr>
<tr>
<td>Agentive</td>
<td>ganseₑ</td>
<td>ganiSi₂e</td>
<td>gansₑ</td>
</tr>
<tr>
<td>Dative</td>
<td>ganja</td>
<td>gani₂ja</td>
<td>ganija</td>
</tr>
<tr>
<td>Genitive</td>
<td>nageₑ</td>
<td>gani₂ge</td>
<td>ganigeₑ</td>
</tr>
</tbody>
</table>

### /uo/ 3rd person (visible)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>uo</td>
<td>uni₁fi</td>
<td>ufi</td>
</tr>
<tr>
<td>Agentive</td>
<td>uoseₑ</td>
<td>uniSi₂e</td>
<td>ufi₂e</td>
</tr>
<tr>
<td>Dative</td>
<td>uoja</td>
<td>uni₂ja</td>
<td>ufi₂ja</td>
</tr>
<tr>
<td>Genitive</td>
<td>ugeₑ / uogeticₑ</td>
<td>uni₂geₑ</td>
<td>ufi₂geₑ</td>
</tr>
</tbody>
</table>

### /ati/ 3rd person (invisible or far away)

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ati</td>
<td>ati₁fi</td>
<td>atiman</td>
</tr>
<tr>
<td>Agentive</td>
<td>atisₑ</td>
<td>atiSi₂e</td>
<td>atimanₑ</td>
</tr>
<tr>
<td>Dative</td>
<td>atija</td>
<td>ati₂ja</td>
<td>atimanja</td>
</tr>
<tr>
<td>Genitive</td>
<td>atigeₑ</td>
<td>ati₂ge</td>
<td>atimanجة</td>
</tr>
</tbody>
</table>

### 4.7 Noun Case Markers

As is evident from the tables given above, the nominative case is expressed by a zero suffix and so the uninflected form of the noun or pronoun is used. In a clause with two nominative NPs, the order of the constituents then determines the interpretation of the case relations. The subject is followed by the object and then the verb follows the object (SOV). It is important to note here that in Byangsi the agentive marker [-sₑ ~ -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix [-sₑ ~ -se] also expresses instrumental relations. The dative case marker /-ja(dançi)/ 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:la:man yinan/ [I-DAT goat-pl. are] 'I have goats'. To see the use of the different case markers, we can contrast /jìn-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', /jìn-sₑ/ 'by the help of wood', and /jìn-geₑ/ 'made out of wood'. The following examples illustrate the use of the case markings.
A Sketch of Byangsi Grammar

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

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

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

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

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

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

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

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

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

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

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

'This is Ram's house.'

'That belongs to the tree.'

'house made of wood'

'a piece of stone'

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

'The work was done by me.'

'The work was not done by me.'

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

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

'with us'

'with father'

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

'on the stone'

'inside the room'

'in'. (takes a nominative NP)

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

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

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

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

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

/yarto kharci yikho wasE/ 'from above to below'
/dha:rcu:la kharci/ 'from Dharcula'
/re-ja-ci/ 'from the field' [field-DAT-ABL]
/cim-ja kharci/ 'from the house'

/kho kharci/ 'from on; out of'. (takes a nominative NP)
/ti kho kharci/ 'out of water'
/ﬁn kho kharci/ 'from on (the) tree'

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

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

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

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

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

Adjectives precede the nouns they qualify and some of them can even function as nouns, e.g. /ati manđe 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'
/bye'de/ 'thin' (in thickness)

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

/lođe/ '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 /timbul/ '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/

/nyanthе/ 'light in weight'
/bunthе/ 'tall, long'
/tsanthe/ 'sharp' (of an instrument)
/-te/

/thi:tE/ 'wet'
/hyuktE/ 'deep'
/tshartE/ 'dry'
/partE/ 'broad'
/khi:tE/ 'dirty'
/thi:tE/ 'wet'
/hyuktE/ 'deep'
/tshartE/ 'dry'
/partE/ 'broad'
/khi:tE/ 'dirty'

/-ta/

/kyerakta/ 'curved'
/khasraktal/ 'rough'
/chaktal/ 'sweet'
/latakta/ 'smell bad'

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
'light like the moon'

/nE/ na chantE/
sun like light
'light like the sun'

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

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

5.3 Quantitative adjectives

The following lexical items express the quantity of some entity:

/matmì/ 'many (people)'
/lairi/ 'all'
/jamì:/ 'whole'
/dumamì/ 'some, a few people'
/ganjì/ '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: c[i/, '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:

\[
\begin{array}{cccc}
/tigEl & 'one' & /naEEl & 'two' & /sum/ & 'three' \\
/pi/ & 'four' & /nai/ & 'five' & /tug/ & 'six' \\
/nije/ & 'seven' & /jede/ & 'eight' & /gui/ & 'nine' \\
/ci/ & 'ten' & /ceth/ & 'eleven' & /cenye/ & 'twelve' \\
/cesum/ & 'thirteen' & /cep/ & 'fourteen' & /ceban/ & 'fifteen' \\
/cato/ & 'sixteen' & /conye/ & 'seventeen' & /cebe/ & 'eighteen' \\
/cirgu/ & 'nineteen' & /nasa:/ or /nasa:/ & 'twenty' & /pis/ & 'forty' \\
pisa:c[i & 'fifty' & /yuksa:/ & 'sixty' & /yuksa: c[i & 'seventy' \\
jatsha:/ & 'eighty' & /jatsha: ci/ & 'ninety' & /ra/ & 'hundred'
\end{array}
\]

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

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nintam/</td>
<td>'after'</td>
</tr>
<tr>
<td>/itta wase/</td>
<td>'till now'</td>
</tr>
<tr>
<td>/han/</td>
<td>'now'</td>
</tr>
<tr>
<td>/thanlan/</td>
<td>'then'</td>
</tr>
<tr>
<td>/ulan/</td>
<td>'sometimes, anytime'</td>
</tr>
<tr>
<td>/ratso/</td>
<td>'every time, time and again' (literally 'hundred times')</td>
</tr>
</tbody>
</table>

6.1.3 Definite

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

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

6.2 Place adverbs

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

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wakhote/</td>
<td>'somewhere'</td>
</tr>
<tr>
<td>/wakhori mani/</td>
<td>'nowhere'</td>
</tr>
<tr>
<td>/wakhoi/</td>
<td>'everywhere'</td>
</tr>
<tr>
<td>/fjartam/</td>
<td>'left side'</td>
</tr>
</tbody>
</table>
The directions like east and west are indicated by adding the suffix /-nam/ 'direction' to concepts of physical reality. The verb roots with the meanings of 'sunrise' and 'sunset' receive the direction suffix and indicate 'east' and 'west' respectively. Similarly, north is towards the left side if a person is facing the east and so the noun stem /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:

/\ljyarnam/ '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'
/\ca\qa:k/ 'quickly' /\suku suku/ 'slowly'
/\khaja:i/ 'usually' /\chakka se/ 'approximately'

/\uo d\i:].l rannis\ha/ he late came
'He came late.'

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

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

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

7.1 Open syllable roots

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/da:-/</td>
<td>'to come'</td>
</tr>
<tr>
<td>/dye-/-</td>
<td>'to go'</td>
</tr>
<tr>
<td>/hye-/-</td>
<td>'to laugh'</td>
</tr>
<tr>
<td>/ko-/-</td>
<td>'to boil'</td>
</tr>
<tr>
<td>/ya:-/</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/ri-/-</td>
<td>'to write'</td>
</tr>
<tr>
<td>/cha:-/-</td>
<td>'to break'</td>
</tr>
<tr>
<td>/lo-/-</td>
<td>'to say'</td>
</tr>
<tr>
<td>/co-/-</td>
<td>'to finish'</td>
</tr>
<tr>
<td>/ra:-/</td>
<td>'to come'</td>
</tr>
</tbody>
</table>

7.2 Closed syllable roots

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tun-/-</td>
<td>'to drink'</td>
</tr>
<tr>
<td>/him-/-</td>
<td>'to smell'</td>
</tr>
<tr>
<td>/jan-/-</td>
<td>'to run'</td>
</tr>
<tr>
<td>/yar-/-</td>
<td>'to cry'</td>
</tr>
<tr>
<td>/hyun-/-</td>
<td>'to do'</td>
</tr>
<tr>
<td>/run-/-</td>
<td>'to hear'</td>
</tr>
<tr>
<td>/dzuin-/-</td>
<td>'to begin'</td>
</tr>
<tr>
<td>/yer-/-</td>
<td>'to wash'</td>
</tr>
</tbody>
</table>

7.3 Compound verbs

The compound verbs are composed of a noun and the basic verb root, which are combined to derive a different verb, sometimes unrelated in meaning. Examples:
7.4 Transitive and intransitive verb stems

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

7.4.1 Suffixing

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

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

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

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

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

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

/tsimfimo/ 'to wrestle' /tshonfimo/ 'cock fight'
/khafimo/ 'horse fight' /thi-fimo/ 'dog fight'

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

/lcun-/ 'to drown' /jun-/ 'to be drowned'
/lcyà-/ 'to break' (rope) /lya-/ 'to be broken'
/lpyo-/ 'to frighten' /byo-/ 'to be frightened'
/kan-/ 'to cause to swell' /gan-/ 'to swell by itself'

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

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

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

roots singular imp. form
/dye-/ 'to go' /dyè/
/ra:-/ 'to come' /ra:/
/dza:-/ 'to eat' /dza:/
/da:-/ 'to give' /da:/
/tun:-/ 'to drink' /tun/

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

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/yab-1</td>
<td>'to stand'</td>
</tr>
<tr>
<td>/yeb-1</td>
<td>'to sow'</td>
</tr>
<tr>
<td>/jaŋ-1</td>
<td>'to run'</td>
</tr>
<tr>
<td>/hye-1</td>
<td>'to laugh'</td>
</tr>
<tr>
<td>/ya:-1</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/lo-1</td>
<td>'to say'</td>
</tr>
<tr>
<td>/chù-1</td>
<td>'to win'</td>
</tr>
<tr>
<td>/hye-1</td>
<td>'to rub'</td>
</tr>
<tr>
<td>/hwan/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/lay-1</td>
<td>'to send'</td>
</tr>
<tr>
<td>/pàm-1</td>
<td>'to spin'</td>
</tr>
<tr>
<td>/räm-1</td>
<td>'to weave'</td>
</tr>
<tr>
<td>/kum-1</td>
<td>'to cause to fall'</td>
</tr>
<tr>
<td>/chim-1</td>
<td>'to tether'</td>
</tr>
<tr>
<td>/sonJi-</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danti-</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-</td>
<td>'to hear' (from distance)</td>
</tr>
<tr>
<td>/runJi-</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabJi-</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pac-1</td>
<td>'to masticate'</td>
</tr>
</tbody>
</table>

(iii) Some singular imperative forms take the second person pronominal suffix /-n/ but in these cases the imperative suffix becomes zero. The suffix /-n/ is mostly added to verb roots with bisyllabic structure where the second syllable is the suffix /-i/ or the suffix /-c(i)/, or the syllable ends in /c/. Examples:

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/sonJi-</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danti-</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-</td>
<td>'to hear' (from distance)</td>
</tr>
<tr>
<td>/runJi-</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabJi-</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pac-1</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' /dinije/ /dini/
/ranifE/ /rani/
/lra:-1 'to come' /ranifE/ /rani/
/feb-/ 'to sit' /fobfiniE/ /sobfini/
/dza:-/ 'to eat' /dzanije/ /dzani/
/yanciniE/ /yancini/
/ri:-/ 'to write' /rini/ /rini/

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

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

/hyun-/ 'to do' /hunjini/ /hunjini/
/hye-/ 'to laugh' /hijini/ /hini/
/tje-/ 'to weep' /ti-jini/ /ti-
/cyà/ 'to cut' /cyàjini/ /cyàni/

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' /coji/ /coni/
/nañ-/ 'to drive animals' /nañjni/ /nañni/
/yi-/ 'to grind' /yi-jeni/ /yini/
/tò-/ 'to buy' /tòjeni/ /tòni/
/ranj/ 'to sell' /ranjeni/ /ranjini/
The two examples below follow the first pattern of suffixing but with regressive assimilation in plural imperative forms. The same resultant form is carried over to the dual. The verb root final \(-m/-/n/.

\[\text{/räm/-} \quad \text{'to weave'} \quad /ràn\text{jini} \quad /ràn\text{nîi/} \]

\[\text{/päm/-} \quad \text{'to spin'} \quad /pàn\text{jini/} \quad /pàn\text{nîi/} \]

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.

\[\text{/ya:-l} \quad \text{'sleep'} \quad /yák\text{jini/} \quad /ya:\text{ni/} \]

\[\text{/pha:-l} \quad \text{'to speak'} \quad /phá\text{kini/} \quad /phá:\text{ni/} \]

\[\text{/cha:-l} \quad \text{'to break'} \quad /chák\text{jini/} \quad /chá\text{ni/} \]

The fuller representation of the person-number-imperative complex is found in the imperative form for \(/lo/-\) 'to say', 2du. \(/lòk\text{jiniːl/}, 2\text{pl. }/lo\text{nì/}, \) where apart from the changes in the verb root we find that dual number represented by the \(-jî/\) suffix and the plural number form \(-ni/\) are also found here, followed by the dual imperative suffix \(-jî/\), 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, \(-jî/\), a dual number marker, and \(-ni/\), the second person-number suffix.

\[\text{/khi:-l} \quad \text{'to bend like an arc'} \quad /khiyè\text{̃mì/} \quad /khiyè\text{̃mì/} \]

\[\text{/cim/-l} \quad \text{'to ignite'} \quad /cìyè\text{̃mì/} \quad /cì\text{̃mì/} \]

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:

\[\text{/da:/} \quad \text{'give me'(sg.)} \quad /dá\text{nì/} \quad \text{'give us'(du.)} \quad /dá\text{nì/} \quad \text{'give us'(pl.)} \]

\[\text{/dai/} \quad \text{'give him'(sg.)} \quad /dá\text{i/} \quad \text{'give them'(du.)} \quad /dá\text{i/} \quad \text{'give them'(pl.)} \]
7.5 **Prohibitive**

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

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

7.6 **Infinitive forms**

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

/khu:-mo/ 'to steal'
/hwan-mo/ 'to show'
/min ta:-mo/ 'to name'
/rusu ra:-mo/ 'to get angry'
/gyi-mo/ 'to be happy'
/da:-mo/ 'to give'
/man ra:-mo/ 'to dream'
/5n-mo/ 'to look after, watch carefully or closely'

7.7 **Gerunds**

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

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

The adverbial form of verbs has the suffix /-laŋ/ 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:

/stuːlan-tuːlan/  
/raːlan-ːraːlan/  

dayəː-lau daːlan

'standing'

'second person'; /-E/ allomorph of the subjunctive morpheme /-ye/. In the last example below we find the ideal situation where even the dual number is also marked apart from the second person. The nasalization in the dual form serves there as an allomorph of the second person morpheme /-n/ and /-ʃ/ as allomorph of the dual morpheme /ʃ/. 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-ː/ 'I-AGT'; /in-ː-ʃeː/ 'we-dual-AGT'; /in-ː-ʃeː/ 'we-pl.-AGT'). The Hindi sentence is closer in meaning: mai kaɾu 'may I do it!' Examples:

<table>
<thead>
<tr>
<th>verb roots</th>
<th>singular</th>
<th>dual-plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dyeː/</td>
<td>'to go'</td>
<td>/dyeː/</td>
</tr>
<tr>
<td>/raː/</td>
<td>'to come'</td>
<td>/rayeː/</td>
</tr>
<tr>
<td>/daːː/</td>
<td>'to eat'</td>
<td>/dzayeː/</td>
</tr>
<tr>
<td>/yaːː/</td>
<td>'sleep'</td>
<td>/yayeː/</td>
</tr>
<tr>
<td>/yaːbː/</td>
<td>'to stand'</td>
<td>/yabyeː/</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The morphophonemic changes taking place in the root forms are simple: /ye/ > /i/ for both singular and non-singular; long vowels in the singular are shortened and in the non-singular the verb roots receive the root increment /-i/, /-k/, or /-kh/ before the subjunctive suffix is added. These are the dominant patterns of subjunctive formation in Byangsi.

7.10 Verbal Nouns

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

No change in the verb root:

/dza:/ 'to eat' /dza:nide/ 'one who eats or is eating'
/tuŋ-/ 'to drink' /tuŋnide/ 'one who drinks'
/fuŋ-/ 'to do' /fuŋta:de/ 'doer, who is doing'
/hyuŋ-/ 'to make' /hyuŋnide/, /-ta:de/ 'one who is making'

Verb root adds /-k/:

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

/ya:/ 'to sleep' /ya:knĩde/ 'one who sleeps'
/pha:/ 'to speak' /phaknĩde/ 'one who is speaking'
/junĩ/ 'to be drowned' /junknĩde/ 'one who is drowning'

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

Verb root adds /-gE/:
/runfĩ/- 'to hear' /runfĩgĩne/ 'one who hears, agrees'
/lɔkĩ/- 'to climb' /lɔkĩgĩne/ 'one who is climbing'
/yarĩ/- 'to take a bath' /yarĩgĩne/ 'one who is taking a bath'
/dzuŋ/- 'to begin' /dzuŋgĩta:de/ 'one who is beginning'

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

The following root has two possibilities, one with no change and the other adds /-cig/:
/hnim/- 'to smell' /hnimnĩde/ 'one who commands respect'
/hnimcignĩde/ '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>1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>je</td>
<td>/dza:/ 'to eat'</td>
<td>/dye/ 'to go'</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in</td>
<td>dze</td>
<td>dyeye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gan</td>
<td>dza:gnye</td>
<td>dyegnye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gani</td>
<td>dza:gni</td>
<td>dyegnye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>uo</td>
<td>dza:gan</td>
<td>dyegan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ufi</td>
<td>dza:gan</td>
<td>dyegan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 7.11.2 Present progressive

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

<table>
<thead>
<tr>
<th></th>
<th>1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>je</td>
<td>/dza:giye/</td>
<td>dyeyiye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in</td>
<td>dza:gepye</td>
<td>dyeyiye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gan</td>
<td>dza:gepo</td>
<td>dyegypo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gani</td>
<td>dza:geyi</td>
<td>dyegyini (/dyeg yin yi/)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>uo</td>
<td>dza:geyen</td>
<td>dyegyin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ufi</td>
<td>dza:geyan</td>
<td>dyegyinan</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka-/ is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:/ 'to come' and /dye:/ 'to go' take the prefix /pi-/ in the past. The past form for /dza:/ 'to eat' is /kadza:/ 'ate'. Apart from a single form there is an alternate system to form past tense in the language which is sometimes used in the positive but always used in negatives. In the alternative system the past tense marker is /s5/ in all the persons and numbers except third person plural, where the marker is /t5s/. Alternate forms follow the same rules of agreement as are followed by the present tense forms given above. The table shows both the positive and negative forms of this alternate form.
7.11.4 Past progressive
The past progressive and perfective forms in second person singular and plural are identical.

<table>
<thead>
<tr>
<th></th>
<th>/dza:/ 'to eat'</th>
<th>/nye-/ 'to rub'</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dza:ye5ó</td>
<td>madze5ó</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dza:nye5ó</td>
<td>mazanye5ó</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:nans5ó</td>
<td>mazanans5ó</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dza:nis5ó</td>
<td>mazanis5ó</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:só</td>
<td>mazasó</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>dza:nantsó</td>
<td>mazanantsó</td>
</tr>
</tbody>
</table>

7.11.5 Past perfect

<table>
<thead>
<tr>
<th></th>
<th>/dza:/ 'to eat'</th>
<th>/nye-/ 'to rub'</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>nyiye5ó</td>
<td>pidyenye5ó</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>nyiye5ó</td>
<td>pidyenye5ó</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>niye5ó</td>
<td>pidyeniye5ó</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>niye5ó</td>
<td>pidyeniye5ó</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>niye5ó</td>
<td>pidyeniye5ó</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>niye5ó</td>
<td>pidyeniye5ó</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>/dza:/ 'to eat'</th>
<th>/dye/'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dzaiye5é</td>
</tr>
</tbody>
</table>

Future I: certain and immediate
Future II: remote and uncertain
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:

/rəmo/ 'to come' /marəmo/ 'to not come'
/dəza:mo/ 'to eat' /madəza: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-gə ma:la:-maŋ yinan/ he-GEN goat-pl. are 'He has goats.'

/je-še tige nubu tingsə/ I-AGT one insect saw 'I saw an insect.'

/felu-še ra:m duklaŋ deisə/ Shelu-AGT Ram food gave 'Shelu gave Ram food.'

/uə ti tun'jə/ he water drank 'He drank water.'
They ran.

Your son is handsome.

Ram and Shelu came.

They will not eat.

7.15 Interrogative sentences

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

What is this?

What are these?

Who is he/that?

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
aif: —adv., these
aitoksa: —adv., this side
ai: —adv., dem. pro., this
akhan: —n., sickle
akple: —n., lips
alwa: re: —n., jaw
alu: —n. (IA) potato
am: —n., path
ane: —dem. pro., here
aqmo: —vi., to lift, to pick up
aptyali: —n., childless person
ate: —dem. pro., there
atijamma: —dem. pro., these
atikho: —dem. pro., there
atima: —dem. pro., those (used for human beings)
atina garte: —dem. pro., that side
atif: —dem. pro., those
atitoksa: —adv., that side
ati: —adv., dem. pro. that (remote)
atlan: —adv., that much
ajo: —n. (IA) flour
ajimvo: —vt., to boast
a: gal: —n., rein
a:m: —n. (IA) mango
a:rsi: —n. (IA) mirror
a: —n., mouth
bab: a: —n., father (term of address)
babu: —n., father's eldest brother
bagta: re: —n., weather
baili: —n., childless woman
balcham: —n., braid
balwa: —n., sand
bamba: —n., Chaudangs people

ba: mo: —vt., to fold
banan s: ji: —n., in-laws' village
ba: ndar: —n., monkey
ba: ba: lo: —n., a local name for Chaudangsi language
banju: —n., utensils
banje: —n., (IA) sister's son
banji: —n., (IA) sister's daughter
bankhar: —adv., morning
banmo: —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)
bejimvo: —vi., to work in exchange
be: —n., buckwheat
be: —n., skin
bie: —n., thread
bila: —n. (IA) cat
bochab: —n., porcupine
bo: kro: —n., throat
boktsa: —n., uncastrated male-goat
bola: —n., thumb
bomvo: —vi., to flow, to be opened
bontse: —n., donkey
bridam: —n., frost in ice form
bu: mo: —vt., to carry something on the back
bumo: —vt., to release
bunjmo: —vi., to pile; to become long
bunthe: —adj., tall, long
buti: —n., butter milk
byankholo: —n., the native name for Byangsi language
byam: —n., a type of carpet
byede: —adj., thin (in thickness, of a sheet like things)
bye—n., steep mountain rock
byulīʃya:—n., bride
byulo—n., bridegroom
badmi—adj., bad (literally 'bad man')
bolde—adj., fat (round shaped objects)
bomo—vi., to be known
barmo—vi., falling (of something from a tree, etc.)
bhak—n., sound
bhit—n., (IA) wild lizard
cakti—n., local beer
calke—n., threshold
camts—n., she-goat
canpa:—n., a person from Johar valley
canʃya:—n., hips
carmo—vt., to weigh
carpye—n., cock
ceban—num., fifteen
cebje—num., sixteen
cemo—vt., to pinch, to bite
cenye—num., twelve
cespi—num., fourteen
cesam—num., thirteen
cethe—num., eleven
ceto—num., sixteen
ce—n., flower
ciːmo—vt., to squeeze
cikhu—adv., inside
cim—n., house, home
cini—n., (IA) sugar
ciptsʃe—n., bird
cirgu—num., nineteen
ciːl—n., (IA) kite
ciːcimo—vi., to think
ciːmmo—vt., to burn, to ignite
cini—n., father's sister, a general term
ciː—num., ten
code—adj., mad
como—vt., to finish
conye—num., seventeen
cο—n., memory
cukalce—n., elbow
cukcham—n., beard
cukli—n., armpit
cukʃimo—vt., to wear clothes
cukti—n., cap
cuku—n., floor, lime
cunjmo—vi., to drown, to go ahead
cunjmo—vt., to go forward
cwo—n., chin
cyamo—vt., to hide
cyamo—vt., to break (rope, thread)
cyəmo—vt., to cut
cyesa:—n., crematting place
cye—n., bud
cyoːmo—vi., to bark
cyoːla:—n., index finger
cyukla—n., a gown type of dress
chaːde—n., itch, itching sensation
chamo—vt., to break (hard objects—stones, etc.)
chaːto—adj., quick, fast
chakcha:—n., urine
chakta—adj., sweet
chaku—n., cooked rice
cham—n., wool
chanan—adv., tomorrow
chandi—n., a hut
chango—n., dead human body (in the house)
chapgo—n., dead human body (in the house)
chankaro—n., a type of basket
chapnaj—n., courtyard
chante—adj., sun light, bright
chaŋti—n., water drop
chaŋ—n., wall
charmo—vt., to dry
chaʃimo—vi., to hide
chate—adj., ripe
chà—n., fodder mixed with some corn
chà:—n., grain
cheʃmo—vt., to cut something with scissors (cloth etc.)
cheme—n., elder brother's wife
chè—n., fat; a type resin colour
chilmo—vt., to wash clothes
chimmo—vt., to tether animals
chinchā—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
chò—n., spoon
chōj—n., a piece
chokjimo—vt., to itch
chîmo—vt., to peel something like potato or some vegetables with hard skin
chûmo—vt., to dye, to mix
chubu—n., mole
chusar—adj., rose colour
chûmo—vi., to win, to collect (mass nouns things like corn, etc.)
chyamo—vi., to be hot
chyâpa—adj., summer
dako—vt., to give
dakjimo—vi., to fight
damno—vt., to sieve
damplya—adj., glutinous, voracious
danji—pp., for
danjimo—vi., to wake up
dan—n., aim; hill
dan—n., belly
dar—n., a village name
dimti—n., vegetable with curry
dinde—adj., cloudy
dobmo—vi., to see something which is far away
dolo paʃa—adj., bald headed
dukta—adj., bitter and hot in taste like radish
duli—n., stick
dumaml—adv. a few people
duma—adv., a little bit less
dumo—vt., to knead
dumu—n., rat
dunjān—n., meal, food
dunjmo—vt., to beat; to grind spices
dunjismo—vi., to collide, to beat each other
dunu—n., rabbit
dunj—n., desire
dyemo—vi., to go
dyuru—n., wooden beam
dam—n., garlic
dar—n., ground floor of the typical local house
dharti—n., earth (IA)
dabjab—adv., nearly, approximately
dabmo—vi., gathering of crowd; to continue
dakthe—adj., bright
dali—n., (IA) branch of tree
dalo—n., stone (of fruit), a piece of stone
dami—n., marriage
dammo—vt., to stir
dam—n., blacksmith
danmi—n., servant
danmo—vi., to be dense
danjimo—vi., to be employed
danthe—adj., beautiful
de—n., mule
dile—adj., slow
dokthe—adj., bright,
dœ—that—a small courtyard on the first floor of the house
do—n., poison
dumo—n., female yak
dammo—vi., to tremble
dza:mo—vt., to eat
dzamta—adj., smooth
dzam—adj., round from the outer side
dzandi—n., tire, wheel
dzankhœ—n., a lizard
dzanëthaŋ—n., staircase
dzan - n., gold; axe
dzar - n., corner (outside)
dze - n., to get bored
dzer phammo - vt., to be afraid of
dzermo - vi., rising of sun; to fear
dzè - n., boredom
dze - n., a type of barley
džilde - adj., clear
dzimo - vi., to sneeze
džim - n., sneeze
dzimo - vi., to get ready
dzumo - vi., to sprout
dzunjmo - vt., to begin
dzunj - adj., pair
gakta - adj., tight
galjiimo - vi., to bellow
gätha - n., valley
ga - n., paddy, a leather blanket
gadro - n., a ditch, a pit
galmo - vi., to get stuck by itself
galța:mo - vi., to stumble in intoxication
gal - n., yak
gammo - vi., falling, of something by itself, roll down
gammo - vt., to wrap (things)
gamso - n., molar teeth
ganifì - pro., 2du., you
gani - pro., 2pl., you
ganmo - vi., to swell
gan - pro., 2sg., you
garmo - n., door (Hindi kivar)
garmo - vt., to close (door, box)
garto - n., woodpecker
gar - n., fang
gathuti - n., rivulet
gan - n., rock stuck with soil
gà - n., wound, scar
gema - n., a type of dish made with milk
gi:mo - vi., to bulge
gim - vi., to swallow
goga - n., maize
golca - n., lock
gomo - vt., to cut grass
gonji gohma - n., middle finger
gonu - n., fox
goran - n., body
goj phammo - vt., to make someone happy
gojimo - vi., to be happy
gughu - n., owl
gugi - 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
gunjini - n., father's second younger sister
gunj - n., father's second elder brother's wife; mother's second elder sister
gunda - adv., in the middle
gunhya - n., second elder brother
gunjka - n., father's second elder brother
gunta - n., second elder sister
gurda - n., fist
gwan - n., death rites
gwomo - vi., collapse (house)
gyamo - vt., to white wash
gyera - n., crop, grain
gyejimo - vt., to quarrel
gyejininde - n., quarrelsome
gyim - vt., to tie, to control something or someone
gyimo - vi., get burst
gammo - vi., to roll
ahjimo - vt., to backbite, to complain
hathi - n., (IA) elephant
haja:r - num., (IA) one thousand
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<th>Byangsi-English Glossary</th>
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<tr>
<td><strong>hal gammo</strong>—vi., to yawn</td>
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<tr>
<td><strong>ham</strong>—adv., how</td>
</tr>
<tr>
<td><strong>hanau satho</strong>—n., friend</td>
</tr>
<tr>
<td><strong>han</strong>—adv., then, afterwards</td>
</tr>
<tr>
<td><strong>hathora</strong>—n., (IA) hammer</td>
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<tr>
<td><strong>haul</strong>—n., fog</td>
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<tr>
<td><strong>heli</strong>—n., brass</td>
</tr>
<tr>
<td><strong>hicimo</strong>—vi., to die, to be extinguished</td>
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<tr>
<td><strong>hinam pidi:de</strong>—n., married female</td>
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<td><strong>hoj</strong>—adv., why</td>
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<tr>
<td><strong>hurmo</strong>—vt., to smoke, to suck</td>
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<td><strong>hwa</strong>—n., honey</td>
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<tr>
<td><strong>hwalte</strong>—loose (fitting, of clothes or things)</td>
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<tr>
<td><strong>hwalti</strong>—n., a wave of water</td>
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<tr>
<td><strong>hwammo</strong>—vt., to show; to drive away</td>
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<tr>
<td><strong>hya:mo</strong>—vt., to empty</td>
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<tr>
<td><strong>hyarmo</strong>—vt., to drive the cattle one by one or two by two</td>
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<tr>
<td><strong>hyà</strong>—n., elder brother, husband's elder sister's husband, wife's elder sister's husband</td>
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<tr>
<td><strong>hyelba</strong>—n., adj., feeling of laughter</td>
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<tr>
<td><strong>hyem ra:mo</strong>—vi., to get of laughter</td>
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<tr>
<td><strong>hyemo</strong>—vi., to laugh</td>
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<tr>
<td><strong>hyomo</strong>—vt., to carry something on shoulders, in hands; to take someone on a horse</td>
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<tr>
<td><strong>hyω:mo</strong>—vt., to count</td>
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<tr>
<td><strong>hyu:mo</strong>—vi., to float</td>
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<tr>
<td><strong>hyukte</strong>—adj., deep</td>
</tr>
<tr>
<td><strong>hyu:mo</strong>—vt., to do, to make</td>
</tr>
<tr>
<td><strong>ibun</strong>—n., anus</td>
</tr>
<tr>
<td><strong>ilam</strong>—n., vagina</td>
</tr>
<tr>
<td><strong>insE</strong>—pro., 1pl. agentive pronoun</td>
</tr>
<tr>
<td><strong>infi</strong>—pro., 1du. pronoun</td>
</tr>
<tr>
<td><strong>in</strong>—pro., 1pl. pronoun</td>
</tr>
<tr>
<td><strong>inge</strong>—pro., 1pl. possessive pronoun</td>
</tr>
<tr>
<td><strong>ita</strong>—adv., at present, now</td>
</tr>
<tr>
<td><strong>itta</strong>—adv., just now</td>
</tr>
<tr>
<td><strong>i:</strong>—n., stool</td>
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<tr>
<td><strong>ja thocmo</strong>—vt., to fix a date for marriage</td>
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<tr>
<td><strong>ja:ba</strong>—n., Tibetan name for the Tibeto-Burman people of this area</td>
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<tr>
<td><strong>ja:mo</strong>—vi., to be broken</td>
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<tr>
<td><strong>ja:</strong>—n., tea</td>
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<tr>
<td><strong>jablye</strong>—n., tongue</td>
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<tr>
<td><strong>jalmo</strong>—vi., to limp</td>
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<tr>
<td><strong>jamma</strong>—adj., whole</td>
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<td><strong>jammo</strong>—vt., to harvest</td>
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<tr>
<td><strong>jañmo</strong>—vi., to run</td>
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<tr>
<td><strong>jañtutu</strong>—n., uvula</td>
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<tr>
<td><strong>jañ</strong>—n., rope</td>
</tr>
<tr>
<td><strong>jarda</strong>—n., slope</td>
</tr>
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<td><strong>jari</strong>—n., root</td>
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<tr>
<td><strong>jarya</strong>—n., stag</td>
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<tr>
<td><strong>jatomo</strong>—vt., to fix a date for death ceremony</td>
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<tr>
<td><strong>jatsha</strong>—cethe—num., ninety one</td>
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<tr>
<td><strong>jatsha</strong>—c'i—num., ninety</td>
</tr>
<tr>
<td><strong>jatsha</strong>—tigE—num., eighty one</td>
</tr>
<tr>
<td><strong>jatsha</strong>—num., eighty</td>
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<tr>
<td><strong>jede</strong>—num., eight</td>
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<tr>
<td><strong>jerkhulya</strong>—coward</td>
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<tr>
<td><strong>je</strong>—pro., 1sg, I, me</td>
</tr>
<tr>
<td><strong>jil</strong>—n., creeper</td>
</tr>
<tr>
<td><strong>jimmo</strong>—vi., to get burnt; to consult</td>
</tr>
<tr>
<td><strong>jirde</strong>—adj., narrow</td>
</tr>
<tr>
<td><strong>ji</strong>—conj., and</td>
</tr>
<tr>
<td><strong>jode</strong>—adj., colored</td>
</tr>
<tr>
<td><strong>jodmi</strong>—n., young man</td>
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<tr>
<td><strong>jōka</strong>—n., (IA) leech</td>
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<tr>
<td><strong>juñmo</strong>—vi., to be drowned, to take a dip</td>
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<tr>
<td><strong>juru</strong>—n., coral</td>
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<tr>
<td><strong>jyamo</strong>—vi., to be broken (of thread, rope)</td>
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<tr>
<td><strong>jyarnam</strong>—n., adj., adv., east</td>
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<tr>
<td><strong>jyàmo</strong>—vi., to bloom</td>
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<tr>
<td><strong>kà</strong>—n., stool (baby talk)</td>
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<tr>
<td><strong>ka:</strong>—n., crow</td>
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<tr>
<td><strong>kàbmo</strong>—vt., to make short</td>
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<tr>
<td>English</td>
</tr>
<tr>
<td>---------</td>
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<tr>
<td>mud</td>
</tr>
<tr>
<td>urine (baby talk)</td>
</tr>
<tr>
<td>pubic hair</td>
</tr>
<tr>
<td>mother's younger sister's husband, mother's brother, husband's or wife's mother's brother</td>
</tr>
<tr>
<td>a type of mushroom</td>
</tr>
<tr>
<td>a type of stone</td>
</tr>
<tr>
<td>to stick</td>
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<tr>
<td>to collect things (count noun things one by one)</td>
</tr>
<tr>
<td>vegetable</td>
</tr>
<tr>
<td>blind</td>
</tr>
<tr>
<td>unmarried, bachelor</td>
</tr>
<tr>
<td>sick</td>
</tr>
<tr>
<td>single; a type of cup</td>
</tr>
<tr>
<td>hard</td>
</tr>
<tr>
<td>lamb a generic term</td>
</tr>
<tr>
<td>a type of basket used for keeping grains</td>
</tr>
<tr>
<td>star</td>
</tr>
<tr>
<td>male lamb</td>
</tr>
<tr>
<td>ram (castrated)</td>
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<tr>
<td>cloud</td>
</tr>
<tr>
<td>a type of tuber</td>
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<tr>
<td>Tibet</td>
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<tr>
<td>to separate by choosing</td>
</tr>
<tr>
<td>to twine</td>
</tr>
<tr>
<td>to break hard objects;</td>
</tr>
<tr>
<td>a round pit; a store of grains outside the house</td>
</tr>
<tr>
<td>bull</td>
</tr>
<tr>
<td>to boil</td>
</tr>
<tr>
<td>back of skull, neck</td>
</tr>
<tr>
<td>a bag made of jute</td>
</tr>
<tr>
<td>a type of leather bag</td>
</tr>
<tr>
<td>bark of tree</td>
</tr>
<tr>
<td>to erase</td>
</tr>
<tr>
<td>to be bent</td>
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<tr>
<td>bell made of iron</td>
</tr>
<tr>
<td>skull</td>
</tr>
<tr>
<td>to cook</td>
</tr>
<tr>
<td>to dig, to scratch</td>
</tr>
<tr>
<td>to carry something in hand or on head</td>
</tr>
<tr>
<td>peas</td>
</tr>
<tr>
<td>to chew meat</td>
</tr>
<tr>
<td>curved</td>
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<tr>
<td>to take the sheep, goat, to lead the herd</td>
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<tr>
<td>to throw (stone, etc.)</td>
</tr>
<tr>
<td>a sack of leather</td>
</tr>
<tr>
<td>walnut</td>
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<tr>
<td>snake</td>
</tr>
<tr>
<td>usually</td>
</tr>
<tr>
<td>to cheat</td>
</tr>
<tr>
<td>to take out liquid from a pot</td>
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<tr>
<td>clothes</td>
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<tr>
<td>pajamas</td>
</tr>
<tr>
<td>kidney</td>
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<tr>
<td>to grapple (of horse)</td>
</tr>
<tr>
<td>rough</td>
</tr>
<tr>
<td>cold</td>
</tr>
<tr>
<td>to get cold and cough</td>
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<tr>
<td>winter</td>
</tr>
<tr>
<td>dirty</td>
</tr>
<tr>
<td>shirt</td>
</tr>
<tr>
<td>to scrub utensils</td>
</tr>
<tr>
<td>stomach</td>
</tr>
<tr>
<td>corpse, dead body</td>
</tr>
<tr>
<td>to dismantle (wall, house)</td>
</tr>
<tr>
<td>to peel (orange, banana)</td>
</tr>
<tr>
<td>heel</td>
</tr>
<tr>
<td>to steal</td>
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<tr>
<td>knot</td>
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<tr>
<td>grandson</td>
</tr>
<tr>
<td>nest</td>
</tr>
<tr>
<td>a type of fine wool</td>
</tr>
<tr>
<td>granddaughter</td>
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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
lak†in—n., nail
lak†ya—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)
lan thomo—vt., to answer a call
lanji—n., cow dung
lanlua—adj., careless
lanmo—vi., to play
lan—n., work, answer
lasan—n., male-goat
latakta—n., bad smell, dirt
lati—n., semen
latsa—n., young one of goat
laymo—vt., to send
lekye—n., domesticated animals
lelaŋ—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
łok†imo—vi., to ascend
łomo—vi. to say
łomo—vt., to shake, to swing, to move
łŋmo—vt., to vomit
łŋ—is. n. vomit
łľimo—vi., to forget
łľimo—vi., to take swing, to be moved
lugra—n. cloth
lumo—vt., to have sexual intercourse
łųñbar—n., lungs
łųnda—adj., hot, heat
łųŋmo—vi., to get warm, hot
łųpaa—n., summer
łųŋ—n., back
łųfimo—vi., to have sexual intercourse
łyede—adj., yellow
łamba—vi., to get cold
łamba—n., straight
łamba—vt., to stitch by a putting a patch of cloth
łamba—vt., to get down from a horse
łlabmo—vt., to teach, to train
łlabľimo—vi., to learn
łłamé—n., soul
łlamma—vt., to wrap
łlamo—vt., to bring something down
łlan—adv., enough
łľimo—vi., to descend
łlá—n., moon, month
łlamo—vi., to be ready
łli:the—adj., heavy
łlimo—aux., to happen
łląkľimo—vt., to read
łľymo—vt., to join something together
ma:la: — n. , sheep or goat (generic term)  
ma:mia:- n. , sheep  
ma:mo — vt. , to search  
ma:sa:n — n. , sheep (female)  
ma:dɔnman — n. , eagle  
ma:n — adj. , red  
ma:n — vi. , to become red  
mansi — n. , buffalo  
manu — n. , nipples  
ma:n — n. , dream  
man — n. , night  
marja: — n. , salty tea (a Tibetan type)  
maro:n — n. , door  
marti — n. , oil, water spring  
mar — n. , butter, clarified butter  
masi — n. , (IA) ink  
masfya: — n. , husband's younger brother's wife  
mas — n. , husband's younger brother  
matmʌ — adv. , many (people)  
ma:n — n. , family  
mayan — n. , a type of basket used for carrying various things  
mide — adj. , small  
mimo — vi. , to become small  
mie — n. , fire  
mikcham — n. , eyebrow  
milen — n. , hearth  
miman — n. , foreigner  
mim — n. , ring finger  
mimtomo — vt. , to tell  
mincace — n. , a bat  
mindli — adj. , bald  
mintje — n. , louse  
mipìle — n. , eyelid  
miplicham — n. , eyelashes  
mita — adj. , ripe  
mithan — n. , mother's younger brother  
mitti — n. , tear (eye water)  
mì — n. , person  
miyar — n. , an imaginary place beyond the sky  
miyun — n. , gem, jewel  
micini — n. , father's fourth younger sister  
mihya: — n. , fourth elder brother  
mika: — n. , father's fourth elder brother  
mìta: — n. , fourth elder sister  
mokfya: — n. , a type of mushroom  
mor — n. , (IA) peacock  
mukna: — thunder, dragon  
myede — adj. , below the level (in height)  
mye — n. , eye  
mal-damoni — vi. , lightning  
maluli — adj. , blunt  
mal — n. , silver  
məti — n. , flea  
hmi:mo — 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  
nac — n. , thorn  
naga — n. , cobra (IA)  
nags — pro. , your  
nagra: — n. , paw of lion, tiger  
nakte — adj. , soft  
nambu — n. , woolen cloth  
namfya: — n. , younger brother's wife; son's wife  
nanmo — vt. , to drive cattle  
naj — n. , a type of bangle  
napal — n. , buckwheat  
nafide — adj. , flexible, elastic  
narak — n. , hell (IA)  
nare — n. , lice  
nafe — num. , two  
nassa: cethe — num. , thirty one
nassa: c' — num., thirty
nassa: tigê — num., twenty one
nassa: — num., twenty
natsar — n., lice egg
nayamo — vt., to aim at
nâlan — n., wind
nibfimo — vi., to hum
nikisò — n., incisors
nimo — vi., to live, to stay
nimphan nuynjimo — vi., to retreat, to look at oneself
nimphan oëmo — vt., to look back
nimphan — adv., behind
nipe — n., chicken
nipu — n., mouse
nîfe — num., seven
nîthalo — n., second floor of the house
nîksam — adj., appropriate
nomo — vt., to pull
nònkà — n., ant
nu:de — adj., new
nu:nu — n., younger brother; husband's younger sister's husband
nù — n., milk
nya:re — adv., yesterday
nya:thë — adj., light (in weight)
nyero — adv., near
nyunjimo — vi., to retreat
hna:mo — vt., to unload something from the head or back
hnabmo — vi., to reach
hnakjimo — vi., to pray
hnàmo — vt., to measure
hnappâ: — n., accident, unfortunate happening
hnaptì — n., snot
hnàmo — vi., to make love
hnàmo — adj., to be left over (something left over after some use)
hnil — n., gums
hnim ãuj ãnë — n., nostrils
hnimmo — vi., to smell
hnimnîde — n., one who commands respect
hnim — n., nose
nàba — adj., five fold
nàgba: — n., duck
nài — num., five
nakhte — n., bad smell
nalde — n., a separated lover
nàmte — adj., robust, strong
nàsa — num., fifty
natsu — adj., five times
nàkkà — pp., in front of, in the presence of
nà — n., face
nàuo — n., a kiss
nàwomo — vt., to cut hair of sheep, goat
nàba — n., parents
nàge — n., mother's
nàmin — n., autumn
nàna — n., mother (term of address)
à — n., mother
nikàpce — n., sprout
nikhi — n., dog
nìngo — n., lower part of the body below the waist
nìntam — adv., after, behind, next
nìrìla: — adv., dusk
nìse, nìchë — adv., noon
nì — n., sun
nìya: — n., fish
nìyamde — adj., pleasant
nìyàntche — adv., evening
nìyàntthe — adv., dim light
nìyemo — vt., to rub
nìye — n., day
nëbu — n., insect
nìmo — vt., to inspect, to watch something closely
o — adv., an affirmative answer to a question
pa:mo — vt., to fill (water)
pa:t — n., leaf (IA)
pàcmo—vt., to chew (something which is hard)
pàkare—n., ankle
palö—n., frog
pàmo—vt., to fill (solid things in a bigger container)
pàmmo—vt., to spin
paño—vt., to spread
pànphan—adv., outside
pànj—n., a Tibetan
papaljya:—n., calf (of human leg)
parte—adj., broad
pàjëmo—vi., to stroll
paula:—n., (IA) shoes
paul—n., plant
pëna:—n., a type of bat
pëmo—vt., to tear (cloth)
pë—n., blanket made of wool
pi:kù—n., bedbug
piba:—adj., fourfold
pie—n., brother
pijë—n., seed
pipi—adj., four times (arithmetic sense)
pisa: cëthe—num., fifty one
pisa: c’i—num., fifty
pisa:—num., forty
pitsu—adj., four times (on a fourth occasion)
pìmo—vt., to sweep
pi—num., four
pocini—n., father's first younger sister
poda—adj., big
pohya:—n., eldest brother
ponà:—n., father's eldest brother's wife, mother's elder sister
pophye—adj., three fourths
pota—n., eldest sister
pònìjëmo—vi., to jump in one place
pòmo—vi., to become big., to be increased
pùa—n., husband's elder brother
puci—n., mother's elder sister
puke—adj., ripe
pumo—vt., to cross
puni—n., mother's brother's wife, father's eldest sister, mother-in-law
pùнаṃni—n., mother's elder brother
pu—n., husk
pyalmo—vt., to saw
pyë—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
phà:de—adj., ash colour
phà:mo—vi., to speak
phabmo—vt., to sprinkle (liquid)
phaktsham—n., a type of bridge
phammo—vt., to stitch
phàn phànëmo—vt., to make something fly
phànlore—n., patella
phànmo—vi., to fly
pharmo—vt., to untie a knot
phàtko da:mo—vi., to jump from one place to another
phämëo—vt., to sprinkle (grains, powder)
phàrmëo—vt., to pluck fruits by throwing a stick or stones
phàtsap—n., rice
phëla tomö—vt., to clap
phëla—n., palm
phëjëde—adj., sacred
phir—n., a box for keeping clothes
pho-bila:—n., male cat
pho-hran—n., male horse
pho-phya:—n., wild animal
phoda—adj., dry (from the state of being wet)
phokjimo—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
phungli—n., a water pot
phyangmo—vt., to throw water
phugimo—vt., to whiff
phyamo—vt., to throw water
phyarmo—vt., to whiff
phyê—adj., half
râdi—adj., widow (IA)
râdo—adj., widower
ra:mo—vi., to come
ra:p—n., flame
ra:tso—adv., time and again
ra—n., enclosure for goats and other animals
râ—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
rácimo—vi., to get up
rackwanti—n., temple
raje—n., wheat
rakhù—n., people belonging to one's group
ram—n., an extra field which is not a legal one
râmmo—vt., to knit
rañ—n., a cover term for all the Tibet-Burman people in this area except Raji
rañmo—vt., to sell; to weave cloth
rannu—n., curd
ranñli—n., feather
rañ—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
rakjimo—vi., to have mercy
râla—n., centipede
romo—vt., to roast meat
rênmo—vt., to cover
rêñ—n., shoulder
râkjimo—vt., to comb
rô—adj., hungry
ro—n., a plank
ru—n., (IA) cotton
rukçimo—vi., to chew a cud
rum—n., princess
runjimo—vi., to hear, to agree, to accept
rusu—adj., (IA) angry
ruñ—n., a heap of small pebbles
ru—n., corner (inside the house); horn
rye—n., a story, tale
râm—n., earthquake; bottom; a boundary stone between two fields
hra:de—adj., clean
hra:mo—vi., to be ashamed of
hrace—n., ear
hraksa—n., pebbles
hramo—vt., to bring
hrañ—n., horse
hrañ—n., horse
hraso—n., front teeth
hratam—adv., in front, before
hrati—n., cheek
hremin—n., sister, brother
hri:mo—vi., setting of sun
hril—n., gland
hrimmo—vt., to criticize
hrincimo—vi., to wait for
hrinjimo—vt., to guard, to watch
hrinjya:—n., sister (general term),
wife's younger brother's wife
hrinte—n., wave
hrithi:jya:—n., wife
hrithi—n., husband
hrokjimo, hrojimo—vi., to graze
hromo—vt., to graze
hr:—n., snow
hr:mo—vt., to ask
hrab, shrab—n., ribs
sa—n., soil
sa:qu—n., (IA) wife's younger sister's husband
sa:mo—vt., to sacrifice some animal
for black magic
sa:ragi—n., (IA) a kind of singing
bird
sa:to—adj., empty
saco—n., (IA) truth
sag—n., breath
sai—num., hundred
sal—n., charcoal
samo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
sapa:—n., earth
sapha—n., dust
sara:—n., hails tone
sata:ni—n., a type of liquor
satta:—adv., again
se, se—pp., because of, due to (some
reason)
semo—vt., to bear
ser:—n., forest
sercimo—vt., to agree
silju—n., female musk deer
simo—vt., to recognize
sirtsi—adj., wild
s:—n., tooth
s:n—n., village
suiyo—n., parrot
sukce cyamo—vt., to cut with teeth
suku—adj., low voice, slow
swarg—n., (IA) heaven
syapi çemo—vt., to pinch
sam sa—num., thirty
s:om sam—adj., three times
s:omtsu—adj., thrice
sam—num., three
sata—adj., rotten
jak:imo—vi., to breathe
jakjimo—vt., to wear (ornaments)
manda—n., spinach
f:n—adj., large
fanka:—n., father's third younger
brother
fjnl:—n., a type of rock
fajmi—adj., a wealthy person
fajthe—adj., old (person)
fajwa:—tiger (a large size)
ja:—n., (IA) an apple
fel—adv., shade
fend—n., child
fercimo ph:mo—vt., to make someone
agree
fercimo—vi., to agree
f:mo:vi., to crawl (a baby)
f:—n., blood
f:de—adj., white
f:il—n., dew-drops
f:iti—n., saliva
fime—n., breast
f:mo—vt., to apply something, to
wipe
f:incini—n., father's third younger
sister
f:inci—n., father's third younger
brother's wife
f:in:ha:—n., third elder brother
f:inram—n., ginger
fintā: — n., third elder sister
fìn— n., wood
fîiptsā— n., comb
firi— n., boy, son
firtā— adj., sour
fîrta— n., male goat
fîr— n., castrated male goat
fîfî da:mo— vi., to mimic
fisō— n., heart
fîyumo— vi., to bleed
fîomo— vt., to roast (dry) to parch
fōla:— n., birch tree bark used as paper in olden days
fōmo— vt., to fulfill a promise
fōmo— vi., to slip
fōnjmo— vt., to make some sit
fōnjismo— vi., to sit
fînismo— vt., to do
fîyā:— n., meat, flesh
fîyala: kalmo— vt., to plaster
fîyāle— n., rainy season
fîyāmo— vi., to run away, to abscond; to increase
fîyānde— n., offspring
fîyarnam— n., adj., adv., north
fîyartam— n., adv., left side of the body
fîyafī— n., relatives (related by blood)
tam-da:mo—vt., to lay egg
tammo— vi., to become short
tammo— vt., to pack a package
tam— n., egg
ta:mo— vt., to hang
ta:mo— vt., to keep, to put, to allow, to fix, to have
ta:rmmo— vt., to spread tent, etc; to help cross some river or a difficult path
tabmo— vt., to thrash
taktam— adv., right side of the body
tammo— vt., to touch
tammo— vt., to keep something (light things)
tanam— n., adj. adv., south
tanbu— n., a big snake, python
tanmo— vt., to bury
tanmo— vt., to press
tanismo— vi., to be hung
tanismo— vi., to be pressed
tanu— n., brain
tanze— n., bag of wool
tap— adv., across (a river or rivulet)
taram— n., key; mediator
tārmo— adj., brave
tata— n., son's wife's mother, husband's elder brother's wife, wife's elder brother's wife, fifth elder sister
teka— n., saddle
tete— n., sister's husband, wife's elder brother
tetī— adv., dem. pro., that (invisible)
ti— n., water
tībka— n., gun
tige— num., one
tikilmo— vt., to boycott
tīlin— n., ice
timbu— n., sky; blue
timmo— vi., to appear, to be seen
tincī— adj., green (literally green grass)
tindī— adj., raw
tīnmo— vi., to see, to be found
tīpō— adv., this side (of a river or rivulet)
tīte— n., father's father; mother's father
tithe— n., nut (generic term)
ti thimo— vt., to irrigate
titsū— adv., once
to da:mo— vt., to give loan
to karmo— vt., to take loan
tōcmo— vt., to sing
tokca— n., pickaxe
toksa— adv., direction
tomo— vt., to stop; to understand; to buy
tômo—vt., to play a musical instrument; to intervene
tojîmo—vt., to trap
toj—n., bead
tofjîmo—vi., stop; understand
to—n., loan
tukka—n., miser	thomo—vt., to pluck fruits
tuđe—n., one who drinks
tujîmo—vt., to drink
tyajba:ri—n., window
tyemo—vi., to weep, to cry
thâmômo—vi., to spit
thomo—vt., to cut with an axe
thà—n., waterfall
thâ:pu—n., reserve
thammo—vt., to saw, to wring
than kyamo—vt., to arrange order
thâmî—n., father's sister's husband, father-in-law
thanjin—adv., this year
than—adv., now
thàn—n., flat ground or land
thapija:—adv., three days before yesterday
thapjîmo—vi., to grapple (animals with horns)
tharwa—n., leopard
thasamjja—adv., two days before yesterday
thàde—adv., height, high
thi:mo—vi., to get wet
thîmo—vt., to melt
thîjîmo—vi., to wet oneself
thîjîmo—vi., to be melted
thî:te—adv., wet, watery
thim—n., ceiling
thinja:—adv., today
thocmo—vt., to settle marriage
thokam—n., bed
thôkjîmo—vi., to return
tholi—n., penis
thomo—vt., to return something
thofjîmo—vi., to return, to come back
thoti—adv., dem., pro., that (object at a higher level relative to the speaker)
thù:mo—vi., to become weak
thuta—adj., weak
thukjîmo—vt., to destroy
thwaçmo—vi., to beg
thyemo—vt., to participate, to join in some work
ţa:mo—vt., to prick, to fix a nail
ţajîmo—vi., to be pricked
ţamţam, ţamyar—n., bank of a river
ţam—n., edge
țânde—adj., alive
ţânjalî—n., animal
ţânta—adv., only
ţîmo—vi., to go by taking something
ţîjâ:—n., a group of women in a marriage party
ţolîya:—n., deaf
ţolmo—vt., to fondle, to cuddle
ţîmo—vt., to light a lamp (religious purpos)
ţugba:—adv., six fold
ţugu—num., six
ţuksa: cathe—num., seventy one
ţuksa: ci—num., seventy
ţuksa: tîge—num., sixty one
ţuksa:—num., sixty
ţuktsu—adv., six times
ţânta—adv., short
ţha:mo—vt., to strike a match; to push
ţhanmo—vt., to castrate, to improve, to decorate
ţharmo—vt., to respect; to pose
ţàmo—vt., to inform
ţhajîmo—vi., to be informed
ţtha:mo—n., cot
ṭhèkka—adj., fit (neither loose nor tight)
ṭhilmo—vt., to take off clothes
ṭhinka—n., clothes
ṭhijimo—vi., fight (of dogs)
ṭhômo—vi., to worship
ṭhummo—vt., to uproot (plants etc.)
ṭhuŋa—n., hammer
ṭhuŋmo—vt., to tame, to rear
ṭhmcaru—n., custom
ṭhùmo—vi., to dance
ṭhōmo—vt., to tighten a screw
tsa:—n., remains of corn after making beer
tsame—n., girl, daughter
tsamo—vt., to make (a piece of furniture); to fix
tsaŋmo—vt., to throw
tsanthe—adj., sharp (instrument)
tsebinde—adj., full
tsè—n., memory; lid
tsì—n., grass
tsimmo—vt., to catch
tsimmo—vt., to fry
tsimjimo—vi., to wrestle
tsiri—n., intestine
t∫ammo—vt., to collect
tshà:—n., salt
tsham—n., bridge
tshàŋmo—vt., to cut into small pieces
tsharté—adj., dry (wood)
tshedé—adj., sacred, pious
tshè—n., life; age; fat
tshig—n., joint, knot
tshimo—vi., to ripen
tshàŋjimo—vi., grapple (of cocks)
tshù—adj., part (of whole)
tshumo—vt., to distribute, to divide
tshùjimo—vi., to be divided
tshar—n., loin
ulaŋ—adv., sometimes
ulan—adj., how many, how much, when, then
ulo—adv., where
una:—pro., who
unifi—pro., 3du., they
uŋ—n., stone
uo—pro., 3s., he/ she
uoja—pro., 3sg. dative pronoun
uj—pro., 3pl., they
uso—n., medicine
wa—n., tiger
wà—pro., adv., where
wa khui—adv., everywhere
wa khuri mani—adv., nowhere
wa khute—adv., somewhere
wa nayaŋ—n., bee
wa:lan—n., a term used for the Indo-Aryan speakers by the Tibeto-Burman people.
wàlte—adj., loose, not tight
wamde—adj., black
wàmmo—vi., to spring out (streamlet)
wamye—n., face
wà:ri—adv., anywhere
wà:ts—n., a thread ball
wase—adv., up to (a point)
wathë—adv., a longer path, far away
wo fiŋmo—vt., to kiss
womba—n., smallpox
wɔm—n., bear
wɔŋ—n., a herd, flock
wurthe—adj., loud
ya:mi—n., bad person
ya:mo—vi., to sleep
yabmo—vi., to stand
yadde—adj., bad
yaknide—n., one who is sleeping
yakto—n., male yak
yana:-yana:—adv., in olden days; once upon a time in the past
yane—n., spring season
yaŋkwal—n., a serving spoon
yanţi phəmmo—vt., to make someone walk
yanjimo—vi., to walk
yanţi—n., river
yargo—n., upper part of the body (above the waist)
yarmo—vt., to wash utensils, to bathe someone; to cry
yarfjimo—vi., to bathe (oneself)
yarto—adv., above
yatsa: galmo—vt., to invite
yâmmono—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
yemono—vt., to save
yefjimo—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
yilthɛ—adv., late
yilwuɲ—n., a sharpening stone
yinmono—vi., to be tired
yin—vi., aux., be
yotj—adv., dem. pro., that (object at a lower level relative to the speaker)
yugu—n., a log
yuʃjimo—vi., to ride a horse
English-Byangsi Glossary

above — yarto
accident, unfortunate happening — ḥnappa:
arrest (a river or rivulet) — tapo
affirmative answer to a question, yes — ḋ
afraid of — dzer phommo
after, behind, next — ṇintam
again, due to, by — ṣatta:
agree (vi.) — Ḟercimo
aim at (vt.) — nayamo
alive — ṭaṇḍe
all — lairi
and (conj.) — ji
angry — rusu (IA)
animal — ṭaṇjma
ankle — pākare
answer a call (vt.) — lan thomo
ant — ṇokkrò
anus — ibuñ
anywhere — wa: ri
appear, to be seen (vi.) — timmo
apple — fau (IA)
apply something, wipe (vt.) — fimo
appropriate — ṇoksam
armpit — cukli
arrange things in order (vt.) — than kyamo
arrow — ṭim
ascend (vi.) — lākjmò
ash colour — pha:de
ashamed of (vi.) — hra:mo
ashes — phà:
ask (vt.) — hru: mo
autumn — ṭamìn
back — ṭunj
back of skull, neck — koŋkro
backbite, to complain — ha: jimo
bad — yadè
bad (literally 'bad man') — bôdmi
bad person — ya: mi
bad smell — ṭakhte
bad smell, dirt — latakta
bag made of jute — kothò
bag of wool — taŋdze
bald — mindli
bald headed — dolo pōja:
bamboo — yelba:
bangle, one type of — naŋ
bank of a river — taŋtam, taŋyar
bark (vi.) — cyîmo
bark of tree — kò
barley — dze
basket used for carrying various things — mayaŋ
basket used for keeping grains — karko
basket, one of the types — chanjkarò
bat — mincace
bathe (someone), wash utensils (vt.) — yarumo
bathe oneself (vi.) — yarjimo
be (aux.) — yin
be broken (of stone, etc.) (vi.) — ja:mo
be broken (of thread, rope) (vi.) — jyamo
be divided (vi.) — ṭshufjimo
be employed (vi.) — Ḟanjimo
be happy (vi.) — ɡa:jimo
be informed (vi.) — ṭhàhimo
bead — toŋ
bear — wôm
bear (vt.) — semo
beard — cukcham
beat, grind spices (vt.) — duŋmo
beautiful — đaŋthe
become big, to increase (vi.) — pǒmo
become red (vi.) — maŋmo
become short (vi.) — tammo
become small (vi.) — mi:mo
become weak (vi.) — thu:mo
bed — thokam
bedbug — pi:ku
bee — wa nayan
beg — thwacmo
begin — dzunjmo
behind — nimphan
bell made of iron — kwalin
bellow — ga:lfrimo
belly — dan
below the level (in height) — mye:de
below, down — yikho
bend (vi.) — koŋfimo
bend (vt.) — khipmo
big — poda

birch tree bark (used as paper in olden days) — iola:
bird (general) — ciptsE
bird, a kind of singing bird — sa:raŋi
(bird, a type — pena:
bitter and hot in taste like radish — dukta
bitter, costly, difficult — kha:de
black — wamde wálte
blacksmith — đam
blanket made of wool — pê
bleed — fiyumo
blind — kana
blood — fí
bloom — jyâmo
blunt (not sharp) — maldi
boast — âŋfimo
body — goran
boil (vt.) — kromo
bone — rè

book, paper — libin
boredom — dzę
boulder — la:
bow — yi:
box for keeping clothes — phir
boy, son — firi
boycott (vt.) — tikilmo
braid — balcham
brain — tanu
branch of tree — đali (IA)
brass — heli
brave (adj.) — târmo
break (hard objects — stones, etc.) (vt.)
— cha:mo
break (rope, thread) (vt.) — cyamo
break (hard and hollow objects, as nuts) (vt.) — klimo
breast — ċime
breath — sâg
breathe (vi.) — jâkimo
bride — byulifya:
bridegroom — byulo
bridge — tsham
bridge, a type — phaktsham
bright — đakthē
bring — hramo
bring something down — hlamo
broad — parte
brother — pie
buck wheat, a type of — napal
buckwheat, a type of — be
bud — cye
buffalo — mansi
bulge — gi:mo
bull — kolan
burn, to ignite — cîmmo
bury — taŋmo
butter — labu
butter milk — buti
butter, clarified butter — mar
Byangsi language (local name)
— byanjkholo
calf (of leg) — papaljya
cap — cukti
carefully — sande
careless — lanlua
carpet, a type of — byam
carry something in hand or on head — kwarmo
carry something on shoulders; in hands; on a horse — hyomo
carry something on the back — bu:mo
carve; to draw; to write — ri:mo
castrate, to improve, to decorate — tña:mo
cat — bila (IA)
cat (male) — pho-bila
catch — tsimmo
cave, deer — phò
ceiling — thim
centipede — rəla:
charcoal — sal
Chaudangs people — bamba:
cheat (vt.) — kharmo
cheek — hrat
chew (something hard) — pəcmo
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 — džidše
clear one’s throat — gul khomo
close (door, box) — garmo
cloth — lugra:
clothes — thinka
clothes etc. — khase-phise
cloud — kasa:
cloudy — dində
cobra — naga (IA)
cock — carpe
cold — khat
collapse (house)(vi.) — gwomo
collect — tsammo
collect (count noun things one by one) — kàmmo
collide, to beat each other — duŋfimo
colored — jode
comb (n.) — fiptsa
comb (vt.) — rəkʃimo
come — ra:mo
cook (vt.) — kwamo
cooked rice — chaku
coral — juru
corner (inside the house); horn — ru
corner (outside) — dzar
corpse, dead body — khokpa:
cot — təto
cotton — rui (IA)
cough (vi.) — gulʃimo
count — hyoŋmo
courtyard — chaŋpap
cover (fully)(vt.) — phoktimo
cover (vt.) — rəŋmo
cover oneself, to wrap (vi.) — phokʃimo
cow, field, land — re
cow-dung — laŋi
coward — jerkhulya:
crawl (of a baby) — ŋeʃimo
creeper — jil
cremating place — cyesa:
criticize — hrimmo
crop, grain — gyera:
cross — pumo
crow — ka:
curd — rənnu
curved — kyerakta
custom — thamcaru
cut — cyəmo
cut (with an axe or with bigger instru-
ment)—thamo
cut grass—gomo
cut hair of sheep, goat—ñwomo
cut into small pieces—tshaño
cut something with scissors (cloth etc.)—chekmo
cut with teeth (vt.)—súkce cyamo
dance (vt.)—þhammo
dative form of 3sg. pro.—uoja
daughter's husband, younger sister's 
husband—hmye
day—nye
dead human body (in the house) 
—chaŋgo
def—ñoylinga:
death rites—gwan
death—ka:lo (IA)
deep—hyuktE
dense, to be dense (vi.)—dañmo
descend—hlañmo
desire—duŋ
destroy—thukño
dew drops—ñIl
die, to be extinguished—hicimo
dig, to scratch—kwamo
dim light—nyañtha:
direction—tüksa:
dirty—kiñte
dish made with milk—gema:
dismantle (wall, house)—khomo
distribute, to divide (vt.)—tshumo
ditch, a pit—gadro
do (vt.)—ñumo
do, to make—hyñmo
dog—ñikhi
domesticated animals—lękye
donkey—boŋtsë
door—marñ
dough—ladu
dove—gugti
dream—mañ
dried cheese—chirbe
drink—tuŋmo
drinker—tuŋde
drive cattle—nañmo
drive the cattle one by one, or two by 
two (vt.)—hyarmo
drown; to go ahead (vt.)—cuŋmo
drown, to take a dip (vi.)—juŋmo
dry (adj.)—tshartE
dry (from the state of being wet) 
—phoda
dry (vt.)—charmoo
duck—ñagba:
due to, because of—se
dusk—ñurlañ
dust—sapha
dye, to mix—chño
eagle—maññoðañ
eagle type of bird—ye
ear—hracE
earth—sapan
earth—dharti (IA)
earthquake; bottom; a boundary stone 
—roñ
east—jyarnam
easy, cheap—lode
eat—dza:mo
echo—lakuri
edge—õam
egg—tom
eight—jeďE
eighteen—cebię
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—cehe
empty—sa:tsō
empty (vt.)—hya:mo
enclosure for goats and other animals — ra:

father's third younger brother — ḋan̄ka:

father's third younger brother's wife — ḋinci

father's third younger sister — ḋincini

father's eldest brother — babu

father's eldest sister-puni

father's father, mother's father — ṭite

father's first younger sister— pocini

father's fourth elder brother — m̄ika:

father's fourth younger sister— m̄icini

father's second elder brother — guṃka:

father's second elder brother's wife — guṃci

father's second younger sister — guṃcini

father's sister, father-in-law — thāṃmi

father's sister, a general term — c̄ni

enough — hlaŋ

female lamb — barts

female musk deer— silju

female yak — ḍumo

feast — khusmo

fifteen — ḍeban

fifty — ṭasa

fifty one— pisa: c̄

fight (vt.)— dak̄imo

fighting of dogs— ḍhifimo

fill (solid articles) (vt.) — pâmo

fill (water) (vt.)— pâmo

fine wool — khulu

fine wool — khulu

fire — m̄e

fish — ḍya:

fist — gurda:

five (neither loose nor tight) — ḍhèkka

five — ṭai

five fold— ṭaba

five times — ṭatsu

fix a date for death ceremony— jatomo

fix a date for marriage — ja thocmo

flame — ra:p

flat ground or land — thāŋ

flexible, elastic— napšide

float (vi.)— hyu:mo

flow, to be opened (vi.)— bomo

flower — c̄

flute made of silver — lintsa
fly (vi.) — phamvo
fodder mixed with some corn — cha
fog — haula:
fold — ba:mo
fondle, to cuddle — tolmo
foot — like
for — danuci
forehead — pathra:
foreigner — mimanj
forest — ser:te
forget — lojimo
forty — pisa:
four — pi
four times (arithmetic sense) — pipi
fourfold — piba:
fourteen — cepi
fourth time (on a fourth occasion) — pitsu
fourth elder brother — m:thya:
fourth elder sister — m:ta:
fox — gona:
friend — hanau satho
frighten — pyomo
frog — palo
front teeth — hraso
front tooth — leso
frost — hmyar
frost in ice form — bridam
fruit — le
fruits etc — lelaq
fry — ts:imo
fulfill a promise — jomo
full — tsebindexe
garlic — dam

gathering of crowd; to continue (vi.) — dabmo
gem, jewel — miyuq
get bored (vi.) — dzemo
get burnt; to consult (vi.) — jimmo
get burst (vi.) — gyimo
get cold (vi.) — lamwo
get cold and cough (vi.) — khamo
get collected (vi.) — yejimo
get down from the horse (vi.) — hla:jimo
get laughter (vi.) — hyem ra:mo
get oneself wet (vi.) — thi:jimo
get ready (vi.) — dzamo
get stuck by itself (vi.) — galmo
get up (vi.) — racimo
get warm, hot (vi.) — luqmo
get wet (vi.) — thi:mo
ginger — fijram
girl, daughter — tsame
give (vt.) — da:mo
give loan (vt.) — to da:mo
glacier — ri
gland — hril
gloves — lako

gluttonous, voracious — damplya:
go — dyemo
go by taking something — timo
go forward — cujimo
goat (castrated male) — fir

goat (male) — lasaj

goat (male) — firts

goat (uncastrated male) — boktsa:
goat (female) — camts

goat (young one) — latya:
gold; axe — dzaq
gown type of dress — cyukla

grain — cha:
granddaughter — khume
grandson — khu

grapple (of cocks) — tshonjimo
grapple (of horse) — kha:jimo
grapple (vi.) (animals with horns) — thapjimo

glass — ts:i

graze (vi.) — hrokjimo, hrofimo
graze (vt.) — hromo
green (literally 'green grass') — tintsi

grind, grow old — yi:mo
ground floor of the typical local house — dar
group of women in a marriage party—tāifa:
guard, to watch—hrīnfimo
gums—hnīl
gun—tābka
hailstone—sara:
hair of head—pājak cham
half—phīye
hammer—hathora: (IA)
hammer—t̪huñya:
hand—lā
hang (vi.)—tan̄jimo
hang, keep, put, to have, fix, allow (vt.)—ta:mo
happen—hlīmo
hard—kāndī
hare—rayal
harvest (vt.)—jammo
have mercy (vi.)—rākjimo
have sexual intercourse (vt.)—lumbo
have sexual intercourse (vi.)—lujīmo
have the feeling of laughter—hyelba:
he, she (3sg.)—uo
head—pāfa:
heap of small pebbles—ruŋ
hear, to agree, to accept (vi.)—run̄jimo
heart—jīsū
hearth—milēn
heavy—hī:thē
heel—khopā:
height, high—thēdī
hell—narak (IA)
herd, flock—wōŋ
here—aikhō
hide (vi.)—chaŋjimo
hide (vt.)—cīa:mo
hill, aim—dāŋ
hips—caŋʃyā:
honey—hwā:
horse (generic term)—hrāŋ
horse (male horse)—pho-hrāŋ
hot, be hot (vi.)—chyamo
hot, heat—lūŋdā
touse, home—cim
how—hām
how many, how much—ulāŋ
hum (vi.)—nīb̄jimo
hundred—rā
hundred—sāi
hungry—tā
husband—hrithi
husband's elder brother—pū ḡ
husband's younger brother—mas
husband's younger brother's wife—mas̄yā:
husband-wife—yēmīn
husk—pu
hut—chandī
ice—tīlin
imaginary place beyond the sky—miyar
in front of, in the presence of—nokhā
in front, before—hratam
in olden days; once upon a time in the past—yanaːːyanaːː
in the middle—gunda:
in-law's village—bānam sōŋ
incisors—nikisō
index finger—cīlāː
inform (vt.)—t̪haːmo
ink (Indo-Aryan)—masī
insect—nābu
inside—cīkhū
inspect, to watch something closely—d̄jmo
intestine—tsirī
invite (vt.)—yatsaː galmo
irrigate—tī thīmo
itch (vi.)—chakjīmo
itch, itching sensation—chaːdē
jaw—alāwāː re
join something together—hḷyemo
joint, knot—tshīg
jump from higher place to lower place  
— phoDmo
jump from one place to another  
— pha!ko da:mo
jump in one place  
— peDfimo
just now — itta
keep something (light things) — tamo
keep, to put, to allow, to fix, to have  
— ta:mo
key; mediator — taram
kidney — khaJa:
kill, extinguish (vt.) — såmo
king — ya
kiss — nuo
kite — ci:l
knead — dumo
knee — pye
knit — râmmo
knot — khuce
know (vi.), be known — bomo
lake — chô
lamb (male) — karts
lamb, a generic term — ka:ts
large — fân
late — yilthê
laugh (vi.) — hyemo
lay egg — tam da:mo
leaf — pa:t (IA)
learn — hlabJimo
leather bag — kots
leech — j5ka: (IA)
left over (vi.) — hnamo
left side of the body — fyartam
leopard — tharwa
lice — nare
lice egg — natsar
lick; to know — la:mo
lid; memory — tsê
life; age; fat — tshê
lift, to pick up — anmo
light a lamp (religious sense) (vt.)  
— ōtamo
light (in weight) — nyante
lightning — mól-damo
like this — aina garê
limp — jalmo
lion — barje
lips — akple
liquor, a particular type — sata:ni
little bit less — duma
little finger — kikanca:
live, to stay — nimo
liver — chincha:
lizard — dzaŋkho
loan — tô
local beer — cakti
local name for Chaudangsi language  
— bânga:lo
lock — golca:
log — yugu
loin — tshar
longer path, far away — wathê
look back (vi.) — nimphan ŏmó
loose (not tight) — walthe
loud — wurthe
louse — minje
love — chiJide
lower part of the body, below the  
waist; buttocks — ŋingo
lungs — luṅbar
mad — code
maize — goga:
make (a piece of furniture); to fix  
— tsamo
make love — hnaJimo
make short — kâbmo
make someone walk (vt.) — yanJi  
phâmamo
make someone agree (vt.) — ferci  
phâmô
make someone happy — goJi phâmamo
make someone sit (vt.) — fòsmo
make something fly — phân phâmamo
mango — a:m (IA)
many (literally 'many people')—mæmì
marriage—dæmi
married female—hinam pidi:de
meal, food—duñlanj
measure (vt.)—hnañmo
meat, flesh—fyà:
medicine—uso
melt (vt.)—thNimo
memory—co
mend clothes or shoes by stitching
—rabmo
middle finger—gɔŋri gɔŋma:
milk—chirmo
mimic (vt.)—jifj da:mo
mirror—a:rsi
miser—tukka
molar teeth—gamso
mole—chubu
monkey—ba:ndar (IA)
moon, month—hlà
morning—bañkhar
mother (term of address)—ɔna
mother (term of reference)—ña
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—guñci
mother's younger brother—mithan
mother's younger sister's husband;
    —kaka
mother-in-law, mother's brother's wife
    —puni
mountain, a big one—yedan
mountain, a small one; a type of flour
    —yò
mouse—nipu
mouth—a:

mud—kaca:ù
mule—de
mushroom, one kind—mokjya:
    mushroom, one of the various kinds
    —kakjà:
nail (fingernail)—lakjìn
name—hmin
narrow—jirde
native term for T-B people in this area
    except Raji—rañ
navel—par
near—nyero
nearly, approximately—daðjab
nest—khuli
new—nu:de
night—man
nine—gui
nineteen—cirgu
ninety—jatsha: cì
ninety one—jatsha: cèthe
nipples—manu
noon—nisè, nìche
north—fyarnam
nose—hnim
nostrils—hnim dìŋ tìŋŋì
now—than
now, at present—ita
nowhere—wa khuri manì
nut (generic name)—tìthè
offspring—fyànde
oil, water spring—martì
old—yi:de
old person—fàŋthe
once—tìtsu
one—tìgie
one who commands respect—hnìmnde
one who is sleeping—yàknìde
only—tàŋnìr
open a door, to uproot, to unlock
    —phomo
other person—gañmì
outside—pàŋphìn
owl — gughu
pack a package — ṭammo
paddy, a leather blanket — ga:
pair — dzuŋ
pajamas — khase
palm — phela
parents — ɲaba
parrot — suiyo
part (of whole) — tshù
participate, to join in some work — thyemo
patella — phañloren
path — am
paw — lakpam
paw of lion, tiger — nagra:
peacock — mor (IA)
peas — kwarfi
pebbles — hraksa:
peel (orange, banana) — khomo
peel something like potato or some vegetables — chọlmo
penis — tholi
people belonging to one's group — rakhù
person — mì
person from Johar valley — canpa:
phlegm — gul
pickaxe — tokca:
piece — choŋ
pigeon — khwaran
pile up; to become long (vt.) — buŋmo
pinch a pinch — syapi cemoji
pinch, to bite — cemoji
place — bāŋ
plank — ro
plant — paul
plaster (vt.) — fya: kalmo
play — taŋmo
play a musical instrument; to intervene — tōmo
pleasant — ŋyamde
plough — resumo
pluck fruits — thomo
pluck fruits by throwing a stick or stones — phəmmo
poison — dọ
porcupine — bochab
pot to keep water — phuli
potato — alu (IA)
pray (vi.) — hnakjimo
press (vi.) — taŋjimo
press (vt.) — taŋmo
prick (vi.) — ta:ʃimo
prick, to fix a nail (vt.) — ta:mo
princess — rum
pubic hair — kacaŋ
pull — nomo
pure, pious — thshedē
put cloth, wool, corn, in place — hmomo
python, big snake — taŋbu
quarrel — gyeʃimo
quarrelsome — gyeʃinde
quick, fast — cha:to
rabbit — dunu
rainy season — fya:le
raisin — laca:
ram (castrated) — kar
ram (uncastrated) — gukar
rat — dumu
raw — tinde
reach — hnambo
read — hlaʃjimo
ready (vi.) — hlemo
recognize (vt.) — simo
red — mande
rein — aːgal
relatives (related by blood) — fyaːj
release — bmno
remains of corn after making beer — tsa:
reserve — thaːpu
respect, to pose — ḥarmo
retreat — ṭuŋʃimo
retreat, to look back at oneself  
- nımphan nyunjimo
return (vi.) — thokjimo
return something (vt.) — thömo
return, to come back (vi.) — thəjimo
ribs — hrəb, ḫəb
rice — phatsap
ride a horse — yəkjimo
right side of the body — taktam
ring finger — mən manide
ripe (adj.) — chaTE
ripen (vi.) — hmimo
ripen (vt.) — tsəimo
ripe (adj.) — hmint
ripped (adj.) — mita
rise (of sun); to fear — dzərmo
river — yaŋti
rivulet — gəthuti
roast (dry), parch (vt.) — ʃomo
roast meat — romo
robust, strong — ṇamTE
rock along with the soil — gəŋ
rock, a type of — ḫənla:
roll — ʃammo
root — jari (IA)
rope — jaŋ
rose colour — chusar
rotten — səta
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 — jəyamo
sack of leather — kha:lo (IA)
sacred — phefide
sacrifice some animal for black magic — sa:mo
saddle — teka
saliva — filtI
salt — tshə:
salty tea (a Tibetan type) — marja:
sand — balwa:
save — yemI
save (vt.) — yemo
saw — pyalmo
saw; to wring — thəmmo
say — lomo
scorpion — khwan
scrub utensils — khəmo
sea — samundro (IA)
search — ma:mo
seat, to make someone sit (vt.) — jəŋmo
second elder brother — gunhya:
ext second elder sister — gunta:
second floor of the house — nirthalo
see, something which is a far away — dobmo
see, to be found — tIŋmo
seed — pijE (IA)
sell; to weave cloth — rəncmo
semen — latI
send — laymo
separate by choosing or selecting — kilmo
separated lover — nalde
servant — dənmi
serving spoon — yənkwal
setting (of sun) — hri:mo
settle marriage — thəcmo
seven — nIʃE
seventeen — conyE
seventy — təksa: ci
seventy one — təksa: catI
shade — felo
shake, to swing, to move — ləmo
sharp (instrument) — tsəntI
sharpen (vt.) — yImo
sharpening stone — yIluŋ
sheep — ma:mla:
sheep (female) — ma:saŋ
sheep (generic term) — ma:la:
sniff — dzī

shirt — khīlta:
sneeze (vi.) — dzimo
shoes — paula: (IA)
snot — hnāptī
short — tānthē
snow — hro
short (in length) — tānthē
soft — nakte
shoulder — rōŋ
soil — sa
sick — kānthē
some, a few people — dumamī
sickle — akhan
sometimes — ulaŋī
sieve — dammo
somewhere — wa khute
silver — māl
son's wife's mother, husband's elder brother's wife — tata
sing — tocmo
soot — khumā:
single; a type of cup — kāŋ
soul — hlame
sister (general term), wife's younger brother's wife — hrinjya:
sound — bhak
sister's daughter — banji (IA)
sour — fīṛtā
sister's husband, wife's elder brother — tete
south — tanam
sister's son — baajē (IA)
sow (vt.) — yēbmo
sister-brother — hrem+n
speak — phamō
six — tūgu
spin — janda
six fold — tūgba:
spit — thabmō
six times — tūktus
spittle — khutī
sixteen — cēto
spoon — chō:
sixty — tūksa:
spread — paŋmō
sixty one — tūksa: tīge
spread tent etc., to help cross some river or a difficult path — tārmō
skin — bē
spring out (vi.) — wāmmō
skull — kwāli
spring season — yāne
sky; blue — timbu
sprinkle (grains, powder) — phamō
sleep — ya:mo
sprinkle (liquid) — phabmō
slip — fēmō
sprout (n.) — nīkapcē
slope — jarda
sprout (vi.) — dzumō
slow — dīle
squeeze — cīmō
slow, low voice — suku
stag — jarya
small — mi:de
staircase — dzanṭhanj
small courtyard on the first floor of the house — dōŋ
stand up (vi.) — yābmo
smallpox — womba
star — karmā:
smell — hnmimō
steal — khuːmō
smoke — khū
steep mountain rock — bye
smoke, suck (vt.) — hurmō
stick — duli
smooth — dzamta
stick with (vi.) — kalmō
snake — khabu
stir — dāmmō
stitch—phammo
stitch by a putting a patch of cloth
— hla:mo
stomach—khokcê
stone—uŋ
stone (of fruit), a piece of stone—dalo
stone, a particular type—kalin
stool—i:
stool (baby talk)—kâ
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—tofimo
story, tale—rye
straight—hlâ:de
strike a match; to push—tha:mo
stroll—pâjimo
stumble in intoxication—galâ:mo
sugar—cini (IA)
summer—chypopa:
summer—lunopa:
sun—ña
sun light, bright—chantê
swallow—gimo
sweep—pîmo
sweet—chakta
swell—gaŋmo
tail—pochni (IA)
take an oath—yâmmo
take a loan—tô karmo
take off clothes—thilmo
take out liquid from a pot—karmo
take swing, to be moved—lâjimo
take the sheep, goat to lead the herd—kyoŋmo
tall, long—buŋthê
tame, to rear—thunŋmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mitti
tear (cloth) (vt.)—pêmo
tell—min tomo
temple—rackwanti
ten—cî
testicle—gultin
tether animals—chimmo
that (invisible)—teti
that (object at a higher level relative to the speaker)—thoti
that (object at a lower level relative to the speaker)—yoti
that (remote)—âti
that much—atlanô
that side—atina garte
that side—atitoksâ:
then, afterwards—hâñ
there—âtîkhô
there—âte
these—aijamma:
these—âiʃê
these (used for human beings)—aimanô
they (3du.)—unîʃi
they (3pl.)—uʃi
thick (liquid)—phote
thigh—lakʃya:
thin (in thickness, of sheet-like things)
—byeðê
thin (round shape)—lakü
think—cîcimo
third elder brother—fînhya:
third elder sister—fînta:
third floor of the house—sâmthalo
thirteen—cesâm
thirty—nassä: cî
thirty—sâm sa
thirty one—nassä: cêtë
this—ai
this side—aitoksä:
this side (of a river or rivulet)—tipô
this year—thanʃin
thorn—nace
those—âiʃê
those (used for human beings)—aimanô
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—samtsu
throat—bokra
throw—tsaqmo
throw (stone, etc.)—kamno, kammo
throw water—phyamo
thumb—bola:
thunder, dragon—mukna:
Tibet—kidan
Tibetan—pan
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—thamte
time and again—ra:tsa
tire (vi.)—yinmo
today—thinja:
tomorrow—chanan
tongue—jablye
tooth—s6
touch (vt.)—tammo
trap (vt.)—tojmo
tremble (vi.)—d6mno
truth—saco (IA)
tuber—k6
twelve—ceny6
twenty—nassa:
twenty one—nassa: tige
twine—kimo
two—naf6
two days before yesterday—thasomja:
two times—
tyre, wheel—dzandi
unload something from the head or back—hna:mo
unmarried, bachelor—kanga:
untie a knot—pharma:
up to (up to a point)—wamye
upper arm—ra6
upper part of the body (above the waist)—yargo
uproot (plants, etc.)—6hummo
up to a point, up to—wase
urine—chakcha:
urine (baby talk)—kaca:
usually—khaja:i
utensils—band6
uvula—jan6tuta
vagina—ilam
valley—g6:tha
vegetable—kan
vegetable with curry—dimti
village—son
village name—dar
vomit (n.)—lon
vomit (vi.)—lonmo
wait for—hrinmo
wake up—danjimo
walk (vi.)—yanjimo
wall—cha6
walnut—kha:
wash clothes—chilmo
wash utensils, to bathe someone; to cry—yarmo
water—ti
water drop—cha:ti
water pot—phungli
waterfall—tha
wave—hrinte
wave of water—hwalti
we (1du.)—infi
we (1pl., erg.)—ins6
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—thitse
wheat—raje
where—ulo
where—wa
whiff—pharymo
white—ji:de
white wash—gyamo
who—una:
whole—jamma:
why—hoŋ
widow—rad (IA)
widower—râdo (IA)
wife—hrithi:ya:
wife's elder brother's wife, fifth elder
   sister—tata
wife's younger sister's husband—sa:du
   (IA)
wild—sirtsi
wild animal—pho-phya:
wild lizard—bhi:ti (IA)
win, to collect mass nouns like corn,
   etc.—çhumo
wind—nalan
window—tya:ba:ri
winter—gunche
winter—khâpa:
wood—ji:n
wooden beam—dyuru
woodpecker—garto
wool—cham
woolen cloth—nambu
word, languages, saying—lo
work in exchange (vt.)—bêjimo
work; answer—lan
worship—jhomo
wound, scar—ga:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimjimo
yak—gal
yak (male)—yaŋto
yawn (vi.)—hâl gammo
yellow—lye:de
yesterday—nya:re
you (2du.)—ganifj
you (2pl.)—gani
you (2sg.)—gan
young man—jodmi
younger brother's wife; son's wife
   —namʃyá:
younger brother, husband's younger
   sister's husband—nunu
your (2sg gen.)—nage