A Sketch of Byangsi Grammar

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1.0   Introduction

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

2.0   Phonology
2.1   Vowel Phonemes

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i   i:        ɨ       ɯ  u   u:
  e                   o
    ɛ               ɔ
          a   a:
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2.1.1   Phonetic description of vowel phonemes

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

/o/   Mid back rounded vowel, occurs in closed syllables and syllable finally. [o]
/ɛ/   Lower-mid front short   unrounded vowel, occurs syllable finally. [ɛ]
/ɔ/   Lower-mid back short rounded vowel, occurs in closed syllables
       and syllable finally. [ɔ]
/a/   Low central short vowel, occurs initially, in closed syllables and 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 /ɨ/, front mid vowel /e/, front lower-mid short vowel /ɛ/, and the back high unrounded short vowel /ɯ/ are lower than the other vowels. The lower mid vowels /ɛ ɔ/ are inherently long. It is interesting to note that vowels in verbal roots are longer than those found in other roots.

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

	Front	Central	Back
High	i		u
Mid	e	ə	o (ɔ)
Low	ɛ		a

He treats /ɔ/ as an allophone of /o/ when it occurs before a nasal or in final position.   He lists another allophone of /o/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /o/ is its glidalized pronunciation, realized as [wo], which is more prominent in the dialect of Byangs' (1989:113). Similarly he also has an allophone of /u/ realized as [wu].   But no phonetic conditions are given. Following the same argument, in his allophonic description he writes, '/i/ > [yi], /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 /ɨ/ and the back unrounded vowel /ɯ/ which we have found to be phonemic in our data.   He has confused these vowels with glides.   We will not cite many of the problems with D.D. Sharma's inadequate description, as they are so numerous, but we will mention major gaps in his description.   It is enough to quote from his analysis and the readers will see how messy the description is.   He writes, '/e/ > /ɛ/—The lower front vowel /ɛ/, besides a phoneme, is also attested as an allophone of the mid front vowel /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 /ɛ/ (see §2.2, phonemic contrasts). Trivedi (1991:5) gives a vowel chart in his phonemic inventory where he has 8 vowels, /i i: u u: e o a a:/ and says that there are twelve vowel sounds in Byangsi. Here he has included the allophones in his list.   He considers [i i: e e* ɛ] as front vowels; [a a:] as central and [u u: o o* ɔ] as back vowels.   Trivedi notes that /e/ has three allophones: [e] occurs in final position but not after an alveolar consonant before a pause; the mean mid allophone, which he transcribed [e*], is comparatively shorter than [e] and occurs in medial position in closed syllables; the lower-mid allophone [ɛ] is comparatively shorter than [e], and occurs in final position after an alveolar consonant before a pause.   In our analysis we have established /e/ and /ɛ/ as separate phonemes.   Trivedi further states that /o/ has a higher mid allophone [o], which occurs in final position but not after a nasal consonant before a pause, while the mean mid allophone [o*], comparatively shorter than [o], occurs in medial position in closed syllables, and the lower mid allophone [ɔ] occurs in final position after a nasal consonant before a pause.   In our description we have treated [o] and as [ɔ] separate phonemes.   We have found in our data examples of clear-cut contrasts, however the functional load of both /ɛ/ and /ɔ/ is certainly low.

2.1.2 Syllable initial vowel contrasts

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

Initial occurrences :

/a/	
/am/	'path'
/ai/	'this'
/ati/	'that' (remote)
/aŋ-/	'to lift, to pick up'
/alu/	'potato'
/aṭo/	'flour'
/anɛ/	'here'
/atɛ /	'there'
/a:/	
/a:/	'mouth'
/a: m/	'mango'
/a:rsi	'mirror'

/iː/
/iː/   'stool'

/i/
/in/   '1pl. pronoun'
/iŋgɛ/   '1pl genitive pronoun'
/ibuŋ/   'anus'
/ilam/   'vagina'
/inʃi/   '1du. pronoun'
/itaː/   'now, at present'
/ittaː/   'just at this moment'

/u/
/uo/   '3sg. pronoun'
/uʃi/   '3pl. pronoun'
/uniʃi/   '3du. pronoun'
/ulo/   'where'
/ulaŋ/   'when, then, how much, how many'
/unaː/   'who, someone'
/uŋ/   'stone'

/ɔ/
/ʈɔŋ-/   'to inspect'

2.1.3 Closed syllable vowel contrasts

The front mid vowel /e/ and the front lower mid vowel /ɛ/ do not occur in closed syllables at all. The occurrence of /o ɔ/ 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 /aː/ show contrast in closed syllables. Examples:

/i/   /cim/   'house'
/ɨ/   /cɨm-/   'to burn'

/u/   /ruŋ-/   'a heap of pebbles'
/ɯ/   /rɯm-/   'earthquake'

/a/   /daŋ/   'aim; hill'
/u/   /duŋ/   'desire'

/a/   /kaŋ/   'a type of tea cup'

/i/	/kin/	'a round pit'
/a/	/gal/	'yak'
/a:/	/ka:ts/	'lamb'
	/ra:p/	'flame'
/o/	/kots/	'a type of leather bag'
/u/	/gul/	'phlegm'
/ɔ/	/lɔŋ/	'vomit (n.)'
/u/	/luŋ/	'back'
/ɔ/	/phɔŋ-/	'to jump in one place'
/o/	/phoŋ-/	'to jump from up to down'
/ɔ/	/ḍɔŋ/	'a courtyard on the first floor of the house'
/a/	/ḍam/	'blacksmith'

2.1.4   Syllable final vowel contrasts

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

/ɨ/ : /y/
/pɨe/	'brother'
/pye/	'knee'
/bɨe/	'thread'
/bye/	'steep mountain rock'
/mɨe/	'fire'
/myὲ/	'eye'

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

/u/ : /ɯ/
/khu:-/	'to steal'
/khɯ-/	'to exchange'
/bu-/	'to release'
/bɯ-/	'to be known'

/e/ : /ɛ/
/be/   'buckwheat'
/bɛ/   'skin'
/ce-/   'to pinch'
/cɛ/   'flower'

/o/ : /ɔ/
/ko-/   'to boil'
/kɔ/   'bark' (of tree)

/a/ : /a: /
/ba/   'father'
/ba:-/   'to fold'
/sa/   'soil'
/sa:-/   'to sacrifice an animal (for black magic)'

2.2   Consonant phonemes

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

	Bilabial	Dental	Alveolar	Palato-alveolar	Retroflex	Velar	Glottal
STOPS:	p	t	ṭ			k	
	ph	th	ṭh			kh	
	b	d	ḍ			g	
	(bh)	(dh)					
AFFRICATES:			ts	c [tʃ]			
			tsh	ch [tʃh]			
			dz	j [dʒ]			
FRICATIVES:			s	ʃ			h
NASALS:	m	n	ṇ			ŋ	
	hm	hn					
TRILLS:			r				
			hr				
LATERALS:			l				
			hl				
FLAP					(ɽ)		
SEMI-VOWELS:	w			y			

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 /ɽ/.   The contrasts are shown below syllable initially only.

/k/	/kar/	'castrated male sheep'
/kh/	/khar-/	'to cheat'
/g/	/gar-/	'to get burst'
/ŋ/	/ŋɔ/	'face'
	/kɔ/	'bark of tree'
/ʈ/	/ʈa:-/	'to prick'
/ʈh/	/ʈha:-/	'to strike a match'
/ʈh/	/ʈhum-/	'to dance'
/ɖ/	/ɖum-/	'to tremble'
/ɳ/	/ɳisɛ/	'noon'
	/ɳa/	'mother'
/t/	/ta:-/	'to keep'
/th/	/thʅa/	'waterfall'
/d/	/da:-/	'to give'
/dh/	/dharti/	'earth' (Indo-Aryan)
/n/	/niʃɛ/	'seven'
	/nagɛ/	'your'
/hn/	/hna:-/	'to unload something from the head or back'
/p/	/paŋ/	'a Tibetan'
/ph/	/phaŋ-/	'to fly'
/b/	/baŋ/	'place'
/bh/	/bhak/	'sound'
/m/	/maŋ/	'dream'
/hm/	/mi:-/	'to become small'
	/hmi:-/	'ripe'
/ts/	/tsè/	'memory, lid'
/tsh/	/tshè/	'life, age, fat'
/dz/	/dzè/	'boredom'
/c/	/ce-/	'to pinch, to bite'
/ch/	/chè/	'fat, grease'
/j/	/je/	'I' (first person sg.)
/l/	/là/	'hand, boulder'
/hl/	/hlà/	'moon, month'
/r/	/raŋ/	'arm'
	/ru/	'horn'
/hr/	/hraŋ/	'horse'
	/hru-/	'to ask'
/s/	/sɔŋ/	'village'
/ʃ/	/ʃɔŋ-/	'to sit'
/h/	/haŋ/	'then, after'
	/ham/	'how'

/y/	/ya/	'king'
/w/	/wa/	'tiger'
(ɾ)	/hathoɾa:/	'hammer'

2.2.2 Some phonemic gaps and variations

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

Syllable initial contrasts:

/n̪/ : /n/
/n̪isɛ/; /n̪ichɛ/	'noon'
/niʃɛ/	'seven'
/n̪acɛ/	'thorn'
/naʃɛ/	'two'
/n̪agɛ/	'mother's'
/nagɛ/	'your'

2.2.3 Neutralization in syllable final position

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

/in/	'1pl. pronoun'
/yin/	'year; is'
/kan/	'vegetables'
/gan/	'2sg. pronoun'
/lan/	'work'
/kin/	'a round pit; a grain store outside the house'
/gwan/	'death rites'
/gultin/	'testicles'
/lakʃin/	'nail'
/nɯlan/	'wind'

/waːlan/	'a term used for the non-TB speakers, esp. the Kumaunis and Nepalis'
/kalin/	'a type of stone'
/khwan/	'scorpion'
/khwaran/	'pigeon'
/unaː/	'who, someone'
/gundaː/	'in the middle'
/thinjaː/	'today'

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 /t̪ t̪h d̪/. 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 /ɯ/ e.g. [pɯrr] '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 /t̪ t̪h d̪/, the lateral /l/ and the retroflex flap /ɽ/. 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'
/myɛdɛ/	'below, low from the level'
/tyemo/	'to weep, to cry'
/thyemo/	'to participate, to join in some work'
/dyemo/	'to go'
/nyaːrɛ/	'yesterday'
/ɲyɛ/	'day'
/ɲyaː/	'fish'
/ɲyuŋʃimo/	'to retreat'
/kyemo/	'to chew meat'
/gyeraː/	'grain or crop'

/cyɔla:/	'index finger'
/cya:mo/	'to hide'
/chyamo/	'to be hot'
/jyàmo/	'to be broken (thread, rope); to bloom'
/syapi cèmo/	'to pinch'
/ʃyàmo/	'to run away
/hmyar/	'frost'
/hya:mo/	'to empty'
/rye/	'a tale'

-w-

/kwali/	'skull'
/khwan/	'scorpion'
/gwan/	'death rites'
/ŋwomo/	'to cut wool of sheep or goat'
/thwacmo/	'to beg'
/hwa:/	'honey'

-r-

/nagra:/	'a paw of lion or tiger'
/gadro/	'a ditch, a pit'
/nɔŋkrɔ/	'ant'

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:

/ye/	'an eagle type of bird'	/khu/	'family'
/yè/	'mountain'	/khù/	'smoke'
/pi/	'four'	/ki-/	'to twine'
/pì-/	'to sweep'	/kì-/	'to break hard objects'
/gi:-/	'to bulge'	/ci:-/	'to squeeze'
/gì-/	'to swallow'	/cì-/	'ten'

/hna:-/	'to unload something from the head or back'
/hnà-/	'to be left over (of something)'

Tone contrasts with long vowels:

/ga:/	'paddy'
/gà:/	'wound'

High falling tone with both short and long vowels:
/chà/   'fodder mixed with some corn'
/chà:/   'grain'

3.0   Grammar

3.1   Nouns

Byangsi has basically two types of noun stems. Simple, with a monosyllabic morpheme, and complex, which may be formed with various suffixes. Simple stems: /hnil/ 'gums', /khʈu/ 'smoke', /kar/ 'ram', /ka:/ 'crow' and so on.

3.1.2   Complex noun stems

A complex noun stem is composed of a nominal root and a formative suffix. Both the constituents of the complex form are bound forms and are monosyllabic. Therefore, the complex nouns are bisyllabic and bimorphemic. Often it is not possible to trace the meaning of each morpheme. We have isolated about eight of the most common suffixes used in the formation of complex noun stems. Examples:

/-pa:/
/khɔk-pa:/   'corpus'
/can-pa:/   'a person from Johar valley'
/khà-pa:/   'winter'
/chyà-pa:/   'summer'

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

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

/-la:/
/bɔ-la:/   'thumb'
/cyɔ-la:/   'index finger'
/la:m-la:/   'a Tibetan goat'
/ma:-la:/   'sheep'
/la-la:/   'grandmother'

/-ma:/
/kar-ma:/   'star'
/ge-ma:/   'a type of dish made with milk'

/-nam/
/jyar-nam/   'east'
/re-nam/   'west'
/ʃyar-nam/   'north'
/ta-nam/   'south'

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

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

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:

/mɨtti/	'tear'	<	/myɛ/	'eye'	+	/ti/	'water
/mikcham/	'eye lashes'	<	/mik/	'eye'[6]	+	/cham/	'hair, fur'
/puʃakcham/	'hair' (of head)	<	/puʃa:/	'head'	+	/cham/	'hair, fur'
/hnapti/	'snot'	<	/hnim/	'nose'	+	/ti/	'water'
/ʃyaʃi/	'relatives'/	<	/ʃya:/	'flesh'	+	/ʃì/	'blood'

Class 2: In this class we find that the meaning of one constituent can be traced in the language, though the meaning of the other form is unknown. e.g., /bu-ti/ 'butter-milk' < /ti/ 'water' and /bu-/, which is a bound form we can not assign any meaning to. Similar examples are: /ʃil-ti/ 'saliva', /la-ti/ 'semen', /gam-so/ 'molar tooth' (/so/ 'tooth'), /lak-ʃin/ 'nail' (/lak/ 'hand'), /khuè/ '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. /wambaŋ/ 'dark'. Here it is possible to speculate that the morphemes are /wam-/

and /-baŋ/, 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:

/baŋkhar/	'morning'	/pɛna:/	'a type of bat'
/ɳamɨn/	'autumn'	/mɨncace/	'bat'
/raŋpli/	'feather'	/mayaŋ/	'a type of basket'
/duŋlaŋ/	'food'	/labu/	'butter'
/thɯmcarɯ/	'custom'	/latakta/	'dirt'
/maḍɔŋmaŋ/	'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 ʃya:/	'bride'	/byulo/	'bridegroom'
/ʃin ʃya:/	'sister'	/pɨe/	'brother'
/hrithi ʃya:/	'wife'	/hrithi/	'husband'
/nam ʃya:/	'son's wife'	/hrin ʃya:/	'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:

/hraŋ/	'horse'	/pho hraŋ/	'male horse'	/mo hraŋ/	'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'	/ḍumo/	'female yak'	/yakṭo/	'male yak'
/ma:la:/	'goat'	/camts/	'female goat'	/lasaŋ/	'male goat'
/re/	'cow'	/kolaŋ/	'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 /maŋ/ 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:

/mì-maŋ/	'men'	/ʃiri-maŋ/	'boys'
/ma:la:-maŋ/	'goats'	/gal-maŋ/	'yaks'
/ʃiŋ-maŋ/	'trees'	/ŋya-maŋ/	'fish (pl.)'
/là-maŋ/	'hands'	/hraŋ-maŋ/	'horses'

Dual forms:

/mì-khan/	'two persons'	/ʃiri-khan/	'two boys'
/khuè-khan/	'two grand-sons'	/khume-khan/	'two grand-daughters'

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

/nis-mì/	'two persons'	/nis-ʃiri/	'two boys'
/nis-tsame/	'two daughters'	/nis-pɨe/	'two brothers'

4.0 Pronouns

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

	Singular	Dual	Plural
First person :	je	inʃi	in
Second person:	gan	ganiʃi	gani
Third person:	uo/ ati	uniʃi/ atikhan	uʃi/ atimaŋ

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'; /uʃi-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 visibile 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.

	DISTANCE		SIGHT	HEIGHT	
	Proximate	Distal	Obviate	Higher	Lower
sg.	ai	ati	teti	thoti	yoti
pl.	aimaŋ	atimaŋ	tetimaŋ	thotimaŋ	yotimaŋ

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	mɨnta	hlinɔ/	
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?'
/atimaŋ una: hlyenan/	'Who are they?'
/una:-ja/	'to whom' (sg. / pl.)
/una:-gɛ/	'whose' (sg. / pl.)

/ulaŋ/ 'when'

/gan ulaŋ ranisɔ̀/	'When did you come?'

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

/uʃi wà-kho yinan/	'Where are they?'
/ʃelu wà yin/	'Where is Shelu?'

/ham/   'how'
          /ati ham yin/   'How is that?'

/hoŋ/   'why'
          /gan hoŋ tuŋnisɔ̀/   'Why did you drink?'

4.3   Emphatic/ Reflexive Pronouns

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

          /je-sɛ api ʃuŋtɔ/   'I myself will do it.'
          /uo-sɛ api ʃuŋta/   '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 mì/   'some or some one or a few persons'
          /lairi/   'all'
          /ulaŋi/   '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   ʃuŋɛtata   je-gɛ   hrinʃa   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   mì   dzai-sɛ   ai   byam   ransɔ̀   bɨd-mi   hle/
that   man   RELPRO-AGT   this   carpet   weave   good-man   is
'The man who made this carpet is a good man.'

/ati   byam   dzai   gurjan siŋ-sɛ   rangɛtata/
that   carpet   RELPRO   Gurjan Simha-AGT   is.weaving
'that carpet which Gurjan Simha is making'

/ati	baŋ	dzai	baŋ-kho	je	ʃɔŋʃiyɛsɔ̀/
that	place	RELPRO	place-LOC	I	sat

'that place where (on which) I sat'

/ati	mì	dzai	ma:mla	saisɔ̀/
that	man	RELPRO	sheep	killed

'that man who killed the sheep'

/ati	ʃendɛ	dzai	sɔ̀ŋ-kho	dyisɔ̀/
that	child	RELPRO	village-LOC	went

'that child who went to the village'

/ati	mì	dzai	khobu-sɛ	cìsɔ̀/
that	person	RELPRO	snake-AGT	bit

'that person whom the snake bit'

/ati	akhan	dzai-sɛ	iŋ-gɛ	ba-sɛ	wɔm	saisɔ̀/
that	sickle	RELPRO-AGT	1pl-GEN	father-AGT	bear	killed

'the sickle with which the father killed the bear'

/ati	cim	dzai	cim-dza	ra:mu	basat	yin/
that	house	RELPRO	house-in	Ramu	live	is

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

/ai	ati-yi-cukti	hle	dzai	gan	nya:re	tonisɔ̀/
this	that-same-cap	is	RELPRO	you	yesterday	bought

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

4.6   Case

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

Nominative	zero
Agentive/ Instrumental	-sɛ ~ -se
Dative	-ja daŋci, -ja, -ja ci
Genitive	-gɛ

Case tables for one noun and the personal pronouns:

/mi/ 'person'

	sg.	pl.
Nominative	mì	mimaŋ
Agentive	mìsɛ	mimaŋsɛ
Dative	mìja	mimaŋja
Genitive	mìgɛ	mimaŋe

/je/   1st person

	Singular	Dual	Plural
Nominative	je	inʃi	in
Agentive	jesɛ	inʃisɛ	insɛ
Dative	jeja	inʃija	inja
Genitive	jigɛ	inʃigɛ	iŋgɛ

/gan/ 2nd person

	Singular	Dual	Plural
Nominative	gan	ganiʃi	gani
Agentive	gansɛ	ganiʃisɛ	gansɛ
Dative	ganja	ganiʃija	ganija
Genitive	nagɛ	ganʃigɛ	ganigɛ

/uo/ 3rd person (visible)

	Singular	Dual	Plural
Nominative	uo	uniʃi	uʃi
Agentive	uosɛ	uniʃisɛ	uʃisɛ
Dative	uoja	uniʃija	uʃija
Genitive	ugɛ / uogɛ	uniʃigɛ	uʃigɛ

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

	Singular	Dual	Plural
Nominative	ati	atiʃi	atimaŋ
Agentive	atisɛ	atiʃisɛ	atimaŋsɛ
Dative	atija	atiʃija	atimaŋja
Genitive	atigɛ	atiʃigɛ	atimaŋɛ

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 [-sɛ ~ -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event.   The case suffix [-sɛ ~ -se] also expresses instrumental relations.   The dative case marker /-ja(daŋci)/ 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 maːlaːmaŋ yinan/ [I-DAT goat-pl. are] 'I have goats'.   To see the use of the different case markers, we can contrast /ʃiŋ-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', /ʃiŋ-sɛ/ 'by the help of wood', and /ʃiŋ-gɛ/ 'made out of wood'.   The following examples illustrate the use of the case markings.

/uo   jaŋ-tsɔ̀/
he   run-PAST
'He ran.'

/uo   ti   tuŋ-tsɔ̀/
he   water   drink-PAST
'He drank water.'

/ra:m-sɛ   sɛlu   lɨbɨn   ka-da:/
Ram-AGT   ʃelu   book   PAST-give
'Ram gave Shelu a book.'

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

/ra:m-sɛ   selu   dɔb-sɔ̀/
Ram-erg   ʃelu   see-PAST
'Ram saw Shelu.'

/je-sɛ   ʃiŋ   dzaŋ-sɛ   cak-sɔ̀/
I-AGT   tree   axe-INST   cut-PAST
'I cut the tree with the axe.'

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

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

/je-sɛ   ʃendɛ-ja   lan   ʃuŋphɨŋ   ta:-to/
I-AGT   child-DAT   work   get   done-PRESCONT
'I am getting the work done by the child.'

/je-sɛ   gan-ja   kharci   ai   lɨbɨn   kwaryaŋgo/
I-AGT   you-DAT   from   this   book   carry:FUT
'I shall take this book from you.'

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

/uʃi-gɛ   maːlaː-maŋ   yinan/
they-GEN   goat-pl.   are
'They have goats.'

/ai   raːm-gɛ   cim   hle/
this   Ram-GEN   house   is
'This is Ram's house.'

/ati   ʃiŋ-gɛ   hle/
that   tree-GEN   is
'That belongs to the tree.'

/ʃiŋ-gɛ   cim/
wood-GEN   house
'house made of wood'

/uŋ-gɛ   ḍalo/
stone-GEN   piece
'a piece of stone'

/raːmsiŋ-gɛ   nyaːr-ci   dukaːn   yin/
Ramsimha-GEN   yesterday-ABL   shop   is
'Ram Singh's is yesterday's shop. (This sentence means that Ram Singh just started his shop a few days ago.)

/je-ja   lan   hlikan/   cf.   /je-ja   lan   ma-hle/
I-DAT   work   done   I-DAT   work   not-done
'The work was done by me.'   'The work was not done by me.'

4.8   Postpositions

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

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

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

/dza/   'in'.   (takes a nominative NP)
/cim-dza/   'in the house'

/ɳintam/   'after, behind'.   (takes a nominative NP)
/cim nɨntam/   '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-gɛ yarto/   'above the house'

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

/kharci/   'from (source)'.   (takes a dative NP)7)
/ra:m-ja kharci/   'from Ram'
/je-ja kharci/   'from me'

/kharci/   'from' (place, point).   (takes a nominative or dative NP)
/yarto kharci yikho wasɛ/   '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'
/ʃiŋ kho kharci/   'from on (the) tree'

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

/wasɛ/   terminative, 'up to'.   (takes a nominative NP)
/yarto kharci yikho wasɛ/   'from above to below'
/itta wasɛɛ/   'till now'
/wuilaŋ wasɛ/   'till then'

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

/tɔksa:/   'towards'; 'side'.   (takes a genitive NP; vowel harmony below).
/ji-gɛ tɔksɛ/   'my side'
/ati-gɛ tɔksɛ/   'that side'

/nittam tɔksa:/   'both sides'.   (takes a genitive NP)
/cim-gɛ nittam tɔksa: 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 maŋdɛ 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:

/-dɛ/

/yi:-/	'to become old'
/yi:dɛ/	'old'
/bɯl-/	'to be fat'
/bɯldɛ/	'fat'
/kha/	'walnut' (which is bitter in taste)
/kha:dɛ/	'bitter, difficult'
/bɨe/	'thread'
/byɛdɛ/	'thin' (in thickness)

/nu:dɛ/	'new '	/lodɛ/	'easy'
/thɛdɛ/	'high'	/mi:dɛ/	'small'
/myɛdɛ/	'low'	/ʃi:dɛ/	'white'
/maŋdɛ/	'red'	/wamdɛ/	'black'
/lyedɛ/	'yellow'	/pha:dɛ/	'ash colour'

It may be noted here that there is no basic colour term for 'blue' in Byangsi; the word /timbɯ/ 'sky' is used for indicating 'blue', however colour terms for 'brown', /gyamo/, and 'ash' colour, /pha:dɛ/, exist as basic terms in Byangsi.   In a way this fact violates Berlin and Kaẙs 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:

/-thɛ/

/nyaŋthɛ/	'light in weight'	/hli:thɛ/	'heavy'
/buŋthɛ/	'tall, long'	/tɯnthɛ/	'short'
/tsanthɛ/	'sharp' (of an instrument)		

/-tɛ/

/hyuktɛ/	'deep'	/thi:tɛ/	'wet'
/tshartɛ/	'dry'	/laktɛ/	'thin' (of round objects)
/partɛ/	'broad'	/walˀtɛ/	'loose'
/khi:tɛ/	'dirty'	/ŋamtɛ/	'strong'

/-ta/

/thu:ta/	'weak'	/kyerakta/	'curved'
/khasrakta/	'rough'	/phota/	'thick' (liquid)
/chakta/	'sweet'	/ʃirta/	'sour'
/latakta/	'smell bad'	/dzamta/	'smooth'

Some opposites are formed by prefixing the negative particle to the existing positive form, e.g. /hyuktɛ/ 'deep', /ma-hyuktɛ/ '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 | chantɛ/ |
| moon | like | light |

'light like the moon'

| /n̩i | na | chantɛ/ |
| sun | like | light |

'light like the sun'

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

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

5.3   Quantitative adjectives

The following lexical items express the quantity of some entity:

/matmì/	'many (people)'	/dumamì/	'some, a few people'
/lairi/	'all'	/gaŋmì/	'the other person'
/jamma:/	'whole'		

Another group of quantitative adjectives is formed by demonstrative pronouns followed by the suffix /-laŋ/, e.g. /ai-laŋ/ 'this much'; /ati-laŋ/ 'that much' or 'that many', /u-laŋ/ 'how many'.

5.4   Numerals

The cardinal and multiplicative numerals can be used in the same place before the nouns as adjectives. The numerals from one to ten are monomorphemic and from eleven to nineteen are formed by an additive process, as the numeral /cì/ 'ten' and its allomorphs [cɛ-], [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 /cì/ 'ten'.   From twenty onwards /nasa:/ 'twenty' becomes the base and the counting from twenty to forty is carried out by the process of addition (20+1), where the full form of the numerals from one to nineteen is added, and not their allomorphs. The numeral for thirty can be formed in two ways, one is /nasa: cĩ/, 'twenty plus ten', and the other is /sʊmsà/, '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 vigestimal system, is also followed.   We give the list of numerals below:

/tigɛ/	'one'	/naʃɛ/	'two'	/sʊm/	'three'
/pi/	'four'	/ŋai/	'five'	/tugu/	'six'
/niʃɛ/	'seven'	/jɛdɛ/	'eight'	/gui/	'nine'
/cì ĩ	'ten'	/cɛthɛ/	'eleven'	/cɛnyɛ/	'twelve'
/cesʊm/	'thirteen'	/cɛpi/	'fourteen'	/cɛban/	'fifteen'
/cato/	'sixteen'	/conye/	'seventeen'	/cɛbjɛ/	'eighteen'
/cirgu/	'nineteen'	/nassa:/ or /nasa:/	'twenty'	/pisà/	'forty'
/pisa:cì	'fifty'	/tuksa:/	'sixty'	/tuksa: cì	'seventy'
/jatsha:/	'eighty'	/jatsha: cì/	'ninety'	/rà/	'hundred'

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

Multiplicatives are formed through the process of reduplication of the basic numeral, /sʊm-sʊm/ 'three times' /pi-pi/ 'four times' and so on, or by adding the suffix /-tsu/ to the basic numeral, e.g., /ti-tsu/ 'once'; /sʊm-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' /ŋaba/ 'five folds' and so on.   'Half' is /phyɛ/, 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

/ɲintam/	'after'	/hratam/	'before'
/itta wasɛɛ/	'till now'	/wuilaŋ wasɛ/	'till then'
/than/	'now'	/haŋ/	'then'
/thanlaŋ/	'then'	/wakhuri mani/	'at no time' (never)
/ulaŋi/	'sometimes, anytime'	/khaja-guja/	'sometimes'
/ratso/	'every time, time and again' (literally 'hundred times')		

6.1.3   Definite

/baŋkhar/	'morning'	/ɲyaŋchɛ/	'evening'
/ɲisɛ/	'noon'	/ɲirlaŋ/	'dusk time'
/khàpa:/	'winter'	/chyàpa:/	'summer'
/yane/	'spring'	/ɲamɨn/	'autumn'
/thinja:/	'today'	/nimja:/	'tomorrow'
/nya:re/	'yesterday'	/hrija/	'day before yesterday'
/thasɯmja:/	'three days before today'	/thapija:/	'four days before today'
/than yin/	'this year'	/than hla/	'this month'
/sɯmja:/	'day after tomorrow' (literally 'three days from today')		

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

6.2   Place adverbs

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

/wakhote/	'somewhere'	/wakhoi/	'everywhere'
/wakhori mani/	'nowhere'	/ʃyartam/	'left side'

/ati tɔksa:/	'that side, direction'	/ai tɔksa:/	'this side, direction'
/tapɔ/	'across the (river)'	/tɨpɔ/	'this side (of river, rivulet)'
/atikho/	'there'	/aikho/	'here'
/tetikho/	'that, invisible'	/taktam/	'right side'
/thotikho/	'that, at a higher elevation relative to the speaker'		
/yotikho/	'that, at a lower elevation relative to the speaker'		

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 /ʃyar/ 'left' receives the direction suffix to produce the word for north, while the noun stem /tak/ 'right' takes the directional suffix to indicate south. But in this case the final consonant of the noun stem undergoes regressive assimilation. The forms are given below:

/jyarnam/	'east'	/renam/	'west'
/ʃyarnam/	'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 gartɛ/	'in this way '	/at-na gartɛ/	'in that way'
/dzamri gartɛ/	'in all ways'	/hanhi gartɛ/	'some way or the other'
/caṭak/	'quickly'	/suku suku/	'slowly'
/khaja:i/	'usually'	/chakka sɛ /	'approximately'

/uo   ḍi:l   rannisɔ̀/
he   late   came
'He came late.'

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

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

/satta: ra:/
again   come+IMP
'Come again.'

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

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

/tsham-mì   tig-tigɛ-sɛ   dyeyeŋnan/
all-person   one-one-AGT   go+FUT
'All will go one by one.'

/u-sɛ   api-gɛ   hritiʃya   gɔʃi   ka-phan/
he-AGT   self-gen   wife   happy   PAST-make
'He made his wife happy.'

7.0   Verbs

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

7.1   Open syllable roots

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

7.2   Closed syllable roots

/tuŋ-/	'to drink'	/hyuŋ-/	'to do'	/yab-/	'to stand'
/hnim-/	'to smell'	/ruŋ-/	'to hear'	/chil-/	'to wash clothes'
/jaŋ-/	'to run'	/dzuŋ-/	'to begin'	/juŋ-/	'to drown'
/yar-/	'to cry'	/yer-/	'to wash'	/pàc-/	'to masticate'

7.3   Compound verbs

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

/hnim-tomo/   /phela:-tomo/
nose-beat   palm-beat
'to snore'   'to clap'

/lan-thomo/   /mɨn-tamo/
answer-pluck   name-put
'to answer a call'   'to give name'

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 /-ʃi/. There are also correspondences between sets of related verbs where the transitive member of the set has an unaspirated voiceless intial consonant while the intransitive member has a voiced initial consonant. Similar sets were also found among Rongpo verbs, though the correspondence there was voiceless aspirated in transitive members and voiced in the intransitive members.[8]

7.4.1 Suffixing

/-ʃi/ 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:

/lò-mo/	'to shake'	/lò-ʃi-mo/	'to be shaken'
/thì-mo/	'to melt'	/thì-ʃi-mo/	'to be melted'
/cha:-mo/	'to break'	/cha:-ʃi-mo/	'to be broken'
/ʃɔŋ-mo/	'to sit'	/ʃɔŋ-ʃi-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 /-ʃi/ is added. Examples:

/chɔ-mo/	'to itch'	/chɔ-k-ʃi-mo/	'to get an itch'
/khɔ-mo/	'to peel'	/khɔ-k-ʃi-mo/	'to be peeled'
/no-mo/	'to pull'	/no-k-ʃi-mo/	'to be pulled'

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

| /pù-mo/ | 'to make some drink' | /pù-ʃi-mo/ | 'to make each other drink' |
| /duŋ-mo/ | 'to beat' | /duŋ-ʃi-mo/ | 'to beat each other' |

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

| /tsimʃimo/ | 'to wrestle' | /tshɔŋʃimo/ | 'cock fight' |
| /khaʃimo/ | 'horse fight' | /t̪hìʃimo/ | '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:

/cuŋ-/	'to drown'	/juŋ-/	'to be drowned'
/cyà-/	'to break' (rope)	/jya-/	'to be broken'
/pyo-/	'to frighten'	/byo-/	'to be frightened'
/kaŋ-/	'to cause to swell'	/gaŋ-/	'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:/
/tuŋ-/	'to drink'	/tùŋ/

(ii) The suffix /-yɔ/ is added to most verb roots with some morphophonemic changes in the verb roots.   Most of the verb roots are assigned high falling tone. The verb root final nasal /m/ is deleted and the preceding vowel is nasalized and the

root is extended with a vowel /i/ if the root does not have it already.   The suffix
/-yɔ/ is added after this process.   There is no person marking in type (i) and (ii).

roots		singular imp. form
/yab-/	'to stand'	/yabyɔ/
/yeb-/	'to sow'	/yèbyɔ/
/jaŋ-/	'to run'	/jaŋyɔ/
/hye-/	'to laugh'	/hìyɔ/
/ya:-/	'to sleep'	/yàyɔ/
/lo-/	'to say'	/loyɔ/
/chù-/	'to win'	/chùyɔ/
/ṇye-/	'to rub'	/ṇyèyɔ/
/hwan/	'to show'	/hwanyɔ/
/lay-/	'to send'	/làyɔ/
/pàm-/	'to spin'	/pãiyɔ/
/ràm-/	'to weave'	/rãiyɔ/
/kɯm-/	'to cause to fall'	/kãiyɔ/
/chim-/	'to tether'	/chĩyɔ/

(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 /-ʃi/ or the suffix /-c(i)/, or the syllable ends in /c/.   Examples:

roots		singular imp. form
/sɔŋʃi-/	'to sit'	/sɔŋʃin/
/danʃi-/	'to get up'	/danʃin/
/yanci-/	'to hear' (from a distance)	/yancin/
/ruŋʃi-/	'to listen' (from near)	/yanʃin/
/hlabʃi-/	'to learn'	/hlabʃin/
/pàc-/	'to masticate'	/pàcan/

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		/ganiʃi/ 2du.imp.	/gani/ 2pl. imp.
/dye-/	'to go'	/diniʃɛ/	/dini/
/ra:-/	'to come'	/raniʃɛ/	/rani/
/ʃɔŋ-/	'to sit'	/ʃɔŋʃiniʃɛ/	/sɔŋʃinni/
/dza:-/	'to eat'	/dzaniʃɛ/	/dzani/
/yanci-/	'to hear'	/yanciniʃɛ/	/yancini/
/ri:-/	'to write'	/riniʃɛ/	/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 /-ʃɛ/ is added, and it is then a person-number-imperative complex. Here [-ʃ-] can be interpreted as an allomorph of the dual number morpheme [ʃi], and [-ɛ-] as an allomorph of the imperative suffix /-yɔ/ 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 /yɔ/. 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 /-ʃi/ is added to the full verb roots and then the second person-imperative marker /-ni/ is added:

/hyuŋ-/	'to do'	/hyuŋʃini/	/hyuŋni/
/hye-/	'to laugh'	/hiʃini/	/hini/
/tye-/	'to weep'	/tiʃini/	/tini/
/cyà/	'to cut'	/cyέʃini /	/cyέni /

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

/co-/	'to finish'	/còʃɛni/	/còni/
/naŋ-/	'to drive animals'	/naŋʃɛni/	/naŋni/
/yi-/	'to grind'	/yiʃɛni/	/yini/
/tò-/	'to buy'	/tòʃɛni/	/tòni/
/raŋ/	'to sell'	/ràŋʃɛni/	/ràŋni/

The two examples below follow the first pattern of suffixing but with regressive assimilation in plural imperative forms. The same resultant form is carried over to the dual. The verb root final /-m/ > /-n/.

/ràm-/	'to weave'	/rànʃini	/rànni/
/pàm-/	'to spin'	/pànʃini/	/pànni/

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

/ya:-/	'sleep'	/yàkʃini/	/ya:ni/
/pha:-/	'to speak'	/phàkʃini/	/pha:ni/
/cha:/	'to break'	/chàkʃini/	/cha:ni/

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

/khi:-/	'to bend like an arc'	/khiyeʃɛni/	/khiyɛni/
/cɨm-/	'to ignite'	/cɨyèʃini/	/cɨnni/

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

/da:/	'give me'(sg.)	/dani/	'give us' (du.)	/dani/	'give us' (pl.)
/dai/	'give him'(sg.)	/dai/	'give them'(du.)	/dani/	'give them' (pl.)

7.5   Prohibitive

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

/ra:/	'come'	/tha-ra:/	'don't come' (sg.)
/raniʃɛ/	'come'	/tha-raniʃɛ/	'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 /-mɔ/. It is added to verb roots to form the infinitive form of the verbs. These can be used as verbal nouns as well. The infinitive forms of some of the verbs are used in compound verbs where the first constituent is a noun. Examples:

/khu:-mo/	'to steal'	/pu-mo/	'to cross'
/hwan-mo/	'to show'	/du-mo/	'to knead'
/min ta:-mo/	'to name'	/ta:-mo/	'to fix; allow; put; hang'
/rusu ra:-mo/	'to get angry'	/ra:-mo/	'to come'
/gɔʃi-mo/	'to be happy'	/gɔʃiphɯm-mo/	'to make someone happy'
/da:-mo/	'to give'	/tɯm da:-mo/	'to lay eggs'
/maŋ ra:-mo/	'to dream'	/nimphan ɔ̀ŋ-mo/	'to look backward'
/ɔ̀ŋ-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 /-gɛ/ to most verb roots with vowel or nasal finals, for example /dza:-gɛ/ 'having eaten', /ra:-gɛ/ 'having come', /ʃuŋ-gɛ/ 'having done', /uo tuŋ-gɛ pìra/ [he drink-having came] 'He came after having drunk.' Other verb roots take the suffix /-khɛ/, with or without morphophonemic changes, e.g. /yab-khɛ/ 'having stood'; /luk-khɛ/ 'having said' (< /lo-mo/; the verb root ends in /o/, but /o/ > /u/ with the extension of the verb root by /-k/, and then the gerund suffix /-khɛ/ is added).

The second type of meaning is something like 'after having completed some action' i.e., after some unspecified period of time but not immediately. This is achieved by reduplicating the first syllable of the verb root and adding the suffix /-ŋ/ or /-aŋ/ 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:

/dzadza:ŋ/   'after having eaten'   /rara:ŋ/   'after having come'
/ruruɲʃiaŋ/   'after having heard'   /dedyeaŋ/   'after having gone'
/dzadza:ŋ uʃi cim dyeyaŋnan/   'After having eaten they will go home.'

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:

/uo   dza:laŋ-dza:laŋ   laiya/   'While eating he slept.'
he   eating-eating   slept

/tuŋlaŋ-tuŋlaŋ/   'while drinking'
/ra:laŋ/-ra:laŋ/   'while coming'
da:laŋ-da:laŋ/   'while giving'

7.9   Subjunctive forms

Subjunctive forms are used when the speaker asks the hearer's permission to perform some act. These are possible in the first person singular, dual and plural. In the singular the verb root takes the suffix /-yɛ/, /-gɔ/, or /-kɔ/, with some morphophonemic changes in the verb root.   The dual and plural forms are identical, and the common suffix is /-nɛ/, /-nyɛ/, or /-mɔ/, with some morphophonemic changes taking place in the verb roots, which will be discussed along with the examples.   Here the second person pronoun is also incorporated into most of the non-singular forms (/-n-/ second person; /-ɛ/ allomorph of the subjunctive morpheme /-yɛ/).   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 /ʃi/. 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-sɛ/ 'I-AGT'; /in-ʃi-sɛ/ 'we-dual-AGT'; /in-sɛ/ 'we-pl.-AGT'). The Hindi sentence is closer in meaning: *mai karũ* 'may I do it!' Examples:

verb roots		singular		dual-plural	
/dye-/	'to go'	/diyɛ/	'may I go!'	/dinɛ/	'may we go!'
/ra:-/	'to come'	/rayɛ/	'may I come!'	/rainɛ/	'may we come!'
/dza:-/	'to eat'	/dzayɛ/	'may I eat!'	/dzainɛ/	'may we eat!'
/ya:-/	'sleep'	/yayɛ/	'may I sleep!'	/yaknyɛ/	'may we sleep!'
/yab-/	'to stand'	/yabyɛ/	'may we stand!'	/yabkhnɛ/	'may we stand!'

/hyuŋ-/	'to do'	/hyuŋgɔ/	'may I do!'	/hyuŋnyɛ/	'may we do!'
/yeb-/	'to sow'	/yebkɔ/	'may I sow!'	/yebmɔ/	'may we sow!'
/hye-/	'to laugh'	/hiyɛ/	'may I laugh!'	/hiʃɛ/ (du.); /hinɛ/	'may we laugh!'

The morphophonemic changes taking place in the root forms are simple: /ye/ > /ɨ/ 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 /-nidɛ/ but some roots take the suffix /-ta:dɛ/. 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 /-ʃi/ as the final syllable obligatorily take a full syllable increment /-gɛ/ and then take the suffix /-nidɛ/ 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 /maŋ/ 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:nidɛ/	'one who eats or is eating'
/tuŋ-/	'to drink'	/tuŋnidɛ/	'one who drinks'
/ʃuŋ-/	'to do'	/ʃuŋta:dɛ/	'doer, who is doing'
/hyuŋ-/	'to make'	/hyuŋnidɛ/, /-ta:dɛ/	'one who is making'

Verb root adds /-k/:

/lo-/	'to say'	/lokta:dɛ/	'one who says'
/hye-/	'to laugh'	/hyeknidɛ/	'one who laughs'

/ya:-/	'to sleep'	/ya:knidɛ/	'one who sleeps'
/pha:-/	'to speak'	/phaknidɛ/	'one who is speaking'
/juŋ-/	'to be drowned'	/juŋknidɛ/	'one who is drowning'

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

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

Verb root adds /-gɛ/:
/ruŋʃi-/	'to hear'	/ruŋʃigɛnidɛ/	'one who hears, agrees'
/lɔkʃi-/	'to climb'	/lɔkʃigɛnidɛ/	'one who is climbing'
/yarʃi-/	'to take a bath'	/yarʃigɛnidɛ/	'one who is taking a bath'
/dzuŋ-/	'to begin'	/dzuŋgɛta:dɛ/	'one who is beginning'

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

The following root has two possibilities, one with no change and the other adds /-cig/:
| /hnim-/ | 'to smell' | /hnimnidɛ/ | 'one who commands respect' |
| | | /hnimcignidɛ/ | '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 /-yɛ/, 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.

		/dza:/ 'to eat'	/dye/ 'to go'
1sg.	je	dzɛ	dyeyɛ
1pl.	in	dza:gṇyɛ	dyegṇye
2sg.	gan	dza:gṇɔ	dyegṇɔ
2pl.	gani	dza:gṇi	dyegṇye
3sg.	uo	dza:gan	dyegan
3pl.	uʃi	dza:gṇan	dyegṇan

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.

1sg.	je	dza:giyɛ	dyeg yin yɛ
1pl.	in	dza:geṇyɛ	dyeg yin yɛ
2sg.	gan	dza:geṇɔ	dyeg yin yɔ
2pl.	gani	dza:geṇyi	dyeg yini (/dyeg yin yi/)
3sg.	uo	dza:geyen	dyeg yin
3pl.	uʃi	dza:geṇan	dyeg yinan

7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka-/ is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:-/ 'to come' and /dye-/ 'to go' take the prefix /pɨ-/ 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 /sɔ̀/ in all the persons and numbers except third person plural, where the marker is /tsɔ̀/. 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.

/dza:/ 'to eat'		positive	negative
1sg.	je	dza:yɛsɔ̀	madzɛsɔ̀
1pl.	in	dza:nyɛsɔ̀	madzanyɛsɔ̀
2sg.	gan	dza:nansɔ̀	madzanansɔ̀
2pl.	gani	dza:nisɔ̀	madzanisɔ̀
3sg.	uo	dza:sɔ̀	madzasɔ̀
3pl.	uʃi	dza:nantsɔ̀	madzanantsɔ̀

7.11.4 Past progressive

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

		/dza:/ 'to eat'	/ŋye-/ 'to rub'	/dye/ 'to go'
1sg.	je	dza:g	ŋyesɔ̀	dyegŋyesɔ̀
1pl.	in	dza:g	ŋyiŋyesɔ̀	dyegŋiŋyesɔ̀
2sg.	gan	dza:g	ŋyiŋisɔ̀	dyegŋyiŋisɔ̀
2pl.	gani	dza:g	ŋyiŋisɔ̀	dyegŋyiŋisɔ̀
3sg.	uo	dza:g	ŋyisɔ̀	dyegŋyisɔ̀
3pl.	uʃi	dza:g	ŋyinantsɔ̀	dyegŋynantsɔ̀

7.11.5 Past perfect

1sg.	je	kadza:d	ŋyiyesɔ̀	pɨdyedŋyiyesɔ̀
1pl.	in	kadza:d	ŋyiŋyesɔ̀	pɨdyedŋyiŋyesɔ̀
2sg.	gan	kadza:d	ṇiŋisɔ̀	pɨdyedṇinisɔ̀
2pl.	gani	kadza:d	ṇiŋisɔ̀	pɨdyedṇiŋisɔ̀
3sg.	uo	kadza:d	ŋyisɔ̀	pɨdyedŋyisɔ̀
3pl.	uʃi	kadza:d	niŋantsɔ̀	pɨdyedninantsɔ̀

7.11.6 Future tense

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

		Future I: certain and immediate	Future II: remote and uncertain	
		/dza:/ 'to eat'	/dza:/ 'to eat'	/dye/ 'to go'
1sg.	je	dzaiyɛ	dzayaŋè	deyaŋɛ

1pl.	in	dzaiṇyɛ̀	dzayaŋṇyɛ̀	deyaŋṇyɛ
2sg.	gan	dzaiṇɔ	dzayaŋṇɔ̀	deyaŋṇɔ
2pl.	gani	dzaiṇi	dzayaŋṇì	deyaŋṇi
3sg.	uo	dzayaŋ	dzayaŋ	deyaŋ
3pl.	uʃi	dzayaŋṇan	dzayaŋṇan	dyeyeṇan

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

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

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

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

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

/je-sɛ tigɛ nɯbu tiŋgsɔ̀/
I-AGT one insect saw
'I saw an insect.'

/ʃelu-sɛ ra:m duklaŋ deisɔ̀/
Shelu-AGT Ram food gave
'Shelu gave Ram food.'

/uo ti tuṇtsɔ̀/
he water drank
'He drank water.'

/uʃi   jaŋnantsɔ̀/
they   ran
'They ran.'

/nagɛ   ʃiri   ḍaŋthɛ   yin/
you+GEN   son   beautiful   is
'Your son is handsome.'

/ra:m-ji   ʃelu   ranantsɔ̀/
Ram-and   Shelu   came
'Ram and Shelu came.'

/uʃi   ma-dzayaŋnan/
they   neg-eat+FUT
'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:

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

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

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

/ati   una   hlenan/
they   who   are
'Who are they?'

Byangsi-English Glossary

aijamma: — dem. pro., these
aikho — dem. pro., here
aimaŋ — dem.pro., these (used for human beings)
aina gartɛ — adv., like this
aiʃɛ — adv., these
aitɔksa: — adv., this side
ai — adv., dem. pro., this
akhan — n., sickle
akple — n., lips
aḍwa:re — n., jaw
alu — n. (IA) potato
am — n., path
anɛ — dem.pro., here
aŋmo — vi., to lift, to pick up
aptyali — n., childless person
atɛ — dem.pro., there
atijamma: — dem.pro., these
atikho — dem.pro., there
atimaŋ — dem.pro., those (used for human beings)
atina gartɛ — dem.pro., that side
atiʃɛ — dem.pro., those
atitɔksa: — adv., that side
ati — adv., dem. pro. that (remote)
atlaŋ — adv., that much
aṭo — n., (IA) flour
àŋʃimo — vt., to boast
a:gal — n., rein
a:m — n., (IA) mango
a:rsi — n., (IA) mirror
a: — n., mouth
baba: — n., father (term of address)
babu — n., father's eldest brother
bagta:re — n., weather
baili — n., childless woman
balcham — n., braid
balwa: — n., sand
bamba: — n., Chaudangs people

ba:mo — vt., to fold
banan sɔŋ — n., in-laws' village
ba:ndar — n., monkey
baŋba:lo — n., a local name for Chaudangsi language
banḍu — n., utensils
banjɛ — n., (IA) sister's son
banji — n., (IA) sister's daughter
baŋkhar — adv., morning
baŋmo — vt., to erect a wall for a house, etc.
baŋ — n., place
barje — n., lion
barts — n., female lamb
ba — n., father (term of reference)
beʃimo — vi., to work in exchange
be — n., buckwheat
bɛ — n., skin
bɨe — n., thread
bila — n., (IA) cat
bochab — n., porcupine
bɔkrɔ — n., throat
boktsa: — n., uncastrated male-goat
bɔla: — n., thumb
bɔmo — vi., to flow, to be opened
boŋtsɛ — n., donkey
brɨdəm — n., frost in ice form
bu:mo — vt., to carry something on the back
bumo — vt., to release
buŋmo — vi., to pile; to become long
buŋthɛ — adj., tall, long
buti — n., butter milk
byaŋkholo — n., the native name for Byangsi language
byam — n., a type of carpet
byɛdɛ — adj., thin (in thickness, of a sheet like things)

bye—n., steep mountain rock
byuliʃyaː—n., bride
byulo—n., bridegroom
bədmi—adj., bad (literally 'bad man')
bəldɛ—adj., fat (round shaped objects)
bəmo—vi., to be known
bərmo—vi., falling (of something from a tree, etc.)
bhak—n., sound
bhiti—n., (IA) wild lizard
cakti—n., local beer
calkɛ—n., threshold
camts—n., she-goat
canpaː—n., a person from Johar valley
caɳʃyaː—n., hips
carmo—vt., to weigh
carpyɛ—n., cock
cɛban—num., fifteen
cɛbjɛ—num., eighteen
cemo—vt., to pinch, to bite
cɛnyɛ—num., twelve
cɛpi—num., fourteen
cɛsəm—num., thirteen
cɛthe—num., eleven
cɛto—num., sixteen
cɛ—n., flower
ciːmo—vt., to squeeze
cikhu—adv., inside
cim—n., house, home
cini—n., (IA) sugar
ciptsɛ—n., bird
cirgu—num., nineteen
cìːl—n., (IA) kite
cìcimo—vi., to think
cìmmo—vt., to burn, to ignite
cìni—n., father's sister, a general term
cì—num., ten
codɛ—adj., mad
como—vt., to finish
conyɛ—num., seventeen
co—n., memory
cukalcɛ—n., elbow

cukcham—n., beard
cukli—n., armpit
cukʃimo—vt., to wear clothes
cukti—n., cap
cuku—n., floor; lime
cuŋmo—vi., to drown, to go ahead
cuɳʃimo–vt., to go forward
cwo—n., chin
cyaːmo—vt., to hide
cyamo—vt., to break (rope, thread)
cyàmo—vt., to cut
cyesaː—n., cremating place
cye—n., bud
cyìmo—vi., to bark
cyɔlaː—n., index finger
cyukla—n., a gown type of dress
chaːdɛ—n., itch, itching sensation
chaːmo—vt., to break (hard objects-stones, etc.)
chaːto—adj., quick, fast
chakchaː—n., urine
chakta—adj., sweet
chaku—n., cooked rice
cham—n., wool
chanan—adv., tomorrow
chandi—n., a hut
chaŋgo—n., dead human body (in the house)
chaŋkaro—n., a type of basket
chaŋpaŋ—n., courtyard
chantɛ—adj., sun light, bright
chaŋti—n., water drop
chaŋ—n., wall
charmo—vt., to dry
chaʃimo—vi., to hide
chatɛ—adj., ripe
chà—n., fodder mixed with some corn
chàː—n., grain
chekmo—vt., to cut something with scissors (cloth etc.)
cheme—n., elder brother's wife
chè—n., fat; a type resin colour

chilmo — vt., to wash clothes
chimmo — vt., to tether animals
chincha: — n., liver
chirbe — n., dried cheese
chirmo — vt., to milch
chiʃide — n., love
chiʃimo — vt., to feed each other, to feed oneself
chìmo — vt., to feed, to close
chò — n., lake
chò: — n., spoon
choŋ — n., a piece
chɔkʃimo — vt., to itch
chɔlmo — vt., to peel something like potato or some vegetables with hard skin
chɔ̀mo — vt., to dye, to mix
chubu — n., mole
chusar — adj., rose colour
chùmo — vi., to win, to collect (mass nouns things like corn, etc.)
chyamo — vi., to be hot
chyàpa: — adj., summer
da:mo — vt., to give
dakʃimo — vi., to fight
dammo — vt., to sieve
damplya: — adj., gluttonous, voracious
daŋci — pp., for
danʃimo — vi., to wake up
daŋ — 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 pɔʃa: — adj., bald headed
dukta — adj., bitter and hot in taste like radish
duli — n., stick
dumamì — adv. a few people
duma — adv., a little bit less

dumo — vt., to knead
dumu — n., rat
duŋlaŋ — n., meal, food
duŋmo — vt., to beat ; to grind spices
duŋʃimo — vi., to collide, to beat each other
dunu — n., rabbit
duŋ — n., desire
dyemo — vi., to go
dyuru — n., wooden beam
dəm — n., garlic
dər — n., ground floor of the typical local house
dharti — n., earth (IA)
ḍabḍab — adv., nearly, approximately
ḍabmo — vi., gathering of crowd; to continue
ḍakthɛ — adj., bright
ḍali — n., (IA) branch of tree
ḍalo — n., stone (of fruit), a piece of stone
ḍami — n., marriage
ḍammo — vt., to stir
ḍam — n., blacksmith
ḍaŋmi — n., servant
ḍanmo — vi., to be dense
ḍaŋʃimo — vi., to be employed
ḍaŋthe — adj., beautiful
ḍe — n., mule
ḍile — adj., slow
ḍokthe — adj., bright,
ḍɔŋ — a small courtyard on the first floor of the house
ḍo — n., poison
ḍumo — n., female yak
ḍəmmo — vi., to tremble
dza:mo — vt., to eat
dzamta — adj., smooth
dzam — adj., round from the outer side
dzandi — n., tire, wheel
dzaŋkhɔ — n., a lizard
dzaŋthaŋ — n., staircase

dzaŋ—n., gold; axe
dzar—n., corner (outside)
dzemo—vi., to get bored
dzɛr phəmmo—vt., to be afraid of
dzɛrmo—vi., rising of sun ; to fear
dzè—n., boredom
dzɛ—n., a type of barley
dzɨldɛ—adj., clear
dzimo—vi., to sneeze
dz\`ı—n., sneeze
dzɔmo—vi., to get ready
dzumo—vi., to sprout
dzuŋmo—vt., to begin
dzuŋ—adj., pair
ga:kta—adj., tight
ga:lʃimo—vi., to bellow
gã:ṭha—n., valley
ga:—n., paddy, a leather blanket
gadro—n., a ditch, a pit
galmo—vi., to get stuck by itself
galṭa:mo—vi., to stumble in intoxication
gal—n., yak
gammo—vi., falling, of something by
    itself, roll down
gammo—vt., to wrap (things)
gamso—n., molar teeth
ganiʃi—pro., 2du., you
gani—pro., 2pl., you
gaŋm\`ı—adj., the other person
gaŋmo—vi., to swell
gan—pro., 2sg., you
garmo—n., door (Hindi kivar)
garmo—vt., to close (door, box)
garto—n., woodpecker
gar—n., fang
gaṭhuti—n., rivulet
gàŋ—n., rock stuck with soil
gà:—n., wound, scar
gema:—n., a type of dish made with
    milk
gi:mo—vi., to bulge
g\`ımɔ—vi., to swallow

goga:—n., maize
golca:—n., lock
gomo—vt., to cut grass
gɔŋri gɔŋma:—n., middle finger
gonu—n., fox
goraŋ—n., body
gɔʃi phəmmo—vt., to make someone
    happy
gɔʃimo—vi., to be happy
gughu—n., owl
gugti—n., dove
gui—num., nine
gukar—n., uncastrated ram
gul khomo—vt., to clear one's throat
gulʃimo—vi., to cough
gultɨn—n., testicle
gul—n., phlegm
gunchɛ—n., winter
guŋcini—n., father's second younger
    sister
guŋci—n., father's second elder
    brother's wife; mother's second
    elder sister
gunda:—adv., in the middle
gunhya:—n., second elder brother
guŋka:—n., father's second elder
    brother
gunta:—n., second elder sister
gurda:—n., fist
gwan—n., death rites
gwomo—vi., collapse (house)
gyamo—vt., to white wash
gyera:—n., crop, grain
gyeʃimo—vt., to quarrel
gyeʃinde—n., quarrelsome
gyi:mo—vt., to tie, to control
    something or someone
gyimo—vi., get burst
gəmmo—vi., to roll
ha:ʃimo—vt., to backbite, to complain
ha:thi:—n., (IA) elephant
haja:r—num., (IA) one thousand

hal gammo—vi., to yawn

ham—adv., how

hanau satho—n., friend

haŋ—adv., then, afterwards

hathoɾa: —n., (IA) hammer

haula: —n., fog

heli—n., brass

hicimo—vi., to die, to be extinguished

hinam pɨdi:de—n., married female

hoŋ—adv., why

hurmo—vt., to smoke, to suck

hwa: —n., honey

hwaltɛ—loose (fitting, of clothes or things)

hwalti—n., a wave of water

hwammo—vt., to show; to drive away

hya:mo—vt., to empty

hyarmo—vt., to drive the cattle one by one or two by two

hyà—n., elder brother, husband's elder sister's husband, wife's elder sister's husband

hyelba: —n., adj., feeling of laughter

hyem ra:mo—vi., to get of laughter

hyemo—vi., to laugh

hyomo—vt., to carry something on shoulders, in hands; to take someone on a horse

hyɔŋmo—vt., to count

hyu:mo—vi., to float

hyuktɛ—adj., deep

hyuŋmo—vt., to do, to make

ibuŋ—n., anus

ilam—n., vagina

insɛ—pro., 1pl. agentive pronoun

inʃi—pro., 1du. pronoun

in—pro., 1pl. pronoun

iŋgɛ—pro., 1pl. possessive pronoun

ita—adv., at present, now

itta—adv., just now

i: —n., stool

ja thɔcmo—vt., to fix a date for marriage

ja:ba: —n., Tibetan name for the Tibeto-Burman people of this area

ja:mo—vi., to be broken

ja: —n., tea

jablye—n., tongue

jalmo—vi., to limp

jamma: —adj., whole

jammo—vt., to harvest

jaŋmo—vi., to run

jaṇtutu—n., uvula

jaŋ—n., rope

jarda—n., slope

jaɾi—n., root

jarya—n., stag

jaṭomo—vt., to fix a date for death ceremony

jatsha: cɛthe—num., ninety one

jatsha: cì—num., ninety

jatsha: tigɛ—num., eighty one

jatsha: —num., eighty

jɛdɛ—num., eight

jɛrkhulya: —coward

je—pro., 1sg, I, me

jil—n., creeper

jimmo—vi., to get burnt; to consult

jirdɛ—adj., narrow

ji—conj., and

jodɛ—adj., colored

jodmi—n., young man

jõka: —n., (IA) leech

juŋmo—vi., to be drowned, to take a dip

juru—n., coral

jyamo—vi., to be broken (of thread, rope)

jyarnam—n., adj., adv., east

jyàmo—vi., to bloom

kà—n., stool (baby talk)

ka: —n., crow

kàbmo—vt., to make short

kaca:r — n., mud

kaca: — n., urine (baby talk)

kacaŋ — n., pubic hair

kaka — n., mother's younger sister's husband, mother's brother, husband's or wife's mother's brother

kakʃa: — n., a type of mushroom

kalin — n., a type of stone

kalmo — vt., to stick

ka:lo — n., (IA) death

kàmmo — vt., to collect things (count noun things one by one)

kan — n., vegetable

kana — adj., blind

kaŋga: — n., unmarried, bachelor

kaŋthɛ — adj., sick

kaŋ — adj., single; a type of cup

ka:ŋdɛ — adj., hard

ka:ts — n., lamb a generic term

karko — n., a type of basket used for keeping grains

karma: — n., star

karts — n., male lamb

kar — n., ram (castrated)

kasa: — n., cloud

kɛ̀ — n., a type of tuber

kidaŋ — n., Tibet

kikanca: — n., little finger

kilmo — vt., to separate by choosing

kimo — vt., to twine

kìmo — vt., to break hard objects;

kin — n., a round pit; a store of grains outside the house

kolaŋ — n., bull

komo — vt., to boil

koŋkro — n., back of skull, neck

kothlɔ — n., a bag made of jute

kots — n., a type of leather bag

kɔ̀ — n., bark of tree

kɔ̀mo — vt., to erase

kɔŋʃimo — vi., to be bent

kwalɨn — n., bell made of iron

kwali — n., skull

kwamo — vt., to cook

kwàmo — vt., to dig, to scratch

kwarmo — vt., to carry something in hand or on head

kwarʃi — n., peas

kyemo — vt., to chew meat

kyerakta — adj., curved

kyɔŋmo — vt., to take the sheep, goat, to lead the herd

kəŋmo; kəmmo — to throw (stone, etc.)

kha:dɛ — adj., bitter, difficult, costly

kha:lo — n., a sack of leather

kha: — n., walnut

khabu — n., snake

khaja:i — adv., usually

kharmo — vt., to cheat

kharmo — vt., to take out liquid from a pot

khase-phise — n., clothes

khase — n., pajamas

khaʃa: — n., kidney

khaʃimo — vi., to grapple (of horse)

khasrakta — adj., rough

khat — adj., cold

khàmo — vi., to get cold and cough

khàpa: — n., winter

khi:mo — vt., to bend

khi:tɛ — adj., dirty

khilta: — n., shirt

khìmo — vt., to scrub utensils

khokcɛ — n., stomach

khɔkpa: — n., corpse, dead body

khomo — vt., to dismantle (wall, house)

khɔmo — vt., to peel (orange, banana)

khopa: — n., heel

khu:mo — vt., to steal

khuce — n., knot

khùɛ — n., grandson

khuli — n., nest

khulu — n., a type of fine wool

khume — n., granddaughter

khusmo—n., festival
khuti—n., spittle
khùma:—n., soot
khù—n., smoke
khu—n., family
khwan—n., scorpion
khwaran—n., pigeon
khəmo—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
lakpɨn—n., finger
lakpəm—n., paw
lakʃin—n., nail
lakʃya:—n., thigh
laktɛ—adj., thin (round shape)
lakuri—n., echo
lala:—n., mother's mother, father's mother
la:mla:—n., a Tibetan goat
la:mo—vt., to lick; to know
làmo—vi., falling (of something with a thud)
lan thomo—vt., to answer a call
laɲi—n., cow dung
laŋlua—adj., careless
laŋmo—vi., to play
lan—n., work, answer
lasaŋ—n., male-goat
latakta—n., bad smell, dirt
lati—n., semen
latsa:—n., young one of goat
laymo—vt., to send
lɛkyɛ—n., domesticated animals
lelaŋ—n., fruits
leso—n., front tooth
le—n., fruit
lɨbɨn—n., book, paper

like—n., foot
lintsa—n., flute made of silver
lo—n., word, languages, saying
lodɛ—adj., easy, cheap
lɔkʃimo—vi., to ascend
lomo—vi. to say
lòmo—vt., to shake, to swing, to move
lɔŋmo—vt., to vomit
lɔŋ—n., vomit
lɔʃimo—vi., to forget
lòʃimo—vi., to take swing, to be moved
lugra:—n. cloth
lumo—vt., to have sexual intercourse
luŋbar—n., lungs
luŋda—adj., hot, heat
luŋmo—vi., to get warm, hot
luŋpa:—n., summer
luŋ—n., back
luʃimo—vi., to have sexual intercourse
lyedɛ—adj., yellow
ləmo—vi., to get cold
hla:de—adj., straight
hla:mo—vt., to stitch by a putting a patch of cloth
hla:ʃimo—vi., to get down from a horse
hlabmo—vt., to teach, to train
hlabʃimo—vi., to learn
hlame—n., soul
hlammo—vt., to wrap
hlamo—vt., to bring something down
hlaŋ—adv., enough
hlaʃimo—vi., to descend
hlà—n., moon, month
hlemo—vi., to be ready
hli:thɛ—adj., heavy
hlimo—aux., to happen
hlɔkʃimo—vt., to read
hlyemo—vt., to join something together

ma:la:—n., sheep or goat (generic term)

ma:mla:—n., sheep

ma:mo—vt., to search

ma:saŋ—n., sheep (female)

maḍɔŋmaŋ—n., eagle

maŋdɛ—adj., red

maŋmo—vi., to become red

mansi—n., buffalo

manu—n., nipples

maŋ—n., dream

man—n., night

marja:—n., salty tea (a Tibetan type)

marɔŋ—n., door

marti—n., oil, water spring

mar—n., butter, clarified butter

masi—n., (IA) ink

masʃya:—n., husband's younger brother's wife

mas—n., husband's younger brother

matmì—adv., many (people)

maù—n., family

mayaŋ—n., a type of basket used for carrying various things

mi:dɛ—adj., small

mi:mo—vi., to become small

mɨè—n., fire

mikcham—n., eyebrow

milen—n., hearth

mimaŋ—n., foreigner

mɨn manidɛ—n., ring finger

mɨn tomo—vt., to tell

mincace—n., a bat

mɨnḍli—adj., bald

mɨnje—n., louse

mɨplè—n., eyelid

mɨplicham—n., eyelashes

mɨta—adj., ripe

mithaŋ—n., mother's younger brother

mɨtti—n., tear (eye water)

mì—n, person

mɨyar—n., an imaginary place beyond the sky

mɨyuŋ—n., gem, jewel

mìcini—n., father's fourth younger sister

mìhya:—n., fourth elder brother

mìka:—n., father's fourth elder brother

mìta:—n., fourth elder sister

mokʃya:—n., a type of mushroom

mor—n., (IA) peacock

mukna:—thunder, dragon

myɛdɛ—adj., below the level (in height)

myɛ̀—n., eye

məl-ḍamo—vi., lightning

məld1i—adj., blunt

məl—n., silver

mətti—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

nace—n., thorn

naga—n., cobra (IA)

nagɛ—pro., your

nagra:—n., paw of lion, tiger

naktɛ—adj., soft

nambu—n., woolen cloth

namʃya:—n., younger brother's wife; son's wife

naŋmo—vt., to drive cattle

naŋ—n., a type of bangle

napal—n., buckwheat

napʃidɛ—adj., flexible, elastic

narak—n., hell (IA)

nare—n., lice

naʃɛ—num., two

nassa: cɛthe—num., thirty one

nassa: cì—num., thirty
nassa: tigɛ—num., twenty one
nassa: —num., twenty
natsar—n., lice egg
nayamo—vt., to aim at
nəlan—n., wind
nibʃimo—vi., to hum
nikisò—n., incisors
nimo—vi., to live, to stay
nɨmphan nyuŋʃimo—vi., to retreat, to
    look at oneself
nɨmphan ɔŋmo—vt., to look back
nɨmphan—adv., behind
nipe—n., chicken
nipu—n., mouse
niʃɛ—num., seven
nithalo—n., second floor of the house
nɔksam—adj., appropriate
nomo—vt., to., pull
nɔŋkrɔ—n., ant
nu:dɛ—adj., new
nunu—n., younger brother; husband's
    younger sister's husband
nù—n., milk
nya:rɛ—adv., yesterday
nyaŋthɛ—adj., light (in weight)
nyero—adv., near
nyuŋʃimo—vi., to retreat
hna:mo—vt., to unload something
    from the head or back
hnabmo—vi., to reach
hnakʃimo—vi., to pray
hnaŋmo—vt., to measure
hnappa: —n., accident, unfortunate
    happening
hnapti—n., snot
hnaʃimo—vi., to make love
hnàmo—adj.,tobe left over (something
    left over after some use)
hnil—n., gums
hnim dɔŋ thɔŋ—n., nostrils
hnimmo—vi., to smell

hnimnidɛ—n., one who commands
    respect
hnim—n., nose
ŋaba—adj., five fold
ŋagba: —n., duck
ŋai—num., five
ŋakhte—n., bad smell
ŋalde—n., a separated lover
ŋamtɛ—adj., robust, strong
ŋasa—num., fifty
ŋatsu—adj., five times
ŋokhɔ—pp., in front of, in the presence
    of
ŋɔ—n., face
ŋuo—n., a kiss
ŋwomo—vt., to cut hair of sheep, goat
n̥aba—n., parents
n̥agɛ—n., mother's
n̥amɨn—n., autumn
n̥ana—n., mother (term of address)
n̥a—n., mother
n̥ikapcɛ—n., sprout
n̥ikhi—n., dog
n̥iŋgo—n., lower part of the body
    below the waist
n̥intam—adv., after, behind, next
n̥irlaŋ—adv., dusk
n̥isɛ, n̥ichɛ—adv., noon
n̥i—n., sun
n̥ya: —n., fish
n̥yamdɛ—adj., pleasant
n̥yaŋchɛ—adv., evening
n̥yaŋthɛ—adv., dim light
n̥yemo—vt., to rub
n̥yɛ—n., day
n̥əbu—n., insect
ɔŋmo—vt., to inspect, to watch
    something closely
ɔ—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

palo—n., frog

pàmo—vt., to fill (solid things in a
    bigger containe)

pàmmo—vt., to spin

paŋmo—vt., to spread

paŋphan—adv., outside

paŋ—n., a Tibetan

papalʃya:—n., calf (of human leg)

partɛ—adj., broad

pàʃimo—vi., to stroll

paula:—n., (IA) shoes

paul—n., plant

pɛna:—n., a type of bat

pèmo—vt., to tear (cloth)

pɛ—n., blanket made of wool

pi:ku—n., bedbug

piba:—adj., fourfold

pɨe—n., brother

pijɛ—n., seed

pipi—adj., four times (arithmetic
    sense)

pisa: cɛthe—num., fifty one

pisa: cɩ—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

pophyɛ—adj., three fourths

pota—n., eldest sister

pɔŋʃimo—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

pukɛ—adj., ripe

pumo—vt., to cross

puni—n., mother's brother's wife,
    father's eldest sister, mother-in-
    law

puthaŋmi—n., mother's elder brother

pu—n., husk

pyalmo—vt., to saw

pye—n., knee

pyomo—vt., to frighten

pəchni—n., tail

pər—n., navel

pəʃa:—n., head

pəʃak cham—n., hair of head

pəthra:—n., forehead

phà:—n., ashes

pha:dɛ—adj., ash colour

pha:mo—vi., to speak

phabmo—vt., to sprinkle (liquid)

phaktsham—n., a type of bridge

phammo—vt., to stitch

phaŋ phənmo—vt., to make something
    fly

phaŋlore—n., patella

phaŋmo—vi., to fly

pharmo—vt., to untie a knot

phaṭko da:mo—vi., to jump from one
    place to another

phəmo—vt., to sprinkle (grains,
    powder)

phərmo—vt., to pluck fruits by
    throwing a stick or stones

phətsap—n., rice

phela tomo—vt., to clap

phela—n., palm

pheʃide—adj., sacred

phir—n., a box for keeping clothes

pho-bila:—n., male cat

pho-hraŋ—n., male horse

pho-phya:—n., wild animal

phoda—adj., dry (from the state of being wet)

phokʃimo—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

phɔŋmo—vi., to jump from higher place to lower place

phote—adj., thick (liquid)

phɔ̀—n., cave, deer

phuli—n., a pot to keep water

phumo—vt., to churn, to make cloth short by a special washing process

phuŋgli—n., a water pot

phyamo—vt., to throw water

phyarmo—vt., to whiff

phyɛ—adj., half

rã̃ḍi—adj., widow (IA)

rã̃ḍo—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

rà—num., hundred

rabmo—vt., to mend clothes or shoes by stitching

racimo—vi., to get up

rackwanti—n., temple

rajɛ—n., wheat

rakhù—n., people belonging to one's group

ram—n., an extra field which is not a legal one

ràmmo—vt., to knit

raŋ—n., a cover term for all the Tibeto-Burman people in this area except Raji

raŋmo—vt., to sell; to weave cloth

rannu—n., curd

raŋpli—n., feather

raŋ—n., upper arm

rayaŋ—n., hare

renam—n., adj., adv., west

resumo—vt., to plough

rɛ̀—n., bone

re—n., cow, field, land

ri:mo—vt., to carve; to draw; to write

rɨm—n., arrow

ri—n., glacier

rɔkʃimo—vi., to have mercy

rɔla:—n., centipede

romo—vt., to roast meat

rɔŋmo—vt., to cover

rɔŋ—n., shoulder

rɔ̀kʃimo—vt., to comb

rɔ—adj., hungry

ro—n., a plank

rui—n., (IA) cotton

rukcimo—vi., to chew a cud

rum—n., princess

ruŋʃimo—vi., to hear, to agree, to accept

rusu—adj., (IA) angry

rùŋ—n., a heap of small pebbles

ru—n., corner (inside the house); horn

rye—n., a story, tale

rəm—n., earthquake; bottom; a boundary stone between two fields

hra:dɛ—adj., clean

hra:mo—vi., to be ashamed of

hracɛ—n., ear

hraksa:—n., pebbles

hramo—vt., to bring

hraŋ—n., horse

hraso—n., front teeth

hratam—adv., in front, before

hrati—n., cheek

hremɨn—n., sister, brother

hri:mo—vi., setting of sun

hril—n., gland

hrimmo—vt., to criticize

hrincimo—vi., to wait for

hrinʃimo—vt., to guard, to watch

hrinʃya:—n., sister (general term), wife's younger brother's wife

hrinte—n., wave

hrithiʃya:—n., wife

hrithi—n., husband

hrokʃimo, hroʃimo—vi., to graze

hromo—vt., to graze

hrɔ—n., snow

hru:mo—vt., to ask

hrəb, shrəb—n., ribs

sa—n., soil

sa:ḍu—n., (IA) wife's younger sister's husband

sa:mo—vt., to sacrifice some animal for black magic

sa:rangi—n., (IA) a kind of singing bird

sa:tso—adj., empty

saco—n., (IA) truth

sàg—n., breath

sai—num., hundred

sal—n., charcoal

sàmo—vt., to kill, to extinguish

samundro—n., (IA) sea

sande—adv., carefully, with care

sapaŋ—n., earth

sapha—n., dust

sara:—n., hailstone

sata:ni—n., a type of liquor

satta:—adv., again

se, sɛ—pp., because of, due to (some reason)

semo—vt., to bear

serɛ̀—n., forest

sɛrcimo—vt., to agree

silju—n., female musk deer

sɨmo—vt., to recognize

sirtsi—adj., wild

sò—n., tooth

sɔ̀ŋ—n., village

suiyo—n., parrot

sukce cyamo—vt., to cut with teeth

suku—adj., low voice, slow

swarg—n., (IA) heaven

syapi cɛ̀mo—vt., to pinch

səm sa—num., thirty

səm səm—adj., three times

səmthalo—third floor of the house

səmtsu—adj., thrice

səm—num., three

səta—adj., rotten

ʃakcimo—vi., to breathe

ʃakʃimo—vt., to wear (ornaments)

ʃanda—n., spinach

ʃàŋ—adj., large

ʃaŋka:—n., father's third younger brother

ʃaŋla:—n., a type of rock

ʃaŋmi—adj., a wealthy person

ʃaŋthe—adj., old (person)

ʃaŋwa:—tiger (a large size)

ʃau—n., (IA) an apple

ʃelo—adv., shade

ʃendɛ—n., child

ʃɛrci phəmo—vt., to make someone agree

ʃɛrcimo—vi., to agree

ʃeʃimo—vi., to crawl (a baby)

ʃì—n., blood

ʃi:dɛ—adj., white

ʃɨ̀l—n., dew-drops

ʃilti—n., saliva

ʃime—n., breast

ʃìmo—vt., to apply something, to wipe

ʃɨncini—n., father's third younger sister

ʃɨnci—n., father's third younger brother's wife

ʃɨnhya:—n., third elder brother

ʃiŋram—n., ginger

ʃɨnta: — n., third elder sister
ʃin — n., wood
ʃiptsa — n., comb
ʃiri — n., boy, son
ʃirta — adj., sour
ʃirts — n., male goat
ʃir — n., castrated male goat
ʃiʃi da:mo — vi., to mimic
ʃisɔ — n., heart
ʃiyumo — vi., to bleed
ʃomo — vt., to roast (dry) to parch
ʃɔla: — n., birch tree bark used as paper in olden days
ʃɔmo — vt., to fulfill a promise
ʃɔ̀mo — vi., to slip
ʃɔ̀ŋmo — vt., to make some one sit
ʃɔ̀ŋʃimo — vi., to sit
ʃuŋmo — vt., to do
ʃyà: — n., meat, flesh
ʃyala: kalmo — vt., to plaster
ʃyàlɛ — n., rainy season
ʃyàmo — vi., to run away, to abscond; to increase
ʃyàndɛ — n., offspring
ʃyarnam — n., adj., adv., north
ʃyartam — n., adv., left side of the body
ʃyaʃi — n., relatives (related by blood)
təm-da:mo — vt., to lay egg
təmmo — vi., to become short
təmmo — vt., to pack a package
təm — n., egg
ta:mo — vt., to hang
ta:mo — vt., to keep, to put, to allow, to fix, to have
ta:rmo — vt., to spread tent, etc; to help cross some river or a difficult path
tabmo — vt., to thrash
taktam — adv., right side of the body
tammo — vt., to touch
tamo — vt., to keep something (light things)

tanam — n., adj. adv., south
taŋbu — n., a big snake, python
taŋmo — vt., to bury
taŋmo — vt., to press
tanʃimo — vi., to be hung
taŋʃimo — vi., to be pressed
tanu — n., brain
taŋze — n., bag of wool
tapɔ — adv., across (a river or rivulet)
taram — n., key; mediator
tàrmo — adj., brave
tata — n., son's wife's mother, husband's elder brother's wife, wife's elder brother's wife, fifth elder sister
tɛka — n., saddle
tete — n., sister's husband, wife's elder brother
teti — adv., dem. pro., that (invisible)
ti — n., water
tɨbka — n., gun
tigɛ — num., one
tikilmo — vt., to boycott
tɨlin — n., ice
timbu — n., sky; blue
timmo — vi., to appear, to be seen
tinci — adj., green (literally green grass)
tindɛ — adj., raw
tiŋmo — vi., to see, to be found
tipɔ — adv., this side (of a river or rivulet)
tɨte — n., father's father; mother's father
tithɛ — n., nut (generic term)
ti thimo — vt., to irrigate
titsu — adv., once
tɔ da:mo — vt., to give loan
tɔ karmo — vt., to take loan
tocmo — vt., to sing
tokca: — n., pickaxe
tɔksa: — adv., direction
tomo — vt., to stop; to understand; to buy

tòmo—vt., to play a musical instrument; to intervene

toŋmo—vt., to trap

toŋ—n., bead

toʃimo—vi., stop; understand

tɔ—n., loan

tukka—n., miser

tuŋdɛ—n., one who drinks

tuŋmo—vt., to drink

tya:ba:ri—n., window

tyemo—vi., to weep, to cry

thəbmo—vi., to spit

thəmo—vt., to cut with an axe

thà—n., waterfall

tha:pu—n., reserve

thammo—vt., to saw, to wring

than kyamo—vt., to arrange things in order

thaŋmi—n., father's sister's husband, father-in-law

thanʃin—adv., this year

than—adv., now

thaŋ—n., flat ground or land

thapija:—adv., three days before yesterday

thapʃimo—vi., to grapple (animals with horns)

tharwa—n., leopard

thasəmja:—adv., two days before yesterday

thɛdɛ—adj., height, high

thi:mo—vi., to get wet

thìmo—vt., to melt

thi:ʃimo—vi., to wet oneself

thìʃimo—vi., to be melted

thi:tɛ—adj., wet, watery

thim—n., ceiling

thinja:—adv., today

thɔcmo—vt., to settle marriage

thokam—n., bed

thɔkʃimo—vi., to return

tholi—n., penis

thomo—vt., to pluck fruits

thɔmo—vt., to return something

thɔʃimo—vi., to return, to come back

thoti—adv., dem., pro., that (object at a higher level relative to the speaker)

thu:mo—vi., to become weak

thu:ta—adj., weak

thukʃimo—vt., to destroy

thwacmo—vi., to beg

thyemo—vt., to participate, to join in some work

ṭa:mo—vt., to prick, to fix a nail

ṭa:ʃimo—vi., to be pricked

ṭamṭam, ṭamyar—n., bank of a river

ṭam—n., edge

ṭaŋde—adj., alive

ṭaŋmala—n., animal

ṭàŋthɛ—adj., short (in length)

ṭaŋtaŋ—adv., only

ṭimo—vi., to go by taking something

ṭiʃa:—n., a group of women in a marriage party

ṭɔllya:—n., deaf

ṭɔlmo—vt., to fondle, to cuddle

ṭɔ̀mo—vt., to light a lamp (religious purpos)

ṭugba:—adj., six fold

ṭugu—num., six

ṭuksa: cathɛ—num., seventy one

ṭuksa: ci—num., seventy

ṭuksa: tigɛ—num., sixty one

ṭuksa:—num., sixty

ṭuktsu—adj., six times

ṭənthɛ—adj., short

ṭha:mo—vt., to strike a match; to push

ṭhaŋmo—vt., to castrate, to improve, to decorate

ṭharmo—vt., to respect; to pose

ṭhàmo—vt., to inform

ṭhàʃimo—vi., to be informed

ṭhaṭo—n., cot

ṭhèkka—adj., fit (neither loose nor tight)

ṭhilmo—vt., to take off clothes

ṭhinka—n., clothes

ṭhiʃimo—vi., fight (of dogs)

ṭhɔmo—vi., to worship

ṭhummo—vt., to uproot (plants etc.)

ṭhuŋa:—n., hammer

ṭhuŋmo—vt., to tame, to rear

ṭhəmcaru—n., custom

ṭhəmmo—vi., to dance

ṭhəmo—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

tsanthɛ—adj., sharp (instrument)

tsebindɛ—adj., full

tsè—n., memory; lid

tsì—n., grass

tsimmo—vt., to catch

tsìmo—vt., to fry

tsimʃimo—vi., to wrestle

tsiri—n., intestine

tsəmmo—vt., to collect

tshà:—n., salt

tsham—n., bridge

tshaŋmo—vt., to cut into small pieces

tshartɛ—adj., dry (wood)

tshedɛ—adj., sacred, pious

tshè—n., life; age; fat

tshig—n., joint, knot

tshimo—vi., to ripen

tshɔŋʃimo—vi., grapple (of cocks)

tshù—adj., part (of whole)

tshumo—vt., to distribute, to divide

tshuʃimo—vi., to be divided

tshər—n., loin

ulaŋi—adv., sometimes

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

ulo—adv., where

una:—pro., who

uniʃi—pro., 3du., they

uŋ—n., stone

uo—pro., 3s., he/ she

uoja—pro., 3sg. dative pronoun

uʃi—pro., 3pl., they

uso—n., medicine

wa—n., tiger

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.

wàltɛ—adj., loose, not tight

wamdɛ—adj., black

wàmmo—vi., to spring out (streamlet)

wamyɛ—n., face

wa:ri—adv., anywhere

wa:ts—n., a thread ball

wase—adv., up to (a point)

wathɛ—adv., a longer path, far away

wo ʃiŋmo—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

yaddɛ—adj., bad

yaknidɛ—n., one who is sleeping

yakṭo—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

yanʃi phəmmo—vt., to make someone
    walk
yanʃimo—vi., to walk
yaŋti—n., river
yargo—n., upper part of the body
    (above the waist)
yarmo—vt., to wash utensils, to bathe
    someone; to cry
yarʃimo—vi., to bathe (oneself)
yarto—adv., above
yatsa: galmo—vt., to invite
yàmmo—vi., to take an oath
ya—n., king
ye—n., an eagle type of bird
yebmo—vt., to sow
yedaŋ—n., big mountain
yelba:—n., bamboo
yemɨn—n., husband-wife
yemo—vt., to save
yeʃimo—vi., to get collected
yè—n., mountain., a type of flour
yi:dɛ—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
yilwuŋ—n., a sharpening stone
yinmo—vi., to be tired
yin—vi., aux., be
yoti—adv., dem. pro., that (object at a
    lower level relative to the speaker)
yugu—n., a log
yùkʃimo—vi., to ride a horse

English-Byangsi Glossary

above—yarto
accident, unfortunate happening
    —hnappa:
across (a river or rivulet)—tapɔ
affirmative answer to a question, yes
    —ɔ
afraid of—dzɛr phəmmo
after, behind, next—n̪intam
again, due to, by—satta:
agree (vi.)—ʃɛrcimo
aim at (vt.)—nayamo
alive—t̪aŋde
all—lairi
and (conj.)—ji
angry—rusu (IA)
animal—t̪aŋmala
ankle—pàkarɛ
answer a call (vt.)—lan thomo
ant—nɔŋkrɔ̀
anus—ibuŋ
anywhere—wa:ri
appear, to be seen (vi.)—timmo
apple—ʃau (IA)
apply something, wipe (vt.)—ʃìmo
appropriate—nɔksam
armpit—cukli
arrange things in order (vt.)—than
    kyamo
arrow—rɨm
ascend (vi.)—lɔkʃimo
ash colour—pha:dɛ
ashamed of (vi.)—hra:mo
ashes—phà:
ask (vt.)—hru:mo
autumn—n̪amɨn
back—luŋ
back of skull, neck—koŋkro

backbite, to complain—ha:ʃimo
bad—yaddɛ
bad (literally 'bad man')—bədmi
bad person—ya:mi
bad smell—ŋakhte
bad smell, dirt—latakta
bag made of jute—kothlɔ
bag of wool—taŋdze
bald—mɨndli
bald headed—dolo pəʃa:
bamboo—yelba:
bangle, one type of—naŋ
bank of a river—t̪amt̪am, t̪amyar
bark (vi.)—cyìmo
bark of tree—kɔ̀
barley—dzɛ
basket used for carrying various
    things—mayaŋ
basket used for keeping grains—karko
basket, one of the types—chaŋkaro
bat—mincace
bathe (someone), wash utensils
    (vt.)—yarmo
bathe oneself (vi.)—yarʃimo
be (aux.)—yin
be broken (of stone, etc.) (vi.)—ja:mo
be broken (of thread, rope) (vi.)
    —jyamo
be divided (vi.)—tshuʃimo
be employed (vi.)—d̪aŋʃimo
be happy (vi.) —gɔʃimo
be informed (vi.)—t̪hàhimo
bead—toŋ
bear—wɔm
bear (vt.)—semo
beard—cukcham
beat, grind spices (vt.)—duŋmo

beautiful — ḍaŋthe
become big, to increase (vi.) — pɔ̀mo
become red (vi.) — maŋmo
become short (vi.) — təmmo
become small (vi.) — mi:mo
become weak (vi.) — thu:mo
bed — thokam
bedbug — pi:ku
bee — wa nayaŋ
beg — thwacmo
begin — dzuŋmo
behind — nɨmphan
bell made of iron — kwalɨn
bellow — ga:lʃimo
belly — dan
below the level (in height) — myɛdɛ
below, down — yikho
bend (vi.) — kɔŋʃimo
bend (vt.) — khi:mo
big — poda

birch tree bark (used as paper in olden
    days) — ʃɔla:
bird (general) — ciptsɛ
bird, a kind of singing bird — sa:raŋi
    (IA)
bird, a type — pɛna:
bitter and hot in taste like radish
    — dukta
bitter, costly, difficult — kha:dɛ
black — wamdɛ wàltɛ
blacksmith — ḍam
blanket made of wool — pɛ
bleed — ʃiyumo
blind — kana
blood — ʃɨ̀
bloom — jyàmo
blunt (not sharp) — məlḍi
boast — àŋʃimo
body — goraŋ
boil (vt.) — komo
bone — rɛ̀

book, paper — lɨbɨn
boredom — dzɛ̀
boulder — la:
bow — yi:
box for keeping clothes — phir
boy, son — ʃiri
boycott (vt.) — tikilmo
braid — balcham
brain — tanu
branch of tree — ḍali (IA)
brass — heli
brave (adj.) — tàrmo
break (hard objects---stones, etc.) (vt.)
    — cha:mo
break (rope, thread) (vt.) — cyamo
break (hard and hollow objects, as
    nuts) (vt.) — kɨ̀mo
breast — ʃime
breath — sàg
breathe (vi.) — ʃakcimo
bride — byuliʃya:
bridegroom — byulo
bridge — tsham
bridge, a type — phaktsham
bright — ḍakthɛ
bring — hramo
bring something down — hlamo
broad — partɛ
brother — pɨe
buck wheat, a type of — napal
buckwheat, a type of — be
bud — cye
buffalo — mansi
bulge — gi:mo
bull — kolaŋ
burn, to ignite — cɨ̀mmo
bury — taŋmo
butter — labu
butter milk — buti
butter, clarified butter — mar
Byangsi   language   (local   name)
    — byaŋkholo

calf (of leg)—papalʃya:
cap—cukti
carefully—sande
careless—laŋlua
carpet, a type of—byam
carry something in hand or on head —kwarmo
carry something on shoulders; in hands; on a horse—hyomo
carry something on the back—bu:mo
carve; to draw; to write—ri:mo
castrate, to improve, to decorate —t̪haŋmo
cat—bila (IA)
cat (male)—pho-bila
catch—tsimmo
cave, deer—phɔ̀
ceiling—thim
centipede—rɔla:
charcoal—sal
Chaudangs people—bamba:
cheat (vt.)—kharmo
cheek—hrati
chew (something hard)—pàcmo
chew a cud—rukcimo
chew meat—kyemo
chicken—nipe
child—ʃendɛ
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:dɛ
clear—dzɨldɛ
clear one's throat—gul khomo
close (door, box)—garmo
cloth—lugra:
clothes—t̪hinka
clothes etc.—khase-phise
cloud—kasa:

cloudy—dinde
cobra—naga (IA)
cock—carpyɛ
cold—khat
collapse (house)(vi.)—gwomo
collect—tsəmmo
collect (count noun things one by one) —kàmmo
collide, to beat each other—duŋʃimo
colored—jodɛ
comb (n.)—ʃiptsa
comb (vt.)—rɔkʃimo
come—ra:mo
cook (vt.)—kwamo
cooked rice—chaku
coral—juru
corner (inside the house); horn—ru
corner (outside)—dzar
corpse, dead body—khɔkpa:
cot—t̪hat̪o
cotton—rui (IA)
cough (vi.)—gulʃimo
count—hyɔŋmo
courtyard—chaŋpaŋ
cover (fully)(vt.)—phoktimo
cover (vt.)—rɔŋmo
cover oneself, to wrap (vi.) —phokʃimo
cow, field, land—re
cow-dung—laɲi
coward—jɛrkhulya:
crawl (of a baby)—ʃeʃimo
creeper—jil
cremating place—cyesa:
criticize—hrimmo
crop, grain—gyera:
cross—pumo
crow—ka:
curd—rannu
curved—kyerakta
custom—t̪həmcaru
cut—cyàmo
cut (with an axe or with bigger instru-

ment)—thəmo
cut grass—gomo
cut hair of sheep, goat—ŋwomo
cut into small pieces—tshaŋmo
cut something with scissors (cloth etc.)
    —chekmo
cut with teeth (vt.)—sukce cyamo
dance (vt.)—t̪həmmo
dative form of 3sg. pro.—uoja
daughter's husband, younger sister's
    husband—hmye
day—ɳyɛ
dead human body (in the house)
    —chaŋgo
deaf—t̪ɔllyaː
death rites—gwan
death—kaːlo (IA)
deep—hyuktɛ
dense, to be dense (vi.)—ɖanmo
descend—hlaʃimo
desire—duŋ
destroy—thukʃimo
dew drops—ʃìl
die, to be extinguished—hicimo
dig, to scratch—kwàmo
dim light—ɳyaŋthɛ
direction—tɔksaː
dirty—khiːtɛ
dish made with milk—gemaː
dismantle (wall, house)—khomo
distribute, to divide (vt.)—tshumo
ditch, a pit—gadro
do (vt.)—ʃuŋmo
do, to make—hyuŋmo
dog—ɳikhi
domesticated animals—lɛkyɛ
donkey—boŋtsɛ
door—marɔŋ
dough—ladu
dove—gugti
dream—maŋ
dried cheese—chirbe

drink—tuŋmo
drinker—tuŋdɛ
drive cattle—naŋmo
drive the cattle one by one, or two by
    two (vt.)—hyarmo
drown; to go ahead (vt.)—cuŋmo
drown, to take a dip (vi.)—juŋmo
dry (adj.)—tshartɛ
dry (from the state of being wet)
    —phoda
dry (vt.)—charmo
duck—ŋagbaː
due to, because of—se
dusk—ɳirlaŋ
dust—sapha
dye, to mix—chɔmo
eagle—maɖɔŋmaŋ
eagle type of bird—ye
ear—hracɛ
earth—sapaŋ
earth—dharti (IA)
earthquake; bottom; a boundary stone
    —rəm
east—jyarnam
easy, cheap—lodɛ
eat—dzaːmo
echo—lakuri
edge—t̪am
egg—təm
eight—jɛdɛ
eighteen—cɛbjɛ
eighty one—jatshaː tigɛ
eighty—jatshaː
elbow—cukalcɛ
elder brother—hyà:
elder brother's wife—cheme
eldest brother—pohyaː
eldest sister—pota
elephant—haːthiː (IA)
eleven—cɛthe
empty—saːtso
empty (vt.)—hyaːmo

enclosure for goats and other animals —ra:
enough—hlaŋ
erase—kɔmo
erect a wall for a house, etc. —baŋmo
evening—n̪yaŋchɛ
everywhere—wa khui
exchange (vt.)—khɔmo
extra field which is not a legal one —ram
eye—myɛ
eyebrow—mikcham
eyelashes—mɨplicham
eyelid—mɨplɛ̀
face—ŋɔ
falling (of something from a tree, etc.) —bɔrmo
falling (of something with a thud) —làmo
falling, of something by itself, roll down, to wrap—gammo
family—khu, maù
fang—gar
fat (round shaped objects)—bɔldɛ
fat; a type resin colour—chɛ̀
father (term of address)—baba:
father (term of reference)—ba
father's eldest brother—babu
father's eldest brother's wife, mother's elder sister—ponà:
father's eldest sister—puni
father's father; mother's father—tɨte
father's first younger sister—pocini
father's fourth elder brother—mìka:
father's fourth younger sister—mìcini
father's second elder brother—guŋka:
father's second elder brother's wife —guŋci
father's second younger sister—guŋcini
father's sister's husband, father-in-law —thaŋmi
father's sister, a general term—cìni

father's third younger brother—ʃaŋka:
father's third younger brother's wife —ʃɨnci
father's third younger sister—ʃɨncini
feather—raŋpli
feed each other, to feed oneself (vi.) —chiʃimo
feed, to close (vt.)—chìmo
female lamb—barts
female musk deer—silju
female yak—ḍumo
festival—khusmo
fifteen—cɛban
fifty—ŋasa
fifty—pisa:cì
fifty one—pisa: cɛthe
fight (vt.)—dakʃimo
fighting of dogs—t̪hiʃimo
fill (solid articles) (vt.)—pàmo
fill (water) (vt.)—pa:mo
fine wool—khulu
finger—lakpɨn
finish—como
fire—mɨe
fish—n̪ya:
fist—gurda:
fit (neither loose nor tight)—t̪hɛ̀kka
five—ŋai
five fold—ŋaba
five times—ŋatsu
fix a date for death ceremony—jat̪omo
fix a date for marriage—ja thɔcmo
flame—ra:p
flat ground or land—thaŋ
flea—mɔtti
flexible, elastic—napʃidɛ
float (vi.)—hyu:mo
floor; lime—cuku
flour—at̪o (IA)
flow, to be opened (vi.)—bɔmo
flower—cɛ
flute made of silver—lintsa

fly (vi.) — phaŋmo
fodder mixed with some corn — chà
fog — haula:
fold — ba:mo
fondle, to cuddle — ṭɔlmo
foot — like
for — daŋci
forehead — pəthra:
foreigner — mimaŋ
forest — serɛ̀
forget — lɔʃimo
forty — pisa:
four — pi
four times (arithmetic sense) — pipi
fourfold — piba:
fourteen — cɛpi
fourth time (on a fourth occasion)
    — pitsu
fourth elder brother — mɩ̀hya:
fourth elder sister — mɩ̀ta:
fox — gonu
friend — hanau satho
frighten — pyomo
frog — palo
front teeth — hraso
front tooth — leso
frost — hmyar
frost in ice form — brɨdəm
fruit — le
fruits etc — lelaŋ
fry — tsɩ̀mo
fulfill a promise — ʃɔmo
full — tsebindɛ
garlic — dəm
gathering of crowd; to continue (vi.)
    — ḍabmo
gem, jewel — mɨyuŋ
get bored (vi.) — dzemo
get burnt; to consult (vi.) — jimmo
get burst (vi.) — gyimo
get cold (vi.) — ləmo
get cold and cough (vi.) — khàmo

get collected (vi.) — yeʃimo
get down from the horse(vi.) — hla:ʃimo
get laughter (vi.) — hyem ra:mo
get oneself wet (vi.) — thi:ʃimo
get ready (vi.) — dzɔmo
get stuck by itself (vi.) — galmo
get up(vi.) — racimo
get warm, hot (vi.) — luŋmo
get wet (vi.) — thi:mo
ginger — ʃiŋram
girl, daughter — tsame
give (vt.) — da:mo
give loan (vt.) — tɔ da:mo
glacier — ri
gland — hril
gloves — lako
gluttonous, voracious — damplya:
go — dyemo
go by taking something — ṭimo
go forward — cuŋʃimo
goat (castrated male) — ʃir
goat (male) — lasaŋ
goat (male) — ʃirts
goat (uncastrated male) — boktsa:
goat (female) — camts
goat (young one) — latsa:
gold; axe — dzaŋ
gown type of dress — cyukla
grain — chà:
granddaughter — khume
grandson — khuɛ̀
grapple (of cocks) — tshɔŋʃimo
grapple (of horse) — khaʃimo
grapple (vi.) (animals with horns)
    — thapʃimo
grass — tsɨ̀
graze (vi.) — hrokʃimo, hroʃimo
graze (vt.) — hromo
green (literally 'green grass') — tintsi
grind, grow old — yi:mo
ground floor of the typical local house
    — dər

group of women in a marriage party
—tliʃa:
guard, to watch—hrinʃimo
gums—hnil
gun—tɨbka
hailstone—sara:
hair of head—pəʃak cham
half—phyɛ
hammer—hathɔra: (IA)
hammer—ṭhuŋa:
hand—là
hang (vi.)—tanʃimo
hang, keep, put, to have, fix, allow
(vt.)—ta:mo
happen—hlimo
hard—ka:ŋdɛ
hare—rayaŋ
harvest (vt.)—jammo
have mercy (vi.)—rɔkʃimo
have sexual intercourse (vt.)—lumo
have sexual intercourse (vi.)—luʃimo
have the feeling of laughter—hyelba:
he, she (3sg.)—uo
head—pəʃa:
heap of small pebbles—ruŋ
hear, to agree, to accept (vi.)—ruŋʃimo
heart—ʃisɔ
hearth—milen
heavy—hli:thɛ
heel—khopa:
height, high—thɛdɛ
hell—narak (IA)
herd, flock—wɔŋ
here—aikho
hide (vi.)—chaʃimo
hide (vt.)—cya:mo
hill; aim—daŋ
hips—caŋʃya:
honey—hwa:
horse (generic term)—hraŋ
horse (male horse)—pho-hraŋ
hot, be hot (vi.)—chyamo

hot, heat—luŋda
house, home—cim
how—ham
how many, how much—ulaŋ
hum (vi.)—nibʃimo
hundred—rà
hundred—sai
hungry—rɔ
husband—hrithi
husband's elder brother—puà
husband's younger brother—mas
husband's younger brother's wife
—masʃya:
husband-wife—yemɨn
husk—pu
hut—chandi
ice—tɨlin
imaginary place beyond the sky
—mɨyar
in front of, in the presence of—ŋokhɔ
in front, before—hratam
in olden days; once upon a time in the
past—yana:-yana:
in the middle—gunda:
in-law's village—banan sɔŋ
incisors—nikisɔ̀
index finger—cyɔla:
inform (vt.)—ṭhàmo
ink (Indo-Aryan)—masi
insect—n̪əbu
inside—cikhu
inspect, to watch something closely
—ɔ̀ŋmo
intestine—tsiri
invite (vt.)—yatsa: galmo
irrigate—ti thimo
itch (vi.)—chɔkʃimo
itch, itching sensation—cha:dɛ
jaw—al̪dwa:re
join something together—hlyemo
joint, knot—tshig

jump from higher place to lower place
— phɔŋmo
jump from one place to another
— phaṭko da:mo
jump in one place — pɔŋʃimo
just now — itta
keep something (light things) — tamo
keep, to put, to allow, to fix, to have
— ta:mo
key; mediator — taram
kidney — khaʃa:
kill, extinguish (vt.) — sàmo
king — ya
kiss — ŋuo
kite — cì:l
knead — dumo
knee — pye
knit — ràmmo
knot — khuce
know (vi.), be known — bəmo
lake — chò
lamb (male) — karts
lamb, a generic term — ka:ts
large — ʃàŋ
late — yilthɛ
laugh (vi.) — hyemo
lay egg — təm da:mo
leaf — pa:t (IA)
learn — hlabʃimo
leather bag — kots
leech — jɔ̂ka: (IA)
left over (vi.) — hnàmo
left side of the body — ʃyartam
leopard — tharwa
lice — nare
lice egg — natsar
lick; to know — la:mo
lid; memory — tsɛ̀
life; age; fat — tshɛ̀
lift, to pick up — aŋmo
light a lamp (religious sense) (vt.)
— ṭɔ̂mo

light (in weight) — nyaŋthɛ
lightning — məl-ḍamo
like this — aina gartɛ
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 — dzaŋkhɔ
loan — tɔ
local beer — cakti
local name for Chaudangsi language
— baŋba:lo
lock — golca:
log — yugu
loin — tshər
longer path, far away — wathɛ
look back (vi.) — nɨmphan ɔŋmo
loose (not tight) — walthɛ
loud — wurthe
louse — mɨnje
love — chiʃide
lower part of the body, below the
waist; buttocks — n̪iŋgo
lungs — luŋbar
mad — codɛ
maize — goga:
make (a piece of furniture); to fix
— tsamo
make love — hnaʃimo
make short — kàbmo
make someone walk (vt.) — yanʃi
phəmmo
make someone agree (vt.) — ʃɛrci
phəmo
make someone happy — gɔʃi phəmmo
make someone sit (vt.) — ʃɔ̀ŋmo
make something fly — phaŋ phənmo
mango — a:m (IA)

many (literally 'many people') — matmì
marriage — ḍami
married female — hinam pɨdi:de
me, I — je
meal, food — duŋlaŋ
measure (vt.) — hnaŋmo
meat, flesh — ʃyà:
medicine — uso
melt (vt.) — thìmo
memory — co
mend clothes or shoes by stitching — rabmo
middle finger — gɔŋri gɔŋma:
milch — chirmo
milk — nù
mimic (vt.) — ʃiʃi da:mo
mirror — a:rsi
miser — tukka
molar teeth — gamso
mole — chubu
monkey — ba:ndar (IA)
moon, month — hlà
morning — baŋkhar
mother (term of address) — ṇana
mother (term of reference) — ṇa
mother's — ṇagɛ
mother's brother, husband's or wife's mother's brother — kaka
mother's elder brother — puthaŋmi
mother's elder sister — puci
mother's mother, father's mother — lala:
mother's second elder sister — guŋci
mother's younger brother — mithaŋ
mother's younger sister's husband; — kaka
mother-in-law, mother's brother's wife — puni
mountain, a big one — yedaŋ
mountain, a small one; a type of flour — yè
mouse — nipu
mouth — a:

mud — kaca:r
mule — ḍe
mushroom, one kind — mokʃya:
mushroom, one of the various kinds — kakʃa:
nail (fingernail) — lakʃin
name — hmin
narrow — jirdɛ
native term for T-B people in this area except Raji — raŋ
navel — pər
near — nyero
nearly, approximately — ḍabḍab
nest — khuli
new — nu:dɛ
night — man
nine — gui
nineteen — cirgu
ninety — jatsha: cì
ninety one — jatsha: cɛthe
nipples — manu
noon — ṇisɛ, ṇichɛ
north — ʃyarnam
nose — hnim
nostrils — hnim ḍɔŋ ṭhɔŋ
now — than
now, at present — ita
nowhere — wa khuri mani
nut (generic name) — tithɛ
offspring — ʃyàndɛ
oil, water spring — marti
old — yi:dɛ
old person — ʃaŋthe
once — titsu
one — tigɛ
one who commands respect — hnimnidɛ
one who is sleeping — yaknidɛ
only — ṭaŋṭaŋ
open a door, to uproot, to unlock — phomo
other person — gaŋmì
outside — paŋphan

owl — gughu
pack a package — təmmo
paddy, a leather blanket — ga:
pair — dzuŋ
pajamas — khase
palm — phela
parents — n̥aba
parrot — suiyo
part (of whole) — tshù
participate, to join in some work — thyemo
patella — phaŋlore
path — am
paw — lakpəm
paw of lion, tiger — nagra:
peacock — mor (IA)
peas — kwarʃi
pebbles — hraksa:
peel (orange, banana) — khɔmo
peel something like potato or some vegetables — chɔlmo
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 cèmo
pinch, to bite — cèmo
place — baŋ
plank — ro
plant — paul
plaster (vt.) — ʃyala: kalmo
play — laŋmo
play a musical instrument; to intervene — tɔ̀mo
pleasant — n̥yamdɛ
plough — resumo

pluck fruits — thomo
pluck fruits by throwing a stick or stones — phərmo
poison — d̥o
porcupine — bochab
pot to keep water — phuli
potato — alu (IA)
pray (vi.) — hnakʃimo
press (vi.) — taŋʃimo
press (vt.) — taŋmo
prick (vi.) — t̥a:ʃimo
prick, to fix a nail (vt.) — t̥a:mo
princess — rum
pubic hair — kacaŋ
pull — nomo
pure, pious — tshedɛ
put cloth, wool, corn, in place — hmomo
python, big snake — taŋbu
quarrel — gyeʃimo
quarrelsome — gyeʃinde
quick, fast — cha:t̥o
rabbit — dunu
rainy season — ʃyàlɛ
raisin — laca:
ram (castrated) — kar
ram (uncastrated) — gukar
rat — dumu
raw — tindɛ
reach — hnabmo
read — hlɔkʃimo
ready (vi.) — hlemo
recognize (vt.) — sɨmo
red — maŋdɛ
rein — a:gal
relatives (related by blood) — ʃyaʃi
release — bumo
remains of corn after making beer — tsa:
reserve — tha:pu
respect; to pose — t̥harmo
retreat — nyuŋʃimo

retreat, to look back at oneself —nɨmphan nyuŋʃimo

return (vi.)—thɔkʃimo

return something (vt.)—thɔmo

return, to come back (vi.)—thɔʃimo

ribs—hrəb, ʃrəb

rice—phətsap

ride a horse—yùkʃimo

right side of the body—taktam

ring finger—mɨn manidɛ

ripe (adj.)—chatɛ

ripen (vi.) —hmi:mo

ripen (vt.)—tshimo

ripe (adj.)—hmint

riped (adj.)—mɨta

rise (of sun); to fear—dzɛrmo

river—yaŋti

rivulet—gaṭhuti

roast (dry), parch (vt.)—ʃomo

roast meat—romo

robust, strong—ŋamtɛ

rock along with the soil—gàŋ

rock, a type of—ʃaŋla:

roll—gəmmo

root—jaɾi (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—ṇyemo

run—jaŋmo

run away, abscound; to increase —ʃyàmo

sack of leather—kha:lo (IA)

sacred—pheʃide

sacrifice some animal for black magic —sa:mo

saddle—tɛka

saliva—ʃilti

salt—tshà:

salty tea (a Tibetan type)—marja:

sand—balwa:

save—yemɨn

save (vt.)—yemo

saw—pyalmo

saw; to wring—thammo

say—lomo

scorpion—khwan

scrub utensils—khɨmo

sea—samundro (IA)

search—ma:mo

seat, to make someone sit (vt.) —ʃɔŋmo

second elder brother—gunhya:

second elder sister—gunta:

second floor of the house—nithalo

see, something which is a far away —dobmo

see, to be found—tiŋmo

seed—pijɛ (IA)

sell; to weave cloth—raŋmo

semen—lati

send—laymo

separate by choosing or selecting —kilmo

separated lover—ŋalde

servant—ḍaŋmi

serving spoon—yaŋkwal

setting (of sun)—hri:mo

settle marriage—thɔcmo

seven—niʃɛ

seventeen—conyɛ

seventy—ṭuksa: ci

seventy one—ṭuksa: cathɛ

shade—ʃelo

shake, to swing, to move—lɔmo

sharp (instrument)—tsanthɛ

sharpen (vt.)—yilmo

sharpening stone—yilwuŋ

sheep—ma:mla:

sheep (female)—ma:saŋ

sheep (generic term) — ma:la:
shirt — khilta:
shoes — paula: (IA)
short — ṭənthɛ
short (in length) — ṭàŋthɛ
shoulder — rɔŋ
sick — kaŋthɛ
sickle — akhan
sieve — dammo
silver — məl
sing — tocmo
single; a type of cup — kaŋ
sister (general term), wife's younger
    brother's wife — hrinʃya:
sister's daughter — banji (IA)
sister's husband, wife's elder brother
    — tete
sister's son — banjɛ (IA)
sister-brother — hremɨn
six — ṭugu
six fold — ṭugba:
six times — ṭuktsu
sixteen — cɛṭo
sixty — ṭuksa:
sixty one — ṭuksa: tigɛ
skin — bɛ
skull — kwali
sky; blue — timbu
sleep — ya:mo
slip — ʃɔmo
slope — jarda
slow — ḍile
slow, low voice — suku
small — mi:dɛ
small courtyard on the first floor of the
    house — ḍɔŋ
smallpox — womba
smell — hnimmo
smoke — khù
smoke, suck (vt.) — hurmo
smooth — dzamta
snake — khabu

sneeze — dz̀ı
sneeze (vi.) — dzimo
snot — hnapti
snow — hrɔ
soft — naktɛ
soil — sa
some, a few people — dumamì
sometimes — ulaŋi
somewhere — wa khute
son's wife's mother, husband's elder
    brother's wife — tata
soot — khùma:
soul — hlame
sound — bhak
sour — ʃirta
south — tanam
sow (vt.) — yebmo
speak — pha:mo
spin — pàmmo
spinach — ʃanda
spit — thəbmo
spittle — khuti
spoon — chɔ̀:
spread — paŋmo
spread tent etc., to help cross some
    river or a difficult path — ta:rmo
spring out (vi.) — wàmmo
spring season — yane
sprinkle (grains, powder) — phəmo
sprinkle (liquid) — phabmo
sprout (n.) — ṇikapcɛ
sprout (vi.) — dzumo
squeeze — ci:mo
stag — jarya
staircase — dzaŋthaŋ
stand up (vi.) — yabmo
star — karma:
steal — khu:mo
steep mountain rock — bye
stick — duli
stick with (vi.) — kalmo
stir — ḍammo

stitch—phammo
stitch by a putting a patch of cloth —hla:mo
stomach—khokcɛ
stone—uŋ
stone (of fruit), a piece of stone—ḍalo
stone, a particular type—kalin
stool—i:
stool (baby talk)—kà
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—toʃimo
story, tale—rye
straight—hla:de
strike a match; to push—ṭha:mo
stroll—pàʃimo
stumble in intoxication—galṭa:mo
sugar—cini (IA)
summer—chyàpa:
summer—luŋpa:
sun—ṇi
sun light, bright—chantɛ
swallow—gìmo
sweep—pìmo
sweet—chakta
swell—gaŋmo
tail—pɔchni (IA)
take an oath—yàmmo
take a loan—tɔ karmo
take off clothes—ṭhilmo
take out liquid from a pot—kharmo
take swing, to be moved—lɔʃimo
take the sheep, goat to lead the herd —kyoŋmo
tall, long—buŋthɛ
tame, to rear—ṭhuŋmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mɨtti
tear (cloth) (vt.)—pɛ̀mo
tell—mɨn tomo
temple—rackwanti
ten—cì

testicle—gultɨn
tether animals—chimmo
that (invisible)—teti
that (object at a higher level relative to the speaker)—thoti
that (object at a lower level relative to the speaker—yoti
that (remote)—ati
that much—atlaŋ
that side—atina gartɛ
that side—atitɔksa:
then, afterwards—haŋ
there—atikho
there—atɛ
these—aijamma:
these—aiʃɛ
these (used for human beings)—aimaŋ
they (3du.)—uniʃi
they (3pl.)—uʃi
thick (liquid)—photе
thigh—lakʃya:
thin (in thickness, of sheet-like things) —byɛdɛ
thin (round shape)—laktɛ
think—cìcimo
third elder brother—ʃɨnhya:
third elder sister—ʃɨnta:
third floor of the house—sɔmthalo
thirteen—cɛsɔm
thirty—nassa: cɨ,
thirty—sɔm sa
thirty one—nassa: cɛthe
this—ai
this side—aitɔksa:
this side (of a river or rivulet)—tipɔ
this year—thanʃin
thorn—nace
those—atiʃɛ
those (used for human beings) —atimaŋ
thousand—haja:r (IA)
thrash—tabmo
thread—bɨe

thread ball—wa:ts
three—səm
three days before yesterday—thapija:
three fourths—pophyɛ
three times—səm səm
threshold—calkɛ
thrice—səmtsu
throat—bɔkrɔ
throw—tsaŋmo
throw (stone, etc.)—kənmo, kəmmo
throw water—phyamo
thumb—bɔla:
thunder, dragon—mukna:
Tibet—kidaŋ
Tibetan—paŋ
Tibetan goat—la:mla:
Tibetan name for the Tibeto-Burman
    people of this area—ja:ba:
tie, to control something or someone
    —gyi:mo
tiger—wa
tiger (a large size)—ʃaŋthe
tight—ga:kta
tighten a screw—ṭhəmo
time and again—ra:tso
tire (vi.)—yinmo
today—thinja:
tomorrow—chanan
tongue—jablye
tooth—sò
touch (vt.)—tammo
trap (vt.)—toŋmo
tremble (vi.)—ḍəmmo
truth—saco (IA)
tuber—kɛ̀
twelve—cɛnyɛ
twenty—nassa:
twenty one—nassa: tigɛ
twine—kimo
two—naʃɛ
two days before yesterday—thasəmja:
two times—

tyre, wheel—dzandi
unload something from the head or
    back—hna:mo
unmarried, bachelor—kaŋga:
untie a knot—pharmo
up to (up to a point)—wamyɛ
upper arm—raŋ
upper part of the body (above the
    waist)—yargo
uproot (plants, etc.)—ṭhummo
up to a point, up to—wase
urine—chakcha:
urine (baby talk)—kaca:
usually—khaja:i
utensils—banḍu
uvula—janṭutu
vagina—ilam
valley—gà:ṭha
vegetable—kan
vegetable with curry—dimti
village—sɔ̀ŋ
village name—dar
vomit (n.)—lɔŋ
vomit (vi.)—lɔŋmo
wait for—hrincimo
wake up—danʃimo
walk (vi.)—yanʃimo
wall—chaŋ
walnut—kha:
wash clothes—chilmo
wash utensils, to bathe someone; to
    cry—yarmo
water—ti
water drop—chaŋti
water pot—phuŋgli
waterfall—thà
wave—hrinte
wave of water—hwalti
we (1du.)—inʃi
we (1pl., erg.)—insɛ
we (1pl.)—in
weak—thu:ta

wealthy person—ʃaŋmi
wear clothes—cukʃimo
wear ornaments—ʃakcimo
wear ornaments (vi.)—ʃakʃimo
weather—bagta:re
weep, to cry—tyemo
weigh—carmo
west—renam
wet, watery—thi:tɛ
wheat—rajɛ
where—ulo
where—wà
whiff—phyarmo
white—ʃi:dɛ
white wash—gyamo
who—una:
whole—jamma:
why—hoŋ
widow—rãḍi (IA)
widower—rãḍo (IA)
wife—hrithiʃya:
wife's elder brother's wife, fifth elder sister—tata
wife's younger sister's husband—sa:ḍu (IA)
wild—sirtsi
wild animal—pho-phya:
wild lizard—bhiti (IA)
win, to collect mass nouns like corn, etc.—chùmo
wind—nəlan
window—tya:ba:ri
winter—gunchɛ
winter—khàpa:
wood—ʃin
wooden beam—dyuru
woodpecker—garto
wool—cham
woolen cloth—nambu
word, languages, saying—lo
work in exchange (vt.)—beʃimo
work; answer—lan

worship—ṭhɔmo
wound, scar—gà:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimʃimo
yak—gal
yak (male)—yakṭo
yawn (vi.)—hal gammo
yellow—lyedɛ
yesterday—nya:rɛ
you (2du.)—ganiʃi
you (2pl.)—gani
you (2sg.)—gan
young man—jodmi
younger brother's wife; son's wife—namʃya:
younger brother; husband's younger sister's husband—nunu
your (2sg.gen.)—nagɛ