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A Sketch of Byangsi Grammar

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A Sketch of Byangsi Grammar*

Suhnu Ram Sharma
Deccan College
Pune

1.0 Introduction

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

2.0 Phonology

2.1 Vowel Phonemes

i	i:	ɨ	ʊ	u	u:
	e			o	
	ɛ			ɔ	
		a		a:	

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

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

Initial occurrences :

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

/i:/		
/i:/		'stool'
/i/		
/in/		'1pl. pronoun'
/inɣe/		'1pl genitive pronoun'
/ibuŋ/		'anus'
/ilam/		'vagina'
/inʃi/		'1du. pronoun'
/ita:/		'now, at present'
/itta:/		'just at this moment'
/u/		
/uo/		'3sg. pronoun'
/uʃi/		'3pl. pronoun'
/uniʃi/		'3du. pronoun'
/ulo/		'where'
/ulaŋ/		'when, then, how much, how many'
/una:/		'who, someone'
/uŋ/		'stone'
/ɔ/		
/ʃɔŋ-/		'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 /a:/ show contrast in closed syllables. Examples:

/i/	/cim/	'house'
/i/	/cɪm-/	'to burn'
/u/	/ruŋ-/	'a heap of pebbles'
/u/	/rum-/	'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/	/dɔŋ/	'a courtyard on the first floor of the house'
/a/	/dam/	'blacksmith'

2.1.4 Syllable final vowel contrasts

<i>/i/ : /i:/</i>	
/ri/	'glacier'
/ri:-/	'to write'
/ti/	'water'
/thì-/	'to melt'
/thi:-/	'to get wet'
/khì-/	'to scrub utensils'
/khi:-/	'to bend'
<i>/ɨ/ : /y/</i>	
/pie/	'brother'
/pye/	'knee'
/bie/	'thread'
/bye/	'steep mountain rock'
/mìe/	'fire'
/myè/	'eye'
<i>/u/ : /u:/</i>	
/bu-/	'to release'
/bu:-/	'to carry something on the back'
<i>/u/ : /u/</i>	
/khu:-/	'to steal'
/khu-/	'to exchange'
/bu-/	'to release'
/bu-/	'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	t̪			k	
	ph	th	t̪h			kh	
	b	d	d̪			g	
	(bh)	(dh)					
AFFRICATES:			ts	c [tʃ]			
			tsh	ch [tʃh]			
			dz	j [dʒ]			
FRICATIVES:			s	ʃ			h
NASALS:	m	n	ɳ			ŋ	
	hm	hn					
TRILLS:			r				
			hr				
LATERALS:			l				
			hl				
FLAP							
SEMI-VOWELS:	w			y	(r)		

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 /r/. 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'
/t/	/t̥a:-/	'to prick'
/th/	/th̥a:-/	'to strike a match'
/th/	/th̥uwm-/	'to dance'
/d̥/	/d̥uwm-/	'to tremble'
/ŋ/	/ŋisɛ/	'noon'
	/ŋa/	'mother'
/t/	/ta:-/	'to keep'
/th/	/th̥ʲa/	'waterfall'
/d/	/da:-/	'to give'
/dh/	/dharti/	'earth' (Indo-Aryan)
/n/	/niʃɛ/	'seven'
	/nage/	'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'
(r)	/hathora:/	'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:

/ɳ̥/ : /n/	
/ɳ̥ise/; /ɳ̥iche/	'noon'
/niʃɛ/	'seven'
/ɳ̥ace/	'thorn'
/naʃɛ/	'two'
/ɳ̥age/	'mother's'
/nage/	'your'

2.2.3 Neutralization in syllable final position

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

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

/wa:lan/	'a term used for the non-TB speakers, esp. the Kumaunis and Nepalis'
/kalin/	'a type of stone'
/khwan/	'scorpion'
/khwaran/	'pigeon'
/una:/	'who, someone'
/gunda:/	'in the middle'
/thinja:/	'today'

Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh rh lh/, contrasting with un murmured 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 /t̥ t̄ d̥ d̄/. These final consonants are unreleased. Apart from these syllable finals a syllable may end with a lateral, /l/, or a trill, /r/. The trill has a distinctive repeated release in syllable final position when preceded by high back unrounded vowel /u/ e.g. [puurr] 'navel'.

2.2.4 Consonant clusters

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

/cyola:/	'index finger'
/cya.mo/	'to hide'
/chyamo/	'to be hot'
/jyàmo/	'to be broken (thread, rope); to bloom'
/syapi cèmo/	'to pinch'
/jyàmo/	'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', /khɿu/ '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:/	
/khək-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'
/nu-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'
/jyar-nam/	'north'
/ta-nam/	'south'
/-ts/	
/jir-ts/	'male grown up goat'
/ka:ts/	'lamb'
/kar-ts/	'male lamb'
/bar-ts/	'female lamb'
/ko-ts/	'a bag made of leather'
/sa:-/	
/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:

/mitti/	'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'
/jyaʃi/	'relatives'	<	/jya:/	'flesh'	+	/ʃɪ/	'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'	/pena:/	'a type of bat'
/ŋamin/	'autumn'	/mĩncace/	'bat'
/raŋpli/	'feather'	/mayan/	'a type of basket'
/duŋlan/	'food'	/labu/	'butter'
/thumcaru/	'custom'	/latakta/	'dirt'
/maḍoŋmaŋ/	'eagle'	/bochab/	'porcupine'

3.1.4 Gender

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

/byuli fya:/	'bride'	/byulo/	'bridegroom'
/jin fya:/	'sister'	/pie/	'brother'
/hrithi fya:/	'wife'	/hrithi/	'husband'
/nam fya:/	'son's wife'	/hrin fya:/	'wife's younger brother's wife'

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

/hraiŋ/	'horse'	/pho hraiŋ/	'male horse'	/mo hraiŋ/	'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'	/yakto/	'male yak'
/ma:la:/	'goat'	/camts/	'female goat'	/lasan/	'male goat'
/re/	'cow'	/kolan/	'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'	/jiri-maŋ/	'boys'
/ma:la:-maŋ/	'goats'	/gal-maŋ/	'yaks'
/jiŋ-maŋ/	'trees'	/ŋya-maŋ/	'fish (pl.)'
/là-maŋ/	'hands'	/hraŋ-maŋ/	'horses'

Dual forms:

/mì-khan/	'two persons'	/jiri-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-jiri/	'two boys'
/nis-tsame/	'two daughters'	/nis-pie/	'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 /-ji/ is added to the plural form to indicate the dual form. The personal pronouns are given below:

	Singular	Dual	Plural
First person :	je	inji	in
Second person:	gan	ganiji	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 elevation relative to the speaker's location and whether an object is visible to the speaker or not. The distance can be proximate or distal. The position of an object relative to the position of the speaker can further be specified in terms of elevation, whether it is at a lower elevation or at a higher elevation. These dimensions are used for a visible object; if the object is not visible to the speaker, a separate term is used. The following chart shows the distinctions.

	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 niŋi khan/ or /ai ni m\|/ 'two persons'. These demonstrative pronouns can also receive case markings.

4.2 Interrogative Pronouns

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

/khà/	'what'	This does not inflect for number or case.		
/gan	khà	m̄inta	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:-ge/				'whose' (sg. / pl.)
/ulaŋ/	'when'			
/gan ulaŋ	ranisð/			'When did you come?'
/wà/	'where'	Most often this interrogative takes the locative marker /kho/.		
/ufi wà-kho	yinan/			'Where are they?'
/felu wà	yin/			'Where is Shelu?'

/ham/	'how'	
	/ati ham yin/	'How is that?'
/hoŋ/	'why'	
	/gan hoŋ tuŋnisò/	'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-se api fuŋtò/	'I myself will do it.'
/uo-se api fuŋta/	'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	fuŋgetata	je-ge	hrinfa	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-se	ai	byam	ransò	bid-mi	hle/
that	man	RELPRO-AGT	this	carpet	weave	good-man	is

'The man who made this carpet is a good man.'

/ati	byam	dzai	gurjan siŋ-se	rangetata/
that	carpet	RELPRO	Gurjan Simha-AGT	is.weaving

'that carpet which Gurjan Simha is making'

/ati baŋ dzai baŋ-kho je ʃoŋʃiyesò/
that place RELPRO place-LOC I sat
'that place where (on which) I sat'

/ati mì dzai ma:m̩la saisò/
that man RELPRO sheep killed
'that man who killed the sheep'

/ati ʃende dzai sòŋ-kho dyisò/
that child RELPRO village-LOC went
'that child who went to the village'

/ati mì dzai khobu-se cisò/
that person RELPRO snake-AGT bit
'that person whom the snake bit'

/ati akhan dzai-se iŋ-ge ba-se wom saisò/
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 tonisò/
this that-same-cap is RELPRO you yesterday bought
'This is the same cap which you bought yesterday.'

4.6 Case

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

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

Case tables for one noun and the personal pronouns:

/mi/ 'person'

	sg.	pl.
Nominative	mì	mimaŋ
Agentive	mìse	mimaŋse
Dative	mìja	mimaŋja
Genitive	mìge	mimaŋe

/je/ 1st person

	Singular	Dual	Plural
Nominative	je	infi	in
Agentive	jese	infise	inse
Dative	jeja	infija	inja
Genitive	jige	infige	inge

/gan/ 2nd person

Nominative	gan	ganifi	gani
Agentive	ganse	ganifise	ganse
Dative	ganja	ganifija	ganija
Genitive	nage	ganfige	ganige

/uo/ 3rd person (visible)

Nominative	uo	unifi	ufi
Agentive	uose	unifise	ufise
Dative	uoja	unifija	ufija
Genitive	uge / uoge	unifige	ufige

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

Nominative	ati	atifi	atimanj
Agentive	atise	atifise	atimanjse
Dative	atija	atifija	atimanja
Genitive	atige	atifige	atimanje

4.7 Noun Case Markers

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

/uo jaŋ-tsò/
 he run-PAST
 'He ran.'

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

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

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

/ra:m-se selu dɔb-sò/
 Ram-erg felu see-PAST
 'Ram saw Shelu.'

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

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

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

/je-se ʃende-ja lan ʃuŋphiŋ ta:-to/
 I-AGT child-DAT work get done-PRECONT
 'I am getting the work done by the child.'

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

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

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

/ai ra:m-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 ɖalo/
 stone-GEN piece
 'a piece of stone'

/ra:msiŋ-gɛ nya:r-ci duka:n 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'

- /n̄intam/ 'after, behind'. (takes a nominative NP)
/cim n̄intam/ 'behind the house'
- /gunda:/ 'in the middle'. (takes a nominative NP)
/yaŋti gunda:/ 'in the middle of the river'
- /yarto/ 'above'. (takes a genitive NP)
/cim-ge yarto/ 'above the house'
- /yikho/ 'below'. (takes a genitive NP)
/cim-ge yikho/ 'below the house'
- /kharci/ 'from (source)'. (takes a dative NP)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 wase/ 'from above to below'
/dha:rcu:la: kharci/ 'from Dharcula'
/re-ja-ci/ 'from the field' [field-DAT-ABL]
/cim-ja kharci/ 'from the house'
- /kho kharci/ 'from on; out of'. (takes a nominative NP)
/ti kho kharci/ 'out of water'
/fiŋ kho kharci/ 'from on (the) tree'
- /hratam/ 'front, before'. (takes a dative NP)
/cim-ja hratam/ 'in front of the house'
/gan-ja hratam/ 'in front of you'
- /wase/ terminative, 'up to'. (takes a nominative NP)
/yarto kharci yikho wase/ 'from above to below'
/itta wase/ 'till now'
/wuilaŋ wase/ 'till then'
- /nero/ 'near'. (takes a nominative NP)
/cim nero fiŋ yin/ 'Near the house there are trees.'
- /tɔksa:/ 'towards'; 'side'. (takes a genitive NP; vowel harmony below).
/ji-ge tɔkse/ 'my side'
/ati-ge tɔkse/ 'that side'
- /nittam tɔksa:/ 'both sides'. (takes a genitive NP)
/cim-ge 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 maŋde yin/ 'that is red'. There is no agreement of number or gender between the nouns and adjectives. In fact, the adjectives in Byangsi do not undergo any changes with regard to the nouns they qualify. Adjectives may be classified into four types as follows: 1. Qualitative, 2. Similitive and demonstrative, 3. Quantitative, 4. Numerals.

5.1 Qualitative

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

/-de/

/yi:-/	'to become old'		
/yi:de/	'old'		
/buul-/	'to be fat'		
/buulde/	'fat'		
/kha/	'walnut' (which is bitter in taste)		
/kha:de/	'bitter, difficult'		
/bie/	'thread'		
/byede/	'thin' (in thickness)		
/nu:de/	'new'	/lode/	'easy'
/thedε/	'high'	/mi:de/	'small'
/myede/	'low'	/ji:de/	'white'
/maŋde/	'red'	/wamde/	'black'
/lyede/	'yellow'	/pha:de/	'ash colour'

It may be noted here that there is no basic colour term for 'blue' in Byangsi; the word /timbu/ 'sky' is used for indicating 'blue', however colour terms for 'brown', /gyamo/, and 'ash' colour, /pha:de/, exist as basic terms in Byangsi. In a way this fact violates Berlin and Kay's universalistic hypothesis of colour terms (Berlin and Kay 1969).

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

/-the/

/nyanthe/	'light in weight'	/hli:the/	'heavy'
/buŋthe/	'tall, long'	/tuŋthe/	'short'
/tsanthe/	'sharp' (of an instrument)		

/-tɛ/	/hyuktɛ/	'deep'	/thi:tɛ/	'wet'
	/tshartɛ/	'dry'	/laktɛ/	'thin' (of round objects)
	/partɛ/	'broad'	/waltɛ/	'loose'
	/khi:tɛ/	'dirty'	/ŋamtɛ/	'strong'
/-ta/	/thu:ta/	'weak'	/kyerakta/	'curved'
	/khasrakta/	'rough'	/phota/	'thick' (liquid)
	/chakta/	'sweet'	/firta/	'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'

/ŋi 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'	/ganmì/	'the other person'
/jamma:/	'whole'		

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

5.4 Numerals

The cardinal and multiplicative numerals can be used in the same place before the nouns as adjectives. The numerals from one to ten are monomorphemic and from eleven to nineteen are formed by an additive process, as the numeral */ci/* 'ten' and its allomorphs [*ce-*], [*co-*], [*cir-*], [*sa:*] become the base and the allomorphs of 'one' to 'nine' are added with some morphophonemic changes. The form for 'twenty' is */nasa:/*, 'two tens', [*na-*] being the allomorph of 'two' and [*sa:-*] being an allomorph of */ci/* 'ten'. From twenty onwards */nasa:/* 'twenty' becomes the base and the counting from twenty to forty is carried out by the process of addition (20+1), where the full form of the numerals from one to nineteen is added, and not their allomorphs. The numeral for thirty can be formed in two ways, one is */nasa: ci/*, 'twenty plus ten', and the other is */sumsà*, 'three into ten', but the counting continues with the additive process even after thirty, i.e., 'twenty plus eleven'; 'forty plus eleven', 'sixty plus eleven'; 'eighty plus eleven' continues up to ninety-nine. Basically Byangsi follows a decimal system of counting, but the base 'twenty', which is bimorphemic, is utilized in the formation of higher numerals. So in a way the concept of twenty, i.e. a vigesimal system, is also followed. We give the list of numerals below:

<i>/tigε/</i>	'one'	<i>/nafε/</i>	'two'	<i>/sum/</i>	'three'
<i>/pi/</i>	'four'	<i>/ŋai/</i>	'five'	<i>/tʉgu/</i>	'six'
<i>/niʃε/</i>	'seven'	<i>/jɛdε/</i>	'eight'	<i>/gui/</i>	'nine'
<i>/ciʃ/</i>	'ten'	<i>/cεthε/</i>	'eleven'	<i>/cεnyε/</i>	'twelve'
<i>/cesum/</i>	'thirteen'	<i>/cεpi/</i>	'fourteen'	<i>/cεban/</i>	'fifteen'
<i>/caʃo/</i>	'sixteen'	<i>/conye/</i>	'seventeen'	<i>/cεbjε/</i>	'eighteen'
<i>/cirgu/</i>	'nineteen'	<i>/nassa:/</i> or <i>/nasa:/</i>	'twenty'	<i>/pisà/</i>	'forty'
<i>/pisa:cì/</i>	'fifty'	<i>/tʉksa:/</i>	'sixty'	<i>/tʉksa: cì/</i>	'seventy'
<i>/jatsha:/</i>	'eighty'	<i>/jatsha: cì/</i>	'ninety'	<i>/rà/</i>	'hundred'

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

Multiplicatives are formed through the process of reduplication of the basic numeral, */sum-sum/* 'three times' */pi-pi/* 'four times' and so on, or by adding the suffix *-tsu/* to the basic numeral, e.g., */ti-tsu/* 'once'; */sum-tsu/* 'thrice' and so on. The multiplicatives in the sense of folds used for papers and cloth are formed by adding the suffix *-ba/* to the basic numeral, e.g., */pi-ba/* 'four folds' */ŋaba/* 'five folds' and so on. 'Half' is */phyε/*, 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 waseɛ/	'till now'	/wuilaŋ wase/	'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'	/ɲyaŋche/	'evening'
/ɲise/	'noon'	/ɲirlaŋ/	'dusk time'
/khâpa:/	'winter'	/chyâpa:/	'summer'
/yane/	'spring'	/ɲamin/	'autumn'
/thinja:/	'today'	/nimja:/	'tomorrow'
/nya:re/	'yesterday'	/hrija/	'day before yesterday'
/thasumja:/	'three days before today'	/thapija:/	'four days before today'
/than yin/	'this year'	/than hla/	'this month'
/sumja:/	'day after tomorrow' (literally 'three days from today')		

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

6.2 Place adverbs

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

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

/ati tɔksa:/	'that side, direction'	/ai tɔksa:/	'this side, direction'
/tapɔ/	'across the (river)'	/tipɔ/	'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 /ɟyar/ '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:

/ɟyarnam/	'east'	/renam/	'west'
/ɟyarnam/	'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'
/çaṭak/	'quickly'	/suku suku/	'slowly'
/khaja:i/	'usually'	/chakka se /	'approximately'

/uo	ɖi:l	rannisð/
he	late	came

'He came late.'

/ai-na	ɟiŋyð/
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-tige-se dyeyerŋan/
all-person one-one-AGT go+FUT
'All will go one by one.'

/u-se api-ge hritiʃya goʃi 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/ nose-beat 'to snore'	/phela:-tomo/ palm-beat 'to clap'
/lan-thomo/ answer-pluck 'to answer a call'	/m̄in-tamo/ name-put '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 /-ji/. There are also correspondences between sets of related verbs where the transitive member of the set has an unaspirated voiceless initial consonant while the intransitive member has a voiced initial consonant. Similar sets were also found among Rongpo verbs, though the correspondence there was voiceless aspirated in transitive members and voiced in the intransitive members.⁸⁾

7.4.1 Suffixing

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

/l̄ò-mo/	'to shake'	/l̄ò-ji-mo/	'to be shaken'
/th̄i-mo/	'to melt'	/th̄i-ji-mo/	'to be melted'
/cha:-mo/	'to break'	/cha:-ji-mo/	'to be broken'
/ʃɔŋ-mo/	'to sit'	/ʃɔŋ-ji-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 /-ji/ is added. Examples:

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

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

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

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

/tsimjimo/	'to wrestle'	/tshoŋjimo/	'cock fight'
/khaŋjimo/	'horse fight'	/thìjimo/	'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/
/nye-/	'to rub'	/nyèyɔ/
/hwan/	'to show'	/hwanyɔ/
/lay-/	'to send'	/làyɔ/
/pàm-/	'to spin'	/pāiyɔ/
/rà-m-/	'to weave'	/rāiyɔ/
/kum-/	'to cause to fall'	/kāiyɔ/
/chim-/	'to tether'	/chīyɔ/

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

roots		singular imp. form
/sɔŋji-/	'to sit'	/sɔŋjin/
/danji-/	'to get up'	/danjin/
/yanci-/	'to hear' (from a distance)	/yancin/
/ruŋji-/	'to listen' (from near)	/yanjin/
/hlabji-/	'to learn'	/hlabjin/
/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/
/ʃd̪ŋ-/	'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'	/cyéʃini/	/cyéni/

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/.

/rà:m-/	'to weave'	/rà:nʃini	/rà:nni/
/pàm-/	'to spin'	/pànʃini/	/pàn:ni/

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

/ya:-/	'sleep'	/yàkʃini/	/ya:ni/
/pha:-/	'to speak'	/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/
/cim-/	'to ignite'	/càyèʃini/	/cènni/

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.)
/raniŋɛ/	'come'	/tha-raniŋɛ/	'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'
/mɪn ta:-mo/	'to name'	/ta:-mo/	'to fix; allow; put; hang'
/rusu ra:-mo/	'to get angry'	/ra:-mo/	'to come'
/gɔŋi-mo/	'to be happy'	/gɔŋiphum-mo/	'to make someone happy'
/da:-mo/	'to give'	/tum da:-mo/	'to lay eggs'
/maŋ ra:-mo/	'to dream'	/nimphan ðŋ-mo/	'to look backward'
/ðŋ-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', /ŋuŋ-gɛ/ 'having done', /uo tuŋ-gɛ pɪra/ [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'
/ruruŋʃiaŋ/	'after having heard'	/dedyeaŋ/	'after having gone'
/dzadza:ŋ uʃi cim dyeyañnan/		'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 /-ye/, /-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 /-ye/). In the last example below we find the ideal situation where even the dual number is also marked apart from the second person. The nasalization in the dual form serves there as an allomorph of the second person morpheme /-n/ and /-ʃ/ as allomorph of the dual morpheme /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 karū* 'may I do it!' Examples:

verb roots		singular		dual-plural	
/dye-/	'to go'	/diyɛ/	'may I go!'	/dine/	'may we go!'
/ra:-/	'to come'	/rayɛ/	'may I come!'	/raine/	'may we come!'
/dza:-/	'to eat'	/dzayɛ/	'may I eat!'	/dzaine/	'may we eat!'
/ya:-/	'sleep'	/yayɛ/	'may I sleep!'	/yaknyɛ/	'may we sleep!'
/yab-/	'to stand'	/yabyɛ/	'may we stand!'	/yabhne/	'may we stand!'

/hyuŋ-/	'to do'	/hyuŋɔ/	'may I do!'	/hyuŋnye/	'may we do!'
/yeb-/	'to sow'	/yebkɔ/	'may I sow!'	/yebmɔ/	'may we sow!'
/hye-/	'to laugh'	/hiye/	'may I laugh!'	/hiʃe/ (du.); /hine/	'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 /-nide/ but some roots take the suffix /-ta:de/. In a few cases these suffixes can alternate, but in most cases one can not be replaced by the other. Most of the verb roots undergo a change with an increment of the roots by one of the velar stops /k kh g/ before the nominalizing suffix is added. In a few cases it has been found that a whole syllable is added to the verb root instead of the single consonants listed above. Verbs with the suffix /-ʃi/ as the final syllable obligatorily take a full syllable increment /-ge/ and then take the suffix /-nide/ for this formation. But there does not seem to be a phonological explanation for the kind of changes taking place in the verb roots in this formation. In our data listed below we find many examples which appear very similar in their phonological structure but undergo different changes and take different suffixes. Perhaps some larger corpus of data from Byangsi and other related languages would bring out some sound laws operating here. Here we have only singular forms but the dual and plural forms can be created by adding the dual marker /khan/ or the plural marker /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:nide/	'one who eats or is eating'
/tuŋ-/	'to drink'	/tuŋnide/	'one who drinks'
/ʃuŋ-/	'to do'	/ʃuŋta:de/	'doer, who is doing'
/hyuŋ-/	'to make'	/hyuŋnide/, /-ta:de/	'one who is making'

Verb root adds /-k/:

/lo-/	'to say'	/lokta:de/	'one who says'
/hye-/	'to laugh'	/hyeknide/	'one who laughs'

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

Loss of root final consonant and the verbal noun takes /-kh/:

/yab-/	'to stand'	/yakhnidɛ/	'who is standing'
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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/:

/ruŋji-/	'to hear'	/ruŋjigɛnidɛ/	'one who hears, agrees'
/lɔkji-/	'to climb'	/lɔkjigɛnidɛ/	'one who is climbing'
/yarji-/	'to take a bath'	/yarfjigɛnidɛ/	'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'
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The following root has two possibilities, one with no change and the other adds /-ciɡ/:

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

		/dza:/ 'to eat'	/dye/ 'to go'
1sg.	je	dze	dyeye
1pl.	in	dza:gnye	dyegnye
2sg.	gan	dza:gno	dyegno
2pl.	gani	dza:gni	dyegnye
3sg.	uo	dza:gan	dyegan
3pl.	ufi	dza:gnan	dyegnan

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:giye	dyeg yin ye
1pl.	in	dza:genye	dyeg yin ye
2sg.	gan	dza:geño	dyeg yin yo
2pl.	gani	dza:genyi	dyeg yini (/dyeg yin yi/)
3sg.	uo	dza:geyen	dyeg yin
3pl.	ufi	dza:geṅan	dyeg yinan

7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka-/ is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:-/ 'to come' and /dye-/ 'to go' take the prefix /pi-/ in the past. The past form for /dza:-/ 'to eat' is /kadza:/ 'ate'. Apart from a single form there is an alternate system to form past tense in the language which is sometimes used in the positive but always used in negatives. In the alternative system the past tense marker is /sə/ in all the persons and numbers except third person plural, where the marker is /tsə/. 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:yesò	madzesò
1pl.	in		dza:nyesò	madzanyesò
2sg.	gan		dza:nansò	madzanansò
2pl.	gani		dza:nisò	madzanisò
3sg.	uo		dza:sò	madzasò
3pl.	ufi		dza:nantsò	madzanantsò

7.11.4 Past progressive

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

		/dza:/ 'to eat'	/nye-/ 'to rub'	/dye/ 'to go'
1sg.	je	dza:g	nyesò	dyegnyesò
1pl.	in	dza:g	nyinyesò	dyegnyinyesò
2sg.	gan	dza:g	nyinisò	dyegnyinisò
2pl.	gani	dza:g	nyinisò	dyegnyinisò
3sg.	uo	dza:g	nyisò	dyegnyisò
3pl.	ufi	dza:g	nyinantsò	dyegnyinantsò

7.11.5 Past perfect

1sg.	je	kadza:d	nyiyesò	pidyednyiyesò
1pl.	in	kadza:d	nyinyesò	pidyednyinyesò
2sg.	gan	kadza:d	niinisò	pidyedninisò
2pl.	gani	kadza:d	niinisò	pidyedninisò
3sg.	uo	kadza:d	nyisò	pidyednyisò
3pl.	ufi	kadza:d	niinantsò	pidyedniinantsò

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	dzaiye	dzayanjè	deyanje

1pl.	in	dzaiŋyè	dzayaŋnyè	deyaŋnyè
2sg.	gan	dzaiŋɔ	dzayaŋɔ	deyaŋɔ
2pl.	gani	dzaiŋi	dzayaŋi	deyaŋi
3sg.	uo	dzayaŋ	dzayaŋ	deyaŋ
3pl.	ufi	dzayaŋnan	dzayaŋnan	dyeŋnan

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.

/ufi-ge	ma:la:-maŋ	yinan/	
he-GEN	goat-pl.	are	
'He has goats.'			
/je-se	tige	nɔbu	tiŋsɔ/
I-AGT	one	insect	saw
'I saw an insect.'			
/ʃelu-sɛ	ra:m	duklaŋ	deisɔ/
Shelu-AGT	Ram	food	gave
'Shelu gave Ram food.'			
/uo	ti	tuŋtsɔ/	
he	water	drank	
'He drank water.'			

/uʃi jaŋnantsð/
 they ran
 'They ran.'

/nage ʃiri ɖaŋthe yin/
 you+GEN son beautiful is
 'Your son is handsome.'

/ra:m-ji ʃelu ranantsð/
 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 ularŋ ranisð/
 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
 aimañ — dem. pro., these (used for human beings)
 aina gartε — adv., like this
 aife — adv., these
 aitōksa: — adv., this side
 ai — adv., dem. pro., this
 akhan — n., sickle
 akple — n., lips
 alḍwa:re — n., jaw
 alu — n. (IA) potato
 am — n., path
 anε — dem. pro., here
 aṅmo — vi., to lift, to pick up
 aptyali — n., childless person
 atε — dem. pro., there
 atijamma: — dem. pro., these
 atikho — dem. pro., there
 atimañ — dem. pro., those (used for human beings)
 atina gartε — dem. pro., that side
 atife — dem. pro., those
 atitōksa: — adv., that side
 ati — adv., dem. pro. that (remote)
 atlañ — adv., that much
 aṭo — n., (IA) flour
 àṅfimo — 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 sōṅ — n., in-laws' village
 ba:ndar — n., monkey
 baṅba:lo — n., a local name for Chaudangsi language
 banḍu — n., utensils
 banje — n., (IA) sister's son
 banji — n., (IA) sister's daughter
 baṅkhar — adv., morning
 baṅmo — vt., to erect a wall for a house, etc.
 baṅ — n., place
 barje — n., lion
 barts — n., female lamb
 ba — n., father (term of reference)
 bejimo — vi., to work in exchange
 be — n., buckwheat
 bε — n., skin
 bie — n., thread
 bila — n., (IA) cat
 bochab — n., porcupine
 bōkrō — n., throat
 boktsa: — n., uncastrated male-goat
 bōla: — n., thumb
 bōmo — vi., to flow, to be opened
 boṅtse — n., donkey
 brīdām — n., frost in ice form
 bu:mo — vt., to carry something on the back
 bumo — vt., to release
 buṅmo — vi., to pile; to become long
 buṅthe — adj., tall, long
 buti — n., butter milk
 byaṅkholo — n., the native name for Byangsi language
 byam — n., a type of carpet
 byede — adj., thin (in thickness, of a sheet like things)

- bye—n., steep mountain rock
 byulifya:—n., bride
 byulo—n., bridegroom
 bədmı—adj., bad (literally 'bad man')
 bəldə—adj., fat (round shaped objects)
 bəmo—vi., to be known
 bərmı—vi., falling (of something
 from a tree, etc.)
 bhak—n., sound
 bhıti—n., (IA) wild lizard
 cakıti—n., local beer
 calke—n., threshold
 camts—n., she-goat
 canpa:—n., a person from Johar valley
 canjya:—n., hips
 carmo—vt., to weigh
 carpye—n., cock
 cəban—num., fifteen
 cəbjə—num., eighteen
 cemo—vt., to pinch, to bite
 cənyə—num., twelve
 cəpi—num., fourteen
 cəsəm—num., thirteen
 cəthe—num., eleven
 cəto—num., sixteen
 cə—n., flower
 ci:mo—vt., to squeeze
 cikhu—adv., inside
 cim—n., house, home
 cini—n., (IA) sugar
 ciptsə—n., bird
 cirgu—num., nineteen
 c:l:l—n., (IA) kite
 cıcımo—vi., to think
 cımmo—vt., to burn, to ignite
 cıni—n., father's sister, a general term
 cı—num., ten
 code—adj., mad
 como—vt., to finish
 conyə—num., seventeen
 co—n., memory
 cukalce—n., elbow
 cukcham—n., beard
 cukli—n., armpit
 cukjımo—vt., to wear clothes
 cukıti—n., cap
 cuku—n., floor; lime
 cuŋmo—vi., to drown, to go ahead
 cuŋjımo—vt., to go forward
 cwo—n., chin
 cya:mo—vt., to hide
 cyamo—vt., to break (rope, thread)
 cyəmo—vt., to cut
 cyesa:—n., cremating place
 cye—n., bud
 cyımo—vi., to bark
 cyöla:—n., index finger
 cyukla—n., a gown type of dress
 cha:de—n., itch, itching sensation
 cha:mo—vt., to break (hard objects-
 stones, etc.)
 cha:to—adj., quick, fast
 chakcha:—n., urine
 chakta—adj., sweet
 chaku—n., cooked rice
 cham—n., wool
 chanan—adv., tomorrow
 chandi—n., a hut
 chanjo—n., dead human body (in the
 house)
 chanjaro—n., a type of basket
 chanpaŋ—n., courtyard
 chantə—adj., sun light, bright
 chanıti—n., water drop
 chaŋ—n., wall
 charmo—vt., to dry
 chajımo—vi., to hide
 chatə—adj., ripe
 chà—n., fodder mixed with some corn
 chà:—n., grain
 chekmo—vt., to cut something with
 scissors (cloth etc.)
 cheme—n., elder brother's wife
 chè—n., fat; a type resin colour

- chilmo—vt., to wash clothes
 chimmo—vt., to tether animals
 chincha:—n., liver
 chirbe—n., dried cheese
 chirmo—vt., to milch
 chifide—n., love
 chifimo—vt., to feed each other, to
 feed oneself
 chimo—vt., to feed, to close
 chò—n., lake
 chò:—n., spoon
 choŋ—n., a piece
 chòkfimo—vt., to itch
 chòlmo—vt., to peel something like
 potato or some vegetables with
 hard skin
 chòmo—vt., to dye, to mix
 chubu—n., mole
 chusar—adj., rose colour
 chùmo—vi., to win, to collect (mass
 nouns things like corn, etc.)
 chyamo—vi., to be hot
 chyàpa:—adj., summer
 da:mo—vt., to give
 dakfimo—vi., to fight
 dammo—vt., to sieve
 damplya:—adj., gluttonous, voracious
 daŋci—pp., for
 danfimo—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 pəfa:—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
 duŋfimo—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)
 ɖabɖab—adv., nearly, approximately
 ɖabmo—vi., gathering of crowd; to
 continue
 ɖakthe—adj., bright
 ɖali—n., (IA) branch of tree
 ɖalo—n., stone (of fruit), a piece of
 stone
 ɖami—n., marriage
 ɖammo—vt., to stir
 ɖam—n., blacksmith
 ɖaŋmi—n., servant
 ɖanmo—vi., to be dense
 ɖaŋfimo—vi., to be employed
 ɖaŋthe—adj., beautiful
 ɖe—n., mule
 ɖile—adj., slow
 ɖokthe—adj., bright,
 ɖoŋ—a small courtyard on the first
 floor of the house
 ɖo—n., poison
 ɖumo—n., female yak
 ɖəmmo—vi., to tremble
 dza:mo—vt., to eat
 dzamta—adj., smooth
 dzam—adj., round from the outer side
 dzandi—n., tire, wheel
 dzaŋkhə—n., a lizard
 dzaŋthaŋ—n., staircase

dzaŋ — n., gold; axe
 dzar — n., corner (outside)
 dzemo — vi., to get bored
 dzɛr phəm̄mo — vt., to be afraid of
 dzɛrmo — vi., rising of sun ; to fear
 dzè — n., boredom
 dzɛ — n., a type of barley
 dzɪldɛ — adj., clear
 dzimo — vi., to sneeze
 dzl̄ — n., sneeze
 dzɔmo — vi., to get ready
 dzumo — vi., to sprout
 dzuŋmo — vt., to begin
 dzuŋ — adj., pair
 ga:kta — adj., tight
 ga:l̄fimo — vi., to bellow
 gā: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
 ganiŋi — pro., 2du., you
 gani — pro., 2pl., you
 gaŋm̄l̄ — 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
 gāŋ — n., rock stuck with soil
 gā: — n., wound, scar
 gema: — n., a type of dish made with
 milk
 gi:mo — vi., to bulge
 ġim̄o — vi., to swallow

goga: — n., maize
 golca: — n., lock
 gomo — vt., to cut grass
 gōŋri gōŋma: — n., middle finger
 gonu — n., fox
 gorāŋ — n., body
 gōŋfi phəm̄mo — vt., to make someone
 happy
 gōŋfimo — 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
 gulfimo — vi., to cough
 gult̄in — n., testicle
 gul — n., phlegm
 gunche — 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
 gyeŋfimo — vt., to quarrel
 gyeŋfinde — n., quarrelsome
 gyi:mo — vt., to tie, to control
 something or someone
 gyimo — vi., get burst
 gəmmo — vi., to roll
 ha:fimo — 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
 hathora:—n., (IA) hammer
 haula:—n., fog
 heli—n., brass
 hicimo—vi., to die, to be extinguished
 hinam pidi:de—n., married female
 hoŋ—adv., why
 hurmo—vt., to smoke, to suck
 hwa:—n., honey
 hwalte—loose (fitting, of clothes or things)
 hwalti—n., a wave of water
 hwammo—vt., to show; to drive away
 hya:mo—vt., to empty
 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
 hyoŋmo—vt., to count
 hyu:mo—vi., to float
 hyukte—adj., deep
 hyuŋmo—vt., to do, to make
 ibuŋ—n., anus
 ilam—n., vagina
 inse—pro., 1pl. agentive pronoun
 inʃi—pro., 1du. pronoun
 in—pro., 1pl. pronoun
 iŋge—pro., 1pl. possessive pronoun
 ita—adv., at present, now
 itta—adv., just now
 i:—n., stool
 ja thocmo—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
 jaŋtutu—n., uvula
 jaŋ—n., rope
 jarda—n., slope
 jari—n., root
 jarya—n., stag
 jaɽomo—vt., to fix a date for death ceremony
 jatsha: cæthe—num., ninety one
 jatsha: cì—num., ninety
 jatsha: tige—num., eighty one
 jatsha:—num., eighty
 jedæ—num., eight
 jerkhulya:—coward
 je—pro., 1sg, I, me
 jil—n., creeper
 jimmo—vi., to get burnt; to consult
 jirde—adj., narrow
 ji—conj., and
 jode—adj., colored
 jodmi—n., young man
 jōka:—n., (IA) leech
 juŋmo—vi., to be drowned, to take a dip
 juru—n., coral
 jyamo—vi., to be broken (of thread, rope)
 jyarnam—n., adj., adv., east
 jyàmo—vi., to bloom
 kà—n., stool (baby talk)
 ka:—n., crow
 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
 kakja:—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
 kaŋthe—adj., sick
 kaŋ—adj., single; a type of cup
 ka:ŋde—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
 kè—n., a type of tuber
 kidaj—n., Tibet
 kikanca:—n., little finger
 kilmo—vt., to separate by choosing
 kimo—vt., to twine
 k`imo—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
 kothlo—n., a bag made of jute
 kots—n., a type of leather bag
 kò—n., bark of tree
 kòmo—vt., to erase
 koŋjimo—vi., to be bent
 kwalin—n., bell made of iron
 kwali—n., skull
 kwamo—vt., to cook
 kwàmo—vt., to dig, to scratch
 kwarmo—vt., to carry something in hand or on head
 kwarji—n., peas
 kyemo—vt., to chew meat
 kyerakta—adj., curved
 kyəŋmo—vt., to take the sheep, goat, to lead the herd
 kəŋmo; kəmmo—to throw (stone, etc.)
 kha:de—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
 khaja:—n., kidney
 khajimo—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:te—adj., dirty
 khilta:—n., shirt
 kh`amo—vt., to scrub utensils
 khokce—n., stomach
 khokpa:—n., corpse, dead body
 khomo—vt., to dismantle (wall, house)
 khomo—vt., to peel (orange, banana)
 khopa:—n., heel
 khu:mo—vt., to steal
 khuce—n., knot
 khùe—n., grandson
 khuli—n., nest
 khulu—n., a type of fine wool
 khume—n., granddaughter

- khusmo—n., festival
 khuti—n., spittle
 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
 lakpɪn—n., finger
 lakpəm—n., paw
 lakjin—n., nail
 lakjya:—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
 laɲlua—adj., careless
 laɲmo—vi., to play
 lan—n., work, answer
 lasaɲ—n., male-goat
 lataкта—n., bad smell, dirt
 lati—n., semen
 latsa:—n., young one of goat
 laymo—vt., to send
 lɛkyɛ—n., domesticated animals
 lelaɲ—n., fruits
 leso—n., front tooth
 le—n., fruit
 libɪn—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
 lɔmo—vt., to shake, to swing, to move
 lɔɲmo—vt., to vomit
 lɔɲ—n., vomit
 lɔʃimo—vi., to forget
 lɔʃimo—vi., to take swing, to be moved
 lugra:—n. cloth
 lumo—vt., to have sexual intercourse
 luɲbar—n., lungs
 luɲda—adj., hot, heat
 luɲmo—vi., to get warm, hot
 luɲpa:—n., summer
 luɲ—n., back
 lufimo—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
 hlaɲ—adv., enough
 hlaʃimo—vi., to descend
 hlà—n., moon, month
 hlemo—vi., to be ready
 hli:the—adj., heavy
 hlimo—aux., to happen
 hlɔkʃimo—vt., to read
 hlyemo—vt., to join something together

- nassa: cì — num., thirty
 nassa: tige — num., twenty one
 nassa: — num., twenty
 natsar — n., lice egg
 nayamo — vt., to aim at
 nəlan — n., wind
 nibjimo — vi., to hum
 nikisò — n., incisors
 nimo — vi., to live, to stay
 nɪmpħan nyuɲjimo — vi., to retreat, to
 look at oneself
 nɪmpħan ɔŋmo — vt., to look back
 nɪmpħan — adv., behind
 nipe — n., chicken
 nipu — n., mouse
 niʃe — num., seven
 nithalo — n., second floor of the house
 nɔksam — adj., appropriate
 nomo — vt., to., pull
 nɔŋkrò — n., ant
 nu:de — adj., new
 nunu — n., younger brother; husband's
 younger sister's husband
 nù — n., milk
 nya:re — adv., yesterday
 nyaŋthe — adj., light (in weight)
 nyero — adv., near
 nyuɲjimo — vi., to retreat
 hna:mo — vt., to unload something
 from the head or back
 hnabmo — vi., to reach
 hnakjimo — vi., to pray
 hnaŋmo — vt., to measure
 hnappa: — n., accident, unfortunate
 happening
 hnapti — n., snot
 hnaʃimo — vi., to make love
 hnàmo — adj., to be left over (something
 left over after some use)
 hnil — n., gums
 hnim ɔŋ ʃhɔŋ — n., nostrils
 hnimmò — vi., to smell
 hnimmide — n., one who commands
 respect
 hnim — n., nose
 ŋaba — adj., five fold
 ŋagba: — n., duck
 ŋai — num., five
 ŋakhte — n., bad smell
 ŋalde — n., a separated lover
 ŋamte — adj., robust, strong
 ŋasa — num., fifty
 ŋatsu — adj., five times
 ŋokhɔ — pp., in front of, in the presence
 of
 ŋɔ — n., face
 ŋuo — n., a kiss
 ŋwomo — vt., to cut hair of sheep, goat
 ŋaba — n., parents
 ŋage — n., mother's
 ŋamɪn — n., autumn
 ŋana — n., mother (term of address)
 ŋa — n., mother
 ŋikapce — n., sprout
 ŋikhi — n., dog
 ŋiŋgo — n., lower part of the body
 below the waist
 ŋintam — adv., after, behind, next
 ŋirlaŋ — adv., dusk
 ŋise, ŋiche — adv., noon
 ŋi — n., sun
 ŋya: — n., fish
 ŋyamde — adj., pleasant
 ŋyaŋche — adv., evening
 ŋyaŋthe — adv., dim light
 ŋyemo — vt., to rub
 ŋye — n., day
 ŋəbu — n., insect
 ðŋmo — 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
 pàmò—vt., to fill (solid things in a
 bigger containe)
 pàmmo—vt., to spin
 paṅmo—vt., to spread
 paṅphan—adv., outside
 paṅ—n., a Tibetan
 papalŷya—n., calf (of human leg)
 parte—adj., broad
 pàjimo—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
 piɛ—n., brother
 pije—n., seed
 pipi—adj., four times (arithmetic
 sense)
 pisa: cɛthe—num., fifty one
 pisa: cì—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
 pɔŋjimo—vi., to jump in one place
 pòmo—vi., to become big., to be
 increased
 pùà—n., husband's elder brother

puci—n., mother's elder sister
 puke—adj., ripe
 pumo—vt., to cross
 puni—n., mother's brother's wife,
 father's eldest sister, mother-in-
 law
 puthaṅmi—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
 pəfa:—n., head
 pəfak cham—n., hair of head
 pəthra:—n., forehead
 phà:—n., ashes
 pha:de—adj., ash colour
 pha:mo—vi., to speak
 phabmo—vt., to sprinkle (liquid)
 phaktsham—n., a type of bridge
 phammo—vt., to stitch
 phaṅ phənmo—vt., to make something
 fly
 phaṅlore—n., patella
 phaṅmo—vi., to fly
 pharmo—vt., to untie a knot
 phaṅko da:mo—vi., to jump from one
 place to another
 phəmo—vt., to sprinkle (grains,
 powder)
 phərmò—vt., to pluck fruits by
 throwing a stick or stones
 phətsap—n., rice
 phela tomo—vt., to clap
 phela—n., palm
 phɛfide—adj., sacred
 phir—n., a box for keeping clothes
 pho-bila:—n., male cat
 pho-hraṅ—n., male horse
 pho-phyà:—n., wild animal

- phoda—adj., dry (from the state of being wet)
 phokjimo—vi., to wrap, to cover with a sheet while sleeping, cover oneself
 phoktimo—vt., to cover
 phomo—vt., to open a door, to uproot, to unlock
 phoŋmo—vi., to jump from higher place to lower place
 phote—adj., thick (liquid)
 phò—n., cave, deer
 phuli—n., a pot to keep water
 phumo—vt., to churn, to make cloth short by a special washing process
 phungli—n., a water pot
 phyamo—vt., to throw water
 phyarmo—vt., to whiff
 phyε—adj., half
 rāḍi—adj., widow (IA)
 rāḍo—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
 rajε—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
 rè—n., bone
 re—n., cow, field, land
 ri:mo—vt., to carve; to draw; to write
 rìm—n., arrow
 ri—n., glacier
 røkjimo—vi., to have mercy
 rōla:—n., centipede
 romo—vt., to roast meat
 rōŋmo—vt., to cover
 rōŋ—n., shoulder
 ròkjimo—vt., to comb
 rō—adj., hungry
 ro—n., a plank
 rui—n., (IA) cotton
 rukcimo—vi., to chew a cud
 rum—n., princess
 ruŋjimo—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:dε—adj., clean
 hra:mo—vi., to be ashamed of
 hracε—n., ear
 hraksa:—n., pebbles
 hramo—vt., to bring
 hraŋ—n., horse
 hraso—n., front teeth
 hratam—adv., in front, before
 hrati—n., cheek
 hremɪn—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
 hrɔ:mo—vt., to ask
 hrəb, shrəb—n., ribs
 sa—n., soil
 sa:ɖu—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
 serè—n., forest
 sercimo—vt., to agree
 silju—n., female musk deer
 sɨmo—vt., to recognize
 sirtsi—adj., wild
 sò—n., tooth
 sɔŋ—n., village

suiyo—n., parrot
 sukce cyamo—vt., to cut with teeth
 suku—adj., low voice, slow
 swarg—n., (IA) heaven
 syapi cèmo—vt., to pinch
 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
 ʃende—n., child
 ʃerci phəmo—vt., to make someone
 agree
 ʃercimo—vi., to agree
 ʃeʃimo—vi., to crawl (a baby)
 ʃì—n., blood
 ʃi:dɛ—adj., white
 ʃìl—n., dew-drops
 ʃilti—n., saliva
 ʃime—n., breast
 ʃìmo—vt., to apply something, to
 wipe
 ʃincini—n., father's third younger
 sister
 ʃinci—n., father's third younger
 brother's wife
 ʃinhya:—n., third elder brother
 ʃiŋram—n., ginger

- f'inta: — n., third elder sister
 fin — n., wood
 f'iptsa — n., comb
 f'iri — n., boy, son
 f'irta — adj., sour
 f'irts — n., male goat
 f'ir — n., castrated male goat
 f'iji da:mo — vi., to mimic
 f'iso — n., heart
 f'iyumo — vi., to bleed
 f'omo — vt., to roast (dry) to parch
 f'ola: — n., birch tree bark used as paper
 in olden days
 f'omo — vt., to fulfill a promise
 f'òmo — vi., to slip
 f'òŋmo — vt., to make some one sit
 f'òŋfimo — vi., to sit
 f'uŋmo — vt., to do
 f'yà: — n., meat, flesh
 f'yala: kalmo — vt., to plaster
 f'yàle — n., rainy season
 f'yàmo — vi., to run away, to abscond;
 to increase
 f'yàndɛ — n., offspring
 f'yarnam — n., adj., adv., north
 f'yartam — n., adv., left side of the body
 f'yaf'i — 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
 taŋfimo — vi., to be hung
 taŋfimo — vi., to be pressed
 tanu — n., brain
 taŋze — n., bag of wool
 tapɔ — adv., across (a river or rivulet)
 taram — n., key; mediator
 tarmo — adj., brave
 tata — n., son's wife's mother,
 husband's elder brother's wife,
 wife's elder brother's wife, fifth
 elder sister
 teka — n., saddle
 tete — n., sister's husband, wife's elder
 brother
 teti — adv., dem. pro., that (invisible)
 ti — n., water
 t'ibka — n., gun
 tigɛ — num., one
 tikilmo — vt., to boycott
 t'ilin — 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)
 t'ite — n., father's father; mother's father
 t'ithe — n., nut (generic term)
 ti thimo — vt., to irrigate
 titsu — adv., once
 to da:mo — vt., to give loan
 to karmo — vt., to take loan
 tocmo — vt., to sing
 tokca: — n., pickaxe
 t'oksa: — 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
 tojimo—vi., stop; understand
 to—n., loan
 tukka—n., miser
 tuŋde—n., one who drinks
 tuŋmo—vt., to drink
 tya:ba:ri—n., window
 tyemo—vi., to weep, to cry
 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
 thanjin—adv., this year
 than—adv., now
 thaŋ—n., flat ground or land
 thapija:—adv., three days before yesterday
 thapjimo—vi., to grapple (animals with horns)
 tharwa—n., leopard
 thasəmja:—adv., two days before yesterday
 thede—adj., height, high
 thi:mo—vi., to get wet
 th̀mo—vt., to melt
 thi:fimo—vi., to wet oneself
 th̀fimo—vi., to be melted
 thi:te—adj., wet, watery
 thim—n., ceiling
 thinja:—adv., today
 thocmo—vt., to settle marriage
 thokam—n., bed
 thokjimo—vi., to return
 tholi—n., penis
 thomo—vt., to pluck fruits
 thomo—vt., to return something
 thojimo—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
 thukjimo—vt., to destroy
 thwacmo—vi., to beg
 thyemo—vt., to participate, to join in some work
 ʃa:mo—vt., to prick, to fix a nail
 ʃa:fimo—vi., to be pricked
 ʃamʃam, ʃamyar—n., bank of a river
 ʃam—n., edge
 ʃande—adj., alive
 ʃaŋmala—n., animal
 ʃaŋthe—adj., short (in length)
 ʃaŋaŋ—adv., only
 ʃimo—vi., to go by taking something
 ʃiʃa:—n., a group of women in a marriage party
 ʃollya:—n., deaf
 ʃolmo—vt., to fondle, to cuddle
 ʃòmo—vt., to light a lamp (religious purpos)
 ʃugba:—adj., six fold
 ʃugu—num., six
 ʃuksa: cathe—num., seventy one
 ʃuksa: ci—num., seventy
 ʃuksa: tige—num., sixty one
 ʃuksa:—num., sixty
 ʃuktsu—adj., six times
 ʃəŋthe—adj., short
 ʃha:mo—vt., to strike a match; to push
 ʃhaŋmo—vt., to castrate, to improve, to decorate
 ʃharmo—vt., to respect; to pose
 ʃhàmo—vt., to inform
 ʃhàfimo—vi., to be informed
 ʃhaʃo—n., cot

- ʈhèkka—adj., fit (neither loose nor tight)
 ʈhilmo—vt., to take off clothes
 ʈhinka—n., clothes
 ʈhifimo—vi., fight (of dogs)
 ʈhomo—vi., to worship
 ʈhummo—vt., to uproot (plants etc.)
 ʈhuŋa:—n., hammer
 ʈhuŋmo—vt., to tame, to rear
 ʈhəmcaru—n., custom
 ʈhəmmo—vi., to dance
 ʈhəmo—vt., to tighten a screw
 tsa:—n., remains of corn after making beer
 tsame—n., girl, daughter
 tsamo—vt., to make (a piece of furniture); to fix
 tsaŋmo—vt., to throw
 tsanthe—adj., sharp (instrument)
 tsebində—adj., full
 tsè—n., memory; lid
 tsì—n., grass
 tsimmo—vt., to catch
 tsìmo—vt., to fry
 tsimfimo—vi., to wrestle
 tsiri—n., intestine
 tsəmmo—vt., to collect
 tshà:—n., salt
 tsham—n., bridge
 tshaŋmo—vt., to cut into small pieces
 tsharte—adj., dry (wood)
 tshede—adj., sacred, pious
 tshè—n., life; age; fat
 tshig—n., joint, knot
 tshimo—vi., to ripen
 tshoŋfimo—vi., grapple (of cocks)
 tshù—adj., part (of whole)
 tshumo—vt., to distribute, to divide
 tshufimo—vi., to be divided
 tshər—n., loin
 ulaŋi—adv., sometimes
 ulaŋ—adj., how many, how much, when, then
 ulo—adv., where
 una:—pro., who
 uniŋi—pro., 3du., they
 uŋ—n., stone
 uo—pro., 3s., he/ she
 uoja—pro., 3sg. dative pronoun
 uŋi—pro., 3pl., they
 uso—n., medicine
 wa—n., tiger
 wà—pro., adv., where
 wa khui—adv., everywhere
 wa khuri mani—adv., nowhere
 wa khute—adv., somewhere
 wa nayaŋ—n., bee
 wa:lan—n., a term used for the Indo-Aryan speakers by the Tibeto-Burman people.
 wàlte—adj., loose, not tight
 wamde—adj., black
 wàmmo—vi., to spring out (streamlet)
 wamyè—n., face
 wa:ri—adv., anywhere
 wa:ts—n., a thread ball
 wase—adv., up to (a point)
 wathe—adv., a longer path, far away
 wo fiŋmo—vt., to kiss
 womba—n., smallpox
 wəm—n., bear
 wəŋ—n., a herd, flock
 wurthe—adj., loud
 ya:mi—n., bad person
 ya:mo—vi., to sleep
 yabmo—vi., to stand
 yadde—adj., bad
 yaknidə—n., one who is sleeping
 yakto—n., male yak
 yana:yana:—adv., in olden days; once upon a time in the past
 yane—n., spring season
 yaŋkwal—n., a serving spoon

- yanji phəmmo—vt., to make someone walk
- yanjimo—vi., to walk
- yanṭi—n., river
- yargo—n., upper part of the body (above the waist)
- yarmo—vt., to wash utensils, to bathe someone; to cry
- yarjimo—vi., to bathe (oneself)
- yarto—adv., above
- yatsa: galmo—vt., to invite
- yàmmo—vi., to take an oath
- ya—n., king
- ye—n., an eagle type of bird
- yebmo—vt., to sow
- yedaṅ—n., big mountain
- yelba:—n., bamboo
- yemin—n., husband-wife
- yemo—vt., to save
- yefjimo—vi., to get collected
- yè—n., mountain., a type of flour
- yi:de—adj., old
- yi:mo—vt., to grind corn; vi., to grow old
- yi:—n., bow
- yikho—adv., below, down
- yilmo—vt., to sharpen
- yilthe—adv., late
- yilwuṅ—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
- yùkjimo—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—nɪntam
again, due to, by—satta:
agree (vi.)—fɛrcimo
aim at (vt.)—nayamo
alive—taŋde
all—lairi
and (conj.)—ji
angry—rusu (IA)
animal—taŋmala
ankle—pàkare
answer a call (vt.)—lan thomo
ant—nɔŋkrɔ̀
anus—ibuŋ
anywhere—wa:ri
appear, to be seen (vi.)—timmo
apple—fau (IA)
apply something, wipe (vt.)—fɪmo
appropriate—nɔksam
armpit—cukli
arrange things in order (vt.)—than
kyamo
arrow—rɪm
ascend (vi.)—lɔkʃimo
ash colour—pha:de
ashamed of (vi.)—hra:mo
ashes—phà:
ask (vt.)—hru:mo
autumn—ŋamɪn
back—luŋ
back of skull, neck—kɔŋkro
backbite, to complain—ha:fimo
bad—yadde
bad (literally 'bad man')—bɛdmi
bad person—ya:mi
bad smell—ŋakhte
bad smell, dirt—latakta
bag made of jute—kothlɔ
bag of wool—taŋdze
bald—mɪndli
bald headed—dolo pɛʃa:
bamboo—yelba:
bangle, one type of—naŋ
bank of a river—taŋtam, taŋmyar
bark (vi.)—cyɪmo
bark of tree—kò
barley—dze
basket used for carrying various
things—mayan
basket used for keeping grains—karko
basket, one of the types—chaŋkaro
bat—mincace
bathe (someone), wash utensils
(vt.)—yarmo
bathe oneself (vi.)—yarfimo
be (aux.)—yin
be broken (of stone, etc.) (vi.)—ja:mo
be broken (of thread, rope) (vi.)
—jyamo
be divided (vi.)—tshufimo
be employed (vi.)—daŋfimo
be happy (vi.)—gɔfimo
be informed (vi.)—thàhimo
bead—toŋ
bear—wɔm
bear (vt.)—semo
beard—cukcham
beat, grind spices (vt.)—duŋmo

- beautiful—*ḍaṅthe*
 become big, to increase (vi.) — *pòmo*
 become red (vi.)—*maṅmo*
 become short (vi.)—*təmmo*
 become small (vi.)—*mi:mo*
 become weak (vi.)—*thu:mo*
 bed—*thokam*
 bedbug—*pi:ku*
 bee—*wa nayaṅ*
 beg—*thwacmo*
 begin—*dzuṅmo*
 behind—*nimphan*
 bell made of iron—*kwalin*
 bellow—*ga:ljimo*
 belly—*dan*
 below the level (in height)—*myede*
 below, down—*yikho*
 bend (vi.)—*kəŋjimo*
 bend (vt.)—*khi:mo*
 big—*poda*
- birch tree bark (used as paper in olden days)—*ʃola:*
 bird (general)—*ciptse*
 bird, a kind of singing bird—*sa:raŋi* (IA)
 bird, a type—*pəna:*
 bitter and hot in taste like radish—*dukta*
 bitter, costly, difficult—*kha:de*
 black—*wamde walte*
 blacksmith—*ḍam*
 blanket made of wool—*pe*
 bleed—*ʃiyumo*
 blind—*kana*
 blood—*ʃi*
 bloom—*jyàmo*
 blunt (not sharp)—*məḍi*
 boast—*əŋjimo*
 body—*goraṅ*
 boil (vt.)—*komo*
 bone—*rè*
- book, paper—*libin*
 boredom—*dzè*
 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.)—*kìmo*
 breast—*ʃime*
 breath—*sàg*
 breathe (vi.)—*ʃakcimo*
 bride—*byulifya:*
 bridegroom—*byulo*
 bridge—*tsham*
 bridge, a type—*phaktsham*
 bright—*ḍakthe*
 bring—*hramo*
 bring something down—*hlamo*
 broad—*parte*
 brother—*pie*
 buck wheat, a type of—*napal*
 buckwheat, a type of—*be*
 bud—*cye*
 buffalo—*mansi*
 bulge—*gi:mo*
 bull—*kolaṅ*
 burn, to ignite—*cìmmo*
 bury—*taṅmo*
 butter—*labu*
 butter milk—*buti*
 butter, clarified butter—*mar*
 Byangsi language (local name)—*byaṅkholo*

- calf (of leg)—papalʃya:
 cap—cukti
 carefully—sande
 careless—lanʃlua
 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
 —ʃhanʃmo
 cat—bila (IA)
 cat (male)—pho-bila
 catch—tsimmo
 cave, deer—phò
 ceiling—thim
 centipede—ròla:
 charcoal—sal
 Chaudangs people—bamba:
 cheat (vt.)—kharmo
 cheek—hrati
 chew (something hard)—pàcmo
 chew a cud—rukçimo
 chew meat—kyemo
 chicken—nipe
 child—ʃendə
 childless person—aptyali
 childless woman—baili
 chin—cwo
 churn, to make cloth short by a special
 washing process—phumo
 clap (vi.)—phela tomo
 clean—hra:de
 clear—dzilde
 clear one's throat—gul khomo
 close (door, box)—garmo
 cloth—lugra:
 clothes—ʃhinka
 clothes etc. —khase-phise
 cloud—kasa:
 cloudy—dinde
 cobra—naga (IA)
 cock—carpye
 cold—khat
 collapse (house)(vi.)—gwomo
 collect—tsəmmo
 collect (count noun things one by one)
 —kàmmo
 collide, to beat each other—duŋʃimo
 colored—jode
 comb (n.)—ʃiptsa
 comb (vt.)—ròkʃimo
 come—ra:mo
 cook (vt.)—kwamo
 cooked rice—chaku
 coral—juru
 corner (inside the house); horn—ru
 corner (outside)—dzar
 corpse, dead body—khøkpa:
 cot—ʃhaʃo
 cotton—rui (IA)
 cough (vi.)—gulʃimo
 count—hyoŋmo
 courtyard—chanpaŋ
 cover (fully)(vt.)—phoktimo
 cover (vt.)—røŋmo
 cover oneself, to wrap (vi.) —phokʃimo
 cow, field, land—re
 cow-dung—lanʃi
 coward—jerkhulya:
 crawl (of a baby)—ʃeʃimo
 creeper—jil
 cremating place—cyesa:
 criticize—hrimmo
 crop, grain—gyera:
 cross—pumo
 crow—ka:
 curd—rannu
 curved—kyerakta
 custom—ʃhəmcaru
 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.)—t̄həm̄mo
 dative form of 3sg. pro.—uoja
 daughter's husband, younger sister's
 husband—hmye
 day—nye
 dead human body (in the house)
 —chan̄go
 deaf—t̄ol̄lya:
 death rites—gwan
 death—ka:lo (IA)
 deep—hyuk̄te
 dense, to be dense (vi.)—dan̄mo
 descend—hlāfimo
 desire—duŋ
 destroy—thuk̄fimo
 dew drops—f̄il
 die, to be extinguished—hicimo
 dig, to scratch—kw̄amo
 dim light—nyan̄the
 direction—t̄ksa:
 dirty—khi:te
 dish made with milk—gema:
 dismantle (wall, house)—khomo
 distribute, to divide (vt.)—tshumo
 ditch, a pit—gadro
 do (vt.)—fuŋmo
 do, to make—hyun̄mo
 dog—nikhi
 domesticated animals—lek̄ye
 donkey—bon̄tse
 door—mar̄ŋ
 dough—ladu
 dove—gugti
 dream—maŋ
 dried cheese—chirbe

drink—tuŋmo
 drinker—tuŋde
 drive cattle—naŋmo
 drive the cattle one by one, or two by
 two (vt.)—hyarmo
 drown; to go ahead (vt.)—cuŋmo
 drown, to take a dip (vi.)—juŋmo
 dry (adj.)—tsharte
 dry (from the state of being wet)
 —phoda
 dry (vt.)—charm̄o
 duck—ŋagba:
 due to, because of—se
 dusk—n̄irlan̄
 dust—sapha
 dye, to mix—ch̄d̄mo
 eagle—maḍ̄ŋmaŋ
 eagle type of bird—ye
 ear—hrace
 earth—sapaŋ
 earth—dharti (IA)
 earthquake; bottom; a boundary stone
 —r̄am
 east—jyarnam
 easy, cheap—lod̄e
 eat—dza:mo
 echo—lakuri
 edge—t̄am
 egg—t̄am
 eight—j̄ede
 eighteen—cebj̄e
 eighty one—jatsha: tiḡe
 eighty—jatsha:
 elbow—cukal̄ce
 elder brother—hyà:
 elder brother's wife—cheme
 eldest brother—pohya:
 eldest sister—pota
 elephant—ha:thi: (IA)
 eleven—c̄ethe
 empty—sa:tso
 empty (vt.)—hya:mo

- enclosure for goats and other animals
 —ra:
 enough—hlaŋ
 erase—kòmo
 erect a wall for a house, etc.—baŋmo
 evening—nyan̄che
 everywhere—wa khui
 exchange (vt.)—khəmo
 extra field which is not a legal one
 —ram
 eye—mye
 eyebrow—mikcham
 eyelashes—miplicham
 eyelid—mip̄lè
 face—ŋɔ
 falling (of something from a tree, etc.)
 —bərho
 falling (of something with a thud)
 —lamo
 falling, of something by itself, roll
 down,towrap—gammo
 family—khu, maù
 fang—gar
 fat (round shaped objects)—bəlde
 fat; a type resin colour—chè
 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—tite
 father's first younger sister—pocini
 father's fourth elder brother—m̀ka:
 father's fourth younger sister—m̀cini
 father's second elder brother—gun̄ka:
 father's second elder brother's wife
 —gun̄ci
 father's second younger sister—gun̄cini
 father's sister's husband, father-in-law
 —thaŋmi
 father's sister, a general term—c̀ni
 father's third younger brother—faŋka:
 father's third younger brother's wife
 —f̄inci
 father's third younger sister—f̄incini
 feather—raŋpli
 feed each other, to feed oneself (vi.)
 —chifimo
 feed, to close (vt.)—ch̀mo
 female lamb—barts
 female musk deer—silju
 female yak—ɖumo
 festival—khusmo
 fifteen—ceban
 fifty—ŋasa
 fifty—pisa:c̀i
 fifty one—pisa:c̀ethe
 fight (vt.)—dakfimo
 fighting of dogs—thifimo
 fill (solid articles) (vt.)—pàmo
 fill (water) (vt.)—pa:mo
 fine wool—khulu
 finger—lakpin
 finish—como
 fire—m̀e
 fish—nȳa:
 fist—gurda:
 fit (neither loose nor tight)—th̀ekka
 five—ŋai
 five fold—ŋaba
 five times—ŋatsu
 fix a date for death ceremony—jaɬomo
 fix a date for marriage—ja thocmo
 flame—ra:p
 flat ground or land—thaŋ
 flea—m̀atti
 flexible, elastic—nap̄jide
 float (vi.)—hyu:mo
 floor, lime—cuku
 flour—āto (IA)
 flow, to be opened (vi.)—bomo
 flower—ce
 flute made of silver—lintsa

- fly (vi.)—phaŋmo
 fodder mixed with some corn—chà
 fog—hauła:
 fold—ba:mo
 fondle, to cuddle—tɔlmo
 foot—like
 for—daŋci
 forehead—pəθra:
 foreigner—miman
 forest—serè
 forget—lɔjimo
 forty—pisa:
 four—pi
 four times (arithmetic sense)—pipi
 fourfold—piba:
 fourteen—cəpi
 fourth time (on a fourth occasion)
 —pitsu
 fourth elder brother—m̀hya:
 fourth elder sister—m̀ta:
 fox—gonu
 friend—hanau satho
 frighten—pyomo
 frog—palo
 front teeth—hraso
 front tooth—leso
 frost—hmyar
 frost in ice form—br̄idəm
 fruit—le
 fruits etc—lelaŋ
 fry—ts̀imo
 fulfill a promise—fɔmo
 full—tsebində
 garlic—dəm
 gathering of crowd; to continue (vi.)
 —dabmo
 gem, jewel—m̀iyuŋ
 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.)—yefjimo
 get down from the horse (vi.)—hla:fjimo
 get laughter (vi.)—hyem ra:mo
 get oneself wet (vi.)—thi:fjimo
 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—fjɪŋram
 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—tjimo
 go forward—cuŋjimo
 goat (castrated male)—fir
 goat (male)—lasaŋ
 goat (male)—firts
 goat (uncastrated male)—boktsa:
 goat (female)—camts
 goat (young one)—latsa:
 gold; axe—dzaŋ
 gown type of dress—cyukla
 grain—chà:
 granddaughter—khume
 grandson—khuè
 grapple (of cocks)—tshəŋjimo
 grapple (of horse)—kha:fjimo
 grapple (vi.) (animals with horns)
 —thapfjimo
 grass—ts̀ɪ
 graze (vi.)—hrokfjimo, hrofjimo
 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
— tli:fa:
guard, to watch—hrinjimo
gums—hnil
gun—tɪbka
hailstone—sara:
hair of head—pəʃak cham
half—phye
hammer—hathora: (IA)
hammer—tʰuŋa:
hand—là
hang (vi.)—tanjimo
hang, keep, put, to have, fix, allow
(vt.)—ta:mo
happen—hlimo
hard—ka:ŋde
hare—rayaŋ
harvest (vt.)—jammo
have mercy (vi.)—rəkjimo
have sexual intercourse (vt.)—lumo
have sexual intercourse (vi.)—lufjimo
have the feeling of laughter—hyelba:
he, she (3sg.)—uo
head—pəʃa:
heap of small pebbles—ruŋ
hear, to agree, to accept (vi.)—ruŋjimo
heart—fiso
hearth—milen
heavy—hli:the
heel—khopa:
height, high—thəde
hell—narak (IA)
herd, flock—wəŋ
here—aikho
hide (vi.)—chafjimo
hide (vt.)—cya:mo
hill; aim—daŋ
hips—caŋfya:
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.)—nibjimo
hundred—rà
hundred—sai
hungry—rə
husband—hrithi
husband's elder brother—puà
husband's younger brother—mas
husband's younger brother's wife
—masfya:
husband-wife—yemɪn
husk—pu
hut—chandi
ice—tɪlin
imaginary place beyond the sky
—mɪyar
in front of, in the presence of—ŋokhə
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 səŋ
incisors—nikisə
index finger—cyɔla:
inform (vt.)—tʰàmo
ink (Indo-Aryan)—masi
insect—ŋəbu
inside—cikhu
inspect, to watch something closely
—dəŋmo
intestine—tsiri
invite (vt.)—yatsa: galmo
irrigate—ti thimo
itch (vi.)—chəkjimo
itch, itching sensation—cha:de
jaw—aldwa:re
join something together—hlyemo
joint, knot—tshig

- jump from higher place to lower place
 —phəŋmo
 jump from one place to another
 —phaŋko da:mo
 jump in one place—pəŋjimo
 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.)—səmo
 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—fàŋ
 late—yilthe
 laugh (vi.)—hyemo
 lay egg—təm da:mo
 leaf—pa:t (IA)
 learn—hlabjimo
 leather bag—kots
 leech—jòka: (IA)
 left over (vi.)—hnəmo
 left side of the body—fjartam
 leopard—tharwa
 lice—nare
 lice egg—natsar
 lick; to know—la:mo
 lid; memory—tsè
 life; age; fat—tshè
 lift, to pick up—aŋmo
 light a lamp (religious sense) (vt.)
 —təmo
 light (in weight)—nyanthe
 lightning—məl-ɖamo
 like this—aina garte
 limp—jalmo
 lion—barje
 lips—akple
 liquor, a particular type—sata:ni
 little bit less—duma
 little finger—kikanca:
 live, to stay—nimo
 liver—chinchā:
 lizard—dzaŋkhò
 loan—tò
 local beer—cakti
 local name for Chaudangsi language
 —baŋba:lo
 lock—golca:
 log—yugu
 loin—tshər
 longer path, far away—wathe
 look back (vi.)—nimphan əŋmo
 loose (not tight)—walthe
 loud—wurthe
 louse—mɪnje
 love—chifide
 lower part of the body, below the
 waist; buttocks—ŋiŋgo
 lungs—luŋbar
 mad—code
 maize—goga:
 make (a piece of furniture); to fix
 —tsamo
 make love—hnaʃimo
 make short—kəbmo
 make someone walk (vt.)—yanʃi
 phəmmo
 make someone agree (vt.)—fɛrci
 phəmo
 make someone happy—gɔʃi phəmmo
 make someone sit (vt.)—fəŋmo
 make something fly—phaŋ phənmo
 mango—a:m (IA)

- many (literally 'many people')—matm̀ì
 marriage—ɖami
 married female—hinam p̄idi:de
 me, I—je
 meal, food—duŋlaŋ
 measure (vt.)—hnaŋmo
 meat, flesh—fyà:
 medicine—uso
 melt (vt.)—th̀ìmo
 memory—co
 mend clothes or shoes by stitching
 —rabmo
 middle finger—gɔŋri gɔŋma:
 milch—chirmo
 milk—nù
 mimic (vt.)—fi fi 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)—ɲana
 mother (term of reference)—ɲa
 mother's—ɲage
 mother's brother, husband's or wife's
 mother's brother—kaka
 mother's elder brother—putaŋmi
 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—ɖe
 mushroom, one kind—mokfya:
 mushroom, one of the various kinds
 —kakfa:
 nail (fingernail)—lakfin
 name—hmin
 narrow—jirde
 native term for T-B people in this area
 except Raji—raŋ
 navel—pər
 near—nyero
 nearly, approximately—ɖabɖab
 nest—khuli
 new—nu:de
 night—man
 nine—gui
 nineteen—cirgu
 ninety—jatsha: c̀ì
 ninety one—jatsha: c̀ethe
 nipples—manu
 noon—ɲise, ɲice
 north—fyarnam
 nose—hnim
 nostrils—hnim ɖɔŋ ɬɔŋ
 now—than
 now, at present—ita
 nowhere—wa khuri mani
 nut (generic name)—tithe
 offspring—fyànde
 oil, water spring—marti
 old—yi:de
 old person—faŋthe
 once—titsu
 one—tixe
 one who commands respect—hnimnide
 one who is sleeping—yaknide
 only—taŋtaŋ
 open a door, to uproot, to unlock
 —phomo
 other person—gaŋm̀ì
 outside—paŋphan

- owl—gughu
 pack a package—təmmo
 paddy, a leather blanket—ga:
 pair—dzuŋ
 pajamas—khase
 palm—phela
 parents—ŋaba
 parrot—suiyo
 part (of whole)—tshù
 participate, to join in some work
 —thyemo
 patella—phanlore
 path—am
 paw—lakpəm
 paw of lion, tiger—nagra:
 peacock—mor (IA)
 peas—kwarfi
 pebbles—hraksa:
 peel (orange, banana)—khomo
 peel something like potato or some
 vegetables—chəlmo
 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.)—fyala: kalmo
 play—laŋmo
 play a musical instrument; to intervene
 —tòmò
 pleasant—nyamde
 plough—resumo
 pluck fruits—thomo
 pluck fruits by throwing a stick or
 stones—phərmo
 poison—ḍo
 porcupine—bochab
 pot to keep water—phuli
 potato—alu (IA)
 pray (vi.)—hnakfimo
 press (vi.)—taŋfimo
 press (vt.)—taŋmo
 prick (vi.)—ṭa:fimo
 prick, to fix a nail (vt.)—ṭa:mo
 princess—rum
 pubic hair—kacaŋ
 pull—nomo
 pure, pious—tshede
 put cloth, wool, corn, in place
 —hmomo
 python, big snake—taŋbu
 quarrel—gyefimo
 quarrelsome—gyefinde
 quick, fast—cha:to
 rabbit—dunu
 rainy season—fyàle
 raisin—laca:
 ram (castrated)—kar
 ram (uncastrated)—gukar
 rat—dumu
 raw—tinde
 reach—hnabmo
 read—hləkfimo
 ready (vi.)—hlemo
 recognize (vt.)—simo
 red—maŋde
 rein—a:gal
 relatives (related by blood)—fyaji
 release—bumo
 remains of corn after making beer
 —tsa:
 reserve—tha:pu
 respect; to pose—ṭharmo
 retreat—nyuŋfimo

- retreat, to look back at oneself
 —nimphan nyunfimo
 return (vi.)—thokfimo
 return something (vt.)—thomo
 return, to come back (vi.)—thofimo
 ribs—hrəb, frəb
 rice—phətsap
 ride a horse—yùkfimo
 right side of the body—taktam
 ring finger—m'in manide
 ripe (adj.)—chate
 ripen (vi.)—hmi:mo
 ripen (vt.)—tshimo
 ripe (adj.)—hmint
 riped (adj.)—mita
 rise (of sun); to fear—dzermo
 river—yan̄ti
 rivulet—gaṭhuti
 roast (dry), parch (vt.)—fomo
 roast meat—romo
 robust, strong—ṅamte
 rock along with the soil—gəṅ
 rock, a type of—fan̄la:
 roll—gəmmo
 root—jari (IA)
 rope—jan̄
 rose colour—chusar
 rotten—səta
 rough—khasrakta
 round from the outer side—dzam
 round pit; a store of grains outside the
 house—kin
 rub—nyemo
 run—jan̄mo
 run away, abscond; to increase
 —fyàmo
 sack of leather—kha:lo (IA)
 sacred—phefide
 sacrifice some animal for black magic
 —sa:mo
 saddle—təka
 saliva—filiti
 salt—tshà:
 salty tea (a Tibetan type)—marja:
 sand—balwa:
 save—yem'in
 save (vt.)—yemo
 saw—pyalmo
 saw; to wring—thammo
 say—lomo
 scorpion—khwan
 scrub utensils—kh̄mo
 sea—samundro (IA)
 search—ma:mo
 seat, to make someone sit (vt.)
 —f̄ṅmo
 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—tiṅmo
 seed—pije (IA)
 sell; to weave cloth—raṅmo
 semen—lati
 send—laymo
 separate by choosing or selecting
 —kilmo
 separated lover—ṅalde
 servant—ḍan̄mi
 serving spoon—yan̄kwal
 setting (of sun)—hri:mo
 settle marriage—thocmo
 seven—nife
 seventeen—conye
 seventy—tuksa: ci
 seventy one—tuksa: cathe
 shade—felo
 shake, to swing, to move—ləmo
 sharp (instrument)—tsanthe
 sharpen (vt.)—yilmo
 sharpening stone—yilwuṅ
 sheep—ma:m̄la:
 sheep (female)—ma:san̄

- sheep (generic term) — ma:la:
 shirt — khilta:
 shoes — paula: (IA)
 short — t̄ənthe
 short (in length) — t̄aŋthe
 shoulder — rɔŋ
 sick — kaŋthe
 sickle — akhan
 sieve — dammo
 silver — məl
 sing — tocmo
 single; a type of cup — kaŋ
 sister (general term), wife's younger
 brother's wife — hriŋfya:
 sister's daughter — banji (IA)
 sister's husband, wife's elder brother
 — tete
 sister's son — banje (IA)
 sister-brother — hremɪn
 six — t̄ugu
 six fold — t̄ugba:
 six times — t̄uktsu
 sixteen — cɛtɔ
 sixty — t̄uksa:
 sixty one — t̄uksa: tige
 skin — be
 skull — kwali
 sky; blue — timbu
 sleep — ya:mo
 slip — f̄ɔmo
 slope — jarda
 slow — d̄ile
 slow, low voice — suku
 small — mi:de
 small courtyard on the first floor of the
 house — d̄ɔŋ
 smallpox — womba
 smell — hnimmo
 smoke — khù
 smoke, suck (vt.) — hurmo
 smooth — dzamta
 snake — khabu
 sneeze — dzì
 sneeze (vi.) — dzimo
 snot — hnapti
 snow — hrɔ
 soft — nakte
 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 — firta
 south — tanam
 sow (vt.) — yebmo
 speak — pha:mo
 spin — p̄ammo
 spinach — fanda
 spit — thəbmo
 spittle — khuti
 spoon — chò:
 spread — paŋmo
 spread tent etc., to help cross some
 river or a difficult path — ta:mo
 spring out (vi.) — w̄ammo
 spring season — yane
 sprinkle (grains, powder) — phəmo
 sprinkle (liquid) — phabmo
 sprout (n.) — ŋikapcɛ
 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 — d̄ammo

- stitch—phammo
 stitch by a putting a patch of cloth
 —hla:mo
 stomach—khokcɛ
 stone—uŋ
 stone (of fruit), a piece of stone—ɖalo
 stone, a particular type—kalin
 stool—i:
 stool (baby talk)—kà
 stop; to understand; to buy (vt.)—tomo
 stop; understand (vi.)—tojimo
 story, tale—rye
 straight—hla:de
 strike a match; to push—ʃha:mo
 stroll—pàjimo
 stumble in intoxication—gaʃta:mo
 sugar—cini (IA)
 summer—chyàpa:
 summer—luŋpa:
 sun—ni
 sun light, bright—chante
 swallow—gìmo
 sweep—pìmo
 sweet—chakta
 swell—ganjmo
 tail—pəchni (IA)
 take an oath—yàmmo
 take a loan—tə karmo
 take off clothes—ʃhilmo
 take out liquid from a pot—kharmo
 take swing, to be moved—lòjimo
 take the sheep, goat to lead the herd
 —kyoŋmo
 tall, long—buŋthe
 tame, to rear—ʃhuŋmo
 tea—ja:
 teach, to train—hlabmo
 tear (n.)—mìtti
 tear (cloth) (vt.)—pèmo
 tell—mìn tomo
 temple—rackwanti
 ten—cì
 testicle—gultin
 tether animals—chimmo
 that (invisible)—teti
 that (object at a higher level relative to
 the speaker)—thoti
 that (object at a lower level relative to
 the speaker)—yoti
 that (remote)—ati
 that much—atlan
 that side—atina garte
 that side—atitòksa:
 then, afterwards—han
 there—atikho
 there—ate
 these—aijamma:
 these—aiʃe
 these (used for human beings)—aimaŋ
 they (3du.)—unifi
 they (3pl.)—ufi
 thick (liquid)—phote
 thigh—lakʃya:
 thin (in thickness, of sheet-like things)
 —byede
 thin (round shape)—lakte
 think—cìcimo
 third elder brother—ʃinhyā:
 third elder sister—ʃinta:
 third floor of the house—səmthalo
 thirteen—cəsəm
 thirty—nassa: c̀,
 thirty—səm sa
 thirty one—nassa: cethe
 this—ai
 this side—aitòksa:
 this side (of a river or rivulet)—tipə
 this year—thanʃin
 thorn—nace
 those—atiʃe
 those (used for human beings) —atimaŋ
 thousand—haja:r (IA)
 thrash—tabmo
 thread—biɛ

- thread ball—wa:ts
 three—səm
 three days before yesterday—thapija:
 three fourths—pophye
 three times—səm səm
 threshold—calke
 thrice—səmtsu
 throat—bəkɾə
 throw—tsaŋmo
 throw (stone, etc.)—kənmo, kəmmo
 throw water—phyamo
 thumb—bɔla:
 thunder, dragon—mukna:
 Tibet—kidaŋ
 Tibetan—paŋ
 Tibetan goat—la:mɫa:
 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)—faŋthe
 tight—ga:kta
 tighten a screw—t̄həmo
 time and again—ra:tso
 tire (vi.)—yinmo
 today—thinja:
 tomorrow—chanan
 tongue—jablye
 tooth—sò
 touch (vt.)—tammo
 trap (vt.)—toŋmo
 tremble (vi.)—d̄əm̄mo
 truth—saco (IA)
 tuber—kè
 twelve—cənyɛ
 twenty—nassa:
 twenty one—nassa: tige
 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.)—t̄hummo
 up to a point, up to—wase
 urine—chakcha:
 urine (baby talk)—kaca:
 usually—khaja:i
 utensils—banɖu
 uvula—jan̄tutu
 vagina—ilam
 valley—gà:t̄ha
 vegetable—kan
 vegetable with curry—dimti
 village—sòŋ
 village name—dar
 vomit (n.)—lɔŋ
 vomit (vi.)—lɔŋmo
 wait for—hrincimo
 wake up—danfimo
 walk (vi.)—yanfimo
 wall—chaŋ
 walnut—kha:
 wash clothes—chilmo
 wash utensils, to bathe someone; to
 cry—yarmo
 water—ti
 water drop—chan̄ti
 water pot—phun̄gli
 waterfall—thà
 wave—hrinte
 wave of water—hwalti
 we (1du.)—in̄ʃi
 we (1pl., erg.)—in̄sɛ
 we (1pl.)—in
 weak—thu:ta

- wealthy person—fanmi
 wear clothes—cukfimo
 wear ornaments—fakcimo
 wear ornaments (vi.)—fakfimo
 weather—bagta:re
 weep, to cry—tyemo
 weigh—carmo
 west—renam
 wet, watery—thi:te
 wheat—raje
 where—ulo
 where—wà
 whiff—phyarmo
 white—fi:de
 white wash—gyamo
 who—una:
 whole—jamma:
 why—hoŋ
 widow—rāḍi (IA)
 widower—rāḍo (IA)
 wife—hrithifya:
 wife's elder brother's wife, fifth elder
 sister—tata
 wife's younger sister's husband—sa:ḍu
 (IA)
 wild—sirtsu
 wild animal—pho-phyā:
 wild lizard—bhiti (IA)
 win, to collect mass nouns like corn,
 etc.—chùmo
 wind—nəlan
 window—tya:ba:ri
 winter—gunche
 winter—khāpa:
 wood—jin
 wooden beam—dyuru
 woodpecker—garto
 wool—cham
 woolen cloth—nambu
 word, languages, saying—lo
 work in exchange (vt.)—befimo
 work; answer—lan
 worship—thōmo
 wound, scar—gà:
 wrap (anything)—hlammo
 wrap (things)—gammo
 wrestle—tsimfimo
 yak—gal
 yak (male)—yakto
 yawn (vi.)—hal gammo
 yellow—lyede
 yesterday—nya:re
 you (2du.)—ganifi
 you (2pl.)—gani
 you (2sg.)—gan
 young man—jodmi
 younger brother's wife; son's wife
 —namfya:
 younger brother; husband's younger
 sister's husband—nunu
 your (2sg. gen.)—nagε

