TRIBAL LANGUAGES OF LADAKH--I

(Part One)
(A Concise Grammar and Dictionary of Brok-skad)

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PREFACE

The present volume on Brok-skad is the first part of the volume No VI of the series, *Studies in Tibeto-Himalayan Languages*. As in the analysis of other speeches of this group presented in seven parts of preceding volumes, the aim of this volume too, is to present a detailed grammatical analysis of a language which due to geographical reasons has been able to preserve the oldest crude forms of Dardic language quite faithfully and as such occupies a unique place not only in Dardic, but in the entire group of the languages of the Indo-Iranian as well.

The upper Indus valley, the home of this speech had remained inaccessible for outside world due to its inhospitable topographical conditions. Till recent past there was little contact between the inhabitants of Brok-yul and the people living outside of it. But now things have changed a little. So I was fortunate enough to contact as many as four informants (three males and one female) from the heart land of this speech area. All of whom were the native speakers of this tongue and their speech too was pure and unadulterated. There were two sets of them and were engaged on two different occasions and, on both the occasions, they were at my disposal for a couple of days. It were they from whom the varied extensive linguistic material of their speech was elicited and checked too. As the language is uncultivated and non-standardised, variations in their pronunciation were bound to occur. At times phonetic variations were attested even in the speech of the one and the same speaker. Efforts were made to sort out these differences from the speakers themselves but with regard to some they too were uncertain. Any way, my efforts were to record as much material from them as possible within the limited time at my disposal. Still there are limitations to the type of studies conducted on prepared outlines. As such it can not be claimed to be an exhaustive and final presentation of this speech. There will always be a scope to improve upon it. However, this much can be stated, unreservedly, that, from historical view point, this study is sure to be a landmark in the linguistic history of this sub-continent. Undoubtedly, it shall be a

faithful record of the synchronic phase of this speech for the posterity, the purity of which, otherwise, due to increasing exposure of the speech community to outside influences, on account of improved communication system and educational awareness in the new generation, is most likely to be diluted and the older forms are lost to us for ever. In that case, naturally, in the absence of any written documents, it will be well nigh impossible to have an authentic information of its historical past. It is with this object in view that a section on its vocabulary, viz. Concise Dictionary, has been appended to it.

The lexical and the grammatical material analysed in this volume is, though primarily based on the material recorded by me directly from the informants, noted ahead (see Intro p. 28-29), yet some lexical items which were not there in my list, but have been recorded by Prof. N. Ramaswamy (1989) too, have been incorporated in the material of the part IV, viz. Concise Dictionary, of this volume, though I am not pretty sure whether many of the terms recorded by him are equally current among the Buddhist Dards of the Brog-yul, because the area, viz. Kargil, from where the material was recorded by Prof. Ramaswamy, is primarily a Purki speaking area and both of his informants were Muslims. Naturally, the linguistic data elicited from them is sure to have local and religious influences on it. This fact is also confirmed from a comparison of many of the lexical items from his data with that of the data recorded for Purki by me from the speakers of Purki from Kargil. However, notwithstanding this aspect of the data, I am indebted to Prof. Ramaswamy for the material incorporated in this study from his works which he was kind enough to supply me at my request.

But, first of all, I would like to express my sincere thanks to my informants without whose active and willing co-operation collection of reliable data would not have been possible.

I am also highly grateful to the authorities of the Jawaharlal Nehru Memorial Fund, New Delhi, who made it possible for me to have the extensive survey of these Himalayan languages from Ladakh to Bhutan by way of awarding the prestigious academic fellowship, viz. Jawaharlal Nehru Fellowship, to me for this purpose.

Last, but not the least, I would also like to express my deep sense of gratitude to Mr. E. Jolden, a retired High School Head-Master, who not only made my stay comfortable in his guest-house

at Leh (Ladakh), but also arranged the Buddhist Dard informants for me there.

My thanks are also due to my publisher, M/s Mittal Publications, but for whose active cooperation publication of eight volumes of this series would not have been possible within a span of 6 years. Now, the work is there and it is for the scholars to assess its merits/demerits and importance.

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PART-IV: CONCISE DICTIONARY

TRANSCRIPTION AND PHONETIC SYMBOLS

Although the precise values of all the phonemes used for the transcription of the linguistic material of Brok-skad have been indicated in the inventories of vowels and consonants of it, yet for the convenience of the general readership the scheme of transliteration and the nearest values of these symbols in the Devanagari script, too, are being presented as under:

Vowels: (in Brok-skad): ə (अ) a (आ), i (इ), i: (ई), u (उ), u: (ऊ) e (ए) ε (ऐ), o (ओ); ɔ(औ); (in Tib.): a (अ, आ), i (इ, ई) u (उ, ऊ) (in I. A. or OIA words), a (अ) ā (आ), i (इ), ī (ई), u (उ), ū (ऊ).

Consonants: k (क), kh (ख), g (ग), η (ड़.), c (च), č (च़), ch (छ), čh (छ़), j (ज), z (ज़) ž (ज/भ) ñ (ञ), ṭ (ट), ṭh (ठ), ḍ (ड), ṇ(ण), ṭ (त), th (थ), d (द), n (न), p (प), ph (फ), f (फ़), b (ब), bh (भ), m (म), y (य) , r (र) , l (ल), w/v (व), š (श) ṣ (ष), s (स), h (ह)

Other phonetic signs used in this volume be interpreted as under :

:	= in relation to
..	= centralization (above the vowd
~	= nasalisation (above the vowel)
~	= in free variation/free form (after the morph or word)
/	= or, alternate form; stem-formative divider (in dictionary)
[ ]	= phonetic form
/ /	= Phonemic form
< >	= orthographic form (Tib.)
<	= is derived from, comes form
>	= develops into, becomes
→	= is rewritten as
+	= added to, plus juncture
*	= hypothetically constructed from
√	= verb root
-	= component separator

ABBREVIATIONS

Abl.	Ablative	Kash.	Kashmiri
Acc.	Accusative	Kum.	Kumauni
Ag.	Agentive	Loc.	Locative
Adj.	Adjective	LSI	Linguistic Survey of India
Adv.	Adverb		
Affir.	Affirmative	Ld.	Ladakhi
Asp.	Aspirate/Aspiration	Lit.	Literally
Attri.	Attributive	M.	Muslim
Aux.	Auxiliary	masc.	Masculine
Bal.	Balti	NIA	New Indo-Aryan
cf.	Compare	N.P.	Noun phrase
Caus.	Causative	Neg.	Negative
Conj.	Conjunctive/Conjunction	Obj.	Object/Objectival
		p.	page, person
Comp.	Comparative	p.p.	postposition/past participle
Dat.	Dative		
e.g.	for example	pl.	Plural
Erg.	Ergative	Pres.	Present
fem.	Feminine	Pron.	Pronoun
fut.	Future	Pur.	Purik
gen.	genitive	Pbi.	Panjabi
Him.	Himalayan	R.	Root
I.A.	Indo-Aryan	Sg.	Singular
I.I.	Indo-Iranian	Tib.	Tibetan
id.	the same	T.B.	Tibeto-Burman
Imp.	Imperative	T.H.	Tibeto-Himalayan
Inter.	Interjection	Vb.	Verb
Interro.	Interrogative	Vd./v.	Voiced
i.e.	that is to say	Vl.	Voiceless
Intrans.	Intransitive	V.P.	Verb phrase
Inf.	Infinitive		

PART-I

INTRODUCTION

INTRODUCTION

1. The Land and the People

(a) The land: In Tibetan (Ladakhi) it is called 'Brog-yul', a hilly/mountainous region (*Brog*--hill + *yul*--country). It is a land of narrow ravines and valleys south of the Hindukush-Karakoram ranges forming the part of Central Ladakh. It is situated in narrow rocky gorges of Indus Valley at the elevation of 9000-10000 ft. above the sea level. The prominent inhabited localities of this land are--Da, Hanu, Darčhiks and Garkhon. Garkhon, the biggest village of this is situated at the elevation of 9000 feet above the sea level and is considered the lowest and warmest place of Ladakh region. There the gorges are so high and narrow that it is said that the sun does not rise there for many days. Beyond Da, which is situated at a distance of 4 km. from Garkhon, towards the West the Indus gorge gets narrower, and the mountains, on both sides, steeper and higher. There the width of the village, at some places is hardly more than that of a foot-ball ground. Hanu which is situated about 20 km. away from Da towards Leh in the east too is hardly about 10 km. long. There are a few more smaller hamlets, viz. Chulichan, Gurgurbo, Larsang, Sanit, Batalik, etc. around the village Garkhon.

Surface approach to this land is either from Kargil (from Srinagar side) or from Leh, the headquarters of Ladakh. The distance from Kargil side is approximately 70 km. and from Leh 190 km. From Leh vehicular conveyance, once in a week, too is available up to Bema, a distance of 95 km. The approximate length and width of the Brog-yul, extending from borders of Baltistan to nearly 50 km. beyond Leh in Ladakh is about 150 km, though the total populated area would not be more than 50 kms.

(b) The people: The inhabitants of the Brog-yul prefer to be referred as 'Shin' or 'Shrin', yet they are designated as 'Dokpas' (< Dog-pa< Brog-pa) by their Tibetan speaking Balti and Ladakhi neighbours, which means the inhabitants of mountainous region

neighbours, which means the inhabitants of mountainous region and herdsmen (Dog < Brog 'hill' + pa 'inhabitant'). It is because of the uncultivable rocky land occupied by them and of the pastoral and nomadic life led by them. Even now, rearing of cattle or flocks of sheep and goats form their main occupation and source of subsistence. That livestocks of goats and sheep formed their principal source of wealth is also confirmed by the fact that in their speech the term '*nor*' denotes both 'wealth' as well as 'flocks of sheep and goats', consequently a wealthy person as well as a person with big flocks of goats and sheep is identically termed as *norchan.* In fact, in Tibetan the term 'Dokpa' is generally used for all those people who lead a nomadic life irrespective of their nationality, class or creed.

Racially, the Dokpas of Brog-yul are Dards who originally belonged to the regions of Hindukush, known as Darada country in Hindu mythology, which lateron, on the analogy of Kohistan, Baltistan, etc., was termed as Dardistan by G. W. Leitner in 1866. The Dard hymns of these Dokpas, sung by their *Lapdraks* during their harvest festival days too state that their ancestors emigrated from Gilgit under the leadership of Gil Singe. According to A.H. Francke, (1977: 71 Reprint) this emigration must have taken place many centuries back when the Daradas of Gilgit were speaking the same ancient language of Daradas which, to a great extent, is faithfully preserved in the speech of the Daradas (Dokpas) of Brog-yul, and which in other Dardic languages of the Shina (Gilgiti) - Khowar group, including Drasśi have undergone tremendous changes.

Khan Bahadur Ghulam Mohammad Khan who was the *Charas* officer in Leh in 1930s and had also served in Gilgit writes that the Dards of Da and Drass migrated from Bagrot valley in Gilgit. (J.A.S. 1950, *Folk Songs of Gilgit*). But the Dards of Drass had embraced Islam nearly 3 centuries back, consequently their original folklores and customs have been slamped out and their original language too has changed a lot on account of their communion with their Muslim brethren of Dardistan and Kohistan. Consequently, now their speech attests closer affinity with Gilgiti rather than with Brok-skad. Although the Dok-pas (<Brog - pas) of Da-Da-Do, Chuli-Chan, and of a few more villages of the lower Indus valleys too have embraced Islam and have

given up the Brok-pa dress and culture too, yet have not given up their old Dardic tongue (Jolden, E. 1985: 31).

But contrary to the Dards of the lower valleys, the Dards of Brog-yul have, though overtly embraced Buddhism, which was imposed on them by a Buddhist king of Ladakh to deprive them of their separate identity. But except the inhabitants of Hanu, the Dards of other villages, neither fully accepted Buddhism nor gave up their dresses, culture and language [see Francke, 1977 (Reprint): 69]. It is said that this conversion of the Dards of Brog-yul to Buddhism was formalized by Lama Samphet of Lamayuru Gonpa about 150 years ago and the extant two Gonpas of Da and Garkhon and the Manis there too were built by him. (Jolden, E. 1985: 32)

2. Linguistic Area and Population

(a) *Area:* Brok-skad, the language of the Dokpas (< Brogpas) of the Brog-yul, is spoken mainly in villages of Da, Garkhon, Darchiks and a few hamlets surrounding these localities which fall in the upper Indus Valleys of Tehsils Kargil and Leh (Da in Kargil, others in Leh) in the district of Leh in Ladakh. These are the areas which have fully preserved the archaic form of the Darada language of the legendary Daradas of the north-west parts of the Aryāvarta, besides a few villages of muslim converts of the lower Indus valley, viz. Da-Da-Do, Chulichan and a few more. Formerly, the inhabitants of Hanu too spoke this very tongue, but more than one and a half century ago they are said to have been persuaded by a Ladakhi Buddhist King to give up their ancestral language, the Brok-skad and adopt Ladakhi as their mother tongue. As a result of this, now they speak a form of Ladakhi, similar to that of lower Ladakhi with a Purig accent.

(b) *Population:* The exact number of the speakers of Brog-skad is not known. However, according to the Census of 1981 the total population of the 4 prominent villages of Brog-yul, viz. Garkhon, Da, Hanu and Darchik was estimated about 2467. If one adds another 600 or so for other hamlets speaking Brok-Skad, the total population living between Hanu and Batalik, a distance of 180 Km. would be nearly 3000 or so.

3. Linguistic Scenario

Brog-yul, the home of Brok-skad, is surrounded by speakers

of different tongues of the Tibeto-Himalayan family, i.e. it is surrounded by Ladakhi in the north-east, by Balti in the west and by Purig in the south. Beyond Bema, a village in the west of Leh, all men and women are bilingual, fluently speaking Ladakhi with a Purig accent along with their mother tongue, Brok-skad. The menfolk of the heart land of Brok-skad, besides having some working knowledge of the regional tongues are well acquainted with the official language of the J & K. State, viz. Urdu or Hindustani which is the medium of the primary education as well. Consequently, now the purity of Brok-skad is being polluted gradually by the outer influences. Besides assimilating new terms, in some cases older terms too are being replaced. Now, this pace is being quickened with the opening of this inner line region to outsiders and improvement in transportation and communication facilities to these inaccessive areas.

4. Position of Brok-skad among Other Languages of the Region

As pointed out above the people of the Ladakh region of the state J & K speak 4 languages, viz. Ladakhi, Balti, Purig and Brok-skad, besides the official language Urdu. Out of these the first three belong to the Tibeto-Himalayan group of languages and the fourth to the Dardic group. The Brog-yul being an inaccessible, inhospitable mountainous land had remained cut off from the outside areas of the region and thus was able to preserve the purity of the ancestral tongue of its inhabitants for all these centuries since their emigration to this land from their ancestral land in Gilgit. That the speech of the Dards of Brog-yul, unlike the speeches of the Dards of Dardistan and Kohistan, has not been influenced by the speeches of the region, in spite of their stay for many centuries, can be illustrated by a few vocabulary items of common use.

English Gloss	Brok-skad	Purig	Balti	Ladakhi
air	oš	luŋ	khluŋ	luŋspo
anger	kha	cigpa	xa	šo
ant	pinĩli	bu	tremok	temok-bu
ashes	gərzi	thewa	kokthəl	kokthəl
aunt	aye seni	ani	amochunce	ane
axe	guṭu	tari	stəri	stepcuŋ

ass	khər	boŋku	boŋ-bu	boŋ-bu
back	puṭhu	džəb	sul	gyəp
bald	phəṭa	čethe	phəṛa	golak
bangle	kau	koma	rdu	dugu
bear	šya	ḍom	rdunmo	ḍom
beard	səmdəl	zəu	smaŋra	
belly	bər	pho	ltwa	ṭodpa
big	bono	bom	chogo	chanmo
bird	cei	bza	byu	cipo
black	kyono	nap	nakpo	nagpo
blind	so	śyau	žərba	žara
blood	lwol	ṭha	ksək	ṭhak
blue	ŋilo	hwem	xəmrəŋ	ŋonpo
body	zid/sṭok	zu/lu	rgo	zugspo
bone	əṭhi	ruto	rhuspa	ruspa
boy	bio	alu	buch	puča
breath	hes	u	uks	uks
breast	kro	numa	brəŋ	pipi
broom	šanglis	pčhəm	žuli	khimca
butter	suno	ma	mar	mər
butter milk	gən	dau	dərba	tara
cap	kho	zam	ṭipi	tibi
cave	kur	ḍagphu	baho	bago
child	sina	alu	phru	ṭhugu
clay	pa	sa	thəlba	kálək
clean	ṭhalo	caŋma	ləxmo	lagmo
cloud	dolo	ṭinba	srin	šrin
cold	ṭo	khem	ḍaxmo	taŋmo
comb	k ŋo	guse	somən	səmaks
copper	ragən	zəŋ	zəŋs	zəŋs
craw	ko/ku	ola	phorok	khata
daughter	moləi	bumo	bomo	pomo
dark	ṭhub	numo	ṭhub	mondik
deep	bwari	tiŋpo	xom	konṭo
dirty	chuṭu	cukpa	scokpo	sogpo
dispute	bitis	təŋ	thamo	zigmo
dog	śwa	khi	khi	khi
door	dər	zgo	zgo	gho
dream	šaṭi	ñiləm	ñiləm	ñiləm
ear	kəni	sna	sna	nəmcok

elbow	khuna	krimok	ṭremok	ṭemozuŋ
eye	∂ṭhi	mig	mig	miki
fat	go	brumbo	rompo	
female	ṭhiga	mo	mo	mo
fever	kh∂s	ch∂mpa	ch∂t	ch∂t
finger	guli	zugu	zugu	žigu
fire	gur	me	me	me
flesh	moš	ša	ša	ša
flower	puṣo	mendok	mendok	mentok
fly (n.)	menṭha	zbyaŋbu	byaŋbu	ɾaũ
foot	kuṭi	kaŋma	kaŋma	k∂ŋpa
forehead	nulo	spr∂lba	sp∂lba	thodpa
friend	hem	rgakh∂n	rgakh∂n	zapo
fruit	šinthok	kh∂z∂s	kh∂z∂s	kh∂z∂s
goat	mier	r∂wak	ra	rama
good	th∂lo	lesyoŋ	lyakmo	ḍemo
grass	g∂s	sčwa	sčwa	sča
grandson	poṭo	čho	čho	chamo
grapes	raš	rgun	rgun	gun
to beat	khuṭṭuŋs	duŋmi	rduŋma	dunces
to close	suro	damni	cukpa	cugces
to dig	∂kus	koni	skoc∂s	skoces
to do	this	taŋs	byac∂s	cos
to dwell	basis	dukc∂s	dubc∂s	dugces
to fight	betis	siŋsa	ziŋsa	urces
to fly	upis	phurba	phurces	urces
to give	dis	taŋc∂s	minc∂s	toŋces

5. Place of Brok-skad among the Languages of Dardistan and Kohistan

It would be quite relevant, before assessing the position of Brok-skad and assigning a place to it among the languages of Darada group, to have some information about Dardic in the context of Indo-Aryan or Indo-Iranian.

The linguistic term Dardic has been derived from the term Darada, a name given to the inhabitants of the mountainous regions of north-western frontiers of the Indian sub-continent by the authors of the Aryan scriptures, *Purānas* and Epics. The people inhabiting these regions were also termed as *Piśacas* (raw-meat eaters) by Aryan writers of Aryāvarta, hence their language was,

consequently, termed as *Paiśācī* by the Sanskrit grammarians. Taking a cue from it Grierson, too has termed it as *Paiśāci* (*LSI*, Vol. VIII, pt. II). But as he himself admits that the latter term, for certain emotional reasons, was not liked by the people of this land. He states- ". . . Some of the speakers of these languages take exception to it on the ground that, in Indian mythology, the word *Piśāca* was also used to connote a cannibal demon, and it must be admitted that this was the most common acceptation of the word. In such circumstances, it is useless to explain that a tribe speaking a *Piśāca* language is not necessarily of Piśāca descent." (*ibid*, p. 1).

6. Linguistic Substratum of Dardic Languages

Scholars right from the last quarter of the 18th century have been struggling to determine the place of this branch of the Indo-Aryan speech, but have not been able to suggest an answer which may be acceptable to all. Grierson and some of his followers believe that Dardic languages developed out of the Indo-Iranian branch of Indo-European (*LSI*, Vol. VIII, pt. II. pp. 1-10). But scholars like Morgenstierne (NTS, XIV (1947), p. 6) and Emeneau hold the view that it is a separate branch of IE., developed from Indo-Iranian. For, disagreeing with Grierson's approach, Morgenstierne--while putting forth his arguments says-"According to Sir George Grierson's well known theory the Dardic languages, among which he also includes Kafir group, form a special branch of Indo-Iranian. And he considers Khow [Khowar] as occupying an independent position within Dardic. . ." (*op. cit.,*[*] 51).[1] Continuing the argument, he further states-"I am unable to share these views. The Dardic language, in contradiction to the Kafir group, are of pure I.A. origin and go back to a form of speech closely resembling Vedic. This state of affairs cannot be altered by the fact that Dardic has preserved many archaisms

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[*]Grierson's view to which Morgenstierne has referred above was that". . . the Pisāca languages which include Shina-Khowar group occupy a position intermediate between the Sanskrit languages of India proper and the Iranian languages farther to their West. They thus possess many features that are common to them and the Sanskritic languages. But they also possess features peculiar to themselves, and others in which they agree rather with languages of the Iranian family." (*Indian Antiquary*, XLIV, 1915).·

lost in later IA languages by the widespread loss of aspiration."(*ibid*)

On the other hand, Emeneau's observations read,- "It was claimed by Grierson (as well as by some before him) that these two groups of languages [Dardic and Kafir] form a third branch of Indo-Iranian in that 'they seem to have left the parent stem after the Indo-Aryan languages, but before all the typical Iranian characteristics, which we meet in the Avesta had become developed'. The material which was gathered by Morgenstierne after Grierson's volume appeared, led Morgenstierne to the conclusion (which has been accepted by, e.g. Jules Bloch and Burrow) that the Dardic languages (Kashmiri, Shina, Indus Kohistani, Khowar, Kalasha, Pashai, Tirahi) are Indo-Iryan, but did not pass through the MIA developments represented by the records, while on the other hand, the Kafir languages (Kati, Waigali, Ashkun, Prasun, and to some extent Dameli) may occupy some sort of special position. The task of sorting out the evidence is considerably complicated by loan words in the Kafir languages from neighbouring Iranian languages and from other directions, i.e. from the Kafir languages into neighbouring Iranian and Indo-Aryan languages." (Quoted by B.B. Kachru, 1969: 16, from a paper presented to UCLA Indo-European Conference 1964).

But we see that before the great linguists entered an arena of this controversy there was an English man, B. Robert Shaw, though basically a planter, viewed this question for the first time from a linguist's point of view. After analysing these Dardic languages he came to the conclusion that the basis of these tongues is neither Indo-Aryan nor Indo-Iranian, but an ancient dialect which was the parent language of both. He also contended that their protected joint use in one and the same area and isolation from other languages predetermined subsequent development along parallel lines." (B.R. Shaw. p. 147).

Thus the controversy of the parenthood of these languages, which was set forth by Shaw was finally set at rest by Morgenstierne by convincingly establishing that all the Dardic languages are part and parcel of the Indo-Aryan and have their roots in the earliest forms of the OIA. Here lies the importance of the intensive and extensive study of Brok-skad, the only extant language, which

has faithfully preserved earliest form of the language of the Daradas of the ancient Indian literature and has also preserved the archaic characteristics of the OIA, whereas all other speeches of this group have lost their basic forms, as observed by Emeneau, due to assimilation from neighbouring speeches of Iranian and other groups.

Moreover, the linguistic material on which the earlier investigators based their conclusions was from the languages which have passed various stages of their development during past many centuries when this area came under the influences of the people speaking different tongues and following different faiths and customs. Unfortunately, on account of its inaccessibility they could not lay their hand on enough linguistic material from this land of Dokpas, viz. Brog-yul. Now in view of the material available to us we can have a fresh look on this question.

7. Grouping of Dardic Languages

Dardic languages are spoken in various valleys of the north-western parts of the Indian sub-continent, viz. Gilgit, Gurez, Swat, Kohistan (now in Pakistan) and Chilas, Kargil, Dras, upper Indus valley (Brog-yul) and Kashmir (in India) which are collectively known as Dardic group. Besides there are two more groups, viz. khowar and Kafir. The languages of the Dardic or Eastern Dardic group are further divided into three main groups, viz. Shina, Kashmiri and Kohistani. There is a further sub-grouping of all of them. The subgroups of the Shina group, to which the Brok-Skad belongs, are--Brokpa, Chilasi, Gilgiti and Shina. Kashmiri has 5 sub-groups and Kohistani only two.

8. Linguistic Affinity between Dardic and OIA

As pointed out above that Dardic has its roots in OIA and is a branch of it having close affinity with it at all levels of linguistic elements can briefly be exhibited through the Tables 1 and 2 which have been arranged to present a few items having their roots in the OIA stems.

Table 1
A Comparative Data of Common OIA and Dard Verb Roots

Sanskrit	Brok Skad	Waigali	Dameli	Gawar-Bati	Katar kalai	Shumasti	Pashai	Kalasa
1	2	3	4	5	6	7	8	9
√Kr̄-	√kru-	?	kur	ker	kə̄r	--	—	kə̄r-
√as-, √bhu-	√ās-	ās-	?	bə̄-	?	əs-	—	əs-
√a-, ā+yā-	i-,ya,	ā-	a-gə̄-	gə̄-	ye-	--	—	i-
√gam-yā	bi, bo	ga-	ye-	gä-	--	--	--	par-
ni+sid-	bə̄s-	niš	?	niṣ	wos-	niṣ-	—	—
√vas								
√ut-stha	uth-	uth-	?	uth	--	uth-	—	—
√dā-	di-	dē	de-		dē-	de-	dā/de	de-
			?					
√ān-	ār-	ān-	?	āṇ		āṇ-		on-
√pā-, √pi-	pi-	pi-	pi-	pi-	pi-/po-	pi-	pi-	pi-
√Khād-	kha-	kha-	?	?	Kha-	--	—	—
√paš-bhāl	—	pə̄š	?	pə̄š	pə̄š	—	—	pə̄š
√dr̥s								
√grah, har	-gin -har	grə̄	gi-	gu •	—	gi-	gu-	gr̥h-

(Contd.)

Table 1 (*Contd.*)

Khowar	Torwali	Kanyawali	Phalura	Shina	Kati	Tirahi	English gloss
10	11	12	13	14	15	16	17
kɔr-	kɔr-	kɔr-	--	--	ku-	kɔr-	do
ɔs-	--	--	--	ɔs-	ɔs-	--	be, become
os-	ya-	--	--	--	--	--	come
--	go-	gā-	gā-	--	--	--	go
niš-	--	--	bɔs-	bey	niš	--	sit
--	uth-	uth-	--	uth-	wuth-	--	stand
di-	dā/di	de-	da-	da-	de-	de-	give
ān-	ān-	--	--	--	--	--	bring
pi-	pu-	po-	pi-	pi-	pi-	pi-	drink
--	khā	khā-	khā-	kho-	kha-	kha-	eat
poš-	pɔš-	pɔš-	pɔš/dr̥his-	poš-	--	--	see
--	--	ghin-	ghin-	hɔr	gā-	--	take

Table 2
A Comparative Data of Person- Number Marker clipped Pronominals

Peson-number	Skt.	Brok.	Kati	Waigali	Ashkun	Prasun	Gawar-bati	Shu-masti	Pashai	Kalasa	Kho-war	Shina	Tirahi	Dameli
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Ist sg.	-mi	-s	-m	-m	-m	-m	-m	-m	-m	-m	-m	-m	-m	-m
Ist pl.	-mas	-es/∂n	-mis	-mis	-miš	-miš	--	--	-n	-k	-si	—	—	--
2nd sg	-si	-e	-s∂	-s∂	-s∂	-s	-s	-s	-i/e	-s	-s	-e	-s	—
2nd pl.	thas	-en/-an	-si	--	k/g	-en	-u	-u	u/∂u	-a	-mi/-ni	-s	--	--
3rd sg.	-ti	-i	-s∂	-	-i	-so	-o	-s/-i	-e/-∂	-u	-i/-r	-	-e	-
3rd pl.	-nti	-en	-si	-	- ∂n	-t/to	-it	-∂t/in	-in	-n	-ni	-		-

Morphological Markers of the Verb 'as to be' in OIA and Dardic

Language		Present Tense		Past Tense	
Sanskrit	sg.	pl.		sg.	pl.
Ist person	asmi	(*a)smaḥ		āsam	āsmaḥ
2nd person	asi	*(a)sthaḥ		āsīḥ	āstha
3rd person	asti	*(a)santi		āsīt	āsan
Kati					
Ist Person	äsum	asamis		stum	stamis
2nd person	āsyus/asa	āsi		stus	thur
3rd person	āsa	aši		sta	stan
Ashkūn					
Ist person	sam/(a)sam	samiš		sago-m	sago-mis
2nd person	sas/(a)sas	seg/sek		sago-s	sego-k
3rd person	sei/(a)sei	san		saga/sagi (f)	sagan
Prasūn					
Ist person	sum/(a)se-mo	samiš/esemso	se-mo		se-miš
2nd person	as(o)	sen/esen	esso		eseno/seno
3rd person	(a)so	ast/asto	esso (vo-)		sto/asto
Shumasti					
Ist person	asim/ahīm	āsik/ahīk			
2nd person	āsis/ahīs	āhīu/āsiu			
3rd person	ās/āsi/āhī	āsin/āhī			
Kalāsā		•			
Ist person	āsā-m	āsi-k		āsi-s	asi-m (i)
2nd person	āsā-s	ās-ā		a-si	asi-ti
3rd person	āso-u	āsā-n		āsi-s	asi-ni
Khowār					
Ist person	āsum	āsu-si		āstām/asis-tām	āsis-tām
2nd person	āsu-s	āsu-mı		āsistau	āsistāni
3rd person	āsu-r	āsu-ni		āsis-tai	āsistani

Parallels of Morphological Markers in Verbal Conjugation

Language	Present tense		Past tense	

Sanskrit	sg.	pl.	sg.	pl.
Ist person	-mi	-maḥ	-am	-(a)maḥ
2nd person	-si	-tha	-as	-tha
3rd person	-ti	-anti	-at	-an/-n

Kalāsā:.. √kṛ- 'to do'				
Ist person	karem	karik	a-kari-s	a-kari-mi
2nd person	kari-s	karo-u	a-kar-i	a-kare-ri
3rd person	kari-u	kare-n	a-kare-r	a-kare-n

√i- 'to come'			*Gawarbati*	√ga- 'to go'
Ist person	ī-m	i-k	ga-im	ga-ik
2nd person	i-s	e-u	ga-is	ga-u
3rd person	i-u	i-n	go/ga	ga-it

Shumasti grah		'to take'		
Ist person	gi-m	gī-k	gī-m	gī-ī
2nd person	gī-s	gī-u	gi-u	gī-ī
3rd person	gi	gī-n	gī-s	gī-in/gīn

√niš- 'to sit' (Pres. Cont.)			*Ashkun*	√ga- to go
Ist person	nišaina-m		go-m	go-mis
2nd person	nisaina-s		go-s	go-k
3rd person	nisai-ne		ge	ge

Tirahi: √khā 'to eat'	
Ist person	Khā-m
2nd person	Khā-s
3rd person	Khā-e

√kṛ 'to do'	
Ist person	kare-m
2nd person	kare-s
3rd person	kar-e

Table 3
A Comparative Data of Dard and OIA Pronominal Stems

Sanskrit	Brok-skad	Waigali	Ashkun	Prasun	Dameli	Gawar-Bati	Katar-kalai	Pashai
1	2	3	4	5	6	7	8	9
aham	mo/mā/mi	–	–	–	ãi	–	əu/mən	ã
vayam	bä	–	–	–	ai	–	məŋke	hənə
tvam	ti-/tu	tu	–	–	tu/to	–	tu	tu
yūyam	ci/co	wi	–	–	bi	–	–	myə
saḥ/sā	so/sa	sə	–	–	sə/se	–	se	–
te	te	te	–	–	te	–	–	–
kaḥ-/kim	ko/ki	ke/ki	kao/cei	kəs/kəste	–	ki	kəs/kənuk	ki
kim/kasya	ki/ye	kəsə	kə	kəsər	–	–	kor	–
kadā	kere	kui	–	–	–	–	–	–
katham	yeta	kəst	–	yumo	–	ku/kəmek	kəw	–
kati/kiyantaḥ	kiti/kaw	kiti	–	–	–	–	kətik	kəi
ātmanaḥ	tānu	tānu	tānu	–	mã/tanu	tanu	tanu	tanu

(Contd.)

Table 3 *(Contd.)*

Khowar	Torwali	Bashkaritk	Mayan	Phalura	Shina	Tirahi	English gloss
10	11	12	13	14	15	16	17
∂w∂	ï	ya/ m∂i	ma/ mi	mã	mã	ï	I
isp∂	ï	ma	bē	be	be	ï	we
tu	ï	tu	tu	tu	tu	ï	thou
pis∂	chi	th∂	tus	tus	cho	ï	you
ï	ï		s∂h	so	so	mu/ra	he/she
k∂/ka	kām	ta	s∂̃i	ï	ï	ï	they
ki/ keca	k∂	kom	so/su ke(f.)	ko	ko (m)		who
ï	ï	k∂	ï	ï	ï	ï	what
ï	ï	ï	ï	ï	ï	ï	when
ï	ï	ï	ï	ï	ï	ï	how
ï	ï	ï	k∂tuk	k∂ti	ï	ï	how many
ï	ï	ï	temi	ï	ï	ï	myself

Table 4
Numerals from one to Twenty: OIA and Dardic

Skt.	Brok-	Kati	Waigali	Askun	Dameli	Gawar.	Katar.	Shumasti
1	2	3	4	5	6	7	8	9
ekaḥ	ek	ek/ew	äč	ek	ek	yäk	y∂k	y∂k
dvi-	dū	dhi	dü	du/do	dū	dū	dū	dū
tri-	tr∂	tre	tre	tr∂	trä	trɛ	ṭa	tyi
catur-	cor	št∂vo	cat∂	c∂ta	cor	car	cawor	coũur
panca-	punz	puč	pū/ũč	pune	pãč	pãc	panz	pãn
ṣaṣṭ	ṣa	ṣu	ṣu	ṣu	ṣo	ṣo/ṣa	ṣo/ṣa	ṣoo
sapta	sat	sut	sot	sut	sat		sat∂	sat
aṣṭa	∂ṣṭ	uṣṭ	oṣṭ	oṣṭ	āṣṭ	āṭh∂	āṭh∂	āṣṭ
nava	nū	nū	nū	nu/no	no		näu	nū
daša	däš	duč	doš	duš	däs	d∂š	däš∂	d∂š
ekadăsa	kodaš	yaruč	yaš	c∂nis	yāš		yaro	yaš
dvādaša	budeš	dič	bāš	bais	bāš		bārõ	baš
tryodaša	trodeš	trič	trũš	tr∂is	trõš		teherũ	
catur daša	cudeš	stureč	cadi	cadiš	candeš		coheru	
pancadaša	p∂deš	pěiě	pãci	pac∂is	pũdeš		p∂nheru	
ṣoḍaša	ṣobeš	ṣeč	ṣeš	ṣaris	ṣoyeš		ṣoru	
sapta daša	satuŋs	stič	ṣat∂š	satt∂is	sttaš		s∂ttaru	
aṣṭa daša	ŋṣṭuŋs	ṣṭič	∂ṣṭ∂š	∂ṣṭ-is	äṣṭas		∂ṭharu	
ekona višati	kunj	neě	īši	oš∂ w∂so	unyeš		newis	uniši
vīšati	bīš∂	v∂čә	wiši	wīšo	biši	iši	bīs∂	isi

(Contd.)

Table 4 *(Contd.)*

Glongali	Pashai	Kalasa	Khowar	Torwali	Bask.	Mayan	Phal.	Shina	Kash.	Eng.
10	*11*	*12*	*13*	*14*	*15*	*16*	*17*	*18*	*19*	*20*
ek	i	ek	i	ek	äk	āk	āk	ek	äkh	one
dū	do	dū	ju	dū	dū	dū	dū	dū	zi	two
tre	trð	tre	trāi	ča	tha	ča	tro	če	tre	three
cur	car	čau	čor	cau	čor	saur	čūr	čor	čor	four
pon	panjð	poñ	panj	pān	panj	panz	pðnz	poĩ	pðčh	five
su	čha	šo	choi	šo	šo	šoh	šoh	ṣa	še	six
sat	satð	sat	sot	sat	sat	sat	sat	sāt	sath	seven
āṣṭ	āṣtð	āṣṭ	oṣṭ	oṭ	āth	āth	āṣṭ	ās	ð:th	eight
nū	nāw	ñõ	neoh	nom	num	nāu	nū	nāū	nav	nine
dāš	day	dāš	još	dðš	daš	daš	daš	dai	deh	ten
jas	jay	daš-ieka	jos-i	āgaš	ikya	ðgalðš		ākāi	kah	eleven
bas	duway	das-zedua	joh-ju	dvāš	bah	dvalð š		bāi	bah	twelve
trewðš	trui	das-ze trea	joh trai	treš	tho	cijolðs		čoi	truvah	thirteen
cudð	cadði	das-ze cua	joh-cor	cauš		saurlðs		condai	c dah	fourteen
panjðs	panji	dus-ze poña	joh panj	panðs		panjðs		panzai	pandeh	fifteen
sudaš	chui	das-ze soa	jðh choi	šoš		sohlðs			šurah	sixteen
satðš	satti	das-ze satta	joh-sot	sattðs		satlðš			sadah	seventeen
astðs	asti	das-ze asta	joh-oṣṭ	otðš					ardah	eighteen
usi	nawī	dad-ze noa	joh-neoh	ānbis	anbis	anbis		kunih	kunivah	nineteen
isi	west	bisi	bisir	bis	bis	bīs	biso	bi(h)	vuh.	twenty

Nominal Stems from OIA Sources

Besides the verbal roots, pronominal stems, grammatical markers
and numerals having their roots in OIA, illustrated in the Tables
3 and 4, there are a good number of nominal stems attestable in
all the speeches of Dardic which attest their close affinity with
OIA. A few of them, which I could easily locate in the limited
data available to me, are as under. (In this, the abbreviations of
various languages containing these vocables be read as follows:
As. (=Askun), Bas. (= Baskarik), Bro. (Brok-Skad), Dam. (-Dameli),
G. (=Gawārbāti), K. (=Kati), Kat. (= Katarkalā), Kan. (=Kanyāwāli),
Kal. (=Kalāsā), M. (= Mayān), P. (=Pashāi), Pr. (=Prasun),
Ph. (=Phalurā), Shi. (=Shina), Shu. (Shumasti) Tir. (Tirahi), Tor.
(Torwāli), W. (= Waigali), Nur. (Nuristāni):

    ∂čh (Bas.), áche (Ph.), ∂chi (Shi.), thi (Brok) < *aksi* eye
    aw∂ (W.), aw (Pr.) < *āpaḥ* water
    uj∂l (Kat.) < *ujjwala* white
    oṭhi ~ oṭi (Bro), yuṣṭ (Kat.) < *oṣṭha* lip
    k∂ṣṭo (W.) < *kaniṣṭha* younger
    kr∂m (Ph.), krum (Bro.) < *karma* work
    kukuṛ (Kat. Shum.) < *kukkuṭa* cock
    kucur (Kat.) < *kukkura*, šwa (Bro.) < *švā* dog
    kh∂r (Pr., Bro.) < *khara*, ass, donkey
    ga (Dam., Tor., M. Bas.), gaw (Shi, Bro.) 'cow', go (Bask, M.
    Bro) ox < *go* cow, ox
    kān (Bas.) < *kānḍa* arrow
    goṣṭ (Ph.), goth (Bro.), goṭ, (Kat.) goṣ (Shi.) < *goṣṭha* 'home'
    gram. (Dam.), gam (Kat., Tor.) < *grāma*, village
    ghas∂ (G.) < *ghāsa* grass
    garī (M. Kan.) < *gṛhiṇi*, wife
    gh∂nu (Ph.) < *ghana, saghana* thick, dense
    guro (W), goṛ (Kat. Bas.), gho (M., Kan.), ghuṛu (Ph.) <
    ghoṭaka horse
    tato (Bro.), tapik (W.) < *tapta, tāpita* hot
    tot (Kat.), tat (W.) < *tāta* father
    d∂nt (Tir.), d∂n (Dam., Bas.), don (Kan.), d∂ni (Bro),
        dud (Kat.) < *danta* teeth, tooth.
    dar (W., Bro.) < *dāru* wood, < *dvāra* door
    dis (Bro.), dos (Bas.) < *divasa* day
    drigh (Dam.), dhrigo (Pr.) < *dīrgha* long
    dhi (M. Kan. Tor.), dhu (Tor.) < *duhitā* daughter
    n∂m (Kat.) noy/n∂y (Bro.) < *nava* new

nam (Kat., Tor.), nu (Bro.) < *nāma* name
padə (Tir) < *pāda* foot
prəšu (Ph.), prəši ~ pərsi (Bro.) < *pārsvikā* rib
putrə (W., Pa., pr., Kal.), putər (Tir.), puth (M.), puĕ (Kan.),
    puṛ (Kat.) < *putra* son
purā (Kan.), pruno (Bro.) < *purāṇa* old (opp. new).
bhī (Kan.) < *bhagini* sister
brā (W., As., Tir.), bro (Kat.), bāyo (Bro.) < *bhrātṛ* brother
manəs (W.), manuṣ (G.), manis (Kat.) māṣ (M.) mõṣə (Ph.),
    myuṣ/muṣ (Bro.), mənci (K.) < *manuṣya* man,
human being muṣo (Ph.), muzi < muṣi (Bro.) < *mūṣika* mouse
zuan (Dam.) < *yuvan* young man; zui (Kat.) < *yuvati* young
    lady
yəndrə (Ph.), yunḍə (Bro.) < *yantra*, ginding machine, water
    mill
lohoko (Ph.), lukuṛ (Kat.) < *laghuka* small, short, cf. Dogri-
    lohkā, id.
lohur (Tor.), lolo (Shi.,), lodo (Bro.) < *Lohita, raudra* red
wei (M., Kan.), wi:e (Ph.), wi: (Nur.), oi (Shi.), wā (Bro.) <
    wāri water
šəru (K.), šərə ~ šyərə (Bro.) < *sarad /sarat*, autumn, winter
šel (Kat.) cold, šil (Brok.) shade < *sītala*, cold cf. Kum. šel
    shade
stri (K.), stre (Tir.) < *strī* woman
šiŋ (Kat. Bro.), šiŋo (Shi.) < *śṛṅga* horn
sus (As.) sas (Bro.) < *svasṛ* sister
chīr (Kat.) < *kshīra*, milk; khīndo (Ph.) < *kshīṇa*, weak
kān (Bas.) < *skandha* shoulder, cf. Kum. *kano* id.
šya (Bro.), iṣ (shi) < *ṛkša* a bear

9. Linguistic Substrata of Brok-Skad

Brok-skad being affiliated to the Dras sub-group of the Shina group of Dardic languages, its immediate substratum could be the Dardic speech of Gilgit (Shina) as is evident from the comparative data presented on pages 23-25. But in a comparison with Shina and other languages of Dardistan and Kohistan reveals that there are deeper linguistic layers which in a diachronic process have been overlaid by exterior linguistic elements in most of them, but have, due to geographical reasons, survived in the speech of Brog-yul.

Writing about the languages of the upper Indus valley W. Crook (1973 (Reprint): 51) states, "In what is called the Kohistan or hill country, about the upper waters of Indus, the people speak a Sanskritic tongue derived from Indian plains, which in the

region where the Pathans are dominant has been replaced by Pashto" (*Races of Northern India*).

An intensive historical analysis of Brok-skad reveals that it contains an amazingly high percentage of old Indo-Aryan element. Most of the primary stems, nominal as well as verbal, have their sources in the OIA stems. This aspect of it has extensively been illustrated while dealing with Nominal stems (see, Primary stems from OIA stock) and Verb Roots (see Primary Roots). (Also see etymological notes in Concise Dictionary).

This language, due to faithful preservation of earlier forms of Dardic language, has a special significance for the diachronic studies of the languages of the Darada group as a whole. Its intensive and extensive diachronic analysis is sure to help in solving the problem of identifying the sub-strata, not only of this but of all the other languages of the Darada groups.

As stated above the contact of the speakers of Brok-skad was snapped with their kinsmen many centuries back, when their ancestors migrated to this rugged mountainous valley. Under the circumstances the only precious assets that they could carry with them were their language and culture, which they continued to preserve with love and reverence in this secluded land, bereft of all contacts with outside world, for a few centuries. But there came a time in the past when this tribe, which was proud of its culture and language, was persuaded or compelled by the Tibetan rulers of Ladakh to embrace Buddhism and give up the use of their language and customs. It is said that the Dards of Hanu after embracing Buddhism gave up their language as well, but the Dards of other localities did not give up their language and customs even after embracing Buddhism as their religion. They continued to maintain their ancestral communicative system. But it could not escape the impact of the religious conversion. For, on account of this religious invasion the land was opened to the *lamas* from Ladakh and Tibet, who built a few gonpas there and conducted certain religious ceremonies of the people there. Naturally, the linguistic intercourse that was bound to take place there between the speakers of Brok-skad and Ladakhi/Tibetan had its effect on the speech of these Dards. Consequently, a number of Tibetan terms made an inroad into the exclusive area of Brok-skad and in due course of time they were fully assimilated in it. Now, they are an integral part of their verbal communication. As such one may notice that though the lowest sub-stratum of it pertains to PIA, yet there are a few subsequent layers too, the topmost of which is Tibetan. These sources have amply been indicated in the section dealing with lexical entries. Still a few of them could be illustrated here as well.

Brok-skad	Ladakhi	Tibetan (W)	Eng. gloss
luŋ	luŋspo	luŋ (-po) < rluŋ>	air, wind
sŋul	mul	sŋul	silver
da	da	da	arrow
z∂rba	z∂ra	z∂r-ba	blind
thil	thil	thil	bottom
c∂ri	ceri	ciu	bug
cakthur	cagstag	cagthog	chain (iron)
zaŋs	zaŋs	zaŋs	copper
rin	rin	rin	cost, price
r∂zb∂l	r∂zb∂l	reb∂l < rasbal>	cotton
ṭhul	ṭhul	ṭhul	egg
migšok	migšok	migšok	eye lid
ña	ña	ña	fish
-k∂ŋ	k∂ŋpa	k∂ŋpa	foot
sinthok	šinthok	šiŋthog	fruit
zgegpa	sgogpa	sgogpa	garlic
konjok	conžok	končog	god
ser	ser	ser <gser>	gold
ruŋ	ri	ri	hill, mountain
pheṭ	phyet	phyed	half
sku	skund	skunḍu <-dru>	idol, image
s∂md∂l	s∂md∂l	-	moustache
ñuŋsk∂r	ñuŋs∂r	yuŋsk∂r	mustard
zurmo	zumo/zurmo	zug	pain
ph∂k	ph∂k	ph∂g/ph∂g-pa	pig
ñälba	ñälba	ñälchuŋ	poor
ch∂r-ču <čhu>	čh∂rpa	čh∂rpa	rain
thok	thok	thog	roof
ñis	ñit	ñid	slumber, sleep
n∂mza	n∂mda	n∂mda	season
ŋ∂rmo	ŋ∂rmo	ŋ∂r-wa <dŋar-ba)	sweet
spira	spera	spera	talk
lče	lce	lce	tongue
thot	thot	thod	turban
nub	nub	nub	west
k∂rma	sk∂rma	sk∂rma	star
khara	khara/kara	kara/khara	sugar
šubš	-	šubs	seath
kr∂dpa	kr∂d-pa	ṭ∂ḍpa < krad-pa>	half boot

zmən	smən	smən [mən]	drug, medicine
zo	zo	zo	bull, bullock
čaŋ	žaŋ	zaŋ	north
coŋ	coŋ	coŋ	onion
nor	nor	nor	wealth
brəs	ḍəs	ḍəs < brəs >	rice
cəŋkhuŋ	chäŋyok	cəŋkhən	armpit
rərgi	rəgi	rəḷḍi < ral gri>	sword
phəŋ	phəŋ	phəŋ	spindle
ṭil-bu	ṭiŋ–gu	dil-bu < dril>	bell
ḍe	-	ḍe <dre>	ghost, devil
riboŋ	rioŋ	riboŋ	hare, rabbit
thonbo	thonpo	thonpo	high
rəgo	rəo	rəgo	hoof
zga	sga	sga	saddle
tiŋba	stiŋpa	tiŋpa < rtiŋ - pa>	heel, ankle
məg-pa	məg-pa	məg-pa	son-in-law

10. Inter-relationship between Shina and Brok-skad

As has been stated above that Brok-skad is a member of the Shina group of Dardic languages and the ancestors of the inhabitants of the Brog-yul emigrated to this land many centuries back from Gilgit. Their Gilgiti brethren, due to historical reasons, embraced Islam and as a consequence of this religious conversion their language, along with their culture, has changed to a great extent, but due to geographical reasons the Dokpas of Brog-yul, in spite of embracing Buddhism, have resisted this change and have maintained their original language and traditions. But as we know that language is the last thing to change in spite of change in religion and place of inhabitation. The language of the Gypsies of Europe whose ancestors migrated from India nearly a thousand years back is an indisputable proof of it. Similarly, though the language of the Daradas of Gilgit has undergone various changes due to historical reasons mentioned above, yet its Dardic sub-stratum is still manifested both in vocabulary items and grammatical structure which can be clearly witnessed on comparing Brok-skad with the Shina language of Gilgit. The close affinity of these two speeches of this group can be manifested through the following list of a few vocabulary items, selected randomly. (For identical morphological elements see Comparative Data on Dardic speeches.

English gloss	Brok-skad	Shina
ant	pinīli	pilili
air	oṣ	oṣ
bear	šya	iṣ
bird	čei	čei
blood	lol	lel
box	zgrums	groms
breath	hes	ṣã
chest	kro	kro
cloud	dolo	ázo
cow	go/gāw	gāvo
cap	kho	khoi
dark	ṭhub	thap
deaf	čuṭo	kuṭo
disease	zormo	zurmo
drink	pi-	pi-
dry	śuko	śuko
dumb	čuṭo	čaṭo
earth/clay	pa	kui<OIA *ku*
eat	kha-	kha-
eye	∂ṭhi	∂čhi
flame	melo	gúi
flower	puṣo	puṣo
foam	phiṇ	phiṇa
girl	mol∂i	mul∂i
gr. mother	dede	dadi
gr. father	dudo	dede
grapes	ras	das
hand	hath	hath
home	äpaš	äšap
horn	šiŋ	šiŋo
hot	tato	t∂:to
house	goṭ	goṣ
husband	b∂ro	b∂rev
insect	kri	krī
iron	čiŋ∂r	čimer
knee	koṭo	kuṭo
leather	čom	čom
lizard	pinkiṭi	khirkhilo
maternal uncle	mumo	momo
monkey	šadi	š∂di
moon	jūn/gyun	yun

mouth	ozi/uzu	āzo/aze
no	na	ne
nose	nuṭu	nuto
old	zari	dzaro
onion	čoŋ	čoŋ
pocket	čenda	čanda
rain	mei/aṛo	méi
red	lodo	lolo
seed	bī	bī
sit	biš	beγ
sleep	sus-	so-
sour	čukoro	čurko
smell	gon	gorı
spring (of water)	uču	uts
stand	uthəs	utho
sun	suri	suri
tears	ašo	asṭ
turban	thot	pašo
thumb	guṭh	ŋu
ugly	čuṭo	khačto
vegetable	šu	ša
water	wa	oi

Numerals which are less prone to changes, also attest a close affinity between these two varieties of Dardic speeches of the Shina group.

one	ek	yek
two	du	du
three	trə	tre
four	čor	char
five	punč/puŋs	pon
six	ṣə	ša
seven	sat	sath
eight	əṣṭ	asṭh/aṭs
nine	nuə	nəu
ten	daš	dah
eleven	ko-daš	ka
twelve	budešu	bah, etc.
twenty	bisə	bi
thirty	biš daš	bijə dəi
fourty	du biš	du bio
fifty	du bisi das	du bio ga dəi
hundred	šyo	šəi

11. Sociolinguistic Variations in Brok-skad

As stated above some of the Brogpas had embraced Islam
and others Buddhism. Consequently, the socio-religious environ-
ment has affected their original language to a considerable extent.
The percentage of change is higher in Islamic group as compared
with Buddhist group. Some of the examples of this socio-linguistic
variations are as follows:

English gloss	Muslim	Buddhist
rich	∂g∂mes	ramis
snow	a:zo	aṛo
suddenly	∂can∂k	suŋul
grass	∂gas	g∂s
forget	∂mĭšis	∂mšit
nail	ăṭhi	uri
near	ate	∂boni
god	xuda	conjuk
cave	ul	kur
flour	ŭma	ŋ∂rzin
milk	orj∂n	uzu/dyut
widow	b∂rones	moryaŋ-mo
evening	b∂lbul	beld∂ŋ
ass	boŋ	kh∂r
calf	beto	zubu
ash	t∂lsir	g∂rzi
fly (n.)	toŋze	mentha
spider	thaksk∂n	šci/sṭin
weaver	phyaldiŋ	thask∂n
dust	th∂lcir	th∂lcup
glade	thate	šra
bell	ṭiŋ	ṭilbu
intestine	ṭiṭi	naŋsto/nolto
dark	ṭhup	ṭhub
woman/wife	ṭśiga	ṭhiga
widower	ṭsiganeš	phoryaŋ-mo
bird	c∂cu	cei
bug	c∂ri	kri
thief (m.)	c∂qpa	corla
clever	c∂laq	c∂laqc∂n
sugar	cini-kh∂ra	h∂sa kh∂ra
lie (n.)	curku	zurku

ankle	comoṭok	tiŋba
fever	chət	khəs
pot	čhukər	zaŋgs
south	šoks	lo
garden	čər (Balti)	ḍumba
drum	dəmən	buŋs
breast	dut	kro
bear (n.)	drenmo	šya
chin	kusko	čhum
cotton	rəzbəl	pupas
blind	zərba	šo
desert	sgəṣgəl	pəkur
sand	ṣəksul	siri
sweat	smulčhu	ŋulčhu
weak	setmet	khimet
hard	zəb -zəb	suro
honey	zbraŋtsi	mətəks
wool	zəṭi	paš
day	zək	gyazo
hair	zəkor	zwakur
broom	zoli (Balti)	sanglis
frog	sbəlpa (Balti)	sunəmphaṭo
shoulder	stet	kəlgi
eyebrow	smimmə	səmdəl
cloud	sprind	dolo
bridge	svəy	sui
lizard	sepriŋiti	prinkiti

12. Previous Works and Present Analysis

(a) *Previous works:* Brok-skad being the oldest surviving member of the ancient Dardic language had been drawing attention of scholars' working on Dardistan and Western Tibet right from the last quarter of the 18th century. Some of the works in which references have been made to this dialect are as under:

Frederic Dew, *The Jammu & Kashmir Territory;*

Francke, A. H. *History of Western Tibet;*

Lietner, G.W.V. *The Languages and Races of Dardistan* (Lahore 1877).

Lietner, besides the above, in his book *Dardistan and Kashmir* (1889) also has made a reference to it and has compared some of its vocabulary items with those of the Shina dialect of Gilgit.

But some of the most important and authentic works, entirely devoted to linguistic studies started appearing in the beginning of this century. Some of these which need due mention are--*Grammar and Vocabulary of Khowar Dialect* (Chitrali) (Lahore, 1895) by G. Morgenstierne. Later on his monumental works, viz., *Report on Linguistic Mission to Afghanistan* (Oslo, 1926) and *Report on Linguistic Mission to North-Western India* (Oslo, 1932) threw a detailed light on the position and structure of these speeches. Besides, he also contributed a number of research articles on various languages of the Dardic group which were published from time to time in various research journals in India and abroad.

Another work giving an intensive and extensive account of these tongues was *Piśāca Languages of North-Western India* by George A. Grierson (1906), besides, the *Lingustic Survey of India*, Vol. VIII, pt. II which contains a brief sketch of all the dialects of Dardistan and Kohistan.

Gen. W. Crook, in his book *Races of Northern India* (1973, Reprint, p. 51) too has made a reference to Brok-skad of the Brog-yul.

Another linguist who needs a special mention here is T. G. Graham Bailey, who in his work, *Grammar of Shina Language* (London, 1924) has dealt with Gurezi dialect of it at length, along with references to others.

The latest contribution, exclusively to Brok-skad is that of Dr. N. Ramaswamy of CIIL, Mysore. His works entitled, *Brok Skat Phonetic Reader* (1975) and *Brok-Skat Grammar* (1982) are significant contribution to this language.

(b) *Data collection and analysis:* The data for the present analysis were collected in Leh (Ladakh) during two visits there, the first one in Sept. 1983 and the second in Aug.-Sept. 1985 from the following informants from Brog-yul:

1. Tshering Antsuk (29) and Ṭeshu Woṇjal (35), both from the village Da. Both of the informants were, though uneducated, yet were well versed in Hindustani. They did not have any difficulty in grasping the sense and shades of words and sentences through which the material was collected. This recording was done exactly on Sept. 18-19, 1983.

2. Another set of informants was of Mrs. and Mr. Tshering Sonam (26) from the village Darchiks. The couple was educated

(High School Pass) and was serving as primary school teacher there. There was no problem of communication with them. The recording for this material was done on Sept. 2 and 3, 1985 at the Jolden Guest House, Leh. In fact, Mr. E. Jolden who had served as Head master in a Govt. High School at Kargil was instrumental in contacting the couple whom he had taught in the above mentioned school. The data collected from the above informants has been analysed in terms of descriptive linguistics as followed by modern linguists.

PART-II

SOUND SYSTEM

SOUND SYSTEM

INVENTORY

Different sets of vowel and consonant phonemes attested in the sound system of Brok-skad are as follows:

Vowels

Synchronically, all vocoids, phonemic and non-phonemic, attested in this speech, singly or in sequences, may be presented as under.

	Front	Central	Back
High	i		u
Mid	e	ä/ə	o
Low			a

As regards the lip position only the back vowels, viz. /u/ and /o/ are rounded and all others are unrounded.

Quantity: Normally, the quantity (length : shortness) of a vowel is not significant in it. It is, more or less, conditioned by the phonetic and syllabic environments in which it occurs. However, there are a few examples of significant contrasts of long and normal quantity of /i/ and /u/ available in it. Consequently, length too has been recognized as a phonemic feature for these two vowels only.

Phonemic Contrasts

Phonemic contrasts of various categories of vowels may be illustrated as follows:

Front : Front /i/ : /i:/ - /šiš/ head : /ši:sə/ mirror;
/i/ : /e/ - /nis/ to press: /neš/ is not; /pəni/ leaf : / pene/ pice, money.

Front: Back- /i/ : /u/ - /iŋ/ blunt : /uŋ / and; /kri/ bed

bug : /kru/ corn; /ski-/ to see : /sku/ idol; / sina/ child/ :
/ suno/ butter.
i/ : /o/ - /kri/ bed bug : /kro/ breast of woman; /ṭiṭi/ intestine:
/ṭiṭo/ bitter; /poṭi/ grand daughter : /poṭo/ grand son.
/e/ : /a/ - /da/ arrow : /de/give; /ye/ what? : /ya/ to come
i/ : /a/ - /pis/ to drink : /-pas/ cotton;/ sis/ to sew : /sas/
sister.

Front: Central- /i/ : /ə/ : / gən/ curd. buttermilk : /gin/
to hold; / rəŋ/ colour : /rin/ cost;
/e/ : /ə/ - /pene/ pice, money: /pəni/ leaf;

Back: Back- /u/ : /u:/ : /dus/ to rinse, to wash : /du:s/
land, ground :
/u/:/o/ - /guli/ finger: /goli/ bullet; /guṭh/ thumb: /goṭh/
room; /tu/ thou : /to/owl; /žuli/ curry : / žoli/ broom; /kru/
corner :/kro/chest.
/o/ : /a/ - /bo/ father : /ba/ we; /kho/ cap : /kha/ anger, down;
/u/ : /a/ - /rus/ to cry: /ras/ grapes;

Back: Central --/a/ : /ə/ : / za ŋs /vessel:/ zəŋs / copper;
/charpa/ cot: /chərpa/ rain, / wari/ pond of water : /bəro/
husband.

/u/ : /ə/ - /dur/ at a distance : /dər/ door; /ruŋ/ hill,
forest : /rəŋ/ colour,

/o/ə/ : / - /oš/ air : /əs/ today;
(for the contrasts of Back : front, see above - Front: Back).

Distribution: Distributionally, all vowels can occur in all
positions without any restriction. This feature of the vowels of
Brok-skad can be illustrated as under:
/i/ - / iŋ/ blunt, /bitis/ dispute, /hazi/ laughter, /cica/ meat,
/di/ ray.
/e/ - /eri/ palm, /kere/ when, /bede/ plenty, /pepe/ H. F.
sister.
/u/ - /uri/ nails, /u:zu/ mouth, /gum/ wheat, /thumbu/ spoon
(big)
/o/ - /oš/ air, /šono/oil; /šo/ blind, /bono/big, /šolo/ story.
/a/ - /aris/ to bring, /wa/ water, /čha/ maize; /šya/ a bear,
/ašo/ tear.
/əʒ - /əsb/ horse, /brəs/ rice; /pəyu/ salt, / pəgəm/tomato.

Allophonic variations: Allophonic variations pertaining to
quality and quantity both, are attested in certain vowel phonemes
set up for this language. These are as under:

Qualitative: Qualitative variants are attested with regard to mid, front and back vowels. The front vowel /e/ has a lower and opener variant [ɛ], which occurs in the final position of a word, as in /ane/ [ʌnɛ] here, [benɛ] out, [lčɛ] tongue, [ae ~ ayɛ] mother, [kirzɛ] pulse, [kerɛ] when?, [penɛ] pice, [bedɛ] many, etc.

[ɔ] The back vowel /o/ shows an opener variant, as /ɔ / when occurring before a nasal consonant, as in /oŋ / = [ɔŋ] onion, /chodoŋ/ = [chodɔŋ] a whole in the ground,

/a/ the quality and quantity of the low-back vowel /a/ tends to be reduced to a central vowel /ʌ/ or even elided in a quick tempo of speech when it occurs at the end of a word, particularly as a case marker, as in /ti-ra/ → /tir/ to you, /wa-ra/→/wa-r/ in the water.

Quantitative: Quantitative variants of vowels, /i/, /u/, /e/, /o/ and /a/ are attested in the following syllabic environments.

(i) When occurring in a close syllable as in /ki:t/ trousers, /ŋi:s/ thirst, /myu:s/ man, /da:r/ door, /ka:w/ bangle, /ke:k/ some, /mo:s/ flesh, /jula:p/ dysentry, /šeta:n/ devil, /imda:d/ help, /de:š/ country, /bar/ stream.

(ii) In the initial and in the penultimate open syllable of a dissyllabic or tri-syllabic word when the following syllable also is an open one, e.g. /mu:mo/ maternal uncle, /nu:no/ naked, /su:ri/ the sun, /pu:ṣo/ flower, /lodo/red, /apo/ small, /a:zo/ ice, /ta:to/ hot, /mʌni:li/ loaves of bread, /kuni:li/ pigeon, /gotha:ri/ring, /hʌldu:ro/ yellow, /nu:to/nose.

Moreover, in borrowed vocables the quality and quantity of the vowel in the source language is, more or less, maintained e.g. /thela/ cloth bag, / šetan/ devil, /phɔlad/ steel, /phɔj/ army, etc.

Vocalic Sequences: Like many Tibeto-Himalayan languages this language too has no diphthongs, though occurrence of vocalic sequences is not infrequent. In this case both the vowels of the sequence have their distinct syllabic entities. For instance, /sui/=/su-i/ bridge, /a-e/ mother, /go-i ~ gu-i/ song, /cei/ bird, /lei/ fox, /be-o/ boy, /che-o/ life, /ti-a/ till, /ka-u/ bangle, /kha-ut/ angry, /ʌ-ekhus/ beggar, etc.

From the above it may also be evident that there is no restriction on the occurrence of any category of vowel as the first or the second component of syllable peaks.

Consonants

In this dialect the number of consonant phonemes, established on the basis of phonemic contrasts, is 30. All of them show a binary division based on their place of articulation and manner of articulation. The class of plosives, affricates and sibilants further attest the opposition of presence vs. absence of voice and the consonants belonging to the voiceless plosive class attest the opposition of presence vs. absence of aspiration as well. The phonemic inventory of all the consonants with their phonetic characteristics may, schematically be presented as under:

Place of Articulation

Manner of Articulation	1	2	3	4	5	6
Plosives (Vl.)	p, ph,	t, th		c, ch	ṭ, ṭh	k, kh
(Vd)	b	d		j	ḍ	g
Affricates (Vl.)			č, čh			
(Vd.)			ǰ			
Nasal	m	n		ñ	(ṇ)	ṅ/ŋ
Vibrant					r	
Lateral (unasp)		l				
*(Asp)		(lh)				
Fricative (vl)		s		š	(ṣ)	h
(Vd)		z		ž	(ẓ)	
Semi-vowel	w			y		

1=Bilabials, 2=Dental; 3=Plato-Alveolar; 4=Palatal; 5=Retroflex; 6=Velar
*Ramaswami (1982) has given a few examples of the aspirate lateral /lh-/ in his analysis which freely varies with /l/. But in my investigation I could not come across this phenomenon, hence not given a status of consonant phoneme for this speech.

Voiced Sibilants: A notable feature of consonantal phonemes of this language is that it has all the three sibilants attested in OIA and has their voiced counterparts as well.

Distribution: Distributionally, all the consonants and semi-consonants, except /ṇ/ can occur in the initial and medial positions, but occurrence of aspirates in the final position is rare.

The commonly attested consonants occurring in this position are nasals, liquids and sibilants. This feature may be illustrated as under:

Bilabials: /p, ph, b/

/p/ - /pini:li/ ant, /polo/ ball, /pepe/ husband's father's sister, /pa/ clay, /y∂rpo/ before, /thup/ darkness, /kh∂lip/ lid.

/ph/ - /phok/ incense, /phams/ wooden beam, /ph∂ṭ/ half, /phupus/ fire place, /šumphu/ bark of tree.

/b/ - /b∂ro/ husband, /bun/ village,/ bayo/ brother, /ṭilbu/ bell, /zubu/ calf, /thub/ dark, /nub/ west.

Dentals: /t, th, d/

/t/ - /tato/ hot, /tuti/ parrot, /tiŋba/ heel, /tuks/ anxiety, /rat/ night.

/th/ - /thil/ bottom, /thurbo/high, /this/ to do, /cäkthur/ chain,/ hath ~ hat/hand

/d/ - /di/ray, /dolo/ cloud, /dudo/ grand father, /s∂m-d∂l/ beard, /stod/ up.

Palatals: /c, ch, j/

/c/ - /cei/ bird, /cuṭo/ dumb, /kh∂mcu/ beak, /c∂rpa/ cot, /gulac/ clothes.

/ch/ - /chuṭu/ mistake, /chodoŋ/ hole in the ground, /gulcha/ clothes.

/j/ - /uñjuk/ cheek, face /daj∂l/ zealousy, /j∂ŋg∂lpo/ forest.

Palatal Affricates: /č, čh, ǰ/

/č/ - /č∂nd∂/ pocket, /lčɛ/ tongue,

/čh/ - /čh∂rpa/ rain, /čh∂ŋ/ beer, /čhum/ chin, /čheo/ life /mečhe/ alive

/ǰ/ - /ǰädu/ magic, /orj∂n/milk, /jurmana/fine.

Retroflex : /ṭ, ṭh, ḍ/

/ṭ/ - /ṭo/ cold, /ṭiṭo/ bitter, /ṭilbu/ bell, /chuṭu/ mistake, /ph∂ṭ/ half, /goṭ/ room.

/ṭh/- /ṭhub/ dark, /ṭhul/ egg, /gaṭhi/ knot, /m∂nṭha/ bee, /guṭh/ thumb.

/ḍ/ - /ḍumba/ garden, /yunḍä/ hand mill, /bheḍka/ lamb, /ḍe/ ghost, /ḍo/smoke.

Velars: /k, kh, g/

/k/ - /kur/ cave, /kun/ corpse, /kyono/black, /ṭuks/ anxiety, /stok/ body.

/kh/ - /khok/ cough, /kh∂r/ ass, /khormo/ brain, /kho/ cap, /kh∂s/ fever,

/g/ - /gono/barley, /ragən/ copper, /groŋpa/family, /gur/ fire,/ gim/ liver,

Nasals: /m, n, ñ, ŋ/

/m/ - /melo/ flame, /meče/ alive, /khəmcu/beak, /khormo/ brain, /čhum/ chin.

/n/ - /nuno/ naked, /suno/ butter, /məntha/bee, /pini:li/ ant, /gən/ curd.

/ñ/ - /ña/ fish, /ṣñoks/habit, /ñuskər/ mustard, /ñispa/ sin.

/ŋ/ - /ŋərmo/ sweet, /ciŋər/ iron, /ŋul/ silver, /ruŋ/ hill, / siŋ/ horn.

Liquids: /r, l/

/r/ - /rin/price,/ruŋ/hill, /khormo/brain, /uskuru/ butterfly, /khər/ ass, /kur/ cave.

/l/ - /lodo/red, /limbu/ flute, /ḍolo/cloud, /ṭilbu/bell, /səmdəl/beard.

Fricatives: /š, s, ṣ/ : / ž, z, ẓ /h/

/š/ - /šiš/ head, /šwa/ dog, /šo/ blind, /šuno/ kernel, /oš/ air, /neš/is not

/s/ - /suno/ butter, /sina/ child, /hose/ guest, /mos/ meat, /zəŋs/ copper.

/ṣ/ - /puṣo/ flower, /myuṣ/ man, /nuṣu/ daughter-in-law.

/ž/ - / gərži/ ashes, /žid/ body, /žigo/ height, /žuž/ to grow, /rəž/ cloth.

/z/ - /zo/ bull, /zubu/ calf (m.), /zəŋs/ copper, / zgum/ box, /zgogpa/ garlic.

/h/- /həs/ breath, /hose/ guest, /həl/ a plough; /zəhər/ poison, /serhət/ boundary.

Semi-vowels: /y, w/.

/y/ - /yuno/ winter, /yuŋ/ turmeric, /pəyu/ salt, /ley/ fox, /goy/ song.

/w/ - /wa/ water, /wari/ pond, lake, /khərwa/ bronze, /šwa/dog, /kaw/ which?

From the point of distribution a few more notable points are-

(1) The retroflex sibilant has a limited distribution and is mainly attested in vocables derived from OIA having this sound there.

(2) Voiced fricatives do not occur in the final position. Occurrence of /h/ too is not attested in this position.

Phonemic Contrasts

With regard to the phonemic contrasts of consonant phonemes it may be mentioned that, generally, contrasts of minimal pairs of consonants are attested in the initial position only. In the non-initial position there are only a few which attest this phonemic feature of Brok-skad. Occurrence of aspirate plosives, particularly in the final position being rare there is very limited scope for having contrasts of aspirate and non-aspirate plosives in this speech. Moreover, on account of total absence of voiced aspirates in this language, the four-fold distinction of presence vs. absence of voice and aspiration, too, is not there. In others, too, the features of voice and aspiration are, normally, neutralized in non-initial, particularly in the final position of a word. The phonological feature of significant contrasts of the consonants available in this tongue may be illustrated by the following minimal pairs:

Bilabials: /p : b : ph/

p/b - /pun/path : /bun/ village; /pa/ clay : /ba/ we; /pǝri/there : /bǝro/husband

ph/b -/pho/ that (he):/bo/ father

p/ph - /pa/ a part : /pho/ that (Demo.)

Dentals: /t, th, d/

t/d - /stot/ shoulder : /stod/up, above, /ti/ thou : /di/ ray; /tu/you : /du/two.

th/d --/this/ to do : /dis/ ; /thuro/skin : /dur/distance. /tha/ hungry; /da/ arrow

t/th - /ti/ thou : /thi-/ do; /turi/star :/thuro/ skin, /tis/ by him : /this/to do.

Palatals: /c, ch, j/

c/ch - /cǝrpa/ cot :/ čhǝrpa/rain;/cuṭo/dumb : /chuṭu/ mistake.

Palatal-Affricates: /č, čh, ǰ/

č/čh - /čoṣ/floor: /čhos/religion; /bečis/ to send : /bečhis/ to buy.

č/j - /čǝŋgu/ cripple: / jǝngǝlu/forest, /čo/ lake:/ zo/ bull.

Contrasts between Palatal Plosives and Palatal Affricates:

c/č - /cǝr/ garden : /čǝri/ bed bug; /cok/forest : /čok/ all;

ch/čh - /chǝrbu/button : /čhǝrču/ rain water.

Retroflex /ṭ, ṭh, ḍ/

ṭ/ḍ - /ṭani-/ to destroy: /ḍani/tooth;/ ṭo/ cold : /ḍu/ smoke

ṭ/ṭh - /ṭi/ tea : /ṭhi/ throne; /goṭ/ room :/ guṭh/ thumb.

Contrast between Dental and Retroflex Plosives

t/ṭ - /nuto/nose: /nuṭo/ walking; /to/ owl : /ṭo/cold; / cwalto/ breakfast: /cwal/ ṭo/ morning

d/ḍ - /dar/ door: /ḍak/ mail, /duŋ/ dagger: / ḍun/ handle of axe etc.

Velars /k, kh, g/

k/kh - /ko/ a crow who?: /kho/ down cap; /kur/ cave: /kh∂r/ ass.

k/g - /kur/cave: /gur/ fire; /ko/who : /go/ cow ; /šuko / dry: /šugu/letter.

Nasals: /m, n, ñ, ṅ/

m/n - /byamo/hen : /byan∂/ soup;/ mumo/ maternal uncle: /nuno/ naked.

m/ṅ-/miːs/ to us: /ŋis/thirst; /kamču/beak : /kaŋku/claw.

n/ṅ -- /run/ yesterday: /ruŋ/hill, forest; /g∂ŋ/ butter milk: /g∂ŋ/ store.

ñ/ṅ - /ñirma/chilly: / ŋ∂rmo/ sweet

Liquids: /r, l/

r/l - /run/ yesterday: /lun/ bunch; /ruŋ/ hill: /luŋ/ air;

Sibilants/ š ~ ṣ, s, ž, z/

š/s - /šin/ frog: /sin/ river, /šwa/ dog: /swa/ a blister; /šo/ white: /so/ he.

š/ž - /šaktaŋ/ pebble: / žaktaŋ/ daily; /šu /vegetable: /zu/ appricot; /šo/ white; /zo/ bull.

s/z - /ser/ gold:/ zermo/pain; /siri/ sand : / zira/ cumin seed.

ž/z ž- /to pull : /zo/ bull;

N.B. No real contrast between /š/ and /ṣ/, and /ž/ and /z/ could be attested.

Semi-vowels / y, w/

y/w - /ya/ yes, either : /wa/ water; / y∂r./po./before : /w∂r-po/stomach.

/šya/above : /śwa/dog.

Contrast between glottal fricative /h/ and /G/

h/G - /homo/ this : /Gono/ barley.

Allophonic Variations

Overall phonetic tendencies of this dialect can, briefly, be pointed out as under:

Incomplete articulation : It being, predominantly, a vowel ending and non-plosive consonant ending language, the articulation of plosives is considerably reduced in the final position, consequently oscillating between their voiced and voiceless, and aspirate and un-aspirate counterparts, as in /əbs ~ əps/ horse, /goth ~ got/room, etc. some of these and other features of phonetic variations, commonly attested in this speech are as follows:

Devoicing : Voiced plosives: g, d, b, when occurring in the final position of a word or before a voiceless plosive in a cluster tend to be devoiced, e.g. /lagthil/→/laqthil/ palm; /zgogpa/→ /zgokpa/ garlic; /čhədpa/→ / čhətpa/ penalty; /sərhəd/→ / sərhət/ boundary; /kitab/→ /kitap/ book, /nub/→ /nup/ west, /ustad/→ /ustat/ teacher, /thub/→ /thup/ dark.

Voicing : But contrary to the above noted tendency there are a few examples as well in which voicing of originally voiceless plosives too is attested, as in /debər / < *daftar* office, /əbs/ < asp (Persian) horse, /əbsər/ < *afsar* officer. Tib./ smən/ > zmən, drug, /sga/ > *zga* saddle.

De-aspiration: This language does not favour aspiration at the end of a vocable. Even in the medial position as well occurrence of asp. plosives or /h/ is rare. In these positions, particularly in the final and before an unaspirate consonant, it is invariably reduced to its un-aspirate counterpart, as in /goth/ < *gostha* → /got/room, /putu/ < *prstha* back, /odar/ < *udhar* credit, /oti/ < *ostha* lip, /dut/ < *dhugdh* milk, /čo/ < čho (Tib) lake, /hat/ < *hath* hand, /lak/ < *lakh* a lac (1,00,000) etc.

Retroflexion: May be under the influence of Pusto, there are a number of vocables in which the original dental sounds are realized as their retroflex counterparts, e.g. /potạ/ < *potạ* grand-son, /potị/ < /potị/ grand daughter, /tịto/ < *tikta* bitter, /kət-ər/ < qatar knife, /čhəṭ/ < / čhət/ (Tib) fever, /rəndạ/ < *rənda* a plain.

Besides, consonants /l/, /n/, /s/ too are realized as their retroflex counterparts when followed by a retroflex consonant, as in /mulṭup/ fist, /bəlṭin/bucket, /həlḍuro/ yellow; /bərəndɛ/ varandah, /skəṇḍik/ dumb, /ṣnača/ ear-ring; /əṣṭ/ eight, /maṣṭər/ teacher, /ṣṭin/ spider, /ṣṭok/ body.

Vocalization : Semi-vowels, /y, w/ when occurring in word final positions are almost reduced to their vocalic counterparts.

/i, u/ respectively, e.g. /ley/ > [lei] fox, /cey/ > [cei] bird, /ney/ new, /goy/ song, /kaw/ > [kau] which?

Fricativization: May be under the impact of Perso-Arabic languages the speakers have imbibed the tendency of fricativization of velar plosives, as in /xəbər/ news, /boxthis/ to push, /qətər/ knife, /xorma/ date fruit,/ doqmo/ narrow, / laqthil/palm, /laqca/ sword, /bəgma/bride, /raʁo/ hoof, /coʁa/ fullmoon, /pagəl/ mad.

Consonant Clusters

We notice that in respect of consonant clusters this language is very rich, though the more favoured environments for their occurrence are the initial and the medial positions only. Thus the scope for the occurrence of these is extremely limited in the final position. So far as the number of the constituents of these clusters is concerned, normally it is 2 or 3, but not more than 4 in any case. Consonant clusters of different combinations, attested in this speech may be presented as under:

Initial Clusters: Componentially, the first member of the 2 member cluster in this position could be a plosive/liquid/fricative and the second member a semi-vowel/ a liquid/ a nasal or a plosive. These combinations could be illustrated as under:

(a) **Plosive + semi -vowel:** /kyono/ black, /byamo/ hen, / gyogspa/ soon, /gyazo/ day, /cwalto/ dawn, /kwalto/ morning, /bwari/ deep, /jwa/ louse, /myuṣ/man.

(b) **Liquid+plosive:** /lče/ tongue, /lčəŋma/tree, /rgil/ spittle, /rčes/ to dance, /rgudaŋ/ need, /ldaŋ/ peg, /ltəs/ oath, /ldəŋbu/ ladder.

(c) **Fricative + semivowel:** /žwakur/hair, /šyər/ east, /šyabu/ joint, /šci/ ~ /ṣtin /spider, /skilbu/young, /stod/up, above, /ṣtok/body, /spira/ conversation, /skewn/heaven,/ sbə-lba/ frog.

(d) **fricative+nasal:** /zmən/ < / smən/ drug, /sŋil/ gum (teeth), /sñunḍum/ grey, /sñoks/ habit, /smuli/ perspiration, /smul/silver.

(e) **fricative+ liquid** : /šra/ happy, happiness.

(f) *Liquid + semi-vowel:* /ryoŋ/ hare, /rwa/ light, /lwol/ blood.

(g) **plosive + liquid:** /kro/ breast of woman, /kri/ bed bug, /griŋsi/ eagle, /pra-/to lift, /bres/ rice, /pruno/old, /ətraŋpa/ rightside.

(h) *fricative + plosive:* / zgogpa/garden, / zga/ saddle.

Three member initial cluster: The components of a three member initial cluster are: (1) fricative + plosive + liquid, as in / grum/ box, / zbraŋzbu/ fly, / zbraŋtsi/ honey,

(2) *fricative + plosive + semi-vowel*, as in /skyɔrə/ cure, treatment,

(3) *Liquid + plosive + semi-vowel*, as in /rgyəl/ to conquer, /rgyəl-po/king.

(4) *Liquid + nasal + semi-vowel*, as in /rmyul/ money.

Medial clusters: As compared with initial clusters the range of medial clusters is wider. The constituents of a two member medial cluster are attested as under:

(a) *Plosive + plosive:* /bagpo/ bride groom, /lɔkchus/ bush, /kedpa/ mound, / gogpa/ garden, /phɔkthis/ to conceal, /chəgbu/bunch.

(c) *Plosive + liquid/semi vowel /fricative:* /əbrɔk/ mica, /sməgra/ moustache, /skichya/ necklace, /rɔpsəl/kitchen, /chə-ksa/ excreta, /thəksa/ loom, /əpsi/ mare.

(d) *Nasal/liquid/fricative + plosive:* /skəmba/ nail (iron), /məntha/ bee, /tiŋba/ heel, /limbu/flute,/šəŋkhu/ hyeana, /chumbu/lap, /əmci/ physician, /nɔmza/ season; /chərbu/ button, /cwalto/ break-fast, /ţilbu/ bell, /thurbo/high, /curku/ false, /zilpa/dew, /chərpa/rain, /pəldəŋ/ night, /cwalto/ morning; / əbsuŋ / till today, /uskuru/butterfly.

(e) *Liquid + Semi-vowel nasal* : /khərwa/ bronze, / zormo/ desease, /zerməŋ/hoof.

(f) *Nasal + fricative:* /griŋsi/ eagle.

(g) *Fricative + nasal:* /dušmən /enemy.

(h) *Nasal + nasal* : /gəŋma/ each, every.

Constituents of a three member medial clusters have been attested as follows:

(i) *Nasal + fricative + plosive* : /naŋsto/ intestine, /thumska/ladder, /chəmspur/in the side, /bəŋdur/ race

(ii) *Plosive + sibilant + plosive:* /kɔkspo/ difficult, /soksthe/ snake, /thəkskən/ spider.

(iii) *Nasal + plosive + sibilant:* /sanglis/ broom, /buŋgs/ drum, /zbraŋtsi/honey

(iv) *Plosive + Sibilant + nasal/semi-vowel:* /kipsyəŋ/ jackal, /šəksmet/error, evil

Four member clusters like /thuksbrul/snake, /broksk∂d/, etc. are attested in compound words only.

Final clusters: As pointed out above this language on account of its vowel ending nature, has a limited scope for the occurrence of final clusters. The few clusters attested in our data are as follows: /z∂ŋgs/ brass, /roks/ help, /∂bs/ horse, /∂ṣṭ/ eight, /muks/ greed,/ khuŋgs/ manure, /zaŋgs/ pot, /phams/ wooden beam.

Gemination: It is not a significant feature of this speech.

CONCISE GRAMMAR

CONCISE GRAMMAR

GRAMMATICAL STRUCTURE

The grammatical structure of a language is to be viewed in the light of the language/languages which form the sub-strata of it. As stated earlier (intro.) that, historically, Brok-skad belongs to the Indo-Iranian branch of the IE. Therefore, its grammatical structure has inherited and preserved many morphological features of it. This will be evident from the analysis of various elements of it.

A Word and its Structure

Being the basic functional unit of the language and also the basis of all phonological features and morphological functions, a word, may be phonological or morphological, occupies an important place in the linguistic analysis of any language.

As in other languages in Brokskad too a word can be both, a phonological (lexical) unit or a morphological (grammatical) unit, having their own structures and constituents.

Constituents of a Word

The immediate constituents of a phonological word, as explained above, are permissible constituents of a syllable and their permissible sequences.

But the constituents of a morphological word are combinations of morphemes, free or bound, which may result in a primary or secondary word.

Phonological Structure

In this dialect the phonological structure of a word, may be mono-syllabic or poly-syllabic, has the following characteristics:

(1) It may begin with any vowel or consonant recognized as phonemes for the language.

(2) Normally, a native word ends in a vowel/nasal/liquid or a sibilant, but not in an aspirate plosive or /h/.

(3) No native word begins or ends in a cluster, other than those noted above (p. 42ff.)

(4) In a slow tempo of speech a word necessarily admits a momentary pause on either side of it.

Syllabic Structure

As in other languages in this too the immediate constituents of a word are syllables, numbering from 1-4, which may have one or more phonemes of linguistically permissible sequences, between the two successive junctures and are also capable of conveying a single concept.

Syllabic Units: The constituents of a syllabic unit are -- a 'nucleus' which is one of the vowels set up as phoneme for this dialect ± consonantal margins, occurring on either side of it. This can be simple (i.e. a single consonant) or complex (i.e. a cluster of consonants), permissible in the language. Within the established norm of vowels and consonants there is no restriction on the occurrence of a vowel as a nucleus, or a consonant, including clustered ones, as margins of any syllabic unit.

Patterns of Syllabic Units : On the basis of analysis of monosyllabic words it has been found that permissible constituents of various syllabic units in a monosyllabic word may be one of the following type : /v/, /vc/, /cv/, /cvc/, /ccv/, /ccvc/, /cvcc/, /ccvcc/, /cccv/, /vcc/, /cccvc/, /cccvcc/.

These patterns besides occurring independently as constituents of a mono-syllabic word, can also become the constituents of poly-syllabic words. These may be illustrated as under:

/vc/ - /oš/ air, /iŋ/ blunt, /ek / one.

/cv/ - /pa/clay, /bo/ father, /so/ he, /wa/ water,/ ye/ what?, /šu/ vegetable, /di/ray.

/cvc/ - /sin/ river, /ruŋ /hill, /moṣ/ flesh, /śiš/ head, /ser/ gold, /ṭhul/egg.

/ccv/ - /kru/ corn, /kri/ bedbug, /śwa/ dog, /sya/ bear (n.), /zga/ saddle.

/vcc/- /ǝbs/ horse, /ǝṣt/ eight.

/ccvc/ - /brǝs/ rice, /rgil/ spittle, /ldaŋ/ peg, /stod/up, /smǝn/ drug.

/cvcc/ - /tuks/ anxiety, /muks/ greed, /roks/ help, /phams/ wooden beam.

/ccvcc/ - sñoks/ habit, /stoŋz/ oath, /grəps/ conspiracy,

/cccv/ - /zbwa/ foam, /ltya/ navel,

/cccvc/ - /zgrom/ box, /rgyəl/ victory, /rmyul/ money, /strəŋ/ street.

/cccvcc/ - /sprind/ cloud.

Dissyllabic Patterns: In Brok-skad permissible disyliabic sequences in a word are as follows:

/cvc-cv/- /chin-ma/liver, /zər-ba/blind, /ṭil-bu/bell, /thur-bo/ high.

/cv-cvc/- /ri-yeŋ/ hare, /phu-pus/ fire place, /chu-bok/ flood.

/(c) v-cv/ -- /ono/ pillow, /u:- ma/ flour, /po-lo/ ball, /zubu/ calf, /pene/ pice.

/ccv-cvc/-- /sti-riŋ/ worm, /ṣna-boŋ/camel. ·

/ccvc-cvc/ -- / sgun-dum/ green,/ rdəl-det / ɹull,

/ccv-cv/ -- /rduku/bangle, /stago/gate, /snu-mi/small, /šyaro/deer.

/ccvc-cv/-- /cwat-ṭo/ morning, /rgun-ma/ mare, /sbəl-pa/ frog.

/ccv-ccv/ -- /rgo-šya/ desire/, /khyəllo/sheep, /bya-phra/ chiken.

/cccvc-ccv/ -- /zbraŋ -ṭsi/ honey, /zbraŋ- bu / bee

/cvc-cvc/ -- /chäk-thur/chain (iron), /kur-kum/saffron, /uñjuk/cheek.

/ccvc-ccvc/ -- / rgur-gyəp/ vulture, /lčək-skər/tin.

/cvcc-ccvc/ -- / huks-brul/ snake.

/cccv-cv/ -- / rgyəl-bä/clever, /rgyəl-po/ king.

/cvc-cvcc/--/ cul-bəgs/ wave, /ḍim-təms/ wrestling, /lək-chiks/ wrist.

/cvc-ccvc/ -- /khip-šyaŋ / jackal, /tuŋ - drək/ storm.

/cvc-cccvc/-- /məm - skyon/ paralysis.

/cvcc-cv/ -- / miks-mä/ eye brow.

/cv-ccv/ -- /rətya/ tomorrow.

/cv-v/ -- /cei/bird, /lei/fox, /cheo/life, /bio/boy,/goi/ song.

Among disyllabic words the most frequent syllabic pattern is /cvc-cv/, followed by /cv-cv/ and /cvc-cvc/patterns.

Tri-syllabic Patterns: The number of trisyllabic lexical words is not large one. The permissible sequences of this category of words have been attested as follows:

/cv-cv-cv/-- /pinili/ant, /hupupu/owl, /phunuṛo/mark, /chuṭula/miser

/cvc-cv-cv/--/curkuto/ wrong, lier/ laŋ- pho-ce/elephant, /həḷḍuro/yellow.

/cv-cv-cvc/--/gulubən / scarf, /pho-so-cən/ proud, /to-mo-čok/empire.

/cv-cvc-cvc/-- / nutoskhor/nostril, / ə-kəl-čən/intelligent, /sə- gəs-gəl / desert.

/cvc-cvc-cv/-- / moṛyaŋ-mo/ widow, /phoṛyaŋ-mo/ widower, /tas- raŋ-to/noon.

/cvc-cvc-cvc/ -- / koŋ-zok-sum/ goddess, /chiŋ- chiŋ-bəl/ earthquake.

/cvc-cv-cvc/ -- / mir-ga-khən/ enemy, /ñal-ba-cən/ poor

/cv-cvc-cv/-- / ko-sin-do/ proud, strong.

/eeve-cv-ev/ -- / bruŋ-go-pa/ danger, /prin-ki-ti/ lizard.

/ccvc-ccv-cv/ -- /kšik-kši-mo/ creeper.

/cv-cv-cvcc/ -- / pəhəcoks/ insanity.

From the point of frequency the most tri-syllabic pattern is /cv-cv-cv/, followed by /cv-cv-cvc/ pattern. Occurrence of other patterns in a lexical word is quite limited.

Quadri-syllabic Pattern: Quadri-syllabic lexical words are only a few in this dialect. Their syllabic sequences have been attested as under:

/(c)v-cv-cv-cv/ -- /əikhado/ beggar,/ebetoga/somehow, /nabusuna/never.

/cv-cv-cvc-cv/--/zulithispa/sweeper

/cv-cv-ccv-cvc/ -- /surismoley/rainbow, /surinapyal/ sunrise.

/ccv-cv-cvc-cv/ -- /phyamələpse/butterfly, /rilbuŋirma/ pepper.

In fact, all the quadri-syllabic words recorded for this speech are either morphological extension of the basic lexical word or compounds of two or more basic lexical words. In this category there could be words even with five to six syllables as well, as in /həti-rəskispa/ astrologer, /motikak-rumthispa/ goldsmith, jeweller, etc.

Syllabic Division

Normally, the syllabic cut falls at the weakest link between each pair of two successive syllables, determined by linguistic forces like accent, quantity of the syllable peak or the pattern of syllables concerned.

In the matter of syllabic groupings the general principle is to group the preceding and succeeding consonantal margins to the peak vowel. As such other things being equal, in open syllables the consonantal onset margin/margins are grouped with the nucleus and in close syllables consonantal margins, both onset and coda, are grouped with it, e.g. /po-lo/ ball, /sna-boŋ/ camel, /sbəl-pa/frog, etc. (Here the dash indicates the place of syllabic cut).

But if the interlude, occurring in successive syllables consists of more than one consonant, excluding semi-vowels, than the most conventional principle, applicable to the syllabic division is that the first member of this cluster goes with the previous syllable peak to form its coda margin and the second member is grouped with the succeeding syllable peak to form its onset margin, e.g. in /kur-kum/ saffron, /zbraŋ-ṭsi/ honey, /kon-jok-sum/ goddess, /mo-ryaŋ-mo/ widow. However, in case of multiple interludes, usually not more than two margins are grouped as coda and onset margins, as in /zbraŋ- zbu/ bee, /thuks-brul/ snake. But in case of a semi-vowel, occurring as interlude, the coda margin of the preceding syllable invariably goes with the onset margin of the succeeding syllable, as in /mo-ryaŋ-mo/ widow, /rə-tya/ tomorrow etc.

MORPHOPHONEMICS

Morphophonemics, which is an interlinking phenomenon, is related to both, viz. to the phonological and morphological aspect of a language. Its area of operation is morphological units of the language, but the resultant is the phonological change in between them. In Brokskad it is attested as under:

(i) In an open syllable the vowels, /i/ and /u/ of the preceding syllable are realized as front and back glides respectively, when followed by a vowel in the succeeding syllable, as in /bi-o/→ /byo/ son, /bi-uŋ-s/→ /byuŋs/ I am going, /pi-al-e/→ /pyale/ he drinks, /so-asto/→/swasto/ he slept.

(ii) The /e/ of the indefinite article tends to be elided after

the word final vowel to which it is suffixed, as in /mole-ek/→ /molek/ a girl, /bilu-ek/→/biluk/ a cat, /byo-ek/→ /byok/ a boy etc.

(iii) In a quick tempo of speech the final vowel of certain pronominal stems or case markers, too, tends to be elided, as in /heme myuṣ/→ /hem myaṣ/these men, /wa-ra/→ /war/ in the water, /hati-ra/→ /hatir/ in the hand, /ane-ai/→ /aner/ here.

Word Classes

On the basis of their morphological peculiarities and syntactic relations the word classes attested in Brok-skad are--noun, pronoun, modifiers, verb and function words/ enclitics. Normally, words of all classes, except the function words, as in OIA, enter into various types of morphological inflections, i.e. these are variable, and are inflected for various grammatical categories, wholly or partially.

Word Formation

In it a word can be both, mono-morphemic and poly-morphemic. The morphological processes employed for the formation of a poly-morphemic word are—juxta-position, suffixation, reduplication and compounding. Various functions and formative processes of the nominal stems in this tongue may be presented as follows.

NOUN

Syntactically, a noun functions as a subject, object or complement of a verb. Morphologically, it takes grammatical categories of number, gender and cases and can also be followed by postpositions.

Noun Classes: On the basis of certain distinctive inflexional peculiarities nouns in Brok-skad can be divided into human and non-human, or animate and inanimate classes. These classificatory characteristics of the nominal stems may be presented as under:

(i) The acc. case marker, /ra/ is affixed to animate nouns only. Consequently, inanimate nouns do not employ any case marker for their acc. case forms.

(ii) Animate nouns have overt gender marker or have a scope for doing so, but inanimate nouns are totally genderless.

(iii) In the use of indefinite pronominal stems too there is a

distinction between animate and inanimate nouns, i.e. there the animate nouns use /ki/ for the indefinite pronoun "some' and inanimate nouns take /kek/ 'some'.

(iv) The same is true with regard to the use of the interrogative pronominal stems, i.e. animate nouns use the stem /ki/ which, and inanimates take /ko/ 'which', as in /pho kise beo bet/ which boy was that?, but /pho ko käri bet/ which basket was that?

Nominal Stems

Three kinds of nominal stems, viz. primary, derived and compounded, are attested in this speech. Out of these the number of primary/radical stems is the largest. Historically, a majority of them belong to the Indo-Iranian stock. But there are a sizeable number of them which belong either to Tibeto-Burman or fall under the category of Dardic words.

Primary Stems from Indo-Iranian/OIA Stock

Primary stems of substantives attesting affiliation with OIA sources are -- /šiš/ < *širṣa* head, /puṣo/ < *puṣpa* flower, /ǝbs/ < *aspa* (Ira.) < *aśva* (Skt) horse, /wa/ < *wāri* water, /goṭh/ < *goṣṭha* room house, /siŋ/ < *sṛṅga* horn, /ǝṭhi/ [*akshi* eye, /guli/ < *aṅguli* finger, /myuṣ/ < *manuṣya* man, /oṭhi/<] *oṣṭha* lip, /mūs/ < *māsa* month, /sas/ < *svasṛ* sister, /nuṣu/ < *snuṣa* daughter-in-law, /ǝšo/ < *aśru* tear, /pene/ < *paṇa* pice, money, /pǝni/ < *parṇa* leaf, /tato/ < *tapta* hot, /šukru/ < *šukra* Friday, /brǝs-put/ < *vṛhaspati* Thurseday, /seŋsera/ < *šaniścara* Saturday, /ǝditi/ < *āditya* Sunday, /cǝndǝl/ < *candravāra* Monday,/ǝngaro/ < *angārak* Tuesday, /bodo/ *budha* Wednesday, /ṣǝ/ < *ṣaṭ* six, /kǝnǝ/ < *kāṇa* one eyed, blind, /kǝni/ < *karṇa* ear, /muši/ ~ / muži/ mouse, /hǝrido/ < *ārdra* wet, /aw/ < *avi* sheep, she goat, /aye/ < *āryā* mother, /kri/ < *kṛmi* worm, /kyono/ < *kṛṣṇa* black, /lwedi/ ~ /lodo/ < *lohita* red, /šwa/ < *švā* dog, /dǝr/ < *dwār* door, /šuko/ < *šuṣka* dry, /griŋsi/ < *gṛddhra* vulture, /ǝṣṭ/ < *aṣṭa* eight, /mos/ < *māmsa* flesh, /poṭo/ < *pautra* grand-son,/poṭi/ < *pautri* grand-daughter, /gaṭhi/ < *granthi* knot, /pǝtakh/ < *patraka* leaf, /bǝrǝ/ < *bhāra* load, /bǝro/ < *vara* husband, /dut ~ dyut/ < *dugdha* milk, /mumo/ < *māma* maternal uncle, /jūn/ < *jyotsnā* moonlight, /apāš/ < *avāsa* home, /gon/ < *gandha* smell,/ čukoro/ < *cukra* sour, /guro/ < *guru* heavy, /puṣil/ < *puṣpila*

blooming, /šumit/ < *šramita* tired, /jyūt/ < *jīvita* alive, /dū/ < *dhūma* smoke, / zaro/ < *jarasa* old man, /ǝṭi/ < *asthi* bone, / ruŋ/ *aranya,* hill, /nū/ < *nāma* name, /gri/ < *grivā* throat, neck, /sū/ < *sūci* needle /sina/ < *sūnu* son, /bayo/ < *bhrātr* brother, /rat/ < *rātri* night, /pruno/ < *purāna* old, /wari/ < *vāri* pond, lake; /hǝl/ < *hala* a plough, /swite/ < *prasavita ~ prasavini* pregnant, /lodo/ < *raudra* red, /presi/ < *pārsvikā* rib, /ṭito/ < *tikta* bitter, /sūri/ < *sūrya* the sun, /kuṭh/ < *kāṣṭha* wood, / hǝḷḍuro/ < *haridrā* turmeric, /šo/ < *šveta* white, /bǝksǝt/ < *vatsaka* (metathesis) she calf, /puṭu/ < *prṣṭha* back, behind, /kurkum/ < *kumkuma* saffron, /zuŋs/< *yuga* pair, /tūri/ < *tārikā* star, /ko/ < *kah* who, /krum/ < *karma* work, /guro/ < *guru* heavy, /yuno/ < *hemanta* winter, /betok/ < *vatsaka* calf (m.), /pǝko/ < *pakva* ripe, /pati/ < *pātra* pot, /pusil/< *puṣpila* bloomed, /guli/ < *aṅguli* finger /so/ < *sah*, he /sa/ < *sa* she, /swǝŋ/ se/ < *svayameva* onself, /kodǝs/ < *ekadasa* eleven.

Primary Stems from T.H. Sources

Primary stems belonging to the Tibeto-Himalayan sources are- /phǝq/ < /phǝg/ pig, /byamo/ hen, /byapo/ cock, /brǝs/ rice, /boŋ/ donkey, /baqpo/ < /bagpo/ bridegroom, /baqmo/ < /bagmo/ bride, /phitog/ after noon, /phosocǝn/ proud, /ṭhul/ egg, /čo/ < /čho/ lake, /čhǝt/ fever, /čhǝtpa/ < čhǝdpa/ penalty, /da/ arrow, /dakhǝn/ quiver, /rgun-ma/ mare, /rgunza/winter, /rgyǝlpo/king, /rgyǝlmo/ queen, /siri/ sand, /sgogpa/ garlic, /smǝn/ medicine, /konjok/ god, /khi-ma/ bitch, /lce/ tongue, /netpa/ disease, /luŋ / air, wind, /sŋul/ silver, /rin/ cost, price, etc.

Besides, on account of their prolonged and close contacts with the speakers of Dardic and Perso-Arabic speakers, the speakers of Brok-skad have borrowed a number of Dardic and Urdu words as well. A few of them are as follows: /ǝmir/ rich, /i:mandar/ honest, /beqūp/ stupid,/beman/ dishonest, /pǝrda/ veil, curtain, /phɔlat/ steel, /ǝbsǝr/ officer, /phesla/ judgement, /tuphan/storm, /zǝmanǝt/bail, /cǝlaq/clever.

Although living in a far off valley, cut off from the modern city life, it has not escaped the influence of modern linguistic terms such as /alu/ potato, /gobi/ cauliflower, cabbage, /am/ mango, / badam/ almond, /buriṣ/ brush, /botol/ bottle, /bǝŋgǝn/ brinjal,/pensil/ pencil, etc.

Stem Formation

In this the normal mechanism of nominal stem formation, as stated above, is prefixation, suffixation, reduplication and compounding.

Prefixation: Although there are a few examples of this device of stem formation, yet it is not a productive device in it, e.g. /moryaŋmo/ widow, /phoryaŋmo/widower.

Suffixation: It is the most common and productive device of stem formation in it. There the formative suffixes may have some specific sense to convey or may not. In the latter case, the formative suffixes are, usually, bound forms and the resultant form functions as a complex stem to which are added the number, gender and case suffixes. Some of the commonly used suffixal formatives are

/pa/ - It is used to form agentive nouns, abstract nouns, to naturalize borrowed nouns, to form ordinals, etc., e.g. /kišti-pa/ boatman < /kišti/ boat, /zulithis-pa/ sweeper < /zuli/ broom, /gui-dis-pa/ singer < /gui/ song, /dzem-khən-pa/ dancer, /jadu-pa/ magician,/ bəŋdis-pa/ runner, /kənis-pa/ ~ / kəyə-pa/ a cook, /əṣt-pa/ eighth, /ḍok-pa/ resident of high land, /chet-pa/ penalty, /nət-pa/ patient, /dus-pa/ washer, /guluc-dus-pa/ washerman, /həṭi-pa/ shopkeeper, /luk-khən-pa/ singer, /dərzi-pa/ tailor.

/po/: It is used to form masculine nouns from epecineous bases: /rgyəl-po/ king, /bya-po/cock, /bag-po/ bridegroom, /bun-po/ village.

/ma/ - It is used to form feminine nouns: /rgun-ma/ mare, /bag-ma/bride, /khī-ma/bitch, /lum-khən-ma/ singer (f.), /dzem-khən-ma/ dancer (f.).

/mo/ - It is also used to form feminine nouns: /gyəmo/ ~ /rgyəl-mo/ queen, /byamo/ hen, /skik-skik-mo/creeper.

/khən/ - It is used to form agentive noun or nouns indicative of profession: /šiŋ-khən/carpenter < /šiŋ/wood,/ da-khən/ quiver < /da/ arrow, /lum-khən/singer. /dzem-khən/ dancer, /mirga-khən/enemy < /mirga/ jealousy ~ enmity.

/to/- /curki-to/ lier < /curku/ lie.

Reduplication: The mechanism of reduplication is also employed to form nominal stems, e.g. /de-de/ grand-mother, /pepe/ father's sister, /gur-gur/ thunder, /hupupu/ owl, /them-them/broom, /ḍek-ḍek-cuŋ/ beans, /cəcu/ bird, /čhim-čhim/ small pox, /kən-kən/ leg, etc.

Compounding/Juxtaposition: The mechanism of compounding or juxtaposition of two or more stems having independent meaning too is fairly operative in it. In this type of constructions the compounded stems could be all nominals, nominal + adjectival, adjectival + nominal.

Noun+noun = Noun - /snyo-siŋ/ yoke, /ae-bo/ parents, /bodu- žək /Wednesday, /pən-deš/ fifteen (5+10), /tra-siro/ three-fold, /čəndal- žək/Monday (<moon+day) /čhər-čhu/ rain-water, /čhu-bok/ flood=water-access), /zbraŋ -bu /bee (= honey fly), /suris-mole/ rain-bow (=Sun's-daughter) /šis-zərmo/ headach/ = head-pain), /smul-čhu/ perspiration (=silver-water), /kaŋ-thil/sole (=foot-bottom), /lag-thil/ palm (=hand-bottom), /lag-cha/ weapon, /məhe-bələŋ / cattle (=buffalo-cow), /mig-šok/eye-lid, /migsma/ eye-brow, /nutoskhor/ nostril, (=nose-hole), /cəŋ-khuŋ /arm-pit, /byo-phru/chiken (=hen-young), /phu-pus/fire place, /cho-doŋ/honey,

Noun + Adj. = Noun: /gulus-duspa/washerman (=clothes washer), /kru-sum/ triangular (= corner-three), /pheraŋ-tra/ two and a half (= half-three), /aye-seni/ aunt (=mother-younger), /həsa-khəra/sugar (=grounded sweet), /rilbu-ŋirma/ pepper (=chilly-black).

Adj. + Noun = Noun: /bono-guli/thumb (=big-finger), /cən -phet/ mid-night (= night-half), /duz-mi/ servant (=working man),

Three Member Compounds: Besides, there are a few numeral terms which are composed of 3 constituents, e.g. /pinaŋ - tra-bisu/ 50 (=tenless three scores), /pinaŋ -car -bisu/ 70 (=ten less four scores).

Nominal Inflexion

Unlike many Tibeto-Himalayan languages, in the speech of the Dokpas of Da. and Hanu there is a grammatical gender as well. Consequently, in it a noun is inflected for 2 numbers, 2 genders and 6 case categories. In some cases these grammatical markers are kept apart from one another and in others are fused together. Details of these inflexional categories may be presented as under.

GENDER

Gender Markers

As pointed out above this language duly recognizes gender category for substantives (noun, pronoun and adjective) and verbal inflections by suffixal devices. Besides, under the influence of Ladakhi, as in Tibetan, the gender distinction is also

affected (i) by using separate terms for paired groups of males and females, (ii) by prefixing terms denotative of the sense of 'male' and 'female' or 'father' and 'mother' or 'he' and 'she' to the epicines base of the substantive concerned. In borrowed items, however, the basic pattern of the language from which it has been loaned, is maintained.

Moreover, gender distinction is practised for animate beings only, inanimate objects are all genderless. Various devices employed to distinguish the gender of these animate nouns may be explained as follows:

Suffixation of Gender Markers: As in Tibetan in this too the suffixal pairs of /po/ : /mo/ or /pa/: /ma/ are added to substantives to indicate its sex or gender. Of these the two /po/ & /pa/ indicate the masculineness of the object and the other two, viz. /mo/& /ma/ stand to indicate its feminineness:

/po/ : /mo/ - /bya-po/ cock: /bya-mo/hen
　　　　　　　/rgəl-po/ king : /rgəl-mo/ queen

/pa/ : /ma/ - /gui-dis-pa/singer (m.) : /gui-dis-ma/singer (f.), /bruŋ-go-pa/ dancer (m.): /bruŋ-go-ma/dancer (f.), /lum-khən-pa/ singer (m): /lum-khən-ma/ singer (f.) /bäg-po/ bridegroom : /bäg-ma/bride, /cəq-pa/ thief (m.) : /cəq-mo/ thief (f.)

Prefixation: There are a couple of terms recorded for our data in which the gender indicative terms, /pho/ : /mo/ have been prefixed to the object concerned, as in /pho-ryaŋ- mo/ widower : /mo-ryaŋ- mo/ widow.

The gender indicative term /mo/ can be added to any epiceneous term when the sense of feminineness is to be particularised, e.g. /khi/ ~ /śwa/ dog (male or female) but /khi-mo/ bitch, /əsb/ horse: /rgun-ma/ mare.

Moreover, in I.A. loans the device of modifying the stem final vowel is also maintained, as in /poto/ grand-son : /poti/ grand-daughter; /əsp/ horse : /əspi/mare; /sazo/sister's son : /sazoi/sister's daughter, etc.

Distinct-Terms: This method of distinguishing gender of the nouns is particularly operative in the area of kin terms: e.g. /bo/ father ~ father-in law : /aye/ mother ~ mother-in law; /byo/ boy : /mole/ girl; /bayo/ brother : /sas/ sister; /dudo/ grand-father : /dede/ grand-mother; /bəro/ husband : /ṭhiga/ wife; /myuṣ/man : /ṭhiga/ woman; /sina/ son :/ mole/ daughter; /sas/sister: /bayo/ sister's husband;

/ruru/ wife's younger brother : /sas/ wife's younger sister./

Besides, this method of distinguishing gender is attested with reference to domesticated animals as well, e.g./zo/bull, ox: /go/ cow; /ləš/ he goat : /mier/ she goat; /əbs/ horse : /rgun-ma/ mare.

The peculiar feature of gender distinction, as compared with the speeches of the T.H. group, is that in it, as in I.A. it is marked with attributive substantives as well, in which the stem final /o/ which stands for mascurline gender is replaced with /i/ when qualifying a noun of feminine class (for examples see Adj, p. 81).

NUMBER

Grammatical Status of Number

In Brok-skad number is a grammatical category. Accordingly nominal, pronominal, adjectival and verbal stems are inflected for two numbers, viz. singular and plural. There the singular is not marked overtly. It is the absence of plural marker which distinguishes it from the plural. In nominal inflections the number markers, however, follow the nominal stem and precede the case markers, but in verbal conjugations these follow the tense aspect markers. (For examples see Verbal Conjugation).

Pluralisation: In this speech pluralization of nominal stems is affected in two ways, (i) by means of suffixes, occurring in their respective phonetic environments, (ii) by adding a term denotative of the sense of plurality, as 'all', 'many', 'several', 'some' 'a few', etc. (for adjectival and verbal plurality see respective sections).

Suffixal Plurality: The phonetically and semantically conditioned suffixes employed to affect plurality are : /da/, /i/, and /yo/. Their distribution may be presented as under: /da/ : It is appended to human-nouns indicative of kin terms : /bayo/ brother: /bayo-da/brothers; /bo/ father: /bo-da/fathers; /aye/ mother: /aye-da/mothers (these terms are also used for fathers in-law, mother-in-law etc.); /mumo/maternal uncle: /mumo-da/maternal uncles, etc.

/yo/- It is appended to stems, ending in a vowel, other than kin terms, e.g. /puṣo/ flower:/ puṣo-yo/ flowers; / əthi/ eye : /əthi-yo/ eyes; /kuṭṭi/foot : /kuṭṭi-yo/ feet, /sina/ child: /sina-yo/ children's, /zo/ bull, ox: /zo-yo/ oxen; but /sas/ sister : /sasəŋ-yo/ sisters,

/i/ - It is affixed to stems, ending in a consonant, as in /šiš/ head : /šiš-i/ heads; /bun/ village : /bun-i/ villages;

/got/ house : /goṭi/ houses; /sin/ river : /sin-i/ rivers; /hat/ hand : /hat-i/ hands, /pak/ goat : /pak-i/ goats, /kən-kən/ leg : /kən-kən-i/ legs, /kitap/ book : /kitapi/books.

/e/ - /byo/ son : /bye/ (< byo-e) sons.

Non-suffixal plurality: As indicated above the non-suffixal method of indicating plurality is to use a modifier indicative of the sense of plurality, such as /čok/all, /sare/ all, /bode/ ~ /bəde/ many, several, etc. This may be illustrated as under:

Sg.	*Pl.*
sina boy/son	sina čok/-bəde sons
myuṣ man	myuṣ čok/-bəde men
hat hand	hatiyo čok/hands (double markers)
pene pice, rupee	pene čok/-sare rupees
ba brother	ba sare brothers
spirak one thing	spira bəde many things

In some cases plurality is also affected, as in I.A., by suffixing a vowel, as in /əps/ horse: /əpsa/ horses; or by modifying the stem final vowel, as in /naro/ tree : /nare/ trees; /bio ~ byo/ boy: /bye/ boys, /go/ cow : /goa>gwa/cows, etc.

In a colloquial speech, however, a plural marker is, usually left out and the plurality of the object in question is inferred from the plural form of the finite verb, e.g.

/tira kətuk pene həŋ/how many rupees have you ?

/pho bun-po-r myus kətuk həŋnu/ how many men are there in that village?

/sina mənili khwan/ children are eating loaves of bread.

/bunu-ra wa pun-lo/ water is filled in fields.

/tyari gutči kyan čhere hən/where have you put your clothes?

CASE SYSTEM

Grammatical Status

Case is a grammatical category in it and is clearly analysable on morpho-syntactic basis. Besides expressing the relationship of a noun with the verb in general, a case, particularly the genitive case, expresses a relationship between two substantives as well.

The grammatical relations expressed by these cases are varied and numerous, such as subject, object, complement, means,

purpose, advantage, separation, origin, possession, material composition, place, etc.

In Brok-skad, the commonly used device to express a case form is (i) either to suffix the case marker to the bare stem of the substantive in the singular and after the number suffix in the plural, as in /mole-yo-ya məni (:) li khwali/girls are eating loaves of bread (lit. by girls loaves of bread are being eaten), or (ii) by means of postpositions which follow the genitive base of the noun or pronoun. In some cases these case markers are tied up with the number-gender markers and in some kept apart from them. Moreover, in this dialect these case markers do not register any distinction for the singular. or plural numbers, except in gen. case both having identical forms. Schematically, all the case markers of Brok-skad may be presented as under:

Case	*Markers*
Nom.	φ
Acc. Dative	-ra /-ər /-or/-r/-ze /-ce ~ di/-i/φ
Ergative/Agentive	-sa/-ya/-i/-e
Sociative	cisuma
Dative	ra/phyaci
Instrumental	sa
Ablative	zono /-če
genitive	-s/-n/-u
Locative	-ra/-ža/ži-de
Vocative	va/li

From the above it may be evident that there are 3 categories of these case markers, viz. (1) zero, (2) suffixes, (3) post-positions. Suffixes could be both, mono-morphemic and poly-morphemic, as in Ablative case.

With reference to case markers and syntactic case relations, it may, however, be mentioned here that in Brok-skad, the case markers are more or less like *Vibhaktis* (case signs) in OIA. As such a case may not necessarily stand for the same relationship with the verb as overtly marked by a case sign, particularly when the verb is a transitive one in which the casal relationship is expressed differently.

Case Relationship of Subject and Object of a Transitive Verb :

The case relationship of the subject and the object of a transitive verb is well defined in it, i.e. in the past tense the

subject of all transitive verbs, other than those having two objects, is invariably placed in the ergative case form and the object in the direct case form, and in non-past tenses the subject, as usual, carries the ergative case markers and the object takes object markers, e.g./ so-ya kitapǝk sili-thet/he read a book.

/sa-ya šuguk zbri-thet/she wrote a letter.

/mǝsä sina-ra skiyuŋs/I see a child.

/sinasǝ mǝnili khwal/the child is eating bread.

But in the case of a verb, having more than one object, the subject, as usual, is placed in the ergative case, the indirect object in the accusative case and the direct object, real or logical, viz. a substantive or a verbal noun, in the direct case.

/ayes sina-di dyut pyayǝl/mother feeds milk to the child.

/sene sinas ayes dyut pyal /small children drink mother's milk.

/sos mǝra mǝnili det/he gave me loaves of bread.

/ram-i mohǝno-r spirak razis/Ram asked one thing to Mohan.

Syntactic relationship of all the cases and distribution of various case markers and their illustrations may be detailed as under.

Nominative: Nominative case bereft of any case marker is the subject or the doer of the action of an intransitive verb or of a verb substantive, e.g.

/mo ekiki hǝŋs/ I am alone.

/so ekiki yal/ he is coming alone.

/mo as mi gotiŋ-di byuŋs/ I am going to my home today.

/ña wa-r bǝsuŋ/ fishes live in water.

/šadi siŋthok-po-zi bǝsuŋ/ monkey live on trees.

/run aye-seni aner yeu/yesterday aunt came here.

Accusative: Acc. /objective case is the case of object towards which the action of the subject is directed. Occurrence of this is confined to transitive verbs only. It could be a single object or a double one. In case of double objects, one of them is called' 'direct object' and the other 'indirect'. The former could be a noun or pronoun of any class, but the latter is invariably a noun or pronoun of animate class only. The general principle of marking these objects in this speech is that the animate object, when direct, takes the case markers, otherwise it is left unmarked. For instance--

/sina-s mənīli khwal /child is eating loaves of bread.
/byoi kitap silithaŋ/ the boy read the book.
/sina-s ayes dyut pyal/ children drink (suck) mother's milk.
/ayes sina-di dyut dyal/ mother gives milk to children.

There are as many as 4 allomorphs of the acc. case marker in this dialect. They are- /-ra/, /-di ~ -de/, /-i/ and /φ/, but their distribution is not very clear, usually occurring in free variation. This may be illustrated as under:

/-ra/ is usually used with animate object or with indirect object when the verb has double objects, in a quick tempo of speech it is realized as /-r/ as well, e.g.

/tus kisera ləndua hua/ to whom were you calling for?
/məsə sina-ra skiyuŋs/I am seeing a child.
/mole-ra dyut de / give milk to the girl.
/rami mohənor spirak razit/Ram asked one thing to Mohan.
/Sita-i ramo-r pun sunat /sita asked Ram the way.
/sas məra əspak det/he gave me a horse.
/məsə ti-ra amok dyuŋs/I will give you a mango.

/-di/   - Its use is attested with both types of objects, animate as well as inanimate, and direct and indirect, e.g. /aye sinadi dyut pyayal/mother is making the child drink milk; /mo as mi gotiŋ- di byuŋs/ I am going to my home today; /məsʊ ten-di nə rəza rayuŋs/I shall not allow him speak.

/-i/ - In our data its use is attested with vowel ending stems, as in

/byoi mole-i rithyaŋ/a boy saw a girl.
/molei byo bəde-i rithyaŋ/ girls saw boys.
/φ/ - The zero allomorph is attested with inanimate objects.
/byoi kitapo silithaŋ/the boy read the book.
/miyə homo goṭ-po gibet / I built this house.
/əbsar wa de/give water to the horse.
/moi ek śwa riṭ/ I saw a dog.

Like Hindi, in Brokskad too there are certain verbs with which the real or logical subject is placed in the acc. case and the object in the nominative case, e.g.

/məra ti pəsənd neš/ I do not like you (cf Hindi-*mujhe tu pəsənd nəhi hai*.
/məra pene rgošya neš/ I do not need money (= *mujhe pɛse nəhĭ cahie*)

/tera homo kitap pəsənd bet/he likes this book (*use yəh kitap pəsənd hai*).

/tira muṣka katik žusuŋ/how many languages do you know?

Ergative/Agentive Case: Ergative case which is identical with agentive case, is the case of the subject of transitive verb in the past tense as in Hindi, but like many other languages of the Himalayan group in this too the use of this case is attested with regard to non-past tenses as well. It has 3 allomorphs, viz./ -sə~s/, /-a/,/ -i/. The distribution of which is as under :

/-sə/- which in a colloquial expression is realized as /-s/ as well, is employed to form the ergative case when the verb is in a non-past tense, as in /sinasə ~ sinas mənili khwəl/ the child is eating bread; /ayesə ~ ayes sinadi dyut pyayal/ mother is feeding milk to the child, /sosə guṭugyo žu chinal/he is cutting tree with axe, /sosə ~ sos sina-ra skiyal/he sees the child/he will see the child; /sasə pho chinəyal/she tears/will tear it.

/sos krumyal /he is doing/will do work (=working)

/sene sinas ayes dyut pyal /babies drink (suck) mother's milk.

/-a/ - Its use is attested when the subject is a pronoun and the verb is in the past tense; with stems ending in a vowel it is realized with the front glide /y/:

/soya pho phiṭat / he broke it/that.

/saya pho chinit/she tore it/ that.

/miya bəŋdet/ I ran; /baya bəŋdet/ we ran.

/-i/ Normally, it is attested with proper noun subjects with verbs in the past-tense, but in dialectal variations its use has been attested with vowel ending stems as well:

/Rami mohənor spirak razos/Ram asked one thing to Mohan.

/sitai ramor pun sunat/Sita asked way to Ram.

/byo-i kitap silithaŋ/the boy read the book.

/mole-i byoi riṭhyaŋ /girl saw the boy.

/myə-i pəpa khun / I ate food.

/myəi pəpa khyaŋs/ I have taken food.

/soi ek kyono śwa riṭ/he saw a black dog.

Instrumental : In Brok-skad instrumental case markers are identical with agentive markers, except /-a/, eg.

/məsə kələməs zbritiyuŋs/ I write with pen.

/basə kəni-s konchenes/we hear with ears.

/sos qətərpo-s pəlas chinit/he cut the apple with the knife.

Besides /-sə/ and /-i/, in our data /-gyo/ too has been attested as an instrumental marker, as in /sosə guṭu-gyo žu chinal/ he cuts down the tree with an axe.

Sociative Case: The sociative case which expresses either casual or inherent association of a thing or person with some other things or persons is expressed with the help of the post-position /cisum/ 'with': e.g. /so mo-cisum ut/he came with me.

/so tisa bo-cisum byəsu bet /he has to go with his father.

/ti cisum ko hat/ who was with you?

/sos te-cisum krumit/he worked with him.

Dative: In Brok-skad the dative marker, viz. /-ra/, which in a calloquial speech is reduced to /-r/ as well, is identical with acc. marker. Semantically, it refers to a destination with verbs of motion and to a recipient with others. It also differs from the acc. in respect of the case marker, i.e. in acc. case its use is not necessary with the object, even if it is an animate noun, but in the case of dative it is a must, /sina-ra dyut de/give milk to the child.

/mə- ra kitapok de/give me a book.

/əbsya-r gas, wa de/give grass and water to the horse.

/tyei dillirnõ məra ye aret/what have you brought for me from Delhi?

/myei tira gotchi aret/I have brought clothes for you.

/sas rəŋo gotəra byale/she is going to her home.

/mo as mi goṭindi ~ gotəra byuŋs/I am going to my home today.

But besides the above, the sense of benefaction is also expressed with the postposition/phyaci/, denoting the sense of 'for' or 'for the sake of', which follows the genitive base of the noun or pronoun:

/sinas phyaci dyut de/give milk for the child.

/myo phyaci mənīli are/bring loaves of bread for me.

/tes phyaci pəpa təyar the /prepare meal for them.

Ablative: The ablative case marker, denoting the relationship of separation of a thing or person from another thing or person or issue, expulsion and other kindred relations, is /no/, which in case of nominal stems is usually preceded by genitive or locative case markers, giving the phrasal sense of

'from near of', 'from within', 'from upon', etc., e.g. /tyei dillirno (< dill-ra-no) ye anet/what have you brought from Delhi ?

/mõ bunu-zo-no yuŋs/ I am coming from the village.

/žu-ži- no p∂ni sij∂l/leaves fall from the tree.

/ruŋ∂rnõ b∂r yal/rivulet comes from the hill.

/ti kyano udo/ where are you coming from?

/tera m∂jbu:r bo ano go/he under compulsion went from here.

Genitive: Genitive case expressing mutual relationship is formed by suffixing /-s/ and /-n/ to the nominal stems. Of these the former is suffixed to singular bases and the latter to plural bases. Moreover, this is the only case in which a distinction is made between the singular and plural case markers, e.g.

/pho myõ mumo-s bun bet/that is my maternal uncle's village;

/sene sina aye-s dyut pyal/babies drink (suck) mother's milk.

/mole-yo-n ~ sina-n gulučha/girls' ~ boys' clothes.

/go-s dyut/ cow's milk/, /šwa-s pici/ dog's tail, /cei-s ul/ birdś nest, /sene bo-s goṭ/ uncle's house, /te-s bayo/his brother, /te-n bo/their father, etc. But in calloquial speech the case marker is usually dropped, e.g./bayo sena/ brother's son (nephew), /bayo molei/brother's daughter (niece), /aye sas/ mother's sister, etc.

Besides, in certain expressions it has also been noted that a case marker /-u/ is used instead:

/šadi n∂ŋles-u zuŋspo-za punet/monkey rode on crocodile's back.

/m∂ra duduzu phyaci muk manyo de/give me some money for a few days.

/mo muzuku phyaci bunu-r byukuzni la/let me go to village for a month.

In pronominal inflections these case markers are employed with 3rd person and demonstrative stems only, as in /tes/his, /te-n/ their, /homo-s/ of this, /ho-s/ whose? but /myo/my, /tue/your.

Possessive: The sense of possessiveness, besides with genetive case, is expressed by suffixing the acc. marker /ra/ with the possessor and the verb /hä/ 'to be' to denote possession.

/tira k∂tuk pene h∂n /how many rupees have (=possess) you?

/m∂ra bye du h∂ne/I have two brothers, but

/myõ sasŋyo tra heni/I have three sisters.

/tyera k∂tuk paki h∂ne/how many goats have (=possess) you?

/bono bayo-r s∂kyal bedˤ thospo h∂n/elder brother has more than all fields.

Moreover, besides the acc. marker /-ra/, its allomorph /di/ also is used to express the sense of possessiveness:

/modi ∂bšik h∂ŋ/I have a horse (=I possess a horse).

Locative: The domain of the locative case is to denote various time and space oriented relations pertaining to location and direction of the object in question. In this speech it becomes operative in respect of inanimate substantives or nominals denoting lower speices of animate objects only. In it there are 2 allomorphs of the locative marker, viz. /-ra/ ~/-r/ and / ză ~ ži/. Of these the former is identical with acc. dat. marker. Distributionally, /ra/ is used to denote the sense of 'in', i.e. the sense of interior location or direction and /ža~ži/ to denote the sense of 'on' i.e. exterior location.

/ra/-   /pho bunpo-r myuṣ k∂tuk h∂ŋnu/how many people are in the village.

               /ña wa-r b∂suŋ / fishes live in water.

               /myo byo goṭ∂ra h∂ŋ/ my brother is in the house.

               /tyo hati-r ye h∂ŋ/what is in your hand ?

               /bunu-ra wa punlo/water has poured into the village.

               /mõ thyosu-r beko inih∂ŋs/I want to go to the field.

/za/ ~ /zi/ - /pho pe- ä b∂suŋ/ he is sitting on the ground.

               /mesu- zä kitap h∂ŋ/ the book is on the table.

               /šadi n∂ŋlesu zuŋspo-za punet/the monkey rode on the back of the crocodile.

               /h∂mzi b∂s/ sit down here at this place.

               /pho siŋthok-po-i ži ek cei la/there is a bird on the tree.

               /syalti- ži seni cei la/there is a small bird on the roof.

Vocative: It is a case of address, having no relation with other constituents of the sentence. Its domain is confined to a third person only, particularly to draw his/her attention toward the speaker/addresser. Structurally, it is identical with nominative/direct case form, but is distinguished by the use of the vocative terms and intonation. In Brok-skad the address terms have two allomorphs, viz. /wa/ and /li/, the former being used with masculine addressee and the latter with feminine addressee, which precede the noun concerned.

/wa čheriŋ! tyo bio kyän həŋ/O Chering! where is your son?
/wa sonəm! ti kyano udo/O Sonam! where are you coming from?
/li mole ti kyän bəsuŋ/O girl! where do you live?
/li dolma aner i/O Dolma! come at this place.

Postpositional Case Markers

There are certain indeclinable terms like case suffixes which indicate the case relationship between different constituents of a sentence. But unlike case suffixes these stand apart from the substantive in question and normally, follow an inflected base of the noun/pronoun concerned. A couple of them attested for this speech may be illustrated as under : /phyaci/: This is employed with indirect object of a trans. verb having double objects, to indicate that the benefit of the direct object goes to it, when used, instead of dative marker, it follows the substantive concerned with gen. case marker :

/senas phyači dyut de/give milk for/to the child.
/myo phyači mənīli are/bring food for me.
/məra dud zu phyači mulik mənyo de /give some money to me for a few days, /muzuku phyači/for a month.

/cisum/- It conveys the sense of the English preposition 'with' and is used to express an association of one substantive with another. It follows the nominative base of the substantive with which association is intended. (For example see *Sociative case*).

/ti čisum ko hua>hwa/who was with you?
/mo čisum ko yuŋ /who will come with me?

MODELS OF NOMINAL DECLENSIONS
A. Vowel endings: /sina/ son, child.

Case	Sg.	Pl.
Nominative	sina	sina-čok/sina-yo
Accusative	sina- ze /-ra	sina cos- ze/-ra
Ergative/Agentive	Sina-e/-sə	sina-coge/-cokse
Sociative	sina-sum/-cisum	sina-coksum
Instrumental (Caus.)	sina-sə	sina-coksə
Dative	sinande	Sina-cokunde
Benefactive	sina-phyaci	sina-cok-phyaci
Ablative	sina-če/-zono	sino-cok-če
Genitive	sina-s	sina-n
Vocative	va sina!	

/bio>byo/boy

Case	Sg.	Pl.
Nom.	bio	be
Acc.	bio-ze/-ra	ben- ze
Erg. Ag.	bioe>byoye	beye
Soc.	bio-sum/-cisum	be-sum/-cisum
Dat.	bio-re/-ra	be-re/-ra
Ben.	bio phyaci	be phyaci
Abl.	bio-če/-zono	be-če/-zono
Gen.	bio-s	bes/ben
Voc.	va bio!	

/naro/ tree

Case	Sg.	Pl.
Nom.	naro	nare/narodə
Acc.	naro-ra/-ze	nare-ra
Erg./Ag.	naro-i	nare-i
Dat.	naro-ra	nare-ra
Abl.	naro-zono	nare-zono
Gen.	naro-s	nare-s
Lae.	naro-ze/-zi	nare-ze/-zi

/mole/girl

Case	Sg.	Pl.
Nom.	mole	mole-yo
Acc.	mole-ze/-ra	mole-yo-ze/-ra
Erg. Age.	mole-i	mole-yoi
Soc.	mole sum/-cisum	moleyo-cisum
Dat	mole-re	mole-yo-re

Ben.	mole-phyaci	mole-yo-phyaci
Abl.	mole-če	mole-yo-če
Gen.	mole-s	moleyo-s.

B. Consonant ending: /myuṣ/ man

Case	*Sg.*	*Pl.*
Nom.	myuṣ	myuṣ cok/myusi
Acc.	myusure	myus cok-zure
Erg.	myuze	myus coge
Soc.	myus-cisum	myus-cok-cisum
Dat.	myuzinde	myus-cokunde
Abl.	myuspo-če	myuspo-cokče
Gen.	muzu (<myus-u)	myus-cokun.

/ǝps/ horse

Case	*Sg.*	*Pl.*
Nom.	ǝpš	ǝpša
Acc.	ǝpša-ze	ǝpša coku ze
Erg. Age.	ǝpže (<ǝpse)	ǝpša coge
Dat.	ǝpša-re	ǝpša-cogende
Abl.	ǝpše/ǝpsezon	ǝpša-cokunse
Gen.	ǝpša	ǝpša-cokun
Lac.	ǝpša-ze	ǝpša-cokun- ze

/hat/ hand

Case	*Sg.*	*Pl.*
Nom.	hat	hati-yo/hatyo cok
Acc.	hat-ra	hatyo-ra
Ag.	hat-so	hatyo-coksǝ
Dat.	hati-re	hatyo-coksi-re
Abl.	hati-zono	hatyo coksi-zono
Gen.	hati-re	hatiyo-coksi-re

PRONOUN

Grammatical Status

Pronouns which substitute nouns, can, like nouns, function as subject, object or complement in a syntactic construction. Morphologically, these too, are inflected for 2 numbers, 2 genders (3rd person/demo. only) and 6 cases. There the personal pronouns of the Ist and 2nd person are not inflected for locative case, but others are. Historically, pronominal stems of Brok-skad, except 2nd person pl., belong to OIA sources.

Classification: Semantically, all pronominal stems are divisible into 6 classes, viz. (1) Personal, (2) Demonstrative, (3) Interrogative, (4) Indefinitive, (5) Reflexive, (6) Relative. Of these the pronouns of personal, demonstrative and reflexive classes are inflected for both the numbers but not others. Similarly, inflection for genders is confined to the pronouns of 3rd person and demonstrative class only.

Declension: Declension of all the above mentioned classes of pronominal stems may be explained as follows:

Personal Pronouns: Personal pronouns stand for nouns of 'the person speaking', 'the person spoken to', and 'the person spoken of', representing the Ist, the 2nd and the 3rd persons respectively. In Brok-skad these are clearly distinguishable from their distinctive stems both in the singular and plural numbers. For instance,

Person	Sg.	Pl.
Ist person	mo ~ ma ~ mi	bä
2nd person	ti ~ tu	či ~ čo
3rd person	so (m.) sa (f.)	te

Inflection

As pointed out above pronouns in this speech are inflected for number, gender and case categories, with clear distinction, which may be explained in the following way.

Number: In case of number distinction Brok-skad like OIA attests the phenomenon of suppletivism, according to which the stem of the singular number is replaced in the plural number (see above). Plurality, besides the replacement of the stem, is also marked with the plural marker attribute /čok/ which in some cases is further strengthened with the plural suffix /-n/ to which are suffixed respective case markers. (For examples see Modal Conjugations).

Gender: In respect of gender distinction, too, it follows the OIA pattern, according to which the pronouns of the first and second persons are epecineous, but the stems of the 3rd person, as well as demo., demonstrate a clear distinction at least in the singular number.

Case: In respect of case inflection pronominal stems of

Brok-skad follow the same pattern as we have discussed above in the context of nominal stems.

Allomorphemic Variations: As shown above pronominal stems of the Ist and 2nd person exhibit a few allomorphemic variations as well. Morphophonemic distribution of these allomorphs has been attested as follows: Out of the 3 allomorphs (see above) of the Ist person, /mi/ occurs with erg. case marker /yä/, /mä/ with its allomorph case marker /sä/ and /mo/ else-where, but the distribution of the 2nd person pronominal stems, both in the sg. as well as pl. is not clear. For, their occurrences are attested in free variation, even in idiolectal expressions. (see Modal Declensions for complete declensional patterns of all the personal pronominal stems noted above.) A few examples of their syntactic uses may be illustrated as under:

Ist. sg. -/mo ekiki h∂ŋs/ I am alone.
/myo sasnyõ tra hene / I have three sisters.
/m∂i ek kyono šwa rit/ I saw a black dog.
/soya m∂ra skit/ he saw me.

Ist pl. -	/ba cokse ∂si krumpo becokse chen∂s/ we ourselves will do our work.
	/ba ane yaklaŋ yenes/ we come here daily.
2d. sg. -	/ti kyan b∂suŋ/where do thou live?
	/tisa tera skiyal/you see him.
	/tyo byo kyan h∂ŋ/ where is your son?
	/tus kisera lendya hua/ to whom were you calling for?
	/tisa ye dethed, tuga dyuŋs/you whatever ask, I shall give to you.
	/tis ti krumpo tis krum/you yourself do your work.
	/tyari gutčhi kyan h∂n/where are your clothes?
2nd pl. -	/či as kyan byalen/ where are you going today ?
	/čisa tera skiya:leṅ/ you are looking at him.
	/čhisak is go, to mõ ga sumyuŋs/had you come, I would have accompanied you.
	/čhi sokse čhi krumpo čhis krumya/ you yourselves do your work.

3rd sg. -   /so toŋči b∂suŋ/he lives at this very place.
                       /sos dyal, m∂sa khyu∂s/he gives, I eat.
                       /soi r∂zit/he said, /soi n∂ khat/he did not eat.
                       /sose tisa krumpo sw∂ŋse krum/
                       he himself should do his work.
                       /soya kh∂z∂čok učut/he collected all fruits.
                       /sa ∂so goṭ∂ra yali/she comes to our house.
3rd pl.-   /te hoyo r∂tya isi bet/both of them will come
                       here tomorrow.
                       /lesaksa zini udo čhyan /they may do whatever
                       they like.
                       /te sak toŋči b∂sen/they live at this very place.
                       /teya tesa krum krumit/they did their work.

Demonstrative Pronouns. The domain of demo. pron. or
determinants is to point out to a relatively 'remote' or 'proximate'
object from the standpoint of the speaker. In this speech like
many NIA and T.H. speeches demo. stems are not identical with
3rd pers. pron. There are distinct stems for demo. pron. They are
(Prox.) - /homo/ (m.): /h∂mo/(f.) (sg) 'this': /heme/ (pl.) 'these';
(Remote)- /pho (m.): /pha/ (f.) 'that' (sg.); /phe/ those (pl.). In
syntactic strings their uses may be illustrated as under:
                       /homo mi goṭ bet/ this is my house.
                       /pho mo mumos bun bet/ that is my maternal uncleś
                       village.
                       /h∂mo mole žigi la/ this girl is tall.
                       /pha ṭhiga go la/ that woman is fat.
                       /h∂m ~ zaŋspo-r ye h∂ŋ/what is (there) in this pot?
                       /heme bye/moleyo bun toŋči b∂sen/these boys ~ girls live
                       in this very village.
                       /phe ∂spa zige lan/those horses are tall.
                       /phe moleyo ṭhali lan/those girls are beautiful.
Interrogative Pronouns: Pronouns of this class are used with
reference to an enquiry about some one or some thing. In this the
pronominal stems belonging to this category are /ye/ what ?
                       /ko ~ ki/ who, which? These may be illustrated as follows:
                       /h∂m zaŋspo-r ye h∂ŋ/what is (there) in this pot?
                       /m∂i ekora suŋ∂t /to whom did I tell?
                       /tus kisera l∂ndya hwa/to whom were you calling for?
                       /ti cisum ko hwa (<hua)/ who was with you?
                       /mo cisum ko yuŋ/who will come with me?

/ti ye-ra goṭiŋ-di byuŋ/what for you are going home?

/ti ye rgusya la/what do you want?

In this context it may also be mentioned that the pronominal stems /ye/ and /ko/ also serve as a base for deriving stems for interrogative adjectives and adverbs, e.g. /kyaŋ/, /kyane/ where? /kere/ when?, /kaw/ which?, /kise/ which one < /ko/ who?; /yeta/how?, /yera/ why < /ye/ what?

Indefinitive Pronouns: Pronouns of this class refer to an unspecified or approximate number of persons or things, or unspecified quantity of a thing. In Brok-skad this sense is expressed either with the help of interrogative stems or with numeral for 'one'. Consequently, the term for 'some one' is /ekuzina/ 'one person'; for 'any body is /keser/ 'any one'; for 'every body' is /myus čok/ 'all men'; /ko utto/ any one, /g∂ŋmako/every one, /yede/ whatever, etc. According to the traditional grammars some of these are classified as distributive pron. as well. Some of these may be illustrated as under:

/eko zino dyal, ekozino khũŋs/some one gives, some one eats.

/keser ga homo krumpo krumis sunisu la/any body can do this work.

/myus ekige ekikur gule asten/every body had a stick each.

/myusko utthan, ko sut/some are awakened, some slept.

/tisa yedo thed, tu ga dyuŋs/whatever you ask for, I shall give.

/m∂ra puṣo-kek de/give me some flowers.

Reflexive Pronouns: Reflexive pronouns substitute a pronoun or refer to a noun in the 3rd person, which as a rule, is the logical subject of the sentence. Brokskad like many T.H. tongues has full series of reflexive pronouns, parallel to pronouns these are inflected for both the numbers, e.g.

Ist person - /mo/ > /mi/; /ba/ > /∂si/

2nd person - /ti/ > /tis/; /čhi/ > /čhis/

3rd person - /so/ > tis/ ~ /r∂ŋ/

From the above it is evident that reflexive stems are obtained from their respective personal pronominal stems. Their syntactic uses may be illustrated as follows:

/mo mi goṭiŋ-di byuŋs/ I am going to my home.

/m∂i mi krumpo mis krumyos/I, myself do my work.

/ba-cokse ∂si krumpo be-cokse che-n∂s/ we ourselves will do our work.

/tisə ti krumpo tis krum/ thou thyself do thy work.

/chi-cokse chi krumpo chis krumyan/you yourselves do your work.

/so tisə bo chisum byəsu bet/ he has to go with his father.

/sos rəŋo gutchi rəŋ dwal/he, himself washes his clothes.

/sosə tisə krumpo swənse krum/he, himself should do his work.

/tesə tesə krumpo tes krumyən/they, themselves should do their work.

Relative Pronouns. Like many languages of the Himalayan group it has no separate stems for relative pronouns. Usually, the purpose of corresponding relative conjunction is served by a pause juncture, i.e. though the principal clause has the pronominal antecedent, yet the subordinate/complementary clause has no corresponding relative term, e.g.

/tisa ye thethed, dyuŋs/you whatever will ask, I shall give (that).

/həm mihilpo-r ko utthoga, byas/in this world who (=who soever) will come (he) will go.

Distributive Pronouns : Pronouns standing for distribution of objects are not many. The only one attested in our data is /cokon/ 'every one', as in /cokondi ame-kik thəpcə bet/every one will get a mango.

MODELS OF PRONOMINAL DECLENSIONS

A. Personal Pronouns

(i) /mo/ I (First person)

Case	Sg.	Pl.
Nominative	mo	ba/ba-chok
Accusative	mo-ze/mə-ra	ba-cokuze
Agentive/Erg.	məi/miya/misə/ məso	basə/ba cogye
Dative	məra/myo phyaci	bacokunde
Ablative	mo-zono	bakunzone
Sociative	mi-cisum/-sum	ba-cisum/-sum
Genitive	myo	bacogun/əso (Refl.)

(ii) /ti/ thou/ you (second person)

Nom.	ti	ci/chi/ chi-cok
Acc.	ti-ze/ti-ra	chi-cokun-ze

Erg. Ag.	ti-e/ti-sə	chi-coge/cisə/cosə
Soc.	ti-cisum/-sum	chi-sum/-cisum
Dat.	ti-ra/tyue phyači	chicoku phyači
Abl.	tyu-zono	chi-cokun-zone
Genitive	tyo	chi-cokun

(iii) /so/ he (third person masc.)

Nom.	so	te/te cok/te sak
Acc.	tera/teri	tecokunde/ten-di
Erg./Ag.	soi/sosə	tesə/te-coge
Soc.	so-sum/-cisum	te-sum/-cisum
Dat.	tes phyaci	tecokun phyaci
Abl.	te-zono	te-cokun zono
Gen.	tes	te-cokun

(iv) /sà/ she (3rd person fem.)

Nom.	sa	te/te sak
Acc.	səra	tendi
Erg. Ag.	säsə/səya	tesə/teya
Soc.	sə-sum	te-sum

(Rest as in masc.)

B. (v) /homo/ this (masc.): /hamo/ this (fem.) (Demo.)

Nom.	homo/həmo	heme/hem-cok
Acc.	homo-ra/hamo-ra	heme/hem-cok
Erg. Ag.	homo-i/hamoi	hem-cogi-e
Dat.	homo-s phyaci/hamo-	heme-n cokun
Abl.	homo-če/hamo-če	heme-n-če
Gen.	homo-s/hamos	heme-cokun
Loc.	homo-riyaŋ	hemcondeyaŋ

(vi) /pho/ that (masc.) /pha/ that (fem.) (Demo.)

| Nom. | pho/pha | phe |

C. (vii) /ko/ who (Interro. sg. only)

Case	*Sg.*	*pl.*
Nom.	ko	x
Acc.	kisere	x
Erg. Ag.	ko-e	x
Dat.	kisere/kophyaci	x
Abl.	kise-zon (<zono)	
Gen.	kise	
Lac.	ko-re/yere	

D. (viii) /ho/ who (Relative, sg. only)

| Nom. | ho | x |
| Acc. | horu | x |

Erg. Ag.	hoe	x
Dat.	horu	x
Abl.	ho-zono	x
Gen.	ho-s	x
Lac.	hor/hore	

E. (ix) /mi : ba/, /ti : chi/, /so : tis : tes) (Reflexive)

Sg.	pl.	
Ist person	mi > mis;	ba > ∂si
2nd pers.	ti > tis;	chi > chis
3rd pers.	so/sa > tis	te > tes
	so/sa r∂ŋo (Tib.)	

NUMERAL SYSTEM

Murdock (1945: 124) is perhaps right when he states that the numeral system in any language is perhaps the one which is comparatively more constant than other systems and can also be more exactly compared with languages of the same family or of different families. Moreover, number names, by common consent are the oldest and the best defined words of a language, as mathematics is undisputably the oldest of the sciences.

Sources of Numerals in Brok-skad: An analysis of numerals in it clearly shows that the main source of these numerals is Indo-Aryan. Although counting of numerals higher than twenty as in A.A. is based on vigecimal system, yet the basic units are all the same as in I.A. system (see below).

Classification: Syntactically, numerals share the position of qualifiers and are, therefore, a sub-category of adjectives. Formal classes of this class of words are- (1) Cardinals, (2) Ordinals, (3) Aggregatives, (4) Fractionals, (5) Multiplicatives, and (6) Approximatives. The structure and function of all these may be presented as under:

Cardinals

As in other languages in this too the function of this class of numerals is to count objects, animate or inanimate. Moreover, in this the cardinal numerals have two fold function, (1) that of an attribute and (2) that of a substantive. With regard to their function as qualifiers it may be mentioned that in it these are used both, attributively and predicatively (see Adj.). However, the numeral for 'one' is not generally used as a nominal qualifier. It, whenever used, indicates the sense of the indefinite article.

Formation of Cardinal Numerals: As in I.A. in it too, cardinal numbers from 1-10 are primary/basic ones, and all higher than this, except for 100, are secondary/compounded. Because the counting of numerals higher than 20 is based on this unit, therefore, first of all a structural analysis of numerals from 1 to 20 is desirable. In Brok-skad these are : /ek/ one, /du/ two, /trä/ three, /čor/ four, /puŋs/ five, /ṣə/ six, /sat/ seven, /əst/ eight, /nu/ nine, /daš/ ten, /kodeš/ eleven, /budeš/ twelve, /trodeš/ thirteen, /cudeš/ fourteen, /pəndeš/ fifteen, /ṣobeš/ sixteen, /sətuŋs/ seventeen, /əṣṭuŋs/ eighteen, /kunjə/ nineteen, /bišə/ twenty.

From the above it is evident that forms of numerals from 1 to 10 are basic units and onwards they are formed by combining these very units with morphophonemic changes. Notable morphophonemic changes taking place in basic unit from 1-9 as the first components and 10 as second component in numeral terms from 11-20 are as under: (first components): /ek/→ /ko/, /du/→ /bu/ , /tra/→ /tro/, /čor/→ /ču/, /puŋs/→ /pən/, /sä/→ /ṣo/, /sat/→ /sət/, /əṣṭ/→ /əṣṭ/ (no change), /nu/ →/k/ , /du/→ /bi/. There the second component /daš/ undergoes the following morphophonemic changes. The morpheme /daš/ is replaced with /beš/ when combined with /ṣo-/, 'and' by /uŋs/ when combined with allomorphs of 'seven, eight and nine', and with /deš/ when combined with allomorphs of the remaining numerals. Historically, /kodeš/ has its source in (Skt.) *ekādaśa*. /budeš/ in *dvādaśa* and /kunj/ in *ekon vimśati*. As in OIA-- in it too in these combinations the first component, standing for the smaller unit precedes the unit standing for higher number, e.g. /pə-ndeš/ < *pañcadaśa*, /ṣobeš/ < /ṣoḍaśa/, etc.

Formation of Higher Numerals: Although it draws its numerals upto twenty from the I.A. stock, but follows the vigecimal system beyond this. Consequently, numerals above twenty are formed by combining the terms from one to nineteen to the term for twenty or its multiples, viz. 40, 60, 80. e.g. /biši ek/ 21, /bišidu/ 22, /biši nu/ 29, /biš daš/ 30, /biši kodeš/ 31, /biši pəndeš/ 35, /biši kunja/ 39, /dubišu/ 40 (2 x 20), /du biši daš/ 50 (2 x 20, 10), /trə biši/60 (3 x 20), trə biši daš/ 70 (3 x 20, 10), /cor bišu/80 (4 x 20), /corbiši daš/90, /corbisi kunja/99, etc. but the term for 'hundred', contrary to an expected term like *puŋš biśū*, is attested as /šyo/, again an I.A. term.

But the speakers of Brok-skad, may be under the influence of Ladakhi also follow an alternate system of forming decades 30, 50, 70 and 90. According to which the term /pinaŋ/ 'half' is prefixed to the next decade term, a multiple of twenty e.g. 30 is /pinaŋ du bišu/ denoting the sense of 'half less to two twenties', or 'half *biši* less to two *bisis*. Similarly, 50 is /pinaŋ trə bišu/, 70 /pinaŋ cor bišu/, 90 /pinaŋ puŋs bišu/.

Formation of Numerals above Hundred: Numerals for hundred series are formed by combining the terms for 1-9 as first components and the term /šyo/ 100 as the second component, as in /ek šyo/ 100, /du šyo/200, /trə šyo/300, /nu šyo/900, etc.

Numerals above the series of any specific hundred figures are obtained by adding the specific figures to the specific term for hundred, e.g. /du šyo du biši daš/250, etc.

Numeral terms higher than hundred are seldom used by the common folk. In case of necessity either the Tibetan terms /stoŋ/ thousand, /ṭhi/ ten thousand and /bum/ lac, or the NIA terms /həzar/ 1,000, /daš həzar/10,000, and /lakh/ 1,00,000 are used, as in /trə stoŋ /3,000 /puŋš lakh/ 5,00,000, etc.

Ordinals

The use of ordinals to indicate the order of sub-stantives, is not common among the speakers. In case of necessity either the Ladakhi terms/taŋ-po/first, /ñis-pa/ ~/ok-po/second, /sum-pa/ 3rd, or the NIA terms like /du-sir/ second, /trə-sir/ 3rd, etc. are used. Besides the above, terms for third, fourth, etc. can also be obtained by suffixing the formative particle /pa/ to the numeral in requirement, as in /tre-pa/ third, /cor-pa/ fourth, / puŋs-pa/ 5th, /əṣṭ-pa/ 8th, etc.

Aggregatives: This class of numerals denotes the number of persons or things together or collectively. There the term for 'both' is /hoyo/, for 'all the three' is /chaŋ- pe/. Further terms of this class of numerals can be obtained by suffixing the formative particle /-pe/ to the number in question, as in /puŋs-pe/ all the five, etc. These may be illustrated as under: /ci hoyasa krum krumye/both of you are doing work (-working).

/te hoyo rətya isu bet/both of them will come here tomorrow.

/te hoyosa dyut pit/both of them drank milk.

/te chaŋ-pe trä phəṭireu kuṭṭə dus/all of the three threshed together.

/te puŋs-pe rǝtya ane isu bet/they, all the five will come here-tomorrow.

Multiplicatives: This class of numerals denotes multiplicity of things in terms of 'times' or 'folds'. In this tongue these are obtained by prefixing the NIA term /phera/ 'turns', 'times', to numeral intended, as in /phere-ek/once, /phera du/ twice, /phera-trǝ/ thrice, etc., and by prefixing the numeral in question to the term /skǝl/ 'fold' as in /du skǝl/ double, /trǝ skǝl/tripple etc.

/modyo ti-ra bun duskǝl bede la/your land is double than that of mine.

Fractionals: Indication of the fraction or part of a whole is not uncommon in it. So the commonly used fractionals in it are-/paw/ 1/4, /phet/ 1/2, /pawtrǝ / 3/4, /pinaŋtrǝ/ ~/pheraŋ-trǝ/ 2.1/2 =half to three), /pinaŋčor/ 3. 1/2, /pinaŋ puŋs/4. 1/2, etc.

Approximatives: The sense of approximation of the number of objects is expressed by prefixing the term /poze/ 'about' to the object, the approximation of which is in question, as in /hoze hoṭɛm poze myus pon-sǝk asten/ at that time there were about 5-6 persons.

/mǝ-ra duduzu phyace pene daš-bišǝ de/give me some 10-20 rupees for a few days.

ADJECTIVES

Grammatical Status

As in other languages in this too adjectives belong to that class of words which serve as attributes to substantives or intensify the meaning of another attribute. But, as compared with other Himalayan tongues, a special feature of adj. of this tongue is that, like OIA or NIA, in it adj. are inflected for both the numbers and genders, though confined to the adjectival stems ending in vowels only. Moreover, in respect of gender inflection it differs, as in OIA, from nominal declension. It seems that it has inherited this characteristics from the OIA sources in which it is so prominent.

Classification: Besides the traditional classification, adjectives in it can, morphologically, be divided into two classes, (1) distinguishing, (2) describing.

Distinguishing. This comprises two categories of pronouns,

viz. possessive and demo. gen. case forms of nouns, which serve as attributes to nominal substantives:

Examples of the possessive pronominal adj. are--

/myo goṭ/ my house : /h∂mo myo goṭ bet/ this is my house.

/tyo bio/your son: /tyo bio kyan h∂ŋ/ where is your son?

/mumos bun/maternal uncle's village; /gos dyut/cow's milk, etc. /šwas pici/dog's tail, /ceis ul/bird's nest.

Examples of the demo. adj. are

/pho ∂bs/ that horse, /h∂m ∂bs/ this horse, /pha ∂spi/ that mare, /heme ∂spa/ these horses, /phe ∂spiyo/ those mares, etc.

Adjectives belonging to this class are termed as distinguishing because these adj. basically distinguish a person or thing from another person or thing of the same class or category, e.g. in an utterance like/myo ∂bs/ the attribute/ myo/my' distinguishes the particular horse from other horses. Similarly, a statement like /pho ∂bs/ that horse, /h∂m ∂bs/ this horse, etc. distinguish the particular horse from other horses.

A few illustrations of this class of adjectives are:

/m∂ra homo kitap p∂s∂nd bet / I like this book.

/heme šole ṭhole lan/these stories are nice ones.

/pho myuspe go la/that man is fat.

/phe myuspe zige lan/those men are tall.

/pha mole khimet la/that girl is lean.

/heme tes ∂bsa hene/these are his horses.

Describing Adjectives : Adjectives which either denote a quality such as good, bad, black, white etc., or some quantity, such as plenty, enough, much, little, etc. or size, such as long, short, high, low, etc. or number, such as some, few, many, three, four, five, etc. distribution, such as each, every, etc., a state or condition such as sad, jolly, cold, hot, etc. are to be termed as describing ones, because all these categories of attributes simply describe the quantity, quality, number, or condition of the noun head qualified by them.

Stem Formation: Adjectival stems in it are both radical as well as derived. Radical stems are all monomorphemic, but derived are, naturally, poly-morphemic. Some of these commonly attested in Brokskad are -

Radical: /bono/ big, elder, /seno/ small, younger, /ṭhalo/ beautiful, handsome, /zigo/ tall, long, wide, /noro/ good, /kyono/black, /lodo/ red, /šo/white, /ŋilo/ blue, green, /chuṭu/ bad, dirty, /šuko/dry, /ṭito/bitter, /ṭo/ cold, /tato/ hot, warm, /curku/false, /go/ fat, thick, /šra/ happy, /suro/hard, /guro/ heavy, /thurbo/ high, /skyos/kind, /kolo/ lame, /zaro/ old, /bede/plenty, enough, many, much,/traŋ/right (side), /pɔcol/ ripe, /stɔn/slow, /ŋarmo/sweet, /kek/ some (countable), /ki/ some (non-countable) /ape/ a little, a few.

Derived: In this speech majority of attributes belong to the radical class. But there are some which are formed either by affixing certain formatives to nominal stems or by reduplicating the radical stems. Some of these are as under:

(i) /cɔn/ - /phoso-cɔn/ proud, < /phoso/pride, /nelpa-cɔn/ poor < /nelpa/ poverty, /kha-cɔn/angry < /kha/ anger,

(ii) /to/ - /čhurku-to/ lier < /čhurku/a lie,

(iii) /la/ - /čhuṭu-la/ naughty < /čhuṭu/ bad,

(iv) /pa/ - /ɔṣt-pa/ eighth < /ɔṣt/ eight.

(v) /met/ - /set-met/weak, /thɔl-met/ cruel.

(vi) *Reduplication*- /gir-gir/ round, /mul-mul/luke warm, /tɔk-ṭɔk /tight, /zɔb-zɔb/hard, /čok-čok/ active, /ziŋ- zaŋ/ noisy, /khor-khor/ zig zag, etc.

Uses of some of these may be illustrated as under:

/lodo puṣo/ red flower, /kyono śwa/black dog, /ṭhulo ruŋ/ beautiful hill, /pɔcol khɔzɔs/ripe fruit, /kolo myuṣ/lame man, /tato wa/ hot water, /šo šugu/white paper, /bono ba/ elder father,/seno ba/ younger father/uncle, /zaro myus/old man, /šɔŋpo sina/clever boy, /ŋilo pɔṇi/green leaf, /zigo byo/ tall boy, etc.

Agreement with Noun Head: In this speech attributes belong to the variable class and are fully in agreement with the number and gender of the noun qualified by them. This may be explained as under:

All attributes ending in a vowel are clearly marked for the number and gender of the noun qualified by them. Consequently the masculine stem final /o/ is replaced by /i/ for the feminine, and by /e/ for the plural. In feminine gender, however, the plural marker is identical with the singular marker, its plurality being inferred from the plural form of the noun itself. This feature of this tongue may be illustrated as follows:

/noro byo/good boy : /nori mole/good girl : /nore bye/

good boys : /nori mole-yo/good girls; /zigo/tall (m) : /zigi/ tall
(f.) : /zige/ tall (pl.). Similarly, /kyono/black (m) : /kyoni/ (f.):
/kyone / (pl.)/bono bayo/elder brother : /boni sas/ elder sister:
/bone bayoda/elder brothers, /seno bayo/younger brother :
/seni sas/younger sister : /sene bayoda/younger brothers:
/seni sas da/younger sisters, etc.

Numeral Adjectives: As in other speeches in Brok-skad too,
numerals of all categories are used as attributes to a noun head:
/myo bayo du h∂nes/ I have two brothers : /myo sasŋyo tra
henē/ I have three sisters etc.

Interrogative Adjective: These are identical with interro.
pron., but are differentiable from the syntactic position and
semantic connotation, e.g. /pho ko käribet/which basket was
that?

/pho kise bio bet/ which boy was that?

Distributive /cokondi amekik th∂pe bet/everyone will get
a mango

/myus ekige hat-ra eki-kur gule asten/everyone had a stick
in hand.

Placement of Adjectives: Normally, adj. of distinguishing
and describing class precede the noun head qualified by them,
but attributes of numeral class, like Tibetan/Ladakhi, follow it.
These may be illustrated as under:

/pho ∂bs myo la/that horse is mine.

/m∂i ek kyono šwariṭ/I saw a black dog.

/pho kise bio bet/who's son is that?

/heme goti du bet/these are two houses (lit. houses two)

/myus ekige/every man; /bayo dui/two brothers;

/sasŋyo trä/three sisters. /poza goti tra lan/there are three
houses there, but - /m∂ra trä sina, du bye uŋa ek mole/
I have three children: two sons and one daughter.

In a noun phrase containing more than one modifier, the
order of different classes of adjectives is, more or less, fixed.
Normally, a numeral qualifier precedes a qualitative or quanti-
tative modifier; /m∂i ek kyono šwa rit/I saw a black dog; /pho
siŋthokpo-zi ek seni cei la/there is a small bird on the tree. But
in case of two adjectives of the same class qualifying a noun
head, the one denoting the size or quantity precedes the one
denoting quality, as in /syaltiži seni lwedi cei la/there is a small
red bird on the roof; /m∂i ek bono kyono šwa riṭ/I saw a big
black dog.

But, may be under the influence of Ladakhi, in some cases predicative use of an attribute too is attested, e.g./p∂ri p∂rar kh∂z∂s moro bede h∂nes/there are more sweet fruits on the other side (lit. fruits sweet more).

Degrees of Comparison: As in many IA and TB languages in it too the comparison of degrees of an attribute is not affected by means of suffixes as in OIA or English, but by placing a particle /dyo/ 'than' after the noun with which the comparison is made. In case of comparison in two objects, i.e. in comparative degree, both the nouns, the one which is being compared and that which is the model of comparison on are placed in the direct case, and the attribute follows the particle /dyo/.

/myo goṭ tyo goṭ-dyo bono h∂ŋ/my house is bigger than yours.

/kha ṭhospo ža ṭhospo dyo bono la/the lower field is bigger than that the upper one.

/pho mo-dyo sene bet/he is younger to me.

/myo mole bio-dyo sene bet/my daughter is younger to my son.

/h∂mo mole phamole-dyo thonmo h∂ŋ/
this girl is taller than that girl.

/modyo ti-ra bun dusk∂l bede la/your land is double than that of mine.

/m∂ra ti dyo ho riŋz∂n n∂/to me heart is not dearer than you.

In case of comparison among more than two objects of the same kind, i.e., in the superlative degree, the particle of comparison, viz. /s∂k-dyo/ or /čok-dyo/meaning 'all than' is placed after the object of comparison, as in the case of comparative degree which is followed by the attribute in question, e.g. /h∂rau ṭhospo sek-dyo bono la/the medial field is the biggest of all, /am čok-dyo ŋarmo kh∂z∂sla/mango is the sweetest fruit; /drus s∂k-dyo ṭo la/ Dras is the coldest place of all.

But some times, as in Hindi, the sense of the superlative degree is also expressed by reduplicating the attribute with the comparative particle /dyo/, as in /bono-dyo-bono/biggest (cf. Hindi- *b∂re se b∂ra*); /seno-dyo-seno/ smallest (=Hindi-*chote se chota*) /pruno-dyo-pruno siŋthok/the oldest tree, etc.

Intensification: The quality or the quantity of an adj. of describing class can further be intensified with the use of an

intensifier. In this speech this phenomenon is attested in 2 ways,
(1) by using the intensificative term for 'very' 'extremely' etc., (2)
by reduplicating the attribute itself, as in (1) /məi ek bede kyono
šwa riṭ/or/ məi bono kyono śwa rit/ (2) /məi ek kyono-kyono
šwa rit/I saw a very black (lit. black-black) dog.

Adj. used as a Noun

In a sentence with a verb of incom-plete predication an adj.
is used as a complementary noun as well, e.g. /so zigo-k la/he
is tall; /sa zigik la/she is tall, /myo goṭ seno həŋ/my house is
small.

/pho myuṣpo go la/that man is fat.
/nəŋles-po ṭṣəŋ mo asto/the crocodile was happy (RS).

Concordance: Brokskad like OIA attests full concordance
between the noun head and its attributes and determiners:

(i) **Noun and Attribute**/norobyo/good boy, /nore bye/
good boys; /nori mole/good girl,/nori moleyo/good girls (as in
singular), /lodo puṣo/red flower, /lode puṣe/red flowers; /seno
bayo/ younger brother, /sene bayoda/younger brothers, /seni
sas/younger sister. Similarly /bono/big, elder : /boni/ (f.)
/bone/ (pl.); /zigo byo/ tall boy, /zigi mole/tall girl, /zige bye/
tall boys, etc.

(ii) **Noun and Determiner:** /homo byo/this boy, /home
bye/these boys, /pho myuṣ/that man, /pha ṭhiga/that woman,
/phe bye/those boys.

VERBAL SYSTEM

Verb: Definition Functionally, the class of words
designated as verb on the basis of their morpho-syntactic functions
is an essential component of the predicate, and occupies an
important place in the syntactic structure of any linguistic
communication. Every language, cultivated or rustic has its own
verbal system which distinguishes it from other linguistic systems.
Brokskad too has its own verbal system which distinguishes it
from the neigh-bouring T.H. systems in many respects. As
compared with Tibetan (Ladakhi) system it is more elaborate
and complicated.

Verb Roots: Structurally, verb roots in it belong to three
categories, viz. Primary/Radical, Secondary/derived, and

Compounded. Although majority of roots are radical ones, yet there are some which represént the other two categories as well. Some of these may be enumerated as follows:

Primary Roots: Primary roots are obtained by detaching the infinitive markers from them. These roots are basically mono-morphemic and can be both, vowel ending as well as consonant ending. For instance, /i-/ come, /bo-/go, /ski-/see, /pis-/ show, /suc-/dry, /ra-/say, /ro-/weep, /rƏ-/hear, /uth-/stand, rise, /d'o-/wash, /bid- /sow, /yeth-/call, /bith-/stop, /el-/draw, /pheṭ-/throw, /kƏ-/ripe, /sil-/read, /bƏr-/cut down, /bi-/be afraid, /khuṭ-/ beat, thresh, /bun-/ be suspended, /pi-/drink, /pheṭ/ break, /chin-/be broken, cut, /bƏš-/sit, dwell, /ñil-/hide, /riṭh-/see, /so-/ sleep, /kha-/eat, /di-/give, /ras ~ raz-/ask, /krum-/ work, /sum-/ be tired, /rgus-/want, /ṭham-/be hungry, /häz ~ häs/laugh, /nar-/fall, /zbri-/ write, /ut-/ come, /ar-/ bring. /thi-/ do, /bus-/become.

Sources of Primary Roots : Verbal roots of Brok-skad mainly belong to three sources, viz. Old-Indo-Aryan, Tibetan and Indigenous. But of all these the number of roots belonging to the OIA source is the largest. Some of the commonly used roots belonging to this class are as under:

/lƏy-/ to reap <√ lūñ-, /bu-/ to be, to become < √bhu-;
√/bi-/ to be afraid < √bhi-, /khuṭ-/ to beat, to thresh < √kuṭṭ-/
/pheṭ/ to break, to be broken < *sphuṭ-*, /chin-/to tear, to throw
< *chhid-*, /as-/ to be < √*as-*, /uth-/ to get up, to rise < *ud-stha-*,
/si-/ to sew< *sīv-*, /gin-/ to hold, to take < *grah-*, /pi-/ to drink
< √*pi-*, /khu-/ to eat < *khad-*, /bƏs-/to sit, to live, to dwell <
√*vas-*, /di ~ de/to give < √*da-*, /li-/ to lick < *lih-*, /bƏd- /to
increase < *vṛdh-*, /su ~ so-/ to sleep < *svap-*, /buš ~ baš-/ to chirp
< *vāš-*, /ar-/ to bring < *ā+rā- ~ lā*; /bisum/to rest < *vi*+ √*šram*,
/bun-/to lie < √*bandh-*, /pač-/ to cook < √*pac-*, /ru-/ to weep
< *rud-*, /kru-/to do < *kṛ-*, /ya-/ to come < (ā) + ya-, /piš-/to
show < *paš-*, /suc-/to dry < *šuṣ-*; /do-/ to wash < *dhāv-*, /bid-/
to sow < *vap-*, /hƏr-/ to carry, to take away < *hṛ-*, /mar-/to kill
< *mṛ-*, /has-/to laugh< √*has-*, /bƏh-/to plough < *vāh-*.

A few roots belonging to other sources are - /hƏ-/ to be, /thƏ-Ə~chƏ-/ to do, /skƏ- ~ riṭh-/to see, /bō ~ bi/ to go, /rƏs-/ to read, /baŋd-/to run, /bƏr-/to cut, /ras-/ to say, /el-/ to draw, /gen-/ to ascend, /sun-/ to ask, /ɡip-/ to build, /hir-/ to cling; /šur-/to close, /mƏr-/ to cut, /rcƏ-/to dance, /Ək-/to dig, /nƏr-/

to fall, /nar-/to fell, /pir-/to fill, /thop-/to find, /up-/ to fly, /əm-/to forget, /un-/to open, /ne-/ to press, /sil-/ to read, /kat-/ to remember, /kas-/ to rub,/kən-/ to scratch, /sur-/to shut, /cur-/ to suck, (also see above).

Derived Roots: In this tongue the number of derived roots is very limited. Some of the roots belonging to this category are either denominatives, derived from the nominal and adjectival stems or causatives/transitive derived from primary roots. The few examples of denominative derived stems are--/krum-is/ to work < /krum/work, /tham-is/to be hungry < /tham/hunger.

Compound-Stems: The number of compound stems is fairly large in it. The normal device of obtaining these stems is to compound verbal stems like /this/to do, /dis/ to give, /bus/ to become to nominal and adjectival stems of various categories. These bases may be illustrated as under:

(a) Compounding: (1) Noun + Verb: /krum-this/to work, /zuli-this/to sweep < /zuli/ broom,/sperə -this/to speak < /sperə/ word, /gus-this/ to feed < /gus/ food, /goy-dis/to sing < /goy/song,/zəhər-dis/to poison,/phəmcuthis/to peck < /phəmu /beak, /iŋ-bus /to smile < /iŋ /smile, /sus-bus /to swell < /sus/ swelling, /rgosi-bus /to like < /rgosi /desire, /pham-dis /to defeat < /phams/defeat, /thu-dis/ to spit < /thu/ spittle, /wa-cis/to bathe< /wa/ water, /busumdis/ /to rest, /maph-dis /to forgive=to give forgiveness, /zäma this /to collect-to do collection, /sək-bus /to doubt=to become doubtful, /putu nəthis /to chase=to run after, /pun-pišayis /to guide=to show path, /tato this /to heat=to make hot, /zuli-this /to clean=to do brooming, /pheli-bus/ to forget=to be forgetful, /phraluks this /to try=to do efforts, /phyaridis /to stir, to move=to give turn, /tisaz dis / to thank=to give thanks. Similarly, /leyar-dis/ to prepare, /taŋthis/ to fight, /tenik dis /to wait, /thuli-dis /to ascend, /thildis /to sneeze, /jəwab dis /to answer, /chəl-dis/to promise.

(ii)   *Adj.+Verb :* /bede bus /to increase < /bede/more, plenty, /tsalo this /to decorate < /tsalo/beautiful, /zdər-dis /to sharpen< /zdər /sharp, ./noro bus / to get well < /noro /good, /apēbus /to decrease < /ape/little, /əbonī-dis /to love, to be nearer < /əboni /near, etc.

(b) **Reduplication:** Besides the above, verbal stems are also obtained by reduplicating an onomatopoeic stems, e.g./tuṣ-tuṣ-

this /to tremble, /ləq-ləq this/ to twinkle, /gur-gur-this/to stir, to knead, /si-si-this /to whistle, /hu-huŋ-this /to hum, /chiŋ-chiŋ-this /to swing, etc.

(iii) *Verb+Verb:* Verbal compounds are also constructed by combining two or more verbal roots to express various types of idiomatic and aspectual statements. In syntactic constructions involving compound verb forms all grammatical categories are carried by the subsidiary which comes at the end of the grouping of verbal stems, e.g. /cheri-bus-go /finished, as in /krum krumis cheri-bus-go /doing work finish went, /is-go /came, has come < /is /to come + /go /went, as in /chi-sak is go to mo ga sum yuŋs /(if) you all come, I shall also come with you. A few more examples of this class of verbal compounds are-

/məi cheri-thit /I have done (=Hindi-*kar cuka hū*).

/ məsə ti marisu bet /I shall kill you (=*H. mar ḍālūga*)

/ məso tendi nə rəza rayuŋs /I shall not allow him to speak.

/is bisu /can come, /nari-go /fell down,

Classification of Verb Stems

On the basis of case forms taken by them for their subject /object or of the syntactic distinction of having a second noun /pronoun, other than those serving as their subjects, as their legitimate objects, the verb-stems are classified as transitive and intransitive.

The most distinguishing feature of transitive and intransitive verbs in it is that the subject of the transitive class of verbs is invariably inflected and is placed in the ergative case, even in non-past tenses, whereas that of intransitive class of verbs remains uninflected and as such is always in the nominative/direct case, e.g.

/mo byuŋs /I am going; but /məsə pyuŋs /I am drinking,

/ti zazale /you (sg.) are walking; but /tisə silchale /you are reading.

/co zazalen /you (pl.) are walking; but /cosa piyalen /you are drinking.

/ba biyenes /we are going; but /bas silichales/we are reading.

/so zazale / he is walking; but /sosə skiyale /he is seeing.

/te byalen /they are going; but /tesə zbrichalen /they are writing.

Besides simple transitive and intransitive verbs, there may be a few verb roots which are called verbs of incomplete predication, i.e. requiring a predicative word, usually a noun or adjective for completing, the sense indicated by the verb form, as in-

/myo goṭ seno la /my house is small.
/myo sasṅyo trə həni /I have three sisters.
/məra moleyo du həni/ I have two daughters.
/so zigo-k la /he is tall.
/sa zigi-k la /she is tall.

In case of composite verbs, the verbs with /this /as a second component are transitive and those which are composed of /dis/, /bus, /is /could be both.

Transitivization of Verb Roots

Brok-skad, like NIA, has an inbuilt system of deriving transitive stems from intransitive stem or vice-versa by means of suffixes, the suffixes employed for this purpose are /-a/, /-ra/, e.g. /ro-/ to weep> /ro-a- /to make to weep, /bhi- /to fear > / bhi-ra- /to frighten, /suc- /to dry > /sucera /to make to dry, / uth-/ to rise, to stand > /uthera /to raise, /ñilj- /to hide oneself > /ñiljəra /to conceal, /phiṭ-/to break itself > /phiṭa- /to break, /chinə -/to tear itself> /chinəra-/to tear, etc.

But it may also be mentioned that this mechanism is operative with regard to non-past tense forms only, there being no difference in past tense forms, for instance,

/pho phiṭyal /it breaks (Intrans.) : /sosə pho phiṭəyal /he breaks (Trans.)
/pho chinjəl /it tears (Intrans.) : /sosə pho chinjəyal /he tears (Trans.) but /phiṭat /broke (itself or something) ; /chinit /tore (itself or something).

Besides the above noted suffixal method, transitivization is also affected by means of periphrastic constructions or suppletivism, e.g.- /cor the /make sit, /chiṅ chiṅ the /shake, /ya the/ send for (imp.); /phiṭ- /to break itself > /chin- /to break, /bəs/ to sit > /cher- /to make to sit, etc.

VERBAL CONJUGATION

A verb in it is conjugated for grammatical categories of

voice, mood, tense, aspect, person, number and gender. Their basic framework as attested in it may be explained as under:

Voice : The forms of a verb indicating the relation of the subject to the action, etc. (denoted by verb) are called voices.

Grammarians have recognized 3 voices, viz. Active, Passive and Impersonal, for IE and OIA languages. Brok-skad which belongs to Indo-Iranian branch of the IE has broadly inherited this feature of it. These may be explained as under:

(i) *Active:* The verb form in this voice indicates that the subject does something or is becoming something. Thus, it is the grammatical as well as the logical subject (the doer) of the verb and the verb in its finite form agrees with it in respect of number, gender and person, as in /mō ekiki h∂ŋs/ I am alone, /pho sinadi khutyal /he beats the child, /pho bios krumyal /he gets the work done from the child, / ña wa-r b∂sun /fishes live in water, /so ane la/ he is here, /te ane lan /they are here, /so yale /he is coming; /sa yali /she is coming; /te yalen/ they are coming.

(ii) *Passive:* Grammatically, the passive voice represents that form of the verb in which the subject is not doer, but as acted upon. As such in this type of constuctions the grammatical subject is not the logical subject, i.e. the doer, but the logical object, the person or thing toward which /whom the action is directed. Consequently, the verb agrees in numbers, gender and person with the object. Syntactically, it is known as objectival construction.

But as in many Tibeto-Himalayan languages in it too the sense of passivity is manifested in a different way, i.e., though the subject of the transitive verb, the basis of passive formations, is placed in the ergative /agentive case, yet neither the verb takes any passive marker nor it agrees with the object. In fact, in these speeches the use of the subject of the transitive verb is sufficient to convey the sense of the passive voice. Consequently, there will be, structurally, no difference in the verb form in utterances like 'I drink milk' and 'milk is drunk by me', 'I ate food' and 'food was eaten by me, e.g.

/m∂s∂ dyut pyuŋs /I drink milk /milk is drunk by me.
/m∂y∂ p∂pa khat /I ate food /food was eaten by me.
/sos∂ pho phityal /it is broken by him /he has broken it.
/soya pho phitat /he broke it /it was broken by him.
/miy∂ h∂m krum n∂ krumit /this work was not done by

me, or I did not do this work.

/tisƏ ye dethed, tu ga dyuŋs/whatever will be demanded by you, that I shall give you/ will be given to you by me.

(iii) **Impersonal Voice:** Contrary to other voices, the impersonal voice is restricted to intransitive verbs only and is always in the 3rd person signular number. In Brokskad it is expressed by placing the subject, as in passive, in the ergative case which otherwise is in the nominative case, as in /mo byuŋs /I go, I am going, but /mƏsƏ bƏŋdiyuŋs /I am running /running is being done by me; /mƏsƏ go /I went, but /miyƏ bƏŋdet /I ran, running was done by me; /bƏyƏ bƏŋdet /running was done by us /we ran, etc.

In this speech this type of impersonal construction, in which an intransitive verb takes ergative case for its subject, is limited to a couple of verb roots only.

Moods: In verbal conjugation mood is an indicator of the manner of the action, whether it is a normal happening, an ordered action or an action dependent on some condition, etc. The 3 moods attested in Brokskad are--(1) indicative, (2) imperative, and (3) subjunctive.

(i) *Indicative:* As is clear from its nomenclature it simply indicates the happening of any action in present, past, or future, e.g. /sinas mƏnili khwal (< Khual) /the child is eating food.

/bioi (>byoi) kitab silithaŋ /the boy read the book.

/ña wa-r bƏsuŋ /fishes live in water, etc.

(ii) *Imperative:* In this the verb form stands for command, request, warning, prohibition, etc. There the subject is usually left out. In case of command it is invariably a 2nd person-(for examples see modal conjugation).

(iii) *Subjunctive :* It is that form of verb which represents the action as a desire, a hope, a possibility, a probability, a condition, a presumption, etc. (for details see modal conjugation).

Tenses: In a verbal conjugation tenses are related to the temporal aspect of the happening of the action. In this respect, however, this speech attests a clear distinction between past and non-past tenses only. Their details will be worked out in relevant sections of this analysis. (cf. /mo byuŋs /I am going /I will go)

Aspects: Similarly, from the point of aspects (i.e. denomination of nature of action) too, a verb in it shows a clear distinction between perfect and non-perfect aspects only, there being no

formal distinction between progressive and non-progressive aspects in colloquial speech. Forms pertaining to both the aspects are freely used for one another, e.g. /sinas m∂nili khwal /the child eats /is eating loaves of bread, /sos krumyal /he works /he is working; /soi n∂ khat /he did not eat /he has not eaten; /soya suet /he slept /he was sleeping.

Concordance: A verb in Brokskad fully agrees with the person, number and gender of the subject as well as of the object There the distinction of number is maintained in all the cases, but the distinction of person is attested between first and non-first persons and of gender in 3rd person only. This may be illustrated as follows:

Agreement with Subjects

/mo bi-uŋ-s /I am going; /ba bi-en-es /we are going.
/ti bi-al (e) /thou art going ; /ci bi-al-en /you are going.
/so bi-al-(e) /he is going /te bi-al-en/ they are going.
/sa bi-al-i /she is going.

Agreement with object

/sina m∂nili khwal /boy eats /is eating bread.
/sina bede m∂nili khwan /boys eat breads.
/m∂ra bio (>byo) ek h∂ŋ /I have a son.
/m∂ra mole-yo du h∂ni/ I have two daughters.
/tyo bayo k∂tuk h∂ne /how many brothers have you?

From the above it may be evident that although a verb in it is expected to have inflection for 12 forms (i.e. 3 person x 2 number x 2 genders) in all the tenses, yet in an actual usage a formal distinction is available for 5 forms only. (1st pers. 2+2nd-pers. 2+3rd sg. 1 = 5). Moreover, in the past tense it has become impersonal, as such there is only one form for all persons and numbers. In forms having identical markers for different persons their semantic connotions are determined by the subject of the verb in question.

Conjugational Sub-systems

The verbal conjugation of Brok-skad attests the following types of sub-systems operative in it. They are--(1) Affirmative, (2) Negative, (3) Causative. Of these the range of affirmative sub-system is the widest. Under this all verb roots are inflected for both, the tenses and moods.

Temporal Conjugation : All transitive and intrasitive verbs, including verb-substantives, are inflected for their temporal and non-temporal categories in it, but in a non-formal speech, as pointed out above, there is no strict adherence to their temporal and aspectual conjugations, viz., forms of indefinite and continuous tenses are indiscriminately used for one another.

Mechanism of Temporate Conjugation: Under the affirmative sub-system various forms of the non-past temporal conjugation in the indicative mood are obtained by means of temporal suffixes, indicative of their respective persons-numbers and gender (in 3rd sg. only). As such the normal ordering of different elements of these formatives is attested as, conjugational base of the verb stem+tense marker+person-number markers. But the conjugational forms in the past tense take only tense markers and are quite indifferent with regard to the number-person and gender of the subject or object.

Pronominalization: Although Brok-skad is not a pronominalized language, yet partial pronominalization, attested in the conjugation of present tense forms of first and non-first persons is an indicator that in past there was a fulfledged pronominal system operative in it, the personal terminations, /-s/and/-es/ of the first person and /-e /and /-en /in non-first persons are the remnants of it.

VERB-SUBSTANTIVES

Now before taking up the analysis of finite verb, we shall briefly analyse various forms and functions of verb substantives operative in this speech. There are at least 5 verb roots in it which serve the purpose of the verb substantive. They are : /hə/, /la/, /bus-/, /as- /and /bet-/. Of these the first 4 are declinable, but the last one is indeclinable. Semantically, the stem /həŋ/ conveys the sense of 'to have' besides the sense of 'to be'. Similarly, the stem /bus- /too, conveys the sense of 'to become' and of 'to be', the stem /la/ more or less, is used to indicate the sense of existence with certainty, /bus-/, /bet/ and /as-/too are used to convey the sense of existence in general. Their uses can be illustrated as under:

Non-past Tenses:
/hə/- /mo-di əbs-ik həŋ/ I have a horse.
    /məra mole-yo du həni/ I have two daughters.
    /tyo byo kyän həŋ /where is your son?

/myo byo goṭe-ra h∂ŋ/my son is in the house.

/tyo bayo k∂tuk h∂ne/how many brothers have you?

/mo ekiki h∂ŋs/ I am all alone.

/h∂m zanspo-r ye h∂ŋ/ what is (there) in that pot?

/myo sasŋyo tr∂ h∂ni /I have three sisters.

In periphrastic constructions it is used as an auxiliary as well, as in/m∂s mi seno bo-r šugu zbrisu h∂ŋ/ I have to write a letter to my uncle.

/la/-It primarily denotes the sense of an established fact:

/honze ∂bs-ik la /this is a horse, /so ane la/ he is here.

/pho myuṣ go la/ that man is fat, /te ane lan /they are here.

/homo ṭhuspo bono la/ this field is big one.

/soi räzit mo ṭhomyo la /he said, I am hungry.

/bus-/-The remnant of the OIA, root √bhu- *to* become, to exist, is also used to convey its original sense, as in/ko sina-s sili-the-to, ho pas busu/the child who will read, will succeed (will pass).

/ko-s∂ krum krumito tera khu busu /whoso will work, he will eat, /busuŋ/becomes, /busu bet /would have become, /busu /would have been, etc.

/as-/- It is also a remnant of the OIA root √as-'to be', but has survived in past tense forms only, as in /paripho sini-k asto/ there was a river there, /so ṭṣ∂ŋmo asto /he was happy, /te ane b∂y∂ asten/they lived here, /paripho kh∂z∂s bede asten /there were many fruits on the otherside.

/bet/. It may have some affinity with Kashmiri copulative verb /asum/ to be, to become. It is indiclinable and is indicriminately used for all tenses and numbers.

/homo goṭ-ik bet /this is a house; /heme myo goṭ-i bet/ these are my houses; /paripho myo mumos bun bet /there is my maternal uncle's village, /pho myo byo bet /he is my son; /pha myo mole bet /she is my daughter (Present).

(Past)-/mich∂i buk-buk bet/ the pitcher went to pieces.

/phau m∂ra skei bugaks bet/she was in tears on seeing me.

/so gei k∂ tuk dis bet /how many days have passed him gone.

/so tisa bo cisum byasu bet /he has to go with his father.

(Fut.)- /te hoyo r∂tya isi bet /both of them will come tomorrow.

Past Tense: Out of the 5 stems of the verb-substantives

given above, it is only /hə–/which attests inflection for past tense.
These are- /hat /was, /hua/ was, were, as in

/ti cisum ko hat/who was with you?

/məsə silich-a-hua-s /I was reading.

/tisə silich-a hua /thou wert reading.

/sosə ~ sasə silich-a hua / he ~ she was reading.

/tus kisera ləndi hua /to whom were you calling forth?

/wa-/ Besides the above, we also come across past tense
forms of the verb substantive 'to be' with the stem /wa /which
seems to be a remnant of some verb root which has lost its form
in non-past tenses. These have been attested as under.

/so wä/ he was : /te cok wän /they were.

/ti wä /thou wert : /chičok wän /you were.

/mo wəs /I was : /ba wənes (<*wəyenes) we were.

Model Conjugation of /hə/

non-past tense:

Person	sg.	pl.
1st	həŋs	həŋes
2nd	həŋ	həŋe (m.)/həni (f.)
3rd	həŋ	həŋe (m.)/həni (f.)
Past (All)	hot	hua
/wə/1st	wəs	wənes
2nd/3rd	wə	wən
/la/-(All) (Pres.)	la	lan
/as-/ (All) (Past)	asto	asten

AFFIRMATIVE SUB-SYSTEM

Temporal Conjugation of FiniteVerbs : As has been stated
above, in it a finite verb is inflected for all the grammatical
categories recognized for the speech in non-past tenses.

Present Indefinite: In a non-formal speech the present tense
of a finite verb in it, besides the indefinite indicative sense of an
action taking place in the present time, also denotes all sorts of
non-past occurrences, including future and actions of perpetual
nature, e.g. /sos krumyal /he works, he is working, he is always
working, he will work, work is being done by him, etc.

Constituents of Present Indefinite. In it the sequence of
the constituents of the present indefinite is: Root+tense marker+

personal terminations. These may be tabulated as under:

Person	sg.	pl.
1st	R+uŋ-s	R+ ∂ŋ/en-es
2nd	R+al-(e)	R+al-en/an
3rd (m)	R+al-(e) /uŋ	R+al-en /an
3rd (f.)	R+al-i	R+al-en

These may be illustrated as follows:

Intras. /bo-/>/bi-/to go

/mo bi-uŋ-s(> byuŋs) /I go, I am going, I will go

/ba bi-en-es (> biyenes) /we go,-are going

/ti bi-al-e (> biyale) /thou go, -art going

/ci bi-al-en (>biyalen) /you are going

/so bi-al-e (>biyale) /he is going

/sa bi-al-i (>biyali) /she is going

/te bi-al-en (> biyalen/they go, are going.

Transitive /kha- /eat

1st person-	/m∂s khyuŋs /I eat : /bo cokse ~ bas∂ khwanes/ we eat
2nd	/tis khwale /thou eatest : /cui cokse khwalen / you eat.
3rd	/sos ~ sas khwale ~ khwali /he ~ she eats /tek-khwalen /they eat,

/riṭh-/see

1st /m∂s rithuŋs /I see : /bas∂ riṭh∂ŋes/ we see.

2nd /tis riṭhal /thou seest : /cui ~ cos∂ riṭhan /you see.

3rd (m.) /sos riṭhal /he sees : /tes∂ riṭhan /they see.

A few syntactical uses may be seen in the following utterances recorded from the informants.

/pho sinādi khuṭya /he beats ~ is beating the child.

/aye-s sina-di dyut pyayal /the mother is making the children drink milk.

/sos∂ guṭu-gyo žu chinal /he cuts ~ is cutting down the tree.

/žu zino p∂ni sijal /leaves fall from the tree.

/ruŋ-rno b∂r yal (<i+al) rivulet flows from the mountain.

/sinas m∂nili khwal /the child eats ~ is eating bread.

/sina-s bede m∂nili khwan /children are eating breads.

/sos∂ dyal (<di+al), m∂s∂ pyuŋs /he gives, I drink.

The use of the formative /uŋ/in the 3rd person sg. number is attested in the following expressions.

/ña wa-r bəsuŋ/fishes live in water.

/so tonči bəsuŋ/ he lives here, /ti kyan bəsuŋ /where do you live?, but /tesak tonči bəsen /they all live here.

/ciŋa-r guru-ra čhiriz goto tato busuŋ /iron becomes hot when put on fire

/so yuŋs /he is coming. /mo go oz buŋ/I shall also have to come.

Past Indefinite: As the present indefinte, the past indefinite too, besides denoting the sense of an indefinite action in the past, denotes an action in progress, or of a perpetual nature in the past. Conjugationally, these forms are of invariable character and are obtained by suffixing the past formative markers, /-t/and /-et /to the verb stem. Distributionally, the allomorph /-t/is suffixed to stems ending in a vowel and the /et /to stems ending in a consonant, e.g. /kha-t /ate </kha-/eat, /pi-t /drank </pi-/ drink, /prə-t /spoke, /skit /saw, /su-t /slept, /u-t /came, /rəzi-t/ said, /ri-t /saw, /hat /was, but /phiṭ-et /broke, /pun, et/ rode, /bənd-et /ran, /silich > silith-et /read, /ar-et /brought. A few syntactic illustration may be as follows:

/tyəi məra dilli-rno yet aret /what did you bring for me from Delhi.

/məi tira gotči aret/I have brought clothes for you.

/ məi ekura sunet/to whom did I say?

/run aye seni aner yeut /yesterday aunt come here.

/ti cisum ko hat /who was with you?;

/pho kise beo bet /who was that boy?

/sitai ramo-r tha sunet/Sita asked Ram.

/soi nə khat/he did not eat; /soi rəzit /he said.

/miyə bəŋdet /I ran; /bayə bəŋdet /we ran.

/məiek kyono šwa rit /I saw a black dog.

But, besides the forms of indefinite past, the forms of the present perfect too are freely used to denote the sense of the simple past, e.g.

/məi mi rar ane-r yethaŋ/I asked my younger brother to come here.

/rami mohənor kek spiro razos /Ram asked one thing to Mohan.

/mohəni ramo-r bede spira rayoŋs /Mohan asked many things from Ram.

/byoi kitab silithaŋ /a boy read a book (<silith-a-həŋ).

/moleyo-i be bedei riṭhyaŋ /girls saw boys (<riṭhi-a-h∂ŋ).

Suppletivism in Past Formations: There are certain verb roots in which the basic stem is replaced by some other stem in the past tense formations, e.g. /bo- /to go > /go /went; /h∂–/ to be > /w∂–/was; /ch∂-/to do > /the-t /did, /ya-/to come /u-t/came.

Future Indefinite: The normal function of the future tense forms is to indicate some thing about an action or state that has yet to take place or has to come into being. But in this speech it is not a distinct conjugational category. Its function is served by the present tense forms itself, e.g.

/th∂nig b∂s, ti-r ga dyuŋs /wait a little, I will give to you as well.

/mo ale-r ma n∂ byuŋs /I shall never go there.

/ti h∂mccks katik run b∂yuŋs /for how long will you be weeping like this.

/m∂so ten-di n∂ r∂za rayuŋs /I shall not allow him speak.

/mo as gote-ra byuŋs /I will go ~ am going home to day.

/te puŋspe r∂tya ane isu bet /they all the five will come here tomorrow.

/ba cokse ∂so krumpo becokse chenes / we ourselves will do our work.

/mo byuŋs /I go, I am going, I will go.

/m∂s∂ silichyuŋs /I read, I am reading, I will read.

/ba beyenes /we go, we are going, we will go.

/ba silichyenes /we read, we are reading, we will read.

ASPECTS

It is a temporal category denoting the state of action with reference to its perfection, non-perfection, inception, simultaneity, or perpetualness, etc. In Brok-skad these have been attested as follows :

Progressive Aspect: (Present) It refers to an action in progress, may be in the present or in the past. As stated above, in a non-formal speech it is in non-past tenses expressed with their indicative tense forms itself, as in /m∂s∂ silchyuŋs /I read, I am reading, /ba biyenes /we go, we are going, we will be going.

/sos∂ ~ tus∂ sili čha-le /he ~ you (m.) are reading /read.

/cose ~ tes∂ silicha-len /you ~ they are reading /read.

/cos∂ piya-len /you drink ~ you are drinking, etc.

/məsə bəŋdiyaŋs /I am running, /basə bəŋdiyenes /we are running.

But formally, the progressive forms for the first person only may be obtained with the help of the formative element /a /and the verb substantive /həŋ/ which are appended to the conjugative base of the verb in question and are followed by personal terminations and the forms for non-first persons are identical with their indefinite counterparts:

/məsə ski-a-həŋ-s /I am seeing, /məsə pi-a-həŋ-s /I am drinking. /-silich-a-həŋ-s /-am reading, /ba bi-a-həŋ-s / we are going, /basə silich-a-həŋ-s /we are reading, etc.

(for non-first person forms see above).

But expressions like /tesak ṭo-r krumyan (< krumi-a-həŋ) suggest that the practice of obtaining these forms for non-first pers. too was vogue in the past, but, synchronically, has given place to simple indefinite forms.

Progressive Aspect (Past): As in present progressive the past progressive /continuous form to are abtained by oppending the formative element /a + hu + a/to the conjugational base of the past. There the first person, as in the present progressive, takes the pronominal suffix /-s/as well, as in /məsə silich-a-hua-s /I was reading.

/tisə silič̌h-a-hu-a /you were reading.

/sosə ~ sasə silič̌h-a-hu-a /he ~ she was reading.

/tus kisera ləŋdya-hwa (<hua) /to whom were you calling forth?

/tesə wa pyahua /they were drinking water.

The progressive aspect, traditionally termed as 'perfect continuous' is expressed as under:

Present Perfect Continuous: These forms too, like those of the progressive forms of the present time, are obtained by appending /a+hə/ to the verbal base, e.g.

/so bede həz-a-həŋ/he has been laughing for long.

/tesak betya-hən /they have been quarreling for long.

/tesak goribo ṭo-r krumyaŋ/they have been working in the cold for long.

Past Perfect Continuous: The forms of this aspect of the verb are obtained by appending the formative suffix /-a /to the participle base of the verb in question followed by the auxiliary/ bet/ as in /soi kəya bet, tes khwai bet /he had been cooking, they had been eating.

Perfective Aspect

Present Perfect: In Brok-skad it is a distinct conjugational category, though in a non-formal speech non-perfect forms too, are used for it, as in /soi nə khat /he did not eat, he has not eaten. But grammatically, it is expressed with the help of some auxiliary or helping verb in the past, as in /mo as bede sumi dos / I have become very tired today; /bunu-ra wa pun lo /water is filled in the village, /məi yərto cheri thit /I have already finished it, /miyə solo-k zbri thet /I have written a story, I wrote a story. But often it is expressed with present continuous forms as well, e.g.

/məi mi krumo krumyaŋ /I have done my work.
/məi pəpa khyaŋs /I have finished my food.
/soyə šolok zbrithi-a-həŋ /he has written a story.
/tes dya həŋ /they have given.

Besides, it is also expressed with simple past tense forms of a verb, as in /tesak sut /they all have slept (have gone to sleep), /soi nə khat /he did not eat, he has not eaten.

Past Perfect: The use of past perfect is neither common, nor very clear. Sometimes it is expressed with simple past tense forms and sometime with the formative suffix /-aw / : /run myo aye seni ane yeu /yesterday my aunt had come here.

/soyə bəŋdi-aw /he had run.
/miyə həmo yərto thi-aw/he had done it beforehand.

Habitual Aspect

The verbal aspect of doing some action as a habit or occurrence of actions of universal character is expressed with the help of certain helping verbs in their present or past tense forms. In this speech these have been attested as under:

/ña wa-r bəsuŋ /fishes live in water.
/sos to zormoya krumyal /he works even when he is ill.
/ciŋar guru-ra chiniz go to tato busuŋ /iron become hot when put in fire.
/sos yaktaŋ khwa be yal /he is always eating.
/mo tendi yaktaŋ isi be dos /I use to come daily to their place.
/məsə əps-po sini-di dusta hərisu bedo (RS)
I used to take the horse to the river for bathing.
/sadi-sə ŋənles-po-ra khəzəs əryə dyə asto / having brought

fruits the monkey used to give (them) to the crocodile.

Periphrastic/Compound Constructions

Besides simple conjugational forms, various temporal and aspectual categories are expressed with compounded verb stems as well. In this type of conjugation the main verb takes participial formatives and all temporal or aspectual markers are carried by the subsidiary of helping verb. Some of these may be illustrated as under:

/həm krumpo takthaŋ cheri the/finish this work quickly.

/məi yərto cheri thit /I have already finished it.

/so uthe bei nari go /he fell down while standing.

/so tisa bo čisum besu bet /he has to go with his father.

/məsə tendi rəza rayuŋs /I shall not allow him to speak.

/məs ṭhalo krum krumyo zinila /I want to do some good work.

/mo tendi yaktaŋ isi be dos /I used to come to their place daily.

/tyari gutčhi kyan chere hən /where have you put your clothes.

/tus kisera ləndya hua /to whom were you calling forth?

/sosə pəpa khusu baŋ /he may be eating.

/tes khus chəribo baŋ /they might have eaten.

/ti pho-r metkhəmet byas rgusya la /he must have gone there.

/məs skyal aris suni suŋ /I know doing swimming.

/so dogdis eko ini lasin /he wanted to come here day-before-yesterday.

/mō muzuku phyaci bunu-r byu kuzni la /let me go my village for a month.

/te hoyo rətya isi bet /both of them will come tomorrow.

/əsu bede ya ut /wind went on increasing.

/so twakbo bi-as (> byaz) buŋ/he went away quietly.

/so twakbo bias buŋ /he went away suddenly.

MODEL CONJUGATIONS

A : Transitive Verbs

Verb Root /kha- /to eat
Present tense

Person	Sg.	Pl.
3rd (m)	(sosə) khwale	(tes) khwalen

3rd (f.)		(sasə) khwali	(tes) khwalen	
2nd		(tisə) khwale	(coi/cosə) khwalen	
1st		(məsə) khuŋs	(basə) khwanes	

Past tense

3rd (m.f.)	(soy/say)	khat	(tey) khat	
2nd	(tue /tiy)	khat	(coi/coy) khat	
1st	(miə/miy)	khat	(bayə) khat	

Future tense

3rd	(sose)	khuŋ	(tese) khwan	
2nd	(tuse)	khuŋ	(čhose) khwen	
1st	(məse)	khuŋs	(base) khwan	
Imp.	(tis)	kha	(cose) khwan-	

Verb Root /pi- / to drink

Present tense

3rd (m.)	(sosə)	pyal /piyale	pyan /piyalen
(f.)	(sasə)	pyali /piyali	pyan /piyalen
2nd	(tusə/ tisə)	pyale /piyale	pyan /piyalen
1st	(məsə)	pyuŋs /piyuŋs	pyenes /piyenes

Past tense

3rd	(soi /soy)	pit	(tei/tey) pit	
2nd	(tue /tiy)	pit	(coi /choy) pit	
Ist	(məi /miy)	pit	(baye) pit	

Future tense : sg. pl.

3rd	(sos) pyuŋ	(tes) pyan /piyen
2nd	(tuis/tis) pyun	(čosə) pyan /piyen
1st	(məs) pyuŋs	(basə penes
Imp.	pi (sg.)	nəpi (Neg.)

Verb Root /chə - /~ /thə - / to do.

3rd (m.)	chäl(e) /this	Chàn /chəlen
3rd (f.)	chäle/ this	Chǎn /chəlen
2nd	chäle/ this	Chǎn /chəlen
Ist.	chaŋs /this	chənes

Past tense (Replaced by /thə/) (subject forms as in transitive verbs)

3rd	(soi /soy) thet	(teye)	thet

(Verb forms identical for all persons and numbers)

Future tense

3rd	(sos) chuŋ /this	(tes) chen
2nd	(tus/tis) chuŋ/this	(čois)chen
1st	(məs) chuŋs /this	(base) chenes.
Imp.	the	nəthe (Neg.)

Verb Root /riṭh- /to see (subject forms as in trans.)

3rd (m.)	riṭhal	riṭhan /riṭhalen
3rd (f.)	riṭhali	riṭhan /riṭhalen
2nd	riṭhal (e)	riṭhan /riṭhalen
1st	riṭhuŋs	riṭhanes

Past tense (subject forms as in trans.)

riṭ	riṭ

(for all persons and numbers)

Future tense

3rd	riṭhoŋ	riṭhan /riṭhƏn
2nd	riṭhoŋ	riṭhan /riṭhƏn
1st	riṭhoŋs	riṭhƏnes.
Imp. (Replaced)	skey	nƏ skey (Neg.)

B. *Intransitive*

Verb Root /i- /ya- /to come (Present tense)

3rd (m.f.)	(so /sa) yale /yali	(te) yan /yalen
2nd	(ti) yale /yali	(ci) yan /yalen
1st	(mo) yuŋs	(ba) yenes
Past tense :	(/ut/for all persons and numbers)	

Future tense

3rd	yuŋ	yen
2nd	yuŋ	yen
1st	yuŋs	yenes
Imp.	ye	yen

Verb Root /bi ~ bo- /to go

Present tense

3rd (m.)	(so) biyal (e) /byale	(te) biyalen /byalen	
(f.)	(sa) biyali /byali	biyalen /byalen	
2nd	(tu/ti)	biyale /byale	(ci) biyalen /byalen
1st	(mo)	biyuŋs /byuŋs	(ba) biyenes
Past tense	3rd	(so) go	(te) gya /gyan
	2nd	(ti) go	(ci) gya /gyan
1st	(mo)	gos (ba)	yyes
Future tense	3rd	(so) byuŋ	(te) ben /byane
	2nd	(tu /ti)	byuŋ (ci) ben /byane
	Ist	(mo) byuŋs	(ba) byenes
Imp.	2nd	bo	(Neg) nƏ bo

CAUSATIVE SUB-SYSTEM

Mechanism of Causativization

Since causing something to be done' is an action which must

be directed towards some body. Therefore, all causative verbs, derived or otherwise, become essentially transitive. Like NIA languages this too, besides different sets of verb roots, has an inbuilt mechanism or deriving causative roots from the primary roots. However, there is no scope for deriving second causative from the first one, as we find in Hindi. In it, it is obtained by suffixing the formative element/ rä-/'to say' to the verb stem which is followed by tense-person markers. In case of consonant ending stems a linking vowel /-ə-/is prefixed to it; e.g. /rəs -/ to read > /rəs-ra-/ to make to read, /bhi ~ bi-/to be afraid > /bhi-ra /to frighten, /suci-/to dry > /suci-ra -/to make to dry; /uth -/to stand, to rise > /uth-əra /to make to stand, to raise, /sosə tendi thuksi thəryale /he makes them burn (something); /sose tendi bəŋdəryale /he make them run.

In case of intransitive verbs, this causative formative is identical with transitive formative (see transitivization).

Besides the above mentioned formative element /ra/it, like NIA., also employs the causative formative /a-/, as in/ro -/to weep > /ro- a >rowa -/to make to weep, /pi-/to drink > /pi-a > pi-ya-/to make to drink, /kha-/to eat > /khu-a- /to feed.

/ayes sina-di dyut pyayal /mother makes children drink milk.

/pho bios krumpo krumyal /he makes the child do work.

/pha sina-di rowali /she makes the child weep.

/ayes sina-di mənili khwal /mother feed children with bread.

In some cases different sets of verb roots too are employed for this purpose:

/ski -/to see >/pisa-/to show, /kon- /to listen > /ras- /to narrate, etc.

NEGATIVE SUB-SYSTEM

Grammatical Status : As compared with affirmative sub-system, the negative sub-system has certain features of its own which demand its distinct entity, particularly with reference to copulative sentences in which the negative particle carries the force of the copula and consequently it is elided.

Negative Particles: There the negative particle /nə/is realized in 3 different allomorphemic shapes, viz. /nə/neš, /nyal/. The distribution is, normally, as follows : /nə/in past tense or negating a statement, /neš/ with simple negation or with progressive aspects, /nyal /with indicative mood.

/neš/-/əso bun-po seno neš/our village is not small.
/məsə silichə neš/I am not reading.
otherwise /miə krum nə krumit /I did not do work.
/nə/-/ həmo myo goṭ nə/ this (is) not my house.
/myo nui čheriŋ nə/my name (is) not Čhering ; but
/məso ṭendi nə rəza rayuŋs /I shall not allow him speak.
/mo byuŋ-s /I am going, but /mo biyə neš/ I am not going
/məsə siličh yuŋ-s /I am reading : but /m əs silichəneš / I am
not reading.
/nyal /< /nə+ al /-It is clear that /nyal /is a compressed form
of the negative particle /nə/ + the indefinite tense marker /-al /. As
such it occurs with present indicative tense forms only, and is also
followed by personal terminations, except the 1st sg.
/sosə krum krumis nyale /he does not work.
/tisə krum krumis nyale /thou /you do not work.   '
/tesə krum krumis nyal-en /they do not work.
/basə krum krumis nyal-e-nes /we do not work.

INTERROGATIVE SUB-SYSTEM

Grammatical Status : Like negative sub-system there is an
interrogative sub-system too, which, conjugationally, is partially
different from the affirmative system. Under this any affirmative
form of a verb can be transformed into its interrogative form simply
by suffixing an interrogative formative to the finite verb form,
irrespective of the use of interrogative particles at the beginning of
the sentence, which roughly conveys the sense of 'if', 'whether' etc.
Moreover, this sort of syntactic peculiarities are attested with
reference to statements in which short answers like 'yes', 'no' are
expected.

Interrogative Formative : The interrogative formative
element in Brok-skad is /-a /suffixed to the verbal constituent of
the sentence occurring at the end of it. For instance, /so ut /he came
: but /so ut-a /did he come (with rising tone)
/soyə khat /he ate : but /so khat-a / did he eat?
/həmo tyo goṭ bet-a /Is this your house?
/tyo bun-po seno həŋ-a /Is your village small?
Otherwise-/tyo byo kyan həŋ /where is your sun?
/tyo nu-r ye rəzisin /what he is called = what is his name?
/ti kyano udo /where are you coming from?

/ti kyan bəsuŋ/ where do you live?
/tus kisera ləndya hua /to whom were you calling forth?
/ti cisum ko hat /who was with you? etc.

MOODS AND MODAL CONJUGATION

Besides the temporal conjugation, there are some other categories of verbal conjugation in which there is only a partial inflection of the verbal stems in question. As such modal conjugation, in general, deals with the inflection of the verbal bases indicating the manner of action, i.e. whether it is happening, has happened, is expected to happen (all failing under the realm of indicative mood: see verbal conjugation), or is being ordered to be done or is dependent on fulfilling some condition in future. As such these forms are indicative of moods or mental states of the speaker with reference to a particular point of time only. There are varied mental states and attitudes which fall into the purview of order, polite command, seeking or giving permission, entreaty, desire, advice, obligation, compulsion, presumption, probability, necessity, capability, benediction, etc.

As stated above, this language recognizes three moods, viz. Indicative, Imperative and Subjunctive, with further divisions and sub-divisions. The forms and functions of the indicative mood have already been dealt with at length in the foregoing pages. Now, in the following pages we shall discuss various forms and functions of the remaining two moods.

Imperative Mood

It is that form of verb which expresses an action as an order / polite command / request / warning or prohibition. Thus it has two aspects, (1) positive and (2) negative, the former being termed as simple and the latter as prohibitive. Naturally, in this type of expressions the subject is invariably in the second person and is usually left out in a colloquial speech. Moreover, by its very nature the Imperative can not refer to past events. Consequently, its use is restricted to the present and future times only, usually termed as direct and indirect imperatives. But in the absence of future tense as a distinct category in this speech, its scope is confined to the present only.

In it, imperative forms could be simple or compounded, and are obtained by suffixing the imperative formative /-e / to the verb

root in the former case and to the subsidiary verb root in the latter case, as in /ar-e /bring, /thə-e / → /the /do, /di-e /→ /de /give, /ya-e / → /ye /come, /uth-e /stand, /eth-e /call,/khut-e /beat, etc. Syntactically their uses may be illustrated as under.

(a) *Simple* - /məra wa ar-e /bring water for me.

/məra ŋul puŋj de /give me five rupees.

/pho khər čher-e /keep it down.

/ti tis bayo-ra ane eth-e /you call your brother here.

/myo goṭe-ra ye /come to my house.

/hem zaŋs-po tomoži chire /leave this pot at this very place.

/ti myo žuŋspo-ža pune /you ride on my back.

(b) *Compounded-*/həm krumpo tokthaŋ cheri the /finish this work quickly.

(c) *Bare stem :* But besides the suffixal formations, imperative form are also, usually, obtained as bare stem; as in /the /do, /ras/ speak, /so /sleep, /kha /eat, /pi/ drink, /bo/go,/krum/work, /bəs/ wait, stay, sit, etc.

/twagpo ye həm-ži bəs /having come here, sit down.

/thənig bəs, ti-r ga dyuŋs /wait a little, I shall give to you as well.

/tis ti krumpo tis krum /you yourself do your work.

/mənili kha, dyut pi /eat loaves of bread, drink milk.

(d) *Prohibitive Imperative:* This form of imperative comes into operation when some one is prohibited from executing the action in question. As in negative sub-system, it is affected by prefixing the negative particle /nə/ to the imperative form of the verb in question, with necessary morphophonemic adjustments; if any.

/teži nə khuṭe /don't beat him.

/homo ena nə are /don't bring this here.

/ane-r nə uthe /don't stand here.

/ənuž nə ras /don't speak loudly.

/rətya ane-r ye nə əmsyo /don't forget to come here tomorrow.

Subjunctive Mood

As compared with other moods, the subjunctive mood has a wider range and involves a variety of mental states and attitudes of the speaker, such as a wish, hope, requirement, probability, presumption, necessity, advice, suggestion, obligation, benediction

condition, etc. In short, it represents "the action or state as a conception of the mind rather than a reality". Broadly, all these aspects of verbal conjugation can be grouped as (i) Optative, (ii) Potential, (iii) Contingent, though the area of one often overlaps with the area of the other. Their forms and functions attested in this speech may be presented as under:

(i) *Optative:* The operational jurisdiction of this mood is a polite / indirect command (desirability), a request or entreaty, a wish, almost always with an implied reference to future.

In case of polite command or advice it is expressed with compounded verb stems, in which the imperative formative is taken by the helping verb and the root of the main verb does not take any grammatical marker.

/mo su-de /let me sleep, /tera bo-de /let him go.

/mo muzuku phyaci mi bunu-r byukuzmi la/

(Please) let me go to my village for a month.

The sense of seeking permission for oneself, conveying the sense of 'may' or 'should' is expressed by appending the formative elements, /ə+o ~ u /to the verb root, e.g. /chəo /may, ~should I do?, /swəu : /may, should I sleep?,/rwəu : /may, should I weep?, /khwəu : /may I eat? /pyə u/ may I drink?, /byəu /may I go? etc.

In this context it may also be mentioned that the formatives /u /~/o /in the above forms is identical with interrogative formative in it, cf. /ti kyano udo < ut-o /where are you coming from? (*Suggestive*)- /so ane-r is rgusya nyal /he should not come here.

(ii) **Potential:** The potential mood expressing probability or presumption of the occurrence of an action with reference to present, past and future is usually expressed by appending present /future tense forms of the verb-substantive /ba-/ to the participial base of the main verb.

/rətya bayos thiga ena nesa /elder brother's wife may come here tomorrow.

/sosə thəwaŋ pəpa khusu baŋ /he may be eating at this time.

/thəwaŋ to khus chəribo baŋ /they may have eaten by now.

/ti te-ra razi (<rasi) baŋ /he may have told you.

(iii) **Contingent:** The contingent aspect of the subjunctive mood, also termed as conditional mood, primarily expresses a condition, which with reference to past events, is contrary to fact and a wish, which with reference to a future event may not be fulfilled. In this type of expressions there are invariably

two clauses, one subordinate clause or 'if' clause and the other principal clause or 'then' clause. The verb of the subordinate clause, which is usually a compound form, is invariably in the past tense, but the verb in the principal clause may be in the past or non-past form, though in principle it also should be in the past tense itself:

/krum krumis chəribus go-to pəpa khun /(when) the work was finished (then) food was eaten.

/čhisak isgo-to moga sum yuŋs /had you come, I too would have gone (go) with you.

/so ga ut-to busu hua /had he come, nice it would have been (lit. good was).

/tisə mehənat sosəŋ to ti pas busu bet /had you worked hard, you would have succeeded (in exams.).

/ti ut-to mo ga os-buŋ /if you come, I shall also have to come.

MISCELLANEOUS ASPECTS OF MODAL CONJUGATION

Besides the above, there are some more aspects of modal communication. For the expression of these the normally adopted device is to employ helping verbs of particular semantic connotations. Some of these may be explained as follows:

Desiderative : The desiderative aspect of a statement involving expression of a wish or desire, but without any condition, is expressed by appending respective tense-person forms of the verb meaning 'want' or 'desire' to the present participle base of the main verb:

/so dogdis ekož lasin /he wanted to come here day-before-yesterday.

/mo thəwaŋ ṭhyosu-r bekožini həŋs. /I just now, want to go to the field.

/məsə ṭhalo krum krumik zini la /I want to do some virtuous (good) deed.

Obligative: In this type of expression the sense of doing an action under an obligation or compulsions is conveyed with the help of past and non-past tense forms of the aux. /hə–/appended to the infinitive base of the main verb:

/məsə mi seno bo-r šugu zbrizisu həŋ /I have to write a letter to my uncle.

/so tisə ba čisum byasu bet /he has to go with his father.

/so məjbūr bo aner-no go /being helpless, he had to go from here (he went).

Suggestive : The suggestive sense implying polite command or suggestion for doing some action in future is expressed with the verbal form /rgošya /'is desirable' followed by the verb substantive as an auxiliary, e.g. /so krum ays-ta byəs rgošya bet /he should go to find work.

/ti pho-r metkhəmet byəs rgošya la /you should have gone there.

/so ane-r is rgošya nyal /he should not come here.

/tisə silithis rgošya bet /you should study.

/tisə ti krum krumis rgošya bet /you should do your work.

Abilitative: Ability or inability on the part of a doer in the performance of an action is expressed with the verb stem /su-/ 'can', appended to the verb indicative of the action in question.

/so is bi-su nyal /he can not come.

/ti zazis suni-su nyal /you will not be able to go on foot.

/mo cual is bisu nyal /I can not come quickly.

/həm šugu ti-risu nyal /you will not be able to read this letter.

/kesergə homo krumpo krumis šunisu la /any body can do this work.

/kesergə homo krumpo krumis sunisu hua /anybody could do this work.

Inceptual Aspects: In it the verbal aspect of indicating inception of an action is expressed with the help of the aux. /bet / ,=Hind. √lag-

/pha məra skei bugäks bet /she started weeping (was in tears) on seeing me.

/pho myo čišum ini bet /he started coming with me.

Simultaneity of Actions: When two actions take place simultaneously the verb of the primary action takes the usual finite verb form and that of the secondary action non-finite (participial) form.

/pha məra skei bugaks bet /she started weeping, as soon as she saw me.

/so uthe bei nari go /he fell down, while standing.

/michei hati-rno nakha-zo gochuŋ-to buk-buk bet/ The pitcher went to pieces as soon as it fell from the hand.

/ti nuf-a, ba biyenes /as soon as you come, we shall go.

Intensive Continuative : Intensivity, indicative of the state of

continuous occurrence of an action in a given time is usually
expressed by appending respective tense form of the verb sub-
stantive to the present participle base of the verb concerned, e.g.

/soi k∂ya bet, so khwai bet /he continued looking, he
continued eating

/so rat pokok uthe bet /he remained awakened for the whole
night.

/ti h∂mcoks k∂tik rua b∂yuη/for how long will you weep like
this.

/so bede h∂sa (>h∂za) bet /he continued laughing for a long.

/tesak bitya bet /they continued quarreling.

NON-FINITE VERB FORMS

Besides the regular finite verb forms which are the essential
constituents of the predicate and regularly take the tense, number-
person-gender suffixes, there are some other verb forms as well
which are derived from the primary verbal stems, but are not
inflected for the above mentioned grammatical categories.
Consequently, these cannot serve as a predicate in a syntactic
structure independently as a finite verb serves. In a grammatical
terminology these have variously been termed as. Infinitives, Verbal
nouns /Gerunds, Participles, etc. with their further sub-divisions.
In Brokskad their forms and functions have been attested as
follows:

Infinitive: Infinitives which simply express the action of a
verb without predicating it of any subject or object are obtained by
suffixing the infinitive formatives to the verb roots, conditioned
by their phonetic environments. In this dialect these are attested as
/-s /, /-is /, /-c /, /-ini/, etc. Distributionally, /-s /is appended to
verb stems ending in a vowel, and /-is /to stems ending in a
consonant. It is also attested as /-su/when followed by the verb
substantive to complete the sentence. Some of the infinitives obtained
for this dialect are--(vowel ending)- /bu-s /to become < /bu- /,
/this /to do < /the -/, /di-s/to give < /di-/, /i-s/to come <
/i-/, /khus-s /to eat < /khu -/.

(Consonant ending) - /uth-is /to get up < /uth-/, /ar-is /to
get, to bring < /ar -/, /b∂his /to plough < /b∂h -/, /bir-is /to boil
< /bir-/, /baš-is /to chirp < /baš/, /bec-is /to send < /beč-/,
/bech-is /to buy < /beč h-/, ;/pac-is /to ripen < /pac -/, /pir-is/

to fill < /pir -/, /puz-is /to grind < /puz- /, /krum- is /to work < /krum -/, etc.

/su /- /bya su /to go, /zbrizisu /to write, /kɔi-su /to cook, /ko/ -/e-ko /to come, /be-ko /to go, /khu-ko /to eat, / krum-iko ;/to do. Some of the syntactic uses of the above may be illustrated as under.

/krum krum-is cheribu-s go /work doing finished has become.

/rɔtya ane-r ye nɔ ɔmsyo /don't forget to come here tomorrow.

/mɔs skyal ar-is šunisuŋ (sunisu-hɔŋ)/ I know to swim (=swimming).

/so dogdis ekozini lasin /hè wanted to come here yesterday.

/mo thɔwaŋ thyosu-r bekozini hɔŋs /I want to go to the field just now.

/so tisɔ ba čisum byāsu bet /he has to go with his father.

/mɔsɔ mi seno bo-r šugu zbrizisu hɔŋ /I have to write a letter to my uncle.

/ek dis ŋɔnles-po-s tsigɔ (thiga) šadi-s ho khuko zinial / one day crocodile's wife wanted to eat monkey's heart.

/mɔs thalo krum krumi-ko žini la /I want to do some good (virtuous) deed.

/kheer kɔisu brɔs rgošyela /rice is needed to cook (prepare) *kheer.*

Verbal Noun: An infinitive can also be used as a noun, which though formly is identical with it, yet functionally, is quite different from it. For, it has the force of the logical object of a verb, whereas an infinitive simply expresses an action of the verb without predicating it of any subject or object. But, on the other hand, although, like a noun, it can take postpositions and has a semantic correlation with acc.-dative and locative cases, yet is different from it. A noun, may be derived from a verb, can only function as a subject or object of a verb, whereas a verbal noun, in spite of functioning as a noun, retains its verbal character as well, and can, therefore, take an object or complement for itself in the same manner as a finite verb or a verb of incomplete predication does, particularly with verbs denoting the sense of obligation, necessity, requirement, compulson, etc. In Brokskad the use of an infinitive with a case marker or without it or as bare stem, suffixes appended to their infinitive bases. The formative suffixes are attested as /ta~ te/ and /-u /, but their distribution is not clear, at these the /te ~ ta

/seem to be local variations of the same formative, e.g. ;/krumiste /for doing, /skiste /for seeing, /suste /for sleeping, /khuste/ for eating/, piste /for drinking /byaṣte /for going, /yaste/for coming, /ayasta /to find, /krumista /to work, /sili thista /to read, /kƏis-u-r /for cooking, /zbrizisu /to write, /byasu /to go, etc. Their syntactic uses may be illustrated as under:

> /so krum ays-ta byƏs rgošya bet /he should go to find a work (job)
>
> /mo ti čisum krum krumis-ta byuŋs /I will go with you to work.
>
> /silithis-u kitab rgošya la /book is needed to read.
>
> /kheer kƏisu-r brƏs rgošya la /rice is needed to cook (prepare) kheer, (rice cooked in milk)
>
> /so tisƏ ba čisum byasu bet /he has to go with his father.
>
> /mƏsƏ skyal aris sunisuŋ/I know to do (lit. to bring) swimming.
>
> /mƏsƏ mi seno-bo-r šugu zbrizisu hƏŋ/I have to write a letter to my uncle (father's younger brother); /soyƏ twƏqpo susta go/he went to bed immediately.
>
> /mƏs ṭhalo krum krumiko zini la/I want to do a good (virtuous) deed.

Nominalisation of the verb, referring to the action, is also attested with the nominal formative /-po /appended to the infinitive base of the verb:

> /rat-de *khus-po* ṭhalo nƏ/it is not good *to eat* in the night.
>
> / *zazis-po* ṭhalo krum bet / *walking* is a good exercise.
>
> /dyut *pi:s-po* sehƏt phyaci rgyƏlba bet / *drinking* milk is good for health.
>
> /cwal to-ži *sus-po* ṭhalo neš /it is not good *to sleep* in the morning or *sleeping* is not good in the morning.

PARTICIPLES

Participles, also called verbal adjectives, have a dual character. Syntactically, in an utterance, when these occupy the position of an adjective and modify the meaning of the nominal head concerned like an adjective, then functionally they assume the character of an adjective, but when, on account of retaining their verbal properties, these modify the meaning of a verb in an utterance, and also form the part of the predicate then their function is of an adverb and as such assume the adverbial character.

There are two categories of participles, designated as (i) present participle and (ii) past /perfect participle. However, this speech does not recognize the future participle as a distinct category. Besides, there are conjunctive participles as well, which are absolutive in their character, it does not have the modifying feature, a special characteristic of the other categories of participles. The general charactcristics and the mechanism of their formations may be explained and illustrated as under:

Present Participle: When used as an adjective it denotes a situation in which the action under reference has already started, but is in a state of continuity at the point of time referred to by the finite verb form in question. For instance, /miə tera byariṭ /I saw him going. Here the participle /bya/'going' implies that he was already in the process of going or we may say he had already moved from the starting point when he was seen by the speaker. Like an adj. it also agrees with number and gender of the noun qualified by it.

But while functioning as an adverb it indicates a state of two actions taking place concurrently. For instance, /so uthe bei nari go/he fell down while still standing (on his legs). In its adverbial connotation it also conveys the sense of an action having been done repeatedly, as in /məra *krumya* bei gur hwa /*doing* work (uninterruptedly) I am tired.

Formation: From the above examples it may be evident that in Brok-skad it is obtained by appending the formative suffix /-a / to the verb root. However, in case of the verb stem ending in a consonant it also takes a linking vowel /i- /before it. e.g. /krum- / 'to work' > /krumya /working, /rith- /to see > /rithya /seeing, /so /to sleep > /sua >/ swa /sleeping, /ro- /to weep > /rwa / weeping, /khu- /to eat > /khwa /eating, /pi- /to drink > /pya / drinking, /bi ~bo /to go > /bya / going, etc., as in /*bya* myuṣ / *moving* man, /*haza* (hasa) bio /*laughing* boy, /ɪwa mole / *weeping* girl, /*swa* šwa/*sleeping* dog, etc.

It is also expressed with the helping verb /hə- /, /su -/as in /nari byə həŋu myuṣ /felling man, /zazisu gaḍi /moving train, /bazi həŋu byo /sitting boy : /bazi həne bye /sitting boys. /bəzi hənimole/ sitting girl : /bəzi həne moleyo /sitting girls.

Past Participle /Perfect Participle : Like present participle, the past participle also acts as a modifier of a substantive or an action word, but, contrary to the present participle, it denotes a

completed state of action in question and is passive by nature. As such it is also termed as perfect participle or passive participle. In Brokskad it is obtained by suffixing /e ~ i /to the past tense base of the verb concerned or by appending past tense forms of the verb sub-stantive to the verb stem, e.g.

/tes *ge-i* banci bet /it is late enough *having gone* him.

/so *ge-i* kətuk dis bet /how many days have passed him *gone*?

/*rithaŋs* mole /(already) *seen* girl, /*sotän* myus /*slept* man, /*veližohane* khəzek cok /all the *fallen* fruits, /*cəpthe-de* kitap / *printed* books.

Its adjectival forms are obtained by suffixing /to/, /do/, /su /etc. to the past tense base of the verb, as in /doye-to gulutcha / washed clothes, /puṣi-to puṣo/blossomed flower, /silithe-to zbrithe-to myus /educated (=who knows reading and writing) man, /čhinjido gulus /torn cloth; /čhinjide gulutcha /torn clothes.

Conjunctive Participle: In a context of two actions taking place in an un-interrupted sequential order, the verb of the preceding action is placed in the conjunctive participle form and of the succeeding action in the finite verb form. Thus the primary function of this class of participles is to denote that the action indicated by it has either been already performed before the action indicated by the finite verb form or still continues in the state completed earlier. It is called conjunctive because, syntactically, it connects one clause with another. But, it being a non-finite verb form, the sense of the clause containing it remains incomplete until the clause containing the finite verb is also there. The distinguishing feature of this participle, as compared with other classes of participles, is that it neither possesses the characteristics of a modifier, nor indicates any temporal aspect of the action in question. As such it acquires a virtual value of an indeclinable and is consequently termed as absolutive as well by some grammarians.

In Brok-Skad it is obtained by suffixing /to ~ i ~ e /to the verb stem, as in /skye-to /having seen, /so-to /having slept, /ro-to / having wept, /khya-to /having eaten, /pi-ye /having drunk, /gi-ye /having gone, /*ye* < i-e. /having come,

/twag bo ye həm ži bəs /having come here sit down.

/pha məra skei bugaks bet /she having seen me became in tears.

/te chaŋpe phətireu khuṭṭ dus /all of them having being together beat me.

/krum krumi go /having done work went.
/tera məjbur bo ano go /having become helpless he went
from here.

INDECLINABLES

There are certain classes of words which do not undergo any
change for any grammatical category. On the basis of their syntactic
functions these indeclinables have been designated as adverbs,
particles, conjunctions and interjections, etc. Various forms and
functions of these as attested in this speech may be presented as
follows:

A. ADVERB

Semantically adverbs belong to that class of words which
modify the sense of a verb or restrict the scope of it to a place, time
and manner of the action in question. Syntactically, it is an integral
part of the V.P. and is placed immediately before the finite verb
modified by it or before another adverb. Semantically, these are
classified as (i) spatial or adverb of place and direction, (ii) temporal
or adv. of time, (iii) modal or adverb of manner, and (iv) intensifiers
or adverb of degree.

Formation: Adverbs are both, basic as well as derived,
though to analyse the immediate constituents of the derived category
of adv. is not easy. In this speech many of the derived adv. like
adjectives have their roots in non-personal pronouns, particularly
in demonstrative and interrogative pronominal stems. Besides,
some adjectival and radical adverbial stems too have served as a
base for the derived class of adv. As such on the basis of their
sources these can be designated as pronominal and non-pronominal
as well. Some of the adv. belonging to the pronominal class are-/
yera /why? < /ye /what?; /kere /when? < /ko /who?; /kyane /
where < /ko/, / yere /when? < /ye /what ?; etc.

Forms and functions of various categories of adverbs can be
presented as follows:

Adverb of Place or Direction: Commonly used adv. of place
are- /kyan /where ?, /əboni /near, /kher /below, /ane /here,
/pəri /there, /ža /on, /zigindi /over, /yətir /in front of, /puṭur /
behind, /hunar /above, /dur /far, /gənonsə /every where, /hun

·· stod /up, above, /girgiri /around, /gemin /under, below, /zya /
up, /zyamin /below, etc.

Their syntactic uses may be illustrated as under:

/pho goṭs y∂tir šintokek h∂ŋ /there is a tree in front of that
house.

/aboni myo goṭe siṅik la /there is a river near my house.

/ti kyano udo (< ut-o) /where are you coming from?

/tyari gutčhi kyan chere h∂n /where have you put the clothes?

/kher b∂is /sit down; /ane ye /come here.

/tyo bio kyan h∂ŋ /where is your son?

/h∂m zaŋspo-r chire /put this pot at this very place.

/kitapo mesužə la /the book is on the table.

/šwa-ek mesu gəmin uthyale /a dog is sitting under the table.

/myo bun sinidyo dur h∂ŋs ;/my village is for away from the
river.

Adverb of Time: Some of the temporal adverbs attested in our
data are as follows: /kere /when?. whenever, /zəqtəŋ /~/ yəktaŋ /
daily, always, ; /as /today, /rətya /tomorrow, /run /yesterday,
/thəwaŋ ~ thəpəŋ /just now, /hozənto /when, /goribo /for a long
time, /yərto /already, /mo thəwaŋ thyosu-r bekozini h∂ŋs /I want
to go to the field just now.

/run aye seni ane yeu /yesterday aunt had come here (=came)

/tesak goribo ṭo-r krumyaŋ /they are working in the cold for
long.

/pho rat pocok uthe h∂ŋ / he remained awakened for the whole
night.

/myəi yärto cheri thit /I have already finished it.

/mo tendi yəktaŋ isi bedos /I used to visit (come) their place
daily.

/soyə twəqpo susta go /he went to bed (=to sleep)
immediately.

/ti ispo-dyo yarbo mo ut/ I came (before) early than you
came.

/ba sat dis žuknaw bunu-r biyenes /we shall go to village
after a week (7 days).

/so kere ut/ when did he come.

Adverb of Manner: Some of the commonly used adverbs of
manner in Brok-skad are--/cuk-po /quietly, /gyospa /hastly,
hurriedly, /ṣṭəŋ /~ /sitən/ slowly, /suŋul /suddenly, /sokthe /
quickly, /yetə/ how ?, /ənuž /loudly, /twəgbo /quickly, suddenly,
etc.

Besides the above, adv. of manner are also formed by reduplicating the basic stem, as in /sum∂-sum∂/suddenly, /sit∂n-sit∂n /slowly, gradually, /sokthe-sokthe /quickly, /kauthettothe / any how, etc. e.g.

/sit∂n-sit∂n ras /speak slowly.

/∂nuž n∂ ras /do not speak loudly.

/twagbo ye h∂mži b∂s /having come quickly, sit down here.

/so twagbo byas buŋ /he had to go suddenly.

/mo cual is binu nyal /I can not come hurriedly.

Adverb of Degree: The number of adverbial intensifiers is very small in it. The only adverb of this class attested in our data is /bede/more, much, identical with adjectival intensifier.

/so bede haza ~ hasa h∂ŋ /he laughed a lot.

/capthe-de sokbi silithis-ta bede lc∂m∂ h∂ne /

printed books are more easy (easier) to read.

Syntactic Order of Adverbs : As stated above, the place of an adverb in a syntactic string is immediately before the finite verb (see above p. 115). But when there are more adverbs in a single syntactic string then the order of their occurrence is, more or less, fixed. For instance, if there are two adv. belong to spatial and temporal categories then their sequential order is temporal + spatial, i.e. the adv. of time precedes the adv. of place, e.g. /so run ane yeut /he came here yesterday. And in case of occurrence of more than one adv. belonging to the same class, then the adv. indicating specification of place or time precedes the non-specificative one, e.g. ;/so run beldaŋ ane ye ut/ he came here yesterday evening. Here the 'specific' term for yesterday precedes the general term for 'evening'. But in case of occurrence of adverbs belonging to the categories of manner, place, and time there the adv. of manner precedes the adv. of place, but is followed by the adv. of time, e.g.

/soy∂ sit∂n bene go /he went away quietly.

/soy∂ sokthe-sokthe ane yeut /he came here quickly.

/soy∂ run sokthe ane b∂ŋdet /he ran away quickly from here yesterday.

Overlapping with Adj.: There are some adv., particularly intensifiers, which formly overlap with adj. For example, /bede noro byo /'a very good boy'. Here the intensifier ;/bede /'very' is an adjective, because it intensifies the adj. 'good' which in its turn modifies the noun head 'boy', but in /bede sokthe /'very quickly' it is an adv. which intensifies the meaning of /sokthe /quickly.

B. PARTICLES

Besides the adverbs, there are other types of indeclinables which in the grammatical parlance are termed as 'particles'. Which on the basis of their functions and syntactic positions are classified as connectives, emphatics, negatives and interjections. These may be presented as follows.

Connectives

The primary function of this class of words is to conjoin two or more elements of the same nature, may be words, clauses or sentences. There are two sub-categories of them, termed as co-ordinative and subordinative.

Coordinatives: This class of particles conjoins two or more mutually independent elements of the same nature, may be words, clauses or sentences. Semantically, these have been grouped as-Additive, Alternative, Contrastive, Conditional and Correlative by traditional grammarians. Their forms and functions in Brok-skad may be presented as follows:

(i) *Additive :* The additive particle in it are: /g∂/and /uŋa / which are placed in between the two elements /units joined by them. But in this context it may also be mentioned that in an informal speech it is, usually, left out and its function is served by a pause (open juncture), as in

/ ∂bsya-r gas † wa de /give grass (and) water to the horse.

/soi k∂ya bet † tes∂ khwai bet /he was cooking (and) they were eating.

/sos∂ dyal † m∂s∂ pyuŋs /he gives (and) I drink. Of the two additives noted above /g∂ /joins two nominal elements, as in

/ram g∂ syam /Ram and Shyam.

/byo g∂ mole /boy and girl; /ti g∂ mo /you and I, etc.

But /uŋa /is employed to join two clauses or sentences :

/mo byuŋs u:ŋa kitapik ariyuŋs /I shall go and bring a book.

/soyo hom modyo prat u:ŋa molera det /he took it from me and gave to the girl.

/mo cons∂r go u:ŋa golik bešit /

I went to the fair and bought a cow.

/ba byenes u:ŋa ∂spa ariyenes/

We shall go and bring horses.

(ii) *Alternative :* Basically, uncultivated speeches do not

favour construction of coordinative clauses conjoined by alternative particles like "either. . . or . . ." and 'neither . . . nor . . . etc. There in this case all types of alternate actions are expressed independently either in affirmative or in negative as the case may be. There too in the former case use of the connective 'or' may take place between the two statements, but not in the latter case. Consequently, in utterances like 'either you come or bring your brother', the natural way of rendering would be 'you come or bring your brother' etc., as in /ti ye ya tyo bayo are/

But in case of necessity the alternative conjuncts 'ya . . . ya . . . or 'n∂ . . . n∂ . .' can be employed.

/ya ti ane ye, ya goṭindi bo /either you come here or go home.
/ya ti bo, ya sa byale /either you go or she will go.
/n∂ soy∂ ut, n∂ tes bayo /neither he came nor his brother.
/sina du ya tr∂ goṭindi byalen /two or three boys are going home.

(iii) **Contrastive :** In this speech there is no native conjunction like the English term 'but' to express the contrast between the statements in two successive coordinative sentences. There the purpose of this particle is served by an open juncture (pause), occurring at the end of the preceding affirmative /declarative sentence, e.g.

/say∂ ut † mo goṭ∂ra n∂ bet /she came (but) I was not at home.
/m∂i p∂ pa khyaŋs † soi n∂ khat /I have eaten food, (but) he did not eat.

Subordinatives : Subordinative conjunctions join two or more clauses /sentences, of which one is dependent on the other (principal) clause /sentence. This could be objectival, conditional or correlative. All these may be presented as follows:

(i) *Objectival:* In this type of compound sentences the dependent clause functions as an object /complement to the finite verb of the principal clause and both of them are conjoined with a subordinative conjunction, equivalent to Eng. conjunct 'that', but in this speech there does not occur any term to conjoin the two sentences. Both of them are expressed independently without any conjunct conjoining them. However, these are interrupted with a pause juncture in between them. For instance,

/sei r∂zit † mō ṭhyamyō la /he said, I am hungry.
/byoi r∂zit † mo as mi goṭiṇdi byuŋs /the boy said, I am going to my home today.

(ii) **Conditional:** In conditional clause constructions, the principal as well as the subordinate sentences are marked with the particles 'if' and 'then'. In this type of syntactic constructions the 'then' clause which is the principal clause follows the 'if' clause which is the subordinate clause. In this dialect there is no term for 'if', but the form for 'then', viz. /to /, as in Hindi, occurs at the end of the subordinate clause and is followed by an open juncture. This may be illustrated as under:

/čhisak iz (< is) go to+ mo ga sum yuŋs /
(If) you had come, then I too would have accompanied you.
/so ga ut-to+ṭok busu hua /(If) he had come, then so nice it would have become.
/mo ǝdapik bet-to �ϯ rǝtya mo yuŋs /(If) I am well, I shall come tomorrow.
/sosǝ mehnǝt čahǝŋ to ϯ so pas busu bet/
If he works hard, he will success (will pass the exam.).
/so mo cisum hua to ṭhali bus /(If) he were with me, it would be good.
/gaḍi goribo ut-to ϯ bayǝ noni busu /(If) the train comes late, then we can catch it.

(iii) **Correlative:** Correlative conjunctions conjoining the subordinate clause with the principal clause are 'when' and 'then'. In this too the speech under consideration attests only a conjunct, viz. /to /'then' which takes place at the beginning of the subordinate sentence, e.g.

/krum krumis chǝribus go to pǝpa khun /
(when) the work was finished then food was eaten.

Some other temporal conjunctions employed with subordinate constructions have been noted as under!

/kere /'at the same time', as in
/mo kere goṭiŋ-dyo nǝhatoga mi čisum guluk čhiriyuŋs /
I always take a stick with me when I go to my house.
/mastǝr kere is mǝlǝk soyǝ čiklapi(:)k čhä asto /when the teacher came in he was talking.
/yarbo /'before', as in
/ti ispo-dyo yarbo mo ut /I came before you came.
/ti-dyo yarbo the soyǝ krumit /he did the work before you did.
/-a /'as soon as'. The sense of 'as soon as' is expressed by suffixing /-a /to the verbal base of the action taking place first, e.g.

/ram nuf-a mo yuŋs /as soon as Ram comes, I shall go.
/ti nuf-a ba kargilurno biyenes /
we shall leave Kargil as soon as you come.

Emphatic Particles

Emphasis, besides non-verbal devices like stress, pitch, etc., is indicated with the help of emphatic particles as well. In this speech, the emphatic particle has been attested as /gə/, e.g.

/čhisak is go to mo gə sum yuŋs /If you come, I shall *too* come with you.

/thinig bəis † ti-r gə dyuŋs /wait a little, I shall give to you *as well*.

/tisə ye dethet † tu gə dyuŋs /whatever you ask for I will give to you.

Negative Particles

Brok-skad has 3 negative particles, viz. /nə/, /neš /and /nyal/ Distributionally /nə /is used to negate the presence of any object or action in general. It is also used to prohibit the execution of an action. Its position in an utterance is immediately before the linguistic element negated by it. For instance,

/məsə tendi nərəza rayuŋs /I shall not allow him speak.

/soyə krum nə krumit /he did not do the work.

/ənuz nəras /do not speak loudly, /məi nəriṭ /I did not see.

/guru yəriī nə bo /don't go near the fire.

/nə the /don't do, /nə skey /don't see, /nə so /don't sleep, /nə kha /don't eat, etc.

Elision of Copular : The use of negative particle leads to the elision of the copulative verb 'to be' in a non-formal speech, e.g.

/həmo myo goṭ nə/this (is) not my house.

/myo nu gulam rəhim nə/my name (is) not Gulam Rahim.

/neš/–It is a condensed form of negative particle + verb substantive, which is equal to 'is not, are not, have not, etc.' Moreover, its placement is invariably at the end of the utterance, e.g. / əso bun-po seno neš /our village is not small.

/myo sas ṭsali (ṭhali) neš /my sister is not beautiful.

/myo biya neš /I am not going.

/məsə silichə neš /I am not reading.

/nyal /--Although /neš /and /nyal /both occur at the end of the syntactic string, yet they have different areas of operation and structurally too both have distinct characteristics, i.e. while the former is invariable, and consequently devoid of any person, number markers, and implies the sense of the verb of existence, whereas /nyal /takes person-number markers for the 2nd-3rd persons and is not used with the person. Its area of operation too is wider, i.e. is used with all verbs capable of being used as finite verbs, e.g.

/so ane-r rgusya nyal /he should not have come here.
/mo cual isbinu nyal /I can not come quickly.
/tisə krum krumis nyale /you do not work.
/sosə krum krumis nyale /he does not work.
/sasə krum krumis nyali /she does not work.
/tesə krum krumis nyalen /they do not work.
/so rithes nyal /he does not see.

There are no Interrogative particles in it. There is only a suffix which becomes operative at the syntactic level only (see Interro. Sub.) No interjections too could be recorded for these data.

SYNTAX

With regard to morpho-syntactic feature of Brok-skad it may be said that in a way various aspects of it have already been taken care of in connection with the analysis of various categories of its constituents. Therefore, in this section only a formal presentation of the syntactic features of it will be done. In brief the nature and structure of various types of sentences may be presented as follows .

Types of Sentences

Traditional grammarians, normally, recognize three types of syntactic compositions, viz. simple, compound and complex. But the language under consideration favours simple and short sentences only, even ideas of a complex nature are expressed by splitting them into distinct simple sentences. With regard to other types of sentences too it may be mentioned that the mechanism of combining them by means of connectors is not favoured. Usually, the purpose of various categories of conjuncts is served by a mode of open juncture (pause).

Types of Simple Sentences: Semantically and structurally

too, a simple sentence can be designated as an affirmative, interrogative, imperative, negative, etc. And an affirmative sentence can further be classified as active, passive, impersonal, causative, etc. As pointed out above, all the aspects of a simple sentence correlated with the morpho-syntactic character of the verb, have already been dealt with in respect of various verbal systems and modal formations. Here, reproduction of all of them will be a mere repetition of those facts which have already been explained earlier. These may, therefore, be seen there itself.

Moreover, morphologically, a simple sentence could be subjectival or objectival as well. Obviously, in the former type the agreement, in respect of person-number-gender categories, is attested between the subject and the verb, and in the latter case it takes place between the verb and the object. In Brok-skad syntactic structures of both the types are attested. (See Agreement, p. 91).

Besides this language, like many T.H. languages of the Himalayan regions makes a structural distinction between the use of transitive and intransitive verbs. Accordingly in sentences with transitive verb the subject is invariably in the ergative case, whereas with intransitive verbs in the nominative case (for examples see Nom.-& Erg. cases p. 61, 63).

Components of a Simple Sentence : The essential components of a simple sentence are phrasal units called 'noun phrase' and 'verb phrase,' constituting as subject and predicate of it, respectively, as in /mo gotə-ra biyuŋs /I am going home.

Noun Phrase : Constituents of a noun phrase could be a single noun /pronoun or both or a noun head plus one or more modifiers, preceding or following it. For instance,

/myo sasŋyo trə həni /I have three sisters.

/həmo mi goṭ bet /this is my house.

/ña wa-r bəsuŋ /fishes live in water.

/byoi molei riṭhyaŋ /a boy saw a girl.

Extension of Noun Phrase : A noun phrase is extendable in the form of case markers and various types of qualifiers of the noun head, as in /ram-i mohəno-r spira-k razos /Ram asked Mohan one thing (about something). Also /lodo puṣo /red flower, /homo goṭ/ this house, /pha mole /that girl, /tes boyo /his brother, /ten bo / their father, /myo əbs /my horse, etc.

/məi (ek bono kyono) śwa riṭ /I saw a (big black) dog.

Verb Phrase: Verb is a part of the predicate of the sentence

and as such occupies an important place in it. Positionally, in Brok-skad, it comes at the fag end of the sentence and carries all the grammatical categories of the subject in subjectival constructions and of the object in objectival constructions, as in /məsə šuguku zbrithi yuŋs /I have to write a letter.

A simple verb phrase or VP. contains either a simple finite / copulative verb form with all morphological markers or a main verb plus one or more auxiliaries /helping verbs. In case of a simple finite verb the VP can stand by itself, but in case of a transitive or a verb of incomplete predication it may need an object /complement to complete the sense of the utterance.

/məs ti-ra dyuŋs /I shall give to you.

/məi ek šwa rit /I saw a dog; /mo gotəra biyuŋs /I am going home.

/myo bayo-da trə hən /I have three brothers.

However, the components of a composite verb phrase are--a principal verb stem+one or more full verb stem+aux. /helping verb+object /complement, further extendable by modifiers. Syntactically, the place of an aux. or helping verb is at the end of the VP and it is the real bearer of all the morphological markers of the VP concerned. Thus owing to its affiliation with the SOV group, the normal order of the placement of different constituents of a sentence is-subject (NP.)+object+verb (VP). Moreover, in case of double objects the indirect object precedes the direct object.

/ayes sina-di dyut pyayal /mother feeds the child with milk.

/siŋthok- po-ži ek seni cei la/(there) is a small bird on the tree.

/sene sinas ayes dyut pyalen /young babies suck (drink) mother's milk.

/so tisə ba cisum byasu bet /he has to go with his father.

NON-SIMPLE SENTENCES

In traditional terminology non-simple sentences are termed as compound and complex sentences.

Compound sentences are combinations of two or more independent simple sentences, joined together by coordinative conjunctions. But, as pointed out earlier, the use of these conjuncts is not favoured in a non-formal speech. There its purpose is, normally, served by a pause juncture, as in /soi kəya bet † tes khwai bet / he continued cooking (and) they continued eating.

(for more examples see co-ordinative conjunctions)

Complex sentences too are a combination of more than one clause / sentence, but in this, one of the constituent clause / sentence is subordinate or dependent on the other. There the number of dependent clauses could be more than one as well. The clause of which other clause / clauses are subordinate is called the principal clause. This clause may or may not have other phrases, except the subject and the verb. The following type of complex sentences have been noted for this speech.

(i) *Complemental:* In this type of complex sentences the subordinate clause functions as a complement or complementary object of the principal clause. Both the clauses are joined by a conjunction which in this speech is usually left out and a pause juncture takes place instead, e.g.

/soi rǝzit † mō ṭhamyō la /he said, I am hungry.

/soi razos † ti kyan bǝsuŋ /he asked, where do you live?

(for more examples see : Particles : subordinative conjunctions)

(ii) *Correlative :* In this type of complex sentences the relative clause, which is introduced by a relative pronoun, functions as a subject or a complement of the principal clause. Positionally, it precedes the principal clause. Both the clauses are conjoined by relative pronouns, e.g.

/hǝm mihilpo-r ko uttoga † byas /whosoever comes in this world+will go (=goes)

/so kere ut † miǝ gia huaw /when he came, I had gone.

/pǝrpo bǝŋdis † zo myo hem bet / the one who is running, (he) is my friend.

/run bǝndeto mō-dyo seno bet / the one who ran yesterday (he) was younger to me.

/kosǝ krum krumito † tera khus busu /who does work, he will get food.

/so sinasǝ silith-to † ho sina pas busu /he who studies will pass. (lit. which boy studies that boy will get through).

(iii) *Conditional:* In this type of complex sentences the constituent clauses are bound together with condition markers like 'if', 'when' and 'then' (expressed or understood). In this the clause containing the sense of 'if', 'when' etc. is the subordinate clause and the clause with 'then' is the principal clause. Positionally, the subordinate clause precedes the principal clause.

But in this type of clause constructions this speech sometimes instead of contructing two clauses with conjuncts expressing

condition, prefers to construct it as a single sentence with the use of the conjunctive participle. For this type of syntactic construction a logical reason may be that in this the action denoted by the verb of the principal clause takes place only if the action denoted by the verb of the subordinate clause takes place first, which is a domain of the conjunctive participle as well. For instance, a statement like 'if you come, I will also accompany you' can be rendered as 'an your coming, I will also accompany you' as well. Some of the examples of the conditional construction in it may be illustrated as under:

/krum krumis ch∂ribus go-to p∂pa khun /

(when) the work was finished, then food was eaten.

/ čhisak isgo-to mō ga sum yuηs /

(if) you come, then I shall also go with you.

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Interrogative: At a syntactic level, this speech, besides the use of interrogative terms belonging to pronominal / adverbial class of words, uses an interrogative suffix as well which is affixed to the finite verb form concerned, e.g.

/ so ut-a / did he come? (with an interro. intonation with a).

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Otherwise-/ tyo byo kyan h∂η / where is your son?

/ tera k∂luk pene h∂η / how much money have you?

/ tyo nu-r ye r∂zisin / what you are called? =what is your name?

/ ti kyano udo / where are you coming from?

PART - IV

CONCISE DICTIONARY

(a) Brok-skad-English (with Etymological Notes)

(b) Glossary of Words: English: Brokskad

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CONCISE DICTIONARY

(a) Brok-skad-English (with Etymological Notes)

(b) Glossary of Words: English: Brokskad

CONCISE DICTIONARY

Preliminary Note: On Arrangement, Signs, Symbols and Abbreviations.

(i) Lexical items have been arranged in the alphabetical order recognized for the Indo-Aryan system.

(ii) Entries of nominal items have been made in their nominative singular forms and of verbal items in their infinitive forms, i.e., root+infinitive formatives.

(iii) Various signs, symbols and abbreviatives be read as under:
   -(hyphen) : disjoining different components of the word
   --(dash) : representing the root /stem /first component under reference
   √: verb root. (for others see, Transcription & Phonetic Symbols, p . xvii).

(iv) Linguistic abbreviations used here be interpreted as follows:
(A) Abbreviations for languages (B) Abbreviations for grammatical terms

A		B	
I.A.	Indo-Aryan	a. :	Adjective
OIA	Old Indo-Aryan	adv. :	Adverb
Tib.	Tibetan	cogn. :	Cognate
P.A.	Perso-Arabic	cf. :	Compare
PIA.	Proto-Indo-Aryan	conj. :	Conjunctive
NIA.	New Indo-Aryan	fem /f. :	Feminine
Pb.	Panjabi	f.s. :	Formative suffix
B./Bal	Balti	fig. :	Figurative
Ld.	Ladakhi	inter. :	Interjection
Nep.	Nepali	M. :	Muslim Variant
P. /Pur.	Purik/Purki	m. /masc.	Masculine
Shi.	Shina	n. :	Noun
Hi.	Hindi	neg. :	Negative
CEP.	Centro-Eastern Pahari	num. :	Numerical
		pp. :	Post-position, Past Participle
Kum.	Kumauni		
Kash.	Kashmiri	part.	Participle

pron.	Pronoun	var.	Variant
pl.	Plural	v. i.	Verb-intransitive
sg.	Singular	v. t.	Verb transitive

(A) BROK-SKAD-ENGLISH

(With Etymological Notes)

∂

∂š, n. monkey (var. š∂di)

  ∂ṣṭ, num. eight OIA *aṣṭa-*
      pa, num. eighth

∂ṣtuŋ, num. eighteen

∂so, pron. our (gen.)=*asmākam*

∂spi, n. mare < ∂sp+i=*aśvī*
      (OIA)

∂k∂l, n. brain, mind.-c∂n. a. wise

∂ka, n. dysentery

∂kus, v.t. 1. to scrape, 2. to dig

∂kpo, see okpo

∂khus, n. foundation

∂ikhado ~ ∂khus, n. beggar

∂khon, n. preceptor

∂g∂ ~ ∂g∂c∂n, a. lazy

∂g∂n ~ g∂n, curd, butter milk

∂car, n. pickle (I.A.)

∂ṭṭi ~ ∂ṭhi, n. bone <OIA *asthi*

∂ṭhi, n. eye <OIA *akshi,* **-rg∂lms,**
      n. eye ball.

∂tho, n. walnut < OIA *akshoṭa*

∂ris ~ aris, v.t. to get < OIA *ā+ra-*

∂dap, n. recovery

∂diti, n. Sunday < OIA *āditya*

∂p∂s, v.t. to feed < OIA √*aś-*to eat

∂ps ~ ∂bs, n. horse OIA *aśva.,* **-i**
      (fem.)

∂spi, n. mare < OIA *aśva*+i

∂pas, n. home, <OIA *āvāsa*

∂boni, adv. near, close, **-this**
      v.i, to love (lit. to do love),

-bus, id. (lit. to be in love).

-dis, id. (lit. to give love),

∂mci, n. physician< Tib.' *amci*

∂msis, v.t. to forget

∂rä, n. a saw < OIA-*ara*

∂ru ~ aru, adv. inside < OIA
      antare

antarà ~antare-ṣu

∂lis. ~ ∂lizis, v.t. to fry

∂lisis, v.t. to drag

∂luŋ. n. ear-ring for males

A

ais, v.t. to try

ae ~ aye, n. mother, mother-in-
      law < *āryā,* -bo, n.
      parents, **-seni,** n.
      mother's sister (lit.
      mother-younger),
      younger aunt,-**boni**
      mother's elder sister,
      elder aunt.

aṭṭirga, n. skeleton

apik, a. a few

apeki, a. adv. little, a little.

aris, v.t. 1. to bring, 2. to take, 3.
      to fetch, 4. to buy <
      ā+√*rā-*

aro, n. snow,ice, var. *azo*

aru ~∂ru, see ∂ru

alu, n. potato (I.A.)

aw. n. she goat < OIA *avi* sheep

aš. wolf, leopard, tiger < √*aš-*to
      eat(?) var. š∂ŋ**khu**

ašo, n. tears <OIA *aśru* id.

as~∂s, adv. today < I.A. ãj < OIA
      adya

azu, pp. in, inside.

azo, n. rain,-yis to rain, var. **osa**

I

ikta, n. cock

iŋ, n. a smile, **-bus** v.i. to smile

i: dis, to allow < √i : to come (lit. to come+to give)

imandar, honest (NIA)

ilaj, n. treatment, cure,-**this** to treat, to cure

is ~ es to come, < OIA√ ya-(?)

išara, pointing, **-this,** to indicate, point out

U

uŋ, conj. part. and, again

ucu, n. spring of water,Tib. *chu* OIA. *utsa,* cf. Shi. **uts**

ucus, v.t. to pick up < OIA- *ucca*+Inf.

uṭu, n. a jump, -s, v.i. 1. to jump 2. to swim. <*ut-ṭap- cf. Pb.ṭ ∂ p-

uthi-s, v.i. 1. to stand /stand up, to get up, 2. to rise < OIA **ut-stha** > **uttha-**

uthyayis (Caus.) to raise < *ut- stha+a* (Caus.)

unis, v.t. 1. to feed, 2 to grow, 3. to tame, to nourish, 4. to open, 5. to unite < *ut-naya*

unjuk, n 1. face, 2. cheek

upis v.i. ; 1. to fly < *ut + pat,* 2. to blow as wind.

u:ma, n. flour

umur, n. age < *umr∂* (NIA)

umed, n. hope < **ummid** (NIA)

uri, n. nail

urpo, n. haste, -**this** vb. to hurry.

ul, n. I. wing, feather, 2. nest

ular, n. plait of hair, pigtails **ularis,** v.t. to knit, to tie, var. **bunis,** id.

ulo, n. summer, spring season- <OIA *uṣmila*

usu, n. credit,-dis v.t. to lend-

uskuru, n. butterfly, var. **phyam∂ l∂pse**

u:zu, n. mouth-

E

e : inter. attention drawing sound,-**this** v.i. to call

ek, num. one (y̆ek) <OIA **eka,-this** to add, to unite, to collect, to join, to connect

ekik. pron. someone

ekiki, a. 1. alone, 2. single<OIA *ekāki*

ebe, v.i. to go <OIA *ava gatau,* - **tog,** adv. some how

erur, a. enough

eryǔs [eryǔs], v.t. to accept

es ~ is, see above-is

O

okpo ~∂kpo, num. second, next, another

oṭi ~ oṭhi, n. lip <OIA *oṣtha+i*

one. a. open

ono, n. pillow

opeke, a. a little

orgo, v.i. to burn, to kindle

oš, n. air, wind <OIA **asu** life breath

osa, see **azo**

ospin, n. cream of milk

K

kəks-po a. difficult.

kəca, n. trousers, var. ki:t

kəŋku, n. claw. < *kaṅku* an instrument to extract splinters / thorns from the body.

kətəkik, a. how much < *kiyatka* cf. kum. *kətik,* id.

kətəgəi, a. a few < *katipaya+i*

kətuk, a. how many, how much < *kiyatka,* id.

kənə, n. & a. one eyed, <. *kāṇa,* var. śwe

kəni, n. ear < *karṇika,* -puri n. ear wax < *karṇa-puriṣaḥ*

kənis, v.t. to scratch <* *kan*-cf. kum. *kən*-to itch

kən, n. leg < Tib. *kaŋ-pa,* id.

kən-kən, n. calf of leg, leg.

kənirbyas, n. earthworm

kəmiz, n. shirt (NIA)

kəmbəl, n. blanket < *kambala*

kəri, n. 1. basket, 2. jug, -sina-, cradle (lit. baby's basket)

kərja, n. loan (NIA), var. gyusi

kələ, n. arm, cf. N1 A. *kəlāi.* wrist

kəlak-this, v.t. to do white wash

kəlgi, n. shoulder, cf. B. gəlgi

kələm, n. pen (NIA)

kəyis, v.t. to cook, -pa, n. a cook,-su goṭ, n. kitchen

kṣəp. n. armour

kazis (< kasis) to rub, to sharpen

kaki ~ kake, n. 1. elder sister, 2. elder sister-in-law

kagos, n. partridge

kaŋ, n. foot, <Tib. *kan-pa*

< rkaŋ >-thil n. sole of the foot <Tib. *thil* <mthil> bottom, šups, n. socks <Tib. *subs* seath.

kaca, n. first floor of the house

katis, v.t to spin < *kāt* (NIA) < *Karta-*

ka-this, v.i. to remember <*ka remembrance(?)

kanu:n, n. law (NIA)

karən, n. cause < *kāraṇam.*

kaw, pron. which? <IOA ka-

kaw ~kau, n. bangle

kaw-thello-the, adv. any how

ki:t, n. trousers, var. kəca

kitab, n. book (NIA)

kimet ~ khimet, a lean and thin-

kir-kir, a round < Tib. *kyir-kyir,* id.

kišti, n. boat,-pa, n. boat-man

kispa, n. palmist, var. həthiras

ku~ko, 1. a ~ crow < *kāka,* 2. wall

kucur, n. boil, var. pikyok

kutər ~ kəṭər, n. knife < *kartara*

kuti ~kuṭṭi, foot, leg,-s bono guli, toe

kuṭṭis, v.t. to beat, to thresh < OIA *Kuṭṭa-kuṭṭu* -s, n. beating < kuṭṭa to beat

kuṭ-this, v.t. to build, var. gipas

kuṭo, n. knee,-tiŋ-zis, v.i. to kneel. cf. CEP. khuṭo leg, foot.

kuṭh, n. wood < OIA *kāṣṭha*

kun, n. 1. corpse 2. life breath, var. mora

kuno, n. thorn <OIA *kantaka.* cf. kum. kāno, -this, v.t. to prick

kunili, n. mouse, var, mu: zi <
mu : ṣika

kuni:li, n. pigeon

kunj, num. nineteen < *ekon
vimśa-*

kunjok ~ konjok, n. god,-**sum,** n.
goddess < Tib.
koncog, var. **lha**

kupas, n. cotton, < *kārpāsa* (OIA)

kur, n. cave

kurkum, n. saffron < OIA
kumkuma

kurce, n. bed of a garden or field

kusun, a. triangular=*ku+sum*

kek, pron, some < OIA *kiyatka*

kedpa, n. a mound

kɛmət (M), n. hell < *qayāmat* (PA)

kere, pron. whosoever

kere, adv. when?, **-beto** when
ever

kesera, pron. (acc.) whom?

ko, pron. who? < *Kah,* id,-**gə** ,
pron. any (=**ko**
who+**gə** also), **-utto,**
pron. anyone

kogeneš (=**ko-gə-neš**) a. none (lit.
any one not)

kɔŋo, n. comb < *kaṅka* (OIA),
-this v.t. to comb-

konye, lama incharge of the
village

kodes, num. eleven < OIA
ekādaśa

kon-this, v.t. to listen, to hear

konna-this, v.t. to forbid

konjok, see **kunjok**

kor, n. mine,-**por,** n. mineral

kolo, a. lame

košis, n. effort (NIA)

kosundo, a. 1. active, 2. clever,

3. proud, 4. brave 5.
healthy, var. **kosendi,**
strength

kosə, a. several

kyəbyəsis, v.i. to visit

kyərlo, n. ram. var. **ŋilok**

kyaner, adv. where?

kyukyaŋ ~ kyukyən, n. peas, var.
gambu, decuŋ

kyok-this, v.i. to bend

kyono, a, black <OIA *kṛṣna*

krəd-pa, n. half boot < Tib [təd-
pa]< <krad-pa>

krəd-pa, n. old man, <Tib. <rgad-
pa>

krəsu, n. spoon (big)

krami-this, v.t. to sprinkle

kri, n. 1. worm <OIA *kṛmi,* 2.
bed bug

kriŋzis (<-**sis**), v.t. & i to stick,
var. **li-are**

kriw-this, v.i. to shout, to cry

kru, n. corner < *koṇa* (?)

krum, n. work <OIA *Karma,*
-this to work

kruzbi, a. square (lit. corner-four)
< Tib. **kug-zbi** < **bzi**

kro. n. chest, breast

kṣa, n. crane (bird)

kṣəchem, a bright

ksik-ksik-mo, n. creeper

KH

khəcər, ṇ mule

khījbuka, a. reverṣe

khən. n. place, a place to keep /
house. some thing
<OIA *khaṇḍa* (?)

khənci, n. prison, **-do,** n.
prisoner,**-ris ~khəŋ-**

cis v.t. to imprison, to tie up, to confine.

kh∂p∂t, n. window, var. b∂rb∂n

kh∂b∂r, n. news, information (NIA),-this, v.t. to inform

kh∂mcu, n. beak (of bird),-this ~ -dis, v.t. to peck

kh∂r ~ x∂r, n. ass, donkey <OIA *khara*

kh∂rù ~ kh∂ro n. iron-smith, blacksmith

kh∂reti, n. plant

kh∂roti, n. basket, var. k∂ri

kh∂rwa ~ kh∂rba, n. bronze, bell metal < Tib. *Kharwa* < mkharba >

kh∂rma [g∂rma], n. female blacksmith

kh∂l, n. threshing floor < OIA *khala*, id.

kh∂lma, n. kidney <Tib. *khalma* <mkhalma>

kh∂s, n. 1. heat, 2. fever

kh∂so-this, v.t. to roast, var. gipo-this

kh∂tuŋ-b∂is, n. to fast, to abstain from food

kh∂ha-dis, v.t. to plug

kh∂hyun, adv. in the middle, centre

kha, adv. below, down, pit, ditch, low

kha~xa, n. anger <Tib. *khro-ba*, id.,-c∂n ~-ut, a. angry, -yis, v.l. to be angry

khan, n. quarry <OIA *khani*, id.

khara, ṇ sugar, < Tib. **kara/ khara**

khalip ~kh∂lip, n. lid

khali-pe, n. fallow land

khi ~khyi, n. dog < Tib. **khyi,-ma**, n. bitch, var. **šwa** <**šwa**, *id.*

khyipsy∂ŋ, n. jackal

khimet, a. thin, weak, var. **thospa**

khimces, n. neighbour

khuŋs. n. manure

khuṭo, n. breath

khutis, v.t. to ring (bell, etc.)

khun ~khuno, n. elbow <OIA *koṇa* cf. Kum. **kuhuno**, id.

khunu, n. nostril, var. **nuto-s khor**

khumsis, v.i. to shrink cf. *Kum. gumcino*

khus, v.t. to eat < OIA. *khā-*

khetis, v.t. to bury

kheni-bus, v.t. to predict

khel, n. a play <OIA *khela*

kho, n. cap. cf. khop∂ri, skull, head

khok ~ khoks, n. cough,-bus v.ṭ to cough

khoṭe-bus, v.i. to hit, to hurt

khon. n. enmity, var, mirgakh∂n

khopa, n. coconut, cf. Pb. khopa, id.

khor, n. relation, circle

khorma ~ xorma, n. date fruit

khorpo, n. area

khormo, n. 1. skull, 2. brain, mind

kholo, a. short

khosecis, v.t. to embrace

khosoniŋ hyal, n. manners

khost∂, n. meal <*khus* - to eat

khyurdum, (part.) like

khyogap∂, n. intellect.

G

gə, part. also, too

gəŋ, n. store

gəŋ-ma, a. 1. all, 2. every, 3. whole, total,-ko. a. everyone,-kyane, adv. everywhere,-bet, v.t. & i to complete

gəṭo, n. hut

gən, see əgən

gəbchəl, n. barking of dog, etc.

gəmis, n. wealth

gəmuni, adv. down, below,-yis v.i. to alight, to come down

gəmloge-bus,v.t. to vomit, var. čhəis

gərji, n. ashes, charcoal

gələt, a. wrong, incurrect (NIA)

gəlti, n. mistake,-this v.t. to commit mistake, to offend.

gəs ~gas, n. grass < ghas (NIA)

gaŋsrip,n.necklace,var. skichya

gan (P.),n. stoneslab, var. thonbo

ganduru, n. throat

gamo, n. interest

gambu, n. peas, var. kyukyan

ginido,p.p. accused <OIA gr̥hīta

ginis, v.t. to catch, to hold, to pounce, < OIA. gr̥h- id. cf. Pb. ghin-

gind, n. giant <zind (P.A)

gipa-this,v.t. to roast,var. khəso this

gim, n. liver, var. čhinma, lomčhin

girgir, a. round, <Tib. kyīr-kyir

girgiri, adv. around

girim/s,n, a sneeze,-si this ~bus

v.i. to sneeze, var. thit this

gilət, n. alluminium (NIA)

guna, guilt, crime < gunah (PA), -cən, a. guilty

gunchəŋ, n. juice=gun+chəŋ beer

guṭu, n. axe

guṭhi, ~ goṭhəri, n. ring < OIA angusṭhi

gur, n. fire

gu:ri, n. mirror

guro, a. heavy <OIA guru, id.

gurun, n. feast

guluc ~gulus ~ gulcha, clothes gulcha-sis, to sew clothes

guluband,n. muffler,scarf(NIA)

guli, n. finger <OIA anguli, id.

guṭh, n. thumb < OIA angusṭha, id.

guṭhul, n. testicles

gum, n. wheat <OIA godhūma

gurgur, thunder, var. lokčhər,· -this to stir

gulu ~ gule, n. stick, whip

genis, v.t. to count <OIA. √gaṇa

gemin, pp. under

gero, n. circle< ghera (NIA)

go, n. cow< OIA-go, id.

go ~gaw a. fat

goi,n. song <ga-,-dis v.t. to sing, --,-,pa,n. singer,var. lumkhən

goṭ ~goṭh, n. < OIA gosṭha, 1. house, 2. home, 3. room, chamber

goṭhi, n. knot < granthi, id.

goṭhul, n. testicles, see guṭhul

goṭ, n. loss, <Tib. god, gut, var. nuksan (NIA)

goti, n. regret,-bus, v.i. to regret

gon, n. smell <OIA *gandha,* id.,
    -this v.t. to smell, var.
    šnumi

gono, n. wheat, barley, corn
    <OIA *godhūma, id.*
    Pb. *gəndəm*

gondiŋ, n. cuckoo

gonchuṭu ~ gonthuṭu, n. smell

gonpa, n. Buddhist temple <Tib.
    gompa, var. chod-
    khəŋ

goŋgo, n. stone pestle (*bəṭṭa*)

gop, n. hollow

gom-cən, a. idle

gori, a. late

goso ~ gozo, n. excreta of animal
    <*go purīsa=gomaya.*

gow, a. rough, course, var.
    phəṭaro

grəps, n. conspiracy

gri, n. neck <OIA *grīvā*

griŋsi, n. eagle <*gṛdhra* (?)

grĭsi, n. musk

grim-sis v.t. to twist

greti, n. movement, <OIA *gati,*
    -bus, v.i. to slip,
    -busula, a. slippery

groŋ-pa, n. household

gron, n. invitation,-dis, v.t. to
    invite

gyap ~ gyab, n. canal, water
    channel

gyusi, n. loan.

gyusis, v.t. to take loan, to lend

gyokiska, adv. soon.

ŋ

ŋərmo, a. sweet, Ld. ŋərma <Tib.
    ŋarwa < dŋar-ba >

ŋilo, a. blue < OIA *nīla*

ŋilok, n. ram, var. kyərlo

ŋil-zis, v.i. to hide,-zəris, v.t. to
    hide, var. phaq-this

ŋin-dis, v.t. to weed.

ŋi-s, n. thirst,-dis, v.i. to be thirsty

ŋilo, a. thirsty

ŋis-bu-ris,v.ṭ to awaken

ŋulcha, n. perspiration, Tib.
    <rŋul>

C

cəkthur, n. chain, < Tib. Cags
    < lcags>, n. iron
    +thur(?)

cəq-pa, n. thief

cəkma, n. bamboo < OIA *kīchaka*
    id + ma, part.

cəksər, n. tin < Tib. *cags* + *sər*

cəgma, n. tree, var. sinthok

cəŋ-khu, n. arm-pit < Tib.
    caŋkhan

cəŋgi, n. mosquito

cəŋgu, n. rheumatism

cəŋ-bus, v.i. to have a jərk,
    -cən this, v.t. to jolt

cəṭni, n. chutney (NIA) var. bəliš

cənəlu, n. trousers (*pāyjāmā*)

cənda, n. pocket

cəndral, n. Monday <OIA
    candravāra

cəpyal, v.t. to clip

cən-pheṭ, n. mid-night, (lit. half-
    moon, half-night)

cəmənd, n. cheese

cəmo, a. & adv. easy

cəri, n. worm, glow worm, bed
    bug

cəris, v.i. to graze <OIA *car-*

cərpa, n. cot <NIA *cārpāi*

cəlak-cən, a. clever, NIA *cālāk* +
    cən

cɘsɘr ~cɘzɘr, n. shawl, sheet, bed sheet, bed cover <NIA. *cādar*

ca, n. tea

c̆a, n. lightning <OIA *cancalā*, cf. Kum. *cāl*, id.

c̆aks, n. sieve, filter < Tib. **cags** iron.

caη, n. north <Tib. ˇzaη <byaη>

caηs, n. niche

caηra, n. courtyard

ciηɘr, n. iron

cidis, n. day after tomorrow

ciris, v.t. 1. to keep, 2. to continue

cirtha-ciris, v.t. to arrange

c̆i-šɘk, pron. every thing

cispa, n. a kiss, -**are** [cispare] to kiss, **-dis**, to give a kiss

cukbo-bɘi-this, v.i. to be silent

cuksu, a. urban

cukuro, a. sour, citrous, <OIA *cukra*, id.

cukur, n. a metal pot for water, viz. *lotā*

cuη-this, v.t. to chew, var. **cepis**

c̆ut̬u ~c̆hut̬u, a. bad, dirty, rotten, cunning, **-la**, a. miser, **-this**, v.t. to accuse

c̆ut̬o, a. deaf, dumb

cudeš, num. fourteen OIA *caturdaśa*

cup, a. quiet (NIA), **-la**, adv. quietly

cupis ~ curis, v.t. to suck

curɘt̬, n. a pinch, **-this** to pinch

c̆urku ~ curkut̬o, a. false

curasis, v.t. to dig

c̆urut, n. waterfall <Tib. *c̆hu-*, water

c̆ulbɘgs, n. wave <Tib. *chu-* water

cust, a. smart (NIA)

cei, n. bird <OIA *cataki*, cf. Ld. ceri, Tib, ciu, Kum. cɘr̬i.

cepis, v.t. to chew, cf. Kum. cɘp-c̆ok, a. all

c̆ok-c̆ok, a. active, smart

c̆ok-sis, v.t. to resemble

coga, n. full moon day.

coη, n. onion <Ld. Tib. c̆oη

c̆odis, n. 4th day from to day <OIA. *caturtha divasa*

c̆on, n. injury, **-dis**, v.t. to injure

c̆onu-this, v.i. to pretend

c̆omo, n. Buddhist nun <Tib. c̆os-ma

como-t̬ok, n. ankle

comsi-bus, v.t. to be finished

c̆o:r, num. four < *catvāra*, **-phet̬**, num. 1. One fourth, 2. a quarter, **-bisu**, num. eighty

cor-la, n. thief <OIA. *Caura + la*

cor-aris, v.t. to steal <√cur-to steal

cori, n. theft <OIA *cauryam* > *cori*

corok, n. suspicion

c̆ose, n. floor of the house

c̆oskhon, n. prejudice

cwalto, n. 1. breakfast, 2. morning, dawn

Ch

chɘis, v.i. to vomit

chɘksa, part. until

c̆hɘksa, n. 1. excreta (human), 2 lavatory

chəkphul. n. worship, - this v. t.
　　　to worship

chəgbu, n. bunch

chəŋ, n. a local beer

chəŋchəl, v.t. to bite

chəŋlis, v.t. to shake

chəñe ~ chŋye, n. twines

chət, a. enough

chət-this, v.t. to promise< Tib.
　　　< čad-pa,>-pa, n.
　　　penalty.

chəti, n. local blanket

chəb-this, v. i. to feel shy, to be
　　　ashamed

chəpun-this, v.t. to squeeze, var.
　　　grimzus

chəri-this, v.t. to finish,-bus, v.t.

chərču, to spend, to lack n. rain
　　　water < Tib. čharpa
　　　rain + čhu water

chəl, n. lamb < *chāgala* (OIA), -
　　　lo he goat

čha, n. maize, var, məka

chags-pa, see **cags**

chapo, n. dry apricot

chamspur, adv. beside

čhar, num. see čor

čhali, a. pure, var. ṭhali < ṭsali>

čhigs, n. wrist

chiŋ- chiŋ- bəl, n. earthquake

chide, n. a patch, -dis v.t. to patch

čhin, n. rind

chini, n. chisel < OIA √chid-

chinis, v.t. 1. to cut, 2. to tear <
　　　OIA √chid-

chin-ma, n. liver < tib. činpa
　　　<mčin-pa > , var;
　　　gim, lomchin

čhim-čhim, n. small box

chiris, v.t. 1. to keep to place, 2.
　　　to spit

chiriyoŋs, v.t. to rear

chuŋ- pa, n. earning

čhuŋ- me, n. lamp for worship
　　　< Tib. id.

čhucil, a. dry, < Tib. čhu <mčhu>
　　　water

čhuci-dis, v.t. to dry < čhu -

čhu-chot n. hour < Tib. čhu-
　　　water

čhuṭu. n. mistake, -la, n. 1. miser,
　　　2. rotten, -this, v.t. to
　　　speak ill of

chun, a. n. vain, useless

chunit, n. wound

chutswa, n. moss

chubji, n. witness

čhum. n. chin. var. **kusko**

čhumik, spring of water, stream,
　　　< Tib. čhumig, id.

chumbu, n. lap

chu:r, n. mountain pass

čhulok ~ čhuboq, n. flood < Tib.
　　　čhu-log

chus, n. urine, -this, v.t. to urin-
　　　ate

čhe, n. soul < Tib. čhe life

čhei ~ čheyi, n. lock

čheo, n. life span < Tib. *čhe*

cherthaks, n. hedge

chesi-bus, v.i. to trust

čho ~ čo, n. lake, pond, < Tib cho
　　　< mčho > var. wari.

choks, n. south

čhoṭu, a. dangerous

choti-bus, v.t. to grasp

čhod-khəŋ, n. temple; var.
　　　gonpa

chodoŋ, n. hole

chonu, a. innocent,- həryaŋ this,
　　　v.t. to waste

čholo, n. dice < Tib. čholo id.,
        -nutis, v.t. to gamble
chologƏη, n. powder
čhos, n. religion < Tib. čhosid.,
        -gyus, v.i. to swear,
        -thispa, a. n. sinner

J

jƏga, n. place (NIA)
jƏj, n. judge (Eng.)
jƏb - jƏb, a. humble
jƏwan, a. & n. young, youngman
        (NIA)
jawab, n. answer, reply, - this
        v.t. to answer
jaket, n. a jerk
jädu, n. charm, magic, - gƏr, n.
        magician,-this, v.t. to
        charm, to bewitch.
jali, n. pilgrim, pilgrimage
jas, v.i. to move < OIA √ yā-
jitis, v.t. to know
ju:n, n. moon < OIA jyotsnā,
        -thup, n. moonless
        night (=moon+dark-
        ness) ef. Kum. ju:n,
        id.
j'urku ~ č'urku, n. a lie, -to lier,
        -dis to tell a lie
još, n. spirit (soul)
jyut, a, living (opp. dead)

Ñ

ñƏrma, a sweet cf. Ld. id.
ñƏgzƏr, n. ray (of light)
ña, n. fish < Tib. ña, id,-drundre
        fishing net, - nƏkhƏ-
        lis, v.t. fishing
ñalba-cƏn, a. poor, cf. Ld. id.
ñiro, m. sheep

ñis, n. & v. slumber, to sleep <
        Tib. ñid < gnid > Ld.
        ñit,
ñispa, n. sin < Tib. ñespa
ñirma, n. chilly, cf. Ld. ñerma,
        var. mƏrci < OIA
        marīca
ñuηskƏr, n. haircut, shaving
ñuskƏr, n. mustard, Ld. ñuηskƏr
        < Tib. yuηskƏr

Ţ

ţƏk-ţƏk, a. light (in weight)
ţaηka, n. pasture
ţaηna, n, noise, var. hisis
ţar, a. equal
ţiţo, a. bitter, sour < OIA tikta
ţidis, n. day before yesterday <
        tritīya divasa
ţibil, n. a metal pot (loţā)
ţilbu ~ tiη, n. bell < Tib. ḍilbu
        < dril>
ţuidis, n. day after tomorrow
        < dvitīya-divasa
ţuz - bet, a. pregnant (animal)
ţenik, n. wait, -this to wait
ţrƏlupis, v.i. to shine
ţrenis, v.t. to send, var. becis <
        NIA √bhej-

Ţh

ţhƏ, n. nerve
ţhƏm, n. dance, - bus to bloom
ţhƏspo, n. field (agri.)
ţha, a hungry, - m, n. hunger,
        -mis v.i. to be
        hungry, -ţhub-this,
        v.t. to extinguish
ţhali, a pure, var. čhali, - bus, v.t.
        to purify,-la sharp
ţhalo (fem. ţhali), a. good, best,

nice,beautiful,clean, handsome, lovely, shining,-this ~ bus to clean, to decorate < Tib. ṭhu-wa

ṭhar-por, n. opposition

ṭhi, n. 1. throne < Tib. ṭhi < khri >, 2. ink cf. B. ṭsi

ṭhiga, n. wife, woman, family, female,-bet, married

ṭhiðayis, v.t. to drive away

ṭhik, a correct (NIA)

ṭhumska, n. ladder

ṭhub, n. dark, darkness < Tib. ḍib < sgrib >

ṭhul, n. egg < Tib. ṭhul id, Ld. id.

ṭhus ~ thðspo, n. field (agri.)

ṭhemkhðn, n. dance, - pa, n. dancer, var. bruŋgo-pa

ṭhespa, n. love, var. zamat

ṭhonis, v.t. to thresh, threshing

ṭhwalo, n. truth

Ḍ

ḍðni, n. tooth < OIA danta, Pb. dðndi

ḍak, n. mail (NIA)

ḍam-phorok, v.t. to turn down

ḍindiro, a. thick, var. phðṭoro

ḍim, n. stem (of a tree)

ḍu, n. smoke < Tib. dud-pa

ḍuŋ- ḍuŋ, n. a knock, -this, v.t. to knock, knocking

ḍun, n. handle,-this, v.t. to hang

ḍumba, n. garden.

ḍumba, n. an iron pan for cooking

ḍubet, n, scissors

ḍe, n. devil < Tib. ḍe < dre> Var. bhu:t (OIA)

ḍel-ḍel, a. lazy < NIA. ḍhila-ḍhila

ḍoko, n. 1. hip, 2. waist

ḍoks, n. rock

ḍrunḍre, n. net

T

tðktðŋ, adv. ever, always

tðkðri, n. balances (NIA)

tðŋ-this, v.t. to fight

tðnis, v.t. to destroy

tðnmo, n. amusement

tðbðk, n. metal plate (thāli)

tðmaku ~ tamaku tobacco, pi-to smoke

tðlkhor, n. vagabond

tðlsir, n. ashes, var. gðrzi

tðrðyis, v.t. to cool

tagipðs, v.t. to fold

tato, a. hot, warm < OIA tapta,-this, v.t. to heat

tamaku, see tðmaku

tar, n. wire (NIA)

tasraŋto, n. noon

ti, pron. thou (2nd, p. sg.)

ti, adv. now, var. thðpðŋ

tia , adv. till, var. hosibuŋ

tiŋ-ba, n. ankle, heel < Tib. tiŋ-pa

ti:l, n. oil < OIA taila, id.

tizit, n. injury

tizis, v. i. to stumble

tisaz, n. thank, gratitude,-dis, v.t. to thank, to express gratitude

tu, pron. (2nd. p.) thou, you < tvam

tuŋgðra, n. ginger

tuŋ, n. trumpet

tuti, n. parrot < tota (NIA)

tubðq, n. gun (P.A.)

tumi-this, v.t. to cover

tura, n. spindle, var. phəη, -ris to uncover

turi, n. star < OIA **tārikā**

tuspor, adv. during

tus-tus-this, v.t. to shake, -bus to tremble

tendi, pron. (gen.) their

temsya, a peculiar

tɛ- bus. ~ this to fold (NIA)

to, n. 1. owl, 2. (adv.) then, 3. iron plate for baking bread

tok, n. haste, - **gyospa**, adv. hastily,-**pak,** adv. at once

tomo, a same

trə- num. three- siro threefold < OIA *tri*

traη, left (side), var. **yon-pa,- khuη,** n. bow, var. ţaη khuη

tra n. tourch, **bus,** v. i. to flee

tyəkpa-this, v.i. to endure

twaktə, adv. early < OIA. *twaritaka*

th

thəksa, n. loom

thəpəη, adv. now, - thəpəη, adv. just now

thəmo, n. battle, war < Tib. **thab-mo**

thərəyis, v.t. to persuade

thəli-bus, v.i. to overtake

thəlcir ~ thəlcup, n. dust < Tib. **thal-wa** < thal-ba>

thak-sis, v.t. to weave,-skən n. weaver.

thate, a. glad, var. ṣra

thapəη-thaj, a. altogether

thali, metal plate (NIA) < OIA *sthāli*

thiks, n. a drop

thig-la, a. n. right, correct,

thiηi-dis, v.t. to spread

thit, n.a sneeze, < Tib. ţhid < phrid>, - this v.i. to sneeze, var. **grimsi-this**

thil, n. bottom, lower part < Tib. thil, id.

this, v.t. to do

thu ~ thui, n. spittle, var. **rgil,** -**this,** v.i. to spit (ono.)

thuks-brul (p.) snake, var. žun

thumbu, n. spoon, var. khəpi

thumska, n. 1. pillar < OIA *stambha* cf. Kum. **thum** ~ **thumi,** 2. stair case

thuru, n. colt < Tib. *thurbu,* id

thuro, n. 1. jaw, 2. skin, var. zet *thuro*

thuli-this, v.i. to ascend, to climb

thɛla, n. bag (NIA)

thok, n. 1. roof. 2 ceiling < Tib. **thog,** Ld. **thok,** var. səlta

thot, n. turban < Tib. **thod,** id.

thon-bo, a. high,

thon-bo, n. stone slab, var. **gan**

thonmo, n. height < Tib. **thon-po,** var. žigo

thopi-bus, v.t. to find

thorok, n. leader

thorgowa, n. reins, var. strəbs

thosi-bus, v.t. to excel

thosilə- rayis, v.t. to exaggerate

thospa, a. 1. thin, 2. weak, var. **khimet**

thwa, n. hammer, var. məlthor < Tib. **tho-wa** < tho-ba>

D

dəkcucη. n. beans, var. **kyukyən**

dət, n. merry making

dəniya, n. coriander

dəmən, n. drum < damama

dəmsi-bus, v.t. to gather, to collect

dəya, n. mercy, compassion < *dayā* (OIA)

dərjən, n. dozen (Eng.)

dərji-pa, n. tailor (NIA)

dəru, n. hunt,-**this**, v.t. to hunt

dəs, num. ten <OIA *daša*

dəwat, n. inkpot (NIA) < *dāwāt*

da, n. arrow < Tib. **da,-khuη,** n. bow, -**khən**, n. quiver

da, n. jealousy < OIA √*dah-, jəl*, a. jealous, - **cis** v.i. to be jealous, to do jealousy, - **sis** ~ zis, v.t. to scorch

da, p.p. at,

da-drok, mountain pass

daη-daη, n. a brass drum

dar, n. door < OIA *dvāra*

dal , n. pulse (NIA)

dayə, n. nurse, midwife, < **dhāy** < **dhātṛ**

di, n. beam, ray of light

dilis, v.t. 1. to peel, to snatch, to strip off, 2 to hurt

dis, v.t. to give, to pay < √da-> dī-

du, num. two < OIA. *dvi-* siro, a two fold, - **bišu**, num. forty, - **phera**, twice

duk ~ sduk, n. grief < OIA *duhkha*

duksukis, v.t. to burn < OIA *dhukṣ*

dugzmi, n. servant < Tib. *dugsmi*

duη, n.-dagger

dut ~ dyut, n. 1. milk OIA *dugdha*, -**are**, v. t. to milk, 2. breast of woman, nipple

dudo, n. 1. grand father (both sides) 2. oldman

duniya, n. world (NIA)

dunmər, n. a change, - **is**, v.t. to change

du:r adv. 1. far away, 2. n. distance, a. distant, < OIA *dūre*, id.

dus, v.t. to wash < *dho* < *dhāv-*, -**pa**, n. washerman

dus, 1. n. ground, plain land field, 2. a. flat

de, give (imp.), -**this**, v.t. ask for, to beg, to request for < OIA. *dehi*

dokho ~ dokha, n. betrayal, cheating, -**this** ~ dis, v.t. to betray, to deceive < dhokhā (NIA)

doqsi-this, v.t. to tease, to trouble

dob-dis, n. day before yesterday

dolo, n. cloud, var. **sprin** (Tib.)

drək, a. fast (in speed)

dren-mo (P), n. bear < Tib. ḍemo < dre-mo>

dyaη- ma, n. trust, faith

N

nə, part. no, not,-**bet**, part without,-**pako** a. raw, unripe *<*nə* pakva*

nəkhəlis, v.t. to take away

nəkhazis, v.t. to swallow

nəkhəlius, v.t. & i to defend

nət-pa, ill, sick, diseased

nəphet, v.i. to reach

nəfrət, n. hatred (NIA), - this v.i. to hate /

nəm. n. sky < Tib. nam, - za, n. season < Tib. namda, - rel, n. aeroplane (=sky-train)

nəmskyoη, n. paralysis, var. mərdərbyuη

nəris, v.i. to fall

nərola, n. & a. truthful

nəy, a new < OIA nava

nəye-this, v.i. to refuse, to say no

nəsis, v.t. to lose=not being

nəzə(< nəsə), n. vien (NIA) < snāyu

nagzuro, n. pus

naηur, n. pig, var. phəq < Tib. phag

naηkhur, n. famine

naηsto ~ nalto, n. intestine

nacha, n. ear-ring (female)

naris, v.t. to fell

nilo, n. ewe

nis, v.i. to be pressed

nisei-this, v.t. to extinguish

nisto, conj. either

nu, n. name < OIA. nāman

nu, num. nine < OIA nava

nuksan, n. loss, damage (NIA), var. got < Tib. god, gut

nugəl, n. bags for carrying load on the back of goat/ sheep, of Kum. Karbwoj

nuṭis, v.i. to dance < OIA √nṛt-

nuno, a. naked < OIA nagna, id.

nuto ~natu, n. nose <OIA nāsā, cf. Tib. na, - s khor, n. nostril (lit. hole of the nose)

nuphus, v.i. to arrive

nupho, n. arrival

nub, n. west < Tib. id.

nulo ~ nolo, n. forehead

nuṣu ~ nuṣ, n. daughter-in-law < OIA Ṣnuṣā, id.

net-met, a healthy (=sick not)

net-bus, v.t. to press

ner, n. fort, palace

nes, v. neg. is not (< nə- is)

nesik, n. insult, - this, v.t. to insult

nešu, part. except

neswi, n. indigestion

neza, n. spear (PA)

nono (Budh.) younger brothers, -mo, younger sister

nor ~ noro, 1. wealth, riches, < Tib nor id., -cən, a. wealthy, rich, well to do, - co, n. booty. -zək, n. festival

2. noro, well, hale and hearty, -bus, v.i. to get well, - this, v. t. to treat, to protect

nolto see, naηsto

nyo, a. new < OIA nava, see nəy - this v.t. to renew, to refresh

nyal, a. pointed, var. šastə

P

pəkur, n. desert

pǝko, pp. 1. cooked, boiled, 2. ripe < OIA *pakva*, var. pǝcola

pǝcola, see pǝko

pǝgǝm, n. tomato

pǝzulo, n. shepherd

pǝtakh, n. leaf < OIA *patraka*, var. pǝni

pǝtǝk, n. root

pǝti ~pati, n. cup < * patri (?)

pǝni, see *pǝtakh* < *parṇi* < *parṇa*

pǝndeš, num. fifteen < OIA *pañca-daša*

pǝyu, n. salt, -cǝn, a. salted, -*skis*, v.t. to taste

pǝyis, v.i. to play on an instrument, var. bûj-dis

pǝlǝ, n. apple

pǝldis, v.t. to wipe

pǝlraris, v.t. to drag

pǝša-this, v.t. to pointout

pǝhǝloks, n. insanity

pao, n. sheets of woolen cloth (*paṭṭu*)

pa ~pe, n. earth, clay

paki, n. she goat

pagǝl, a . mad (NIA)

pacis, v.t. to cook, to ripen < OIA √ pac -,

pacol, p.p. cooked, ripened

pazo-ciris, v.t. to save, to protect

paṭṭhe, a light (in weight)

pari ~ parīr, adv. there, on the other side, across < OIA *pāra*

paro, n. a flea (*pissū*)

pasis, v.i. to flow

pikyok, n. bolt, var. kucur

piči, n. tail < OIA *puccha*

pinaŋ, num. half, -trǝ, num. two and a half, -čor, 3 ¹/₂, -trabišu, num. fifty (lit. half less three score) - corbišu, 70, -šyo, 90

pimpo, n. musical

piris, v.t. to fill < OIA *pṛ-*

pis, v.t. to drink < OIA √*pib-*

pisǝyis, v.t. to lead

pisu-smǝn, n. mixture, pasted (*piṣṭita*) medicine

pisut, n. pastil

puŋs, num. five < OIA *pañca*

puṭunakhsis, v.i. to germinate

puṭhu, n. back part of the body, or any thing, - nathis v.i. to chase, - zenizo to lean on the back

pun, n. path, way, road < OIA *pantha*

pun-pisǝyis, v.t. to guide=pun path + pisǝyis-to lead

punis, v.i. to ride

punzol, a. full, var. peret

punaris, v.t. to reduce

puris, v.t. to grind

pula ~ pila, n. local shoes made of wool and grass

pusil, a. (pp), bloomed<OIA *puṣpita*

puṣo ~ puṣro, n. flower < OIA *puṣpa*

pene, n. coin, paisa, pice, riches < OIA *paṇa*

pepe, n. 1. father's sister, 2. husband's sister, 3. mother's brother's wife

peret, a. full, var. punzol

poebaguŋ, a. tamed

poṭi, n. grand daughter (both sides) <OIA. *pautri*

poṭo, n. grand son (both sides) <OIA. *pautra*

polo, n. 1. ball 2. a. round

pyasis, v.t. to sprinkle

pra-bis, v.t. to lift

prinkiṭi, n. lizard

pr∂yis, v.t. to remove

pruno, a. old (opp. to new) < OIA *purāṇa*

presi ~ p∂rsi, n. rib < *parśvikā*

Ph

ph∂q, n. pig < Ld. ph∂k < Tib. **phag-pa**, vaṛ naŋur

ph∂gšot, a. secret

ph∂ŋ. n. spindle < Tib. **phaŋ**, var. **tura**

ph∂tth∂, num. one half, part

ph∂ṭa a. bald

ph∂ṭali, n. thigh. var. s∂sn∂

ph∂ṭili, n. buttocks, var. s∂sn∂

ph∂ṭur, n. dry apricot

ph∂ṭoro, a. thick, var. **ḍinḍiro**

ph∂ṭk∂ri, n. alum (NIA)

ph∂ṭiris, v.i. to take turn, to take circles

ph∂tri, v.i. to turn back, - **aris**. v.i. to return, - **razi**, v.t. to repeat

ph∂bi-us, n. oven, var. **huphus**

ph∂ms, n. defeat

ph∂m-dis, v.t. to defeat

ph∂rpuṭ, n. bark of tree

ph∂rphuṭ, n. adge

ph∂lan∂ k. pron. so and so (NIA)

ph∂li, n. shield, <OIA *phalaka*

ph∂lc∂nd, a. wide

phams, n. beam of wood

phikuliki, n. key

phiṭayis, v.t. to be broken, to break

phiṭis, v.i. to breat itself

philuŋs, n. sleeve

phiṇ, n. foam < OIA *phena*

phulitis, utensil for worship

phu-this, v.t. to blow (with mouth) (ono), (lit. blowing doing)

phunis. v.t. to put on, to wear

phunuro, n. mark

phurido, p.p. burnt

phul, n. plough share < OIA *phalaka*

phulb∂ks, n. a belch

phuletis, n. & v. gift, to gift

phuyan, n. lung

phetis, v.t. to throw

phetog, n. afternoon

pheṭ ~ ph∂ṭ a. half

pheṭe-bis, v.t. to divorce

phete-this, v.t. to leave

pheda n., profit < *fāydā* (NIA)

phebo, n. a wooden vessel for *sattu*

phera, n. turn, circle, - **ek**. num. once, -**du** twice, -**tr∂** thrice, etc.

pheli-bus, v.i. 1. to spread (NIA), 2. to forget

phelthe, a. loose

phɛsla, n. judgement (NIA)

pho, n. & a. male < Tib. **pho**

phok, n. incense

phoryaŋ-mo, n. widower

phoso, n. pride, - c∂n, a. proud.

phyari-this, v.i. to take turn

phyaldiŋ, n. a swing, -**bus**, v.i. to sway, to swing,

-phyal this, to swing,
-bus, v.i. to spread
phyupus, n. hearth
phyos, part. at
phraɳ, n. thread, string
phraluks-this, to try

B

beghar, n. seasoning (NIA)
bəgpo, bridegroom < Tib.
        bagpo, - nəthedi, n.
        virgin (lit. having
        no bridegroom)
bəgma, n. bride < Tib. **bag-ma, -**
        nəthedi, a. (bachelor,)
        unmarried (lit.
        having no bride)
bəɳdis, v.i. to run
bəɳzdur, n. race, var. **bəɳdyoɳs**
bəɳmi-yato, n. midwife
bəmo, n. 1. fog. 2. dew
bər, n. load < OIA *bhāra,* id.
bər, n. peak, top < OIA *vara*
        topmost
bəro, n. husband < OIA *vara*
bərbən, n. window, var. **khəpət**
bəlus, n. a cooking pot of stone
bələyis, v.i. to wave
bəlbəl ~ bəlbul, n. dusk, evening
bəsis ~ bəis, v.i. to dwell, to live,
        to stay, to remain <
        OIA √*vas-*
bəluš, n. a stone pan for cooking
bəsun, n. summer
bəskət, n. calf < OIA. *vatsaka,*
        var. **beto** < *vatsa*
bəhana, n. pretention (NIA)
bəhis, v.t. to till the field, to
        plough, to cultivate.
        < OIA . *vāh-*

bace, n. uncle (fathers' younger
        brother) var. **sene-bo**
baṭu-bus, v.i. to roll down
bamba, n. lamp
bayo. n. brother < OIA *bhrātr̥-,*
        -sina, n. nephew,
        -mole, n. niece.
bar, n. rivulet < OIA *wāri* water
bari, n. peach
balaɳgus, n. crowling, **-this** v.i.
        to crowl
basən, n. winnowing basket
basis ~ busis, v.i. to chirp, to cry
        (animal) < OIA *bās-*
        to chirp, bukk-to
        bark, make a cry, cf
        Kum. **bās-**
bi, n. seed < *bīja,*-yis, v.t. to sow
bio ~ byo ~ beo, n. 1. son, 2. boy,
        3. child, 4 nephew
bitis ~ betis. v.t. & i, 1. to fight.
        to dispute, 2. to
        handle
bityo ~ bhityo, a quarrelsome
bithyoyis, v.t. to stop
bidis, v.t. to let go
binis, v.t. to scatter
biris, v.t. to boil
bilcoɳs, animal
bilasis, v.t. to melt
bilisis. v.i. to melt
bilu. n. cat (masc.) < OIA *viḍāla*
bildum, a. quiet
bišu ~ bišo, num. twenty < OIA.
        viśati, - **dəs** num.
        thirty
bistəra, n. bedding < OIA *vi-√str̥-*
bihis, n. fear, fearful < OIA -
        √*bhi-* to be afraid, -
        this, v.i. to be afraid.

bihisula, a. afraid, frightened

būki, n. against, **-this**, to curse

bui, n. a vessel for keeping grain

buŋs, n. drum

būjdis, v.i. to play on an instrument

bhut, n. ghost, devil < OIA *bhūta*

budei, n. son's father-in-law, m o t h e r - i n - l a w (relationship)

budeš, num. twelve < *dvādaša*

bun, n. village

bunis, v.t. to tie, to wrape < OIA *bandh-* var. **buskya this, ularis**

bumbrik ~ bumb∂rik, n. blessing, **-this**, v.i. to bless

bus, v.s. to be, to become < OIA √*bʰū*, id

busis. v.i. to bark to roar, to cry (animals & birds) < OIA. √*bukk*--to bark

busum, n. rest, **- this**, to rest < OIA *vi-šram-*

busums, n. sickle

buskya-this, see **bunis-**

bust∂ra, n. cattleshed

bequːp. n. a. idiot, stupid, < **bew∂qūf** (NIA)

beng∂n, n. brinjal

bečhis, v.t. to buy, var. **aris**

beḍe, n. enclosure, shed for animals

bheḍka, n. lamb (NIA)

bet, v.s. to be, to become, **-this** v.i. to approve, to agree

betis, see **bitis**

beto, see **b∂sk∂t**

bethi-sis, v.i. to stop, to stay

beda ~bede, a. many, more, very much, **(bede)-bus,** v.i. to grow, to increase, 2. to spread

ben ~ bene, adv. out, outside

bendak ~ benduk, n. kite, vulture, var. **rgyurgy∂p**.

beril, n. excreta of birds

belaŋ-khus, n. dinner (lit. **belaŋ** evening + **khus** meals)

belun ~ by∂lun, n. crane (bird)

beldaŋ, n. evening, **- z∂ntun**, n. dinner (=evening meal)

bo, n. 1. father, 2. step father, 3. father-in-law

boi, n. ground floor of the house < OIA. *bhūmi*

boŋ, n. donkey < Tib. *doŋ*

boŋ- dyoŋ, see **b∂ŋzdur**

boks - this, v.t. to push,

bozuŋ, n. spring season

bodu, n. wednesday < *budha*

bonizis, v.i. to be intangled

bono (masc.), boni ~ bone (fem). a. big, elder, great, grand, etc. , **bus** v.i. to boast, **-bayo** n. elder brother, **- bo** elder uncle, **(boni) - aye**, n. elder aunt.

bol-bol, n. peace

boli, n. language (NIA)

boyb’oguŋ, n. cattle, animal

boyo, n. utensil

by∂s ~ bo, v.i. to go

bya-pho, n. cock < Tib. bya-pho, id.

bya-phru, n. chicken < **bya** hen+ **phru** young one, child

bya-mo, n. hen, **-phru,** n. chicken

by∂n∂, n. soup

br∂k-br∂k-this, v.i. to converse

br∂s, n. rice, Tib. *bras* < abras>

br∂sput, n. Thursday < OIA *vṛhaspati*

bruŋgo-pa, n. dancer, var. **ṭh∂mkh∂n-pa**

bwari, a. deep, var. hombu

M

m∂k∂i, n. oil cake

m∂kpa, n. son-in-law < Tib.

m∂ks, n. greed

m∂jbur-this, v.t. to compel

m∂zit, n. mosque (NIA)

m∂t∂ks, n. honey

m∂tl∂b, n. meaning, sense (NIA)

m∂d∂t, n. help, assistance (NIA), **- chuŋs,** v.t. to help, to assist

m∂na-this, v.i. to prohibit (NIA)

m∂ni:li, n. bread, **- yaris,** n. betrothal

m∂nuṭh ~ m∂nuḍ, n. marriage, **-this,** v.t. to marry

m∂nṭha, n. bee, honey bee, fly

m∂bz, n. peacock

m∂- muz, adv. no where

m∂ris, v.t. to kill, to slay < √mr.

m∂rci, n. chilly OIA. *marīca*, var. **ñirma**

m∂rd∂r byuŋ, n. paralysis, var. **n∂mskyoŋ**

m∂rduŋ, n. beam, ray of light

m∂rj∂l b∂la, a. pleasant

m∂rm∂t, n. repair, **- this,** v.t. to repair

m∂laks, abn. true

m∂lthor, n. hammer

m∂s∂ris ~ musaris, v.t. to mix < OIA *miśra-*

m∂sala, n. spice (NIA)

m∂šok, n. dispair

matkin, a. last

mate, adv. after, **- kiŋ,** n. afternoon

maph-this, v.t. to forgive (NIA)

maphi, n. forgiveness (NIA)

mabuldun, a. lonely (place)

ma-busu-n∂, adv. never (lit. not becoming ever)

mamuli, a. ordinary (NIA)

maris, v.t. to kill < OIA √mr-

mal, n. property, var. **s∂ky∂l**

master, n. teacher, **-mo,** teacheress

mahe, n. buffalo < OIA *mahiṣa*

mier, n. he goat

mig, n. eye < Tib. mig, id. **-šok,** n. eyelash, eyelid, **-sma,** n. eyebrow

mich∂i, n. pitcher, earthen jar

miṭ, n. massage, **- this,** v.t. to do massage

miṭhai, n. sweetmeat (NIA)

minis, n. weight

minis, v.i. to die < OIA √mr-

mipset, n. & a. murderer

mirga, n. jealousy, **- kh∂n,** n. enmity, **- kh∂n-pa,** n. enemy

mukhd∂m, n. chief, headman, cf. H. *muk∂dd∂m* (call. O).

mugur, n. bowl

mučis, v.t. to leave < OIA *muč-* var. phete-this

mutik, n. pearl < OIA *mauktika*

munis/- z, v.t. to embrace

muni-bus, v.i. to faint

muphuṭ, n. free of charge (NIA)

mumo, n. 1. maternal uncle, < OIA *māma*, 2. father's sister's husband

muru, n. taste

mul, pp. dead < OIA *mṛta*

mulən, n. cremation ground

mulo, n. 1. raddish, 2. turnip, <OIA *mūlaka*

mulṭuk, n. a blow

mulṭup, n. fist

mu:s, n. month < OIA *māsa*

muzi (<musi), n. mouse < *muṣika*, var. **kuni:li**

mei, n. rain < OIA. *megha* + i

meŋga, a. costly (NIA)

meleps, n. fire fly, glow worm

meləp ~ melo, n. flame, < Tib. **me** fire + **ləp**

mo, pron. I < PIA* ma

moŋphəli, n-groundnut (NIA)

mozi, n. sulphur < Tib. *mu-zi*

moti, n. mud, < OIA *mṛttikā*

mora, n. corpse < OIA *mṛta*, var. **kun**

moryaŋ -mo, n. widow

moləi, ~ mole, n. daughter, girl.

mos, n. flesh, meat < OIA *māmsa*

mosphyace, n. ritual

myuto, a. stale

myus, n. man< OIA *manuṣya*

Y

yəkjəŋs. n. festival

yəto, n. & a. friend, dear

ya, part., yes

ya, conj. either - or

yak, n. yāk, a hybrid animal

yaŋ- pa this v.t. to play

yaŋspa-this, v.t. to wrestle

yaŋ- mo, a. light (in colour)

yari, adv. front, in the front

yariris, v.i. to approach

yarbo, adv. already, before hand

yuŋ ~ hyuŋ. n. turmeric < Tib. yuŋ-*ba*

yuŋs, n. recognition

yuno, n. winter <OIA. *hemanta*, cf. Kum. *hyūnə,*var. syərə *šarat*

yunḍa, n. handmill, grinding mill

yus, n. recollection

yusoŋs, v.t. to recognise

ye, pron. what?, - **ra/re** why? -həŋ, pron. anything, -tha, adv. how?

yegeneš (=ye-gə-nes) pron. nothing

yeri, n. palm, var. **ləgthil**

yeldək, n. branch < Tib. **yal-ga**

yonpa, a. left (side) < Tib. **yoŋ-pa**

R

rəgo, n. hoof. < Tib. **rago**

rəŋ, n. colour < NIA rəŋg < OIA ra ŋj, **-this,** v.t. to dye, **-senayis,** v.t., to paint, **-sucəl,** v.i. to fade in colour, to be colourless

rəz, n. cloth < Ld. rəs, Tib. **raz**.
      - bəl, n. cotton < Ld.
rəzbəl, Tib. **rebal** < rasbal >
rətya ~ retya, n. tomorrow < OIA
      rātṛ + √*yā-*
rənis, v.t. to brew
rənḍa < jackplane < NIA rənda
rəpsəl, n. bed sheet/cover
rərgi, n. sword. Tib. **rəlḍi**
      < **ralgri**>
rəs ~ ras n. grapes, cf. Shi. **das** <
      OIA *drāksā*
rəsito, adv. as far as
rəskuṭ, n. thread (cotton)
ragən ~ rhagən. n. brass < Tib.
      rāgan
razis (< rasis), to tell, to teach
razəz, n. teaching
razis, v.t. to blame
razəl, n. a shout, shouting
razuŋs, n. request
razuŋ-this, v.t. to request
rat, n. - right < OIA *rātri*
ratyaŋsis, v.i. to wait, var. ṭenik
      this
ratis, v.t. to make
rabi, n. oar
rabo, n. spoon (wooden)
ramis, a. rich, var. norcən
raš, n. root
ras, n. grapes, cf. Shi. **das** < OIA
      draksā
rasis ~ razis, to say, to speak, to
      tell
ri, hill, mountain
rigo, n. rock, cliff < Tib. *ri*
      mountain
riginis, v.t. to sell
rizbi, n. door frame
riṭhis, v.t. to see, to behold

ritis, v.i. to appear
rin, n. cost, price < Ld. Tib. **rin**
rindi, n. bullet
rin-moce, n. beloved (fig) lit.
      diamond
riyoŋ. n. hare, rabbit, < Tib. **ri-**
      boŋ (**ri** mountain +
      boŋ donkey)
ril, n. roller
riwaj, n. custom (NIA)
ruŋ, n. 1. hill, 2. forest
      < Ld. Tib. ri
ruṭhis, v.i. to slide
run ~ rhun, n. yesterday
ruru, n. brother-in-law (both
      sides)
ruṣ, n. bone Tib. rus-pa suŋ, n.
      back bone, spine
rus (<rusis), v.i. to weep, to cry
      < OIA √rud-
-re, pp. in
rɛbchinjo, n. abuse
roks, n. help, assistance, -this. v.t.
      to help
rga-khən, n. friendship
rgil, n. spittle, var. **thui**
rgun-ma, n. mare < Tib. *rgun-*
      ma, var. əšpi < OIA
      ašvi
rgo, n. body, var. žid, ṣṭak
rgo-saŋ, n. need
rgosi-bus, v.t. to need
rgospa, n 1. desire, want,
      2. desirable, ought,
      should
rgyəlma n. victory, **-bus** v.t. to
      win, conquer < Tib.
      <rgyal-ba>, **-po**, n.
      king, conqueror, **-ma**,
      queen, **-ba**, a virtuous

rgyur gy∂p, n. vulture, var.
     bendak

rčes, n. dance, Tib. **čam-pa**

rzaηz∂n, n. chickenpox

rzoη. chisel

rdami, n. choice

rdoqcoη, n. a kick, - **this** v.t. to
     kick

rmul ~ rmyul, 1. Silver, 2. money

ryoη, n. hare, rabbit < Tib. riboη

rwa, n. light, var. s∂η

L

l∂is, v.t. to reap < OIA lūñ-id

l∂k-l∂k, n. twinkling of eye

l∂k čhus, n. bush

l∂q pa, n. hand < Tib. lagpa,
     -thil, n. palm, - čhiks,
     n. wrist,-**phis**, n.
     handkerchief,-**šups**,
     n. gloves

l∂pdr∂k, n. caretaker of gods.

l∂kc∂r-dis, to clap (=l∂kpa hand
     + cīr + **this** (to do,)

l∂ndi, n. 1. voice, 2. a call,

l∂ndis, to call

l∂mst∂n-kh∂n, n. traveller

lakh, num. lac

laηphoce, n. elephant, var. **hathi**

laηs-pa, n. steam < Tib. **laηspa**
     < rlaηs-pa>

li-are, v.t. to stick, to paste

liηs, n. hunt (prey), hunting
     (game), -khi, n.
     hound, -**this**, v.t. to
     hunt

lizis, v.t. to meet, var. **misis**

lim-**this**, v.t. to lick

limbu, n. flute

liris, v.i. to cling

lisit, v.i. to stick

le, n. worry

luη, n. air, wind < Tib. luη- **po**
     < rduη- **po**>, Ld.
     luηs-po, -khor, n.
     wind storm, cyclone,
     -dr∂k, id.

luzu, n . pearl, var. **mutik**

luţo, n. monk

lupras, v.t. to burn, to kindle

lum-kh∂n, a. & n. singer
     var. **goi-dis-pa**

lei, n. fox

lere-**this**, v.t. to hire

lezis (< **lesis**), v.t. to close

lo, n. south < Tib. **lo** < lho >

lok-bus, v.i. to fall down, -**this**
     v.t. to knockdown

lokske, n. country

loksky∂r, adv. towards

lokčh∂r, n. thunder, var. **gurgur**

lokhor, n. year < Tib. lo + khor

bη, n. cloves < OIA *lavaṅga*, id.

lodo, a red < OIA *raudra*, id.

lomčhin, n. liver, var. čhinma

lon-pho, n. artist

lol ~ lwol, n. blood < OIA *lohita*

lolis, v.i. to bleed, bleeding

loš, n. gum (rasin) cf. Kum.-liso.

lče~ ltya, n. tongue, < Ld. lče <
     Tib. če < lče>

lt∂s , n. oath, - **this,** to swear, to
     take oath

ld∂d-pa, n. brain < Tib. **lad-pa**
     <klad-pa>

ldaη, n. peg

lstya, n. navel < Tib. < lte-ba>

lha, god, var. conjuk

W

w∂gul, n. bank of river < OIA.
     wāri-kūla

wəyəl, n. a flow < OIA *vāha* (cf.
       pravāha)
wər ~ bər, n. stomach, belly
wər-nazu-go, v.i. to sink
              (= went into the
              water) < *wari* +
wəlizis, v.i. to descend
wa, n. water < OIA. **wāri,** - **čis**
            v.i. to bathe, **-dis,** v.t.
            to irrigate
wari, n. lake, pond, pool of water
           < OIA *wāri,* var. čho
           ~ čo

Š

šək, n. doubt, suspician (NIA),
        -bus, v.t. to doubt, to
        suspect
šəkphul, n. prayer
šəkyəl, n. property, var. **mal**
šəŋkhu, n. wolf, leopard, hyeana
          Ld. id.
šəd-this, v.t. to castrate < OIA
           sādha, to discipline,
           cf. Kum. **sadəno,** id
šədi, n. monkey, var. **əs**
šər ~ syər, n. 1. east, 2. wick.
             < Tib. **šar**
šəro ~ syaro, n. deer
šəra-this, v.t. to decide
šərap, n. wine, liquor < **šarāb**
          (NIA)
ša, n. compassion, var. *dəya*
šaks, n. trail
šati, n. dream, **- ritis,** v.i. to dream
šaro, n. autumn, OIA < *šarat ~ d*
        id.
šastə, a. pointed, var. **ñal**
šikɛt, n. complaint < **šikayət**
          (NIA)

šiŋ, n. horn < OIA *sṛṅga*
šiŋseru, n. Saturday < OIA
           šaniścara
šizək, n. a post-death feast
šiṭayis, v.t. to touch,
šili, n. belt, waist band, cf. Kum.
       šeli a rope let to tie
       hind feet of cow at
       milking time
šil, n. a stone slab for grinding
šipsi, n. evidence
šiṣ, n. head, top < OIA *šīrṣa,*
       - zərmo, n. headache
šu, n. vegetable, cf. shi. ša < OIA
       śaka
suko, a. dry, dried, drought
        <OIA *śuṣka*
šukpa, n. pencil cedar
šugu, n. 1. letter, 2. paper, Ld.
        šugu < Tib. *šog-pa*
šudmər, n. purified butter < OIA
           šodhita + Tib. **mar**
šuno, n. kernel
šup-šup-this, v.t. to whisper
šubs, n. seath < Tib. **šubs**
šumphu, n. skin of fruit, bark
šus, w. swelling < OIA. *šotha* >
       NIA sūj, **-bus,** v.i. to
       swell
sĕn, n. mat
šo, a. white < OIA. *śveta*
šolo, n. story
štun, n. mortar
šya, n. bear
šyas ~ skyōs, a. kind
šyo ~ šɔ, num. hundred < *šata*
šwa, n. dog < OIA *švā*
šwe, n. 1. digestion, one-eyed
šñətoyis, v.t. to tease, var.
do-ksi-this
šro ~ šo. n. blind

Ṣ

ṣə, num. six < OIA saṭ ~ṣaṣ-
-beš, num. sixteen

ṣuŋ- ruṣ, n. back bone, spine

ṣṭag, n. spindle

ṣra, a. & n. glad, happy, happi-
ness

səkthəŋ, n. pebble

səksmit, n. hatred

səŋ, n. light, var. **rwa**

səŋlis, n. broom

səŋleciris v.i. to persist, <

səŋle increase + crisis to
continue
= increased continuance

səŋlis, v.t. to pile up

sətpa-this, v.i. to mourn

sənik, n. bat (bird)

səmja-rayis, v.t. to explain, to
make to understand
(NIA+Brok.)

səmdəl, n. beard, Ld. id.

səmba, n. intention, imagina-
tion, -this, v.t. to
imagine, to think <
Tib. *Samba* thinking,
thought.

sərum, n. thread (woolen)

səlbayis, v.i. to amuse

səsta, a. cheap (NIA)

səsnə, n. thigh, buttocks, var.
phə ṭali ~ phəṭili

sa pron. she OIA *sā*, var. **mo** <
Tib. **mo**

saŋlis, n. broom

saŋli-this, v.t. to sweep, to clean

santra, n. orange (NIA)

sabid, v.i. to agree

sabən. n. soap (NIA)

sali-this, v.t. choose

sas, younger sister, < OIA *svasṛ*

sazo, n. sister's son < **sas** sister

sazoi, n. sister's daughter,
maternal uncle's
daughter, wife's
younger sister

sazəri, n. wife's brother, sister's
husband

sar, n. year, var. **lo-khor**

si, n. measurement

siki-this, v.t. to winnow

siŋge, n. lion < OIA *simha* >
simgha

siṭan, a. slow, late, - siṭan, 1.
slowly-slowly, lately,
2. gradually

siṭanwe, v.t. to leak, var. zəgəi-
bus

sitə, part., with, along with < OIA
sahita, -rayis, v.t. to
mix

sitrəyis, v.t. to learn

sida. -a. straight (NIA) < *sīdhā*

sin, n. river

sino, n. baby, child, -kəri, n.
cradle

sinthok, 1. tree < Tib, šiŋ-doŋ
var. cəgma (<
caŋma), laksus

sinthok, n. fruit < Tib. *šiŋ-thog.*
var. khəzəs (B).

siŋkhən, n. carpenter, < Tib. *šiŋ
wood*+ khən

siri, n. sand, var. səksul

silis ~ sili-this, v.t. to read, to
study

si:sə, n. glass (NIA)

su, n. needle <OIA *sūcī*

sui n. whistle, cf Kum. swē, id.

su-sis, to sleep < OIA *svap* + *sis* Inf.

sui, n. bridge

suite ~ **swit**, a. pregnant (human) < **suitā* < *prasavitā*

sukuru, n. Friday < OIA *šukra*

suŋul, adv. suddenly

sudis, n., divorce, -this to divorce

suno ~ **sono**, n. 1. butter, 2. oil, -acis oilman

sun∂mphoṭo, n. frog

sun∂yis, v.t. to ask, to enquire

sunphu, n. husk, bark, skin of fruit

sunyaŋs, n. question

suma, with, along with, -byas, v.i. to accompany

sumi, n. fatigue, -t, -bo tired <OIA *šramita*, -bus v.t. to be tired

suri, n. sun < OIA *sūrya*- this sunrise, -nupis sunset, - mole rain-bow (=daughter of the sun)

suru, n. beginning (NIA-*šuru*), -this v.t. to begin, to start

suro a. 1. hard, 2. close

sul, adv. side

sus, n. thread < *sūtra* (OIA)

seni (fem.), a. small, young, short, -aye, younger aunt, step-mother, -mole, younger daughter

sene, (masc.), a younger, small, short, -bayo, younger

brother, -bo uncle, step father, -sina, inant, baby, -this, v.t. to shorten

seno, a small, short, younger, cf. Nep. *sano, id.*

ser, n. gold < Tib. ser < gser>, -g∂r, n. gold smith, -r∂ŋ golden

sɛtu, n. sattu (fried barley flour)

so, pron. he < OIA *saḥ*

soso, a. next < OIA. *saḥ-saḥ*, -this, v.t. to separate

sokthe, a. quick, -soksthe, adv. quickly

soli-bus, v.t. to disperse

sosbu, n. lap,-unis v.t. to adopt (lit. to unite with lap)

sk∂ŋ, n. hymn

sk∂mba, n. nail of iron

sk∂rma, n. star < Tib. *skar-ma*, -zuk∂riŋ, n. comet, var, **turi**

sk∂l-this, v.t. to share

skari-this, v.t. to weigh, var. **lji-this**

ski-čhya, n. necklace, var. gaŋ - srip

skica, n. coral

skit, n. whistle, -this, v.i. to whistle

skis, v.t. 1. to touch, 2. to see

sku, n. idol < Tib. sku, *gipayis*, n. idolator

skulithis, v.t. to shake head

skumi-this, v.t. to draw

ske- z∂k, n. birth day

sket, n. service,-this v.t. to serve

skeli, n. swimming,-this, v.i to swim

skewa, n. heaven

skesa, n. garland, var. **har**

skora-this, v.i. 1. to encircle, 2. to pray (fig) < **khor** circle

skoyi-this, v.t. to order

sky∂rə, n. cure, treatment

skyaŋ -this, v.t. to stretch var. zgeg-pa (< sgeg-pa)

skyono, n. wick, var. s∂r

sgogpa, n. garlic < Tib. *sgog-pa* var. zgeg-pa (<sgeg-pa)

sŋa-boŋ, n. camel, (lit. sŋa desert + **boŋ** donkey)

sŋil, n. gum (of teeth)

sŋul, n. 1. silver, 2. rupee, money, < Tib. *ŋul* <dŋul>, var. **smul**

sŋundum, a. grey

sŋyoks, n. habit

sŋya-this, v.t. to avoid

sŋy∂toyis, v.t. to tease, var. do **ksi-this**

sči, n. spider, var. ṣṭin

sčotidis, v.t. to beg, var. **de-this**

sṭ∂ŋ ~ str∂ŋ, n. lane

sṭak, n. body, var. **žid, rgo**

sṭ∂n, a. slow, -sṭ∂n, adv. slowly

stago, n. gate

state'-this, v.t. to search

stin, n. spider, var. **sěi**

staks, n. target

stoŋz, num. thousand, Tib. stoŋ, -**pa**, n. merchant, trader, -**kabebus**, v.i. to trade

stoŋz, n. oath

stod, adv. above

ston-lza, (p). rainy season

str∂ŋ, n. street, lane

str∂bs, n. reins, var. **thorgowa**

strok-dis, v.t. to sacrifice.

sduk ~ duk, n. sorrow < OIA *duḥkha*

sniŋtal-this, v.t. to encourage

snumi, v.t. to smell, var. **gon-this**

snubi-this, v.t. to dip

spulu, n. feather, wing

spira ~ spera, n. conversation, talk, word, -**this** v.t. to converse, to talk, Ld. **spera,**

sprin, n. cloud, < Tib. **tin** < sprin >

sprind (B) cloud < Tib. ṭin < sprin >

sphu-this, v.i. to sprout, to germinate

sb∂lba (B), n. frog

sm∂gra, n. moustache

sm∂n, n. 1. drug, medicine, herb, < Tib. **man** < sman > 2. gun powder, - ma n. devil

sman∂t-chiris, v.t. to believe

smiti-this, v.t. to swallow

smul, n. silver, coin, money, var. sŋul < Tib sŋul

smuli, n. perspiration, sweating, -**bus,** v.i. to perspire, to sweat

smy∂, n. mole

sy∂rə, n. winter, < OIA *šarat,* var. **yuno**

sy∂lta ~ sy∂ltha, n. roof. var. **thok**

sy∂lba, n. spade

syabu, n. joint

syasur, n. father-in-law's home <OIA *švasura* +

syendis, v.t. to scold
swa, n. boil, blister
sltya, n. navel

H

hə ~ ho, n. heart
hək, n. claim (NIA)
həŋ, yes
həŋsi-bus, v.i. to pant
həṭi, n. shop < OIA *haṭṭa*, cf. Pb.
  həṭṭi, **- pa**, n. shop-
  keeper
hətubar, adv. in front of
həduro, a. green
həpta, n. week (NIA) < *həfta*
həmba-this, v.i. to dare
həmla, n. attack, **-this** v.t. to
  attack
hərəŋ, adv. in the centre,
  between, **-por**, in
  between
hərəŋ oguli, n. ring fingure
hərūs, n. winnowing basket
həris, v.t. to carry < OIA hṛ-, id.
hərdəŋ (B), n. dumb
həl, n. plough < OIA *hala*
hələs, n. temptation, **-this**, v.i. to
  be tempted
həludro ~ həlduro, a & n. 1.
  yellow 2. jaundice <
  OIA *haridrā*
həlṭuŋ ~ yoke
həs ~ heš ~ heš n. breath, **- is**, v.i.
  to breathe
həsa, a. soft, powdered, **- khəra**
  n. sugar < Tib. *kara*
hais ~ hayis. v.i. to yawn
hansi-bus, v.i. to shiver
hath, n. hand < OIA hasta
hathi-ras, n. palmist, var. **kispa**
hathi, n. elephant < OIA *hastin*

har, n. garland (NIA) < OIA *hāra*
ha:s, n. valley
hazi (< **hasi**), n. laughter < OIA
  √*has-*
hazis (<hasis), v.i. to laugh
harido ~ hərido, a wet < OIA
  ārdra
hisis ~ hesis, n. 1. asthma, 2.
  noise, var. ṭaŋna
huk, n. hiccup, **- ucuŋis**, v.i. to
  hiccup
hukumət, n. rule, reign (NIA),
  -this, v.i. to rule
hun, adv. above
hunnə, n. silence, **- this**, v.i. to
  keep silence
huhuŋ, n. humming,**-this**, v.i. to
  hum
hek-po, a. alright
hem, n. friend, var. yəto
heš ~ həš, n. breath < OIA *švas*
ho, pron. that
ho, n. heart, **-la**, a. interesting
hoginis, n. asthma
hocospo, part. like, var.
  kyurdum
hozənto, conj. when
hozono, adv. then
hotro-bus, v.i. to be dispaired
hodaskal n. offer, **-this**, v.i. to
  offer
honato, conj. otherwise
honaro, a. dull
honjər, adv. here
hones, a. timid
hopyis, v.i. to belch, belching
hobeto, part, still
hobetoga, conj. therefore
homo, pron. this, **-cok**, pron.
  these, these all

hombu, a. deep

hosibuŋ, adv. till, var. **tia**

hosonossər, adv. upward

hošo, n. guest

hyaps, n. veranda

hyabi-dis, v.t. to fan, to give air

hyasi, n. itch, **-bus**, v.i. to itch,
  itching

Z

žək, n. day, date < Tib. zəg,
  -təŋ, adv. daily,
  always,

žəkzaŋ, n. celebration, **-this** to
  celebrate

zəgəi-bus, v.i. to leak

zəŋmo, n. (good) omen

zəŋs ~ zaŋs , n. copper < Tib.
  zaŋs

zəti-bus, v.i. go astray

zənphe, n. grain

zəb-zəb, a. hard

zəma-this, to collect, to put
  together (NIA)

zərgət, n. joke, fun, **-this**, v.i to
  joke, to ridicule

zərba, a. blind, < Ld. zəra Tib.
  zar -ba

zərmən, n. hoof

zərmo ~ zermo, n. pain < Tib.
  zər-mo <gzer>

zəla-this, v.t. to bore

zəlta, n. argument, **-this**, to
  argue, to advise

za, wheather

zar, n. poison < zəhər (P.A.)

zaro ~ zyaro, n. (masc) oldman,
  var. **dudo**

zazi, n. walk, **- s**, v.i. to walk

zamat, n. love, var. ţhespa

zaddət ginis, v.i. to follow

zik pisayis, v.i. to threaten

zigo, a, high, tall, long, var.
  thonmo

zigindi, pp. on, upon

ziginyõ, v.i. to overflow

zigro, a. cowardice

ziŋzaŋ, a. noisy

ziŋzis, v.i. to decay

zit ~ zet, n. soul

zid, n. body < Tib. zug-po, var.
  ṣṭak, rgo

zims, a wooden vessel for
  keeping liquid

zini, n. conscience

zi:ra, n. cuminseed

ziri, n. target, **-this**, v.t. to aim at

žu, n. salutation, **- this**, to salute,
  -zule, a term to pay salutation
    (lit. salute to you) <
    Ld. žule

žuk, adv. now, after, afterwards,
  -poce, adv. after that.

zuŋdul, adv. generally

zut, pp. born

zun, n. snake

zunis, v.t. conceive, to think

zuno, pp. from

zubu, calf (he), var. zophru < **zo**
  bull + **phru** youn-
  gone).

zur, n. edge

zurmana, n. fine, penalty (NIA)

zurmo ~ **zermo**, n. illness,
  sickness, disease,
  pain, **-cən**, a. ill, sick,
  cf. B. **zermo**, cf. Ld.
  zumo

zuli, n. curry, cf. Kum. *jholi,* id.

zus ~ zuz, v.i. 1. to -grow, to
  bear;·2. to take birth

zeŋ-zeŋ-bus, v.i. to tremble, var.
  tus-tus-bus

zeri. n. old woman, var. **zyari**.

zo, n. bull, bullock < Tib. **zo,**
  -phru, he calf, see
  zubu

zom-bus, v.i & t. to collide

zga, n. saddle < Tib. **ga** < sga>

zgam, n. slap, - **this,** v.t. to slap

zgaltos, n. scorpion

zgui-this, v.i. to kneel

zgu:y, n. groaning with pain

zgegpa, n. garlic, < Ld. Tib.
  < *sgogpa*>

zgrum, n. box < Tib. **ḍom**
  < sgroṁ>

zñu n. desire, want

zd∂rdis. v. t. to sharpen, var.
  kazis

zdor, n. food, diet

zba, n. bubble

zbyaŋ-this, v.i. to practise

zbra, n. tent

zbri, n. handwriting, -**this** v.t. to
  write

zbwa-n. foam

zm∂n, n. drug, medicine,
  Ld. **sm∂n** < Tib. **man**
  < smań>

zya, adv. up, upward

zyari, see **zeri**

zyusuŋsis, v.t. to understand

zru-razis, v.t. to blame

zwa. n, louse, < OIA *yūka*

zwakur ~ z∂kor, n. hair on the
  head, or body, cf.
  Kum. **jhāk∂ro** hair
  on the head, j∂**kur-**
  ∂**no** horripilation,
  erection of hair on
  the body of animals,
  etc.

(B) GLOSSARY: ENGLISH - BROK-SKAD

English	Brok-skad
abdomen (n)	krət-pa
above (adv.)	hun, stod
abuse (n)	rebchinjo
accept (v)	ɛryūs
accompany (v)	sumi byas
accused (p.p)	ginido
accuse (v)	cuṭu-this
across (adv.)	perar
active (a)	k o s u n d o , čok-čok
adopt (v)	sosbu-unis
advise (v)	žəlta-this
aero plane (n)	nəm-rel
after (adv.)	mate
after-noon (adv.)	mate kiŋ, phe -tog
afterwards (adv.)	žuk-naw
after that (adv.)	hozuk-poče
afraid (a)	bihisula
afraid, to be (v)	bihis-this
again (adv.)	uŋ
against (part.)	buki
age (n)	umur
agree, to (v)	bet-this, sa-bid
air (n)	oš, luŋ
aim at (v)	ziri this
all (a)	gəŋma, čok
almond (n)	badam
also (part.)	gə
alluminium (n)	gilət
allow (v)	i:dis
alight (v)	gəmmuni-yis
alone (a)	ekiki
always (adv.)	žoktəŋ
allready (adv.)	yarbo,
alright (a)	ṭogbil
altar (n)	nazir
although (conj.)	hekpo
alum (n)	phəṭkəri
altogether (pp)	thapəŋ thaj
amuse (v.)	səlbəyis
amusement (n)	tənmo
and (conj.)	uŋ
anger (n)	kha, xa
angry (a)	kha-ut, kha-cəŋ
angry, to be (v)	kha-yis, gay-is
animal (n)	bilcoŋs
ankle (n)	tiŋba, com-oṭok
answer (n)	jəwab
answer, to (v)	jəwab this
any (pron)	kogä
any one (pron)	kouto
anything (pron)	ye häŋ
any how (adv)	kauthetto the
annoy, to be (v)	ga-yis, xayis
appear (v)	ritis
apple (n)	pələ
apricot (n)	chapo, phə-tur (dry)
approach (v)	yarire-yis
approve (v)	bet-this
area (n)	khorpo
argument (n)	žəlta
arm (n)	kələ
arm-pit (n)	cəŋkhuŋ
armour (n)	kšəp
arrange (v)	cirthaciris
arrive (v)	nu phus
arrival (n)	nupho
artisan (n)	šiŋ- khən
artist (n)	lonpho
around (a)	girgiri

arrow (n)	da	bark (v)	busis, gəb-
ascend (v)	gen, thuli-		chəl
	this	barley (n)	gono
adge (n)	phərphuṭ	base (n)	thil
add (v)	ek-this	basket (n)	kəri/khəroṭi
ashes (n)	gərzi, təlsir	bat (bird) (n)	sənik
ask (v)	sunəyis	bathe (v)	wa-cis
ask for (v)	de-this	battle (n)	thəmo
as (part)	thomo	be, to (v)	bet
as far as (adv)	rəsito	beak (n)	khəmcu
ass (n)	khər, xər	beam (of wood)	
asthma (n)	hoginis, hisis	(n)	phams
assist (v)	mədət chuŋs	beam (of light) (n)	di, mərduŋ
assistance (n)	roks	beans (veg.) (n)	kyukyən,
at (p.p.)	da, phyos		dəkcuŋ
at once (adv)	tokpak	bear (v)	zuš-
attack (v)	həmla-this	bear (n.)	šya, drenmo
aunt (y.)	aye-seni		(P)
aunt (e.)	aye-boni	beard (n)	səmdəl
autumn (n)	šarə	beat (v)	kuṭṭis
avenge (n)	kəlephəṭiris	beating (n.)	kuṭuŋs
avoid (v)	sña-this	beautiful (a)	ṭhəlo / ṭhəli
awake (Intrans.)	uthis		(f.)
awake (Trans.)	ŋisburis	become, to (v)	bus, bet
axe (n)	gutu	bed (cot) (m)	cərpa
B		bed (land) (n)	kurce
baby(n)	sene sina	bed-room (n)	rəpsəl
back (n)	puṭhu, zuŋs	bed sheet (n)	cəzər, cəsər
bad (a)	čuṭu/čhuṭu		(Pu.)
bag (n)	thɛla	bedding (n)	bistəra
bags (for load) (n)	nugəl	bee (n)	məntha
bald (a)	phəta	beer (n)	chəŋ
ball (n)	polo	before (adv.)	yarbo
balances (n)	təkəri	beg (v)	šcotidis, de-
bamboo (n)	cakma		this
bangle (n)	kaw	begger (a, n)	ekhus, əyikh-
bank (of river)	wəgul		ado
bark (of tree)	phərpuṭ	begin (v)	šuru this
bark (skin of		behind (p.p.)	puṭhu
fruit, etc.)	šumphu	behold (v)	riṭhis

belch (n.)	phul bəks	bless(v)	bu:mbrik-this
belch (v)	hopyis	blessing (n)	bu:mbərik
bell (n)	ṭilbu/ṭiŋ	blow (n.)	mulṭuk
bell metal (n)	khərba	blow (to flow)	pasis
belly (n)	wər, bər	blow (as wind)	upis
believe (v)	smanət-čhi-ris	blow (with mouth)	phu-this
beloved (n)	rinmoce	boast (v)	bono-bus
bellow (adv)	gəmmuni, kha	boat (n)	kišti
		boatman (n)	kišti-pa
belt (n)	šili, peṭi	body (n)	zid, stak, rgo (Bal.)
bend (v)	kyokthis		
beside (adv.)	chamspur	boil (Trans.)	biris
betray (v)	dokha-this	boiled (pp)	bəko
betrothal (n)	məniliyaris	boil (blister)	swa
between (part.)	hərəŋ	bolt (n)	pikyok, kučur
bewitch (v)	jadu this		
big (a)	bono	bone (n)	əṭṭí, əthi
bird (n)	cei	book (n)	kitab
birth, to take (v)	žuž-	booty (n)	noročo
birthday (n)	skežək	born, to be (v)	žut žusis
bitch (n)	šwa, khima	bottom (n)	thil
bite (v)	čhəŋchəl	bowl (n)	mugur
bitter (a)	ṭiṭo	bow (n)	traŋ khuŋ
bind (v)	bu:nis	box (n)	zgrum
black (a)	kyono	bore (v)	žəlathis
blacksmith (n)	khəro (m.) gərma (f.)	boy (n)	bio/beo/byo
		bread (n)	məni:li
blanket (n)	chəti, kəmbəl	breadth (a)	khuṭo
blame (n.)	chono razis,	break (Intrans.)	phiṭis
blame (v)	zru rayis	break (Trans.)	phiṭayis
blind (a)	šo, zərba, (B) sro	breakfast (n)	cwalto, chin-ən
bleeding (v)	lolis	breast (n)	kro, dut
blood (n)	lwol, lol	breath (n)	heš
bloom (v)	ṭhəm-ṭhəm bus	breathe (v)	hešis
		brew (v)	rənis
bloomed (p.p.)	puṣil	branch (n)	yeldək
blue (a)	ŋilo	brain (n)	khormo, ldədpa
blunt (a)	iŋ		

brass (n)	zǝŋgs, rhagǝn		C
brave (a)	bǝhadur, kosǝndi	calf (he)	zubu, zophru
		calf (she)	bǝskǝt, beto
brick (n)	pǝqbu	calf (of leg)	kǝnkǝn
bride (n)	bäg-ma	call (v)	e-this, lǝndis
bridegroom (n)	bag-po	call (n.)	lǝndi
bright (a)	kṣǝčhem	camel (n)	ṣnaboŋ (Bal.)
bridge (n)	sui	canal (n)	gya:p
bring (v)	aris/eris	cap (n)	kho
brinjal (n)	beŋgǝn	corpenter (n)	šiŋkhǝn
broom (n)	saŋlis, žoli (Bal.)	carry (v)	hǝris
		castrate (v)	šǝd-this
brother (n)	bayo	cat (n)	bilu
brother (e)	bono bayo	catch (v)	ginis
brother (y)	sene bayo/ ruru/ nono (Budh.)	cattle (n)	boyboguŋ
		cattleshed (n)	bustǝra
		cause (n)	karǝn
brother-in-law (f. ego) ruru		cave (n)	kur
brother-in-law (m. ego) sajǝri		centre (n)	hǝrǝŋ
bronze (n)	khǝrwa	ceiling (n)	toq
bubble (n)	zba	celebrate (v)	žǝkzaŋ- this
bug (n)	kri, cǝri(P)	chain (n)	cǝkthur
buffalo (n)	mahe	change (n.)	dunmǝr
build (v)	gipas, kuṭ-dis	change (v)	dunmǝris
bull/bullock (n)	zo	chamber (n)	goṭh
bullet (n)	goli, rinḍi	charcoal (n)	gǝrji
bunch (n)	chǝgbu	chase (v)	puṭhuna-this
burn (Intrans.)	orgo	cheap (a)	sǝsta
burn (Trans.)	lupras, duk-sukis	cheating (n)	dokha
		cheat, to (v)	dokha dis
burnt (pp)	phurido	cheek (n)	unjuk
bury (v)	kheṭis	cheese (n)	cǝmǝnd
bush (n)	lǝkčhus, cok (B)	chest (n)	kro
		chew (v)	cepis, cuŋthis
butter (n)	suno, sono	chief (n)	mukhdǝm
butterfly (n)	phyam lǝpse uskuru,	chicken (n)	byaphru
		child (n)	sina
butter milk (n)	gǝn, ǝgǝn	chilly (n)	ŋirma
buttocks (n)	phǝṭili, sǝsnǝ	chin (n)	čhum, kusko (Bal.)
buy (v)	bechis, aris		

chicken pox(n)	rzaŋzən	colour (n)	rəŋ
chisel (n)	čhini, rzoŋ (B.)	comb (n)	koŋo
		comb (v)	koŋo -this
chirp (v)	basis, busis	come (v)	is, es
choice (n)	rdami	comet (n)	skərma-žuk-
choose (v)	sali-this		riŋ
chutney (n)	cətni, bəliš (B.)	compassion (n)	ša, dəya
		complaint (n)	šikɛt
circle (n)	gero	complete (v)	gəŋma bet
citron (a)	ṭiṭo, čukur	compel (v)	məjbūr-this
claim (n)	həq	conceal (v)	phək-this
clay (n)	pa	connect (v)	ek-this
claw (n)	kəŋku	conscience (n)	žini
clap (v)	ləqcər-dis	conceive (think)	žunis
clean (a)	ṭhalo	conspiracy (n)	grəps
clean (v)	ṭhalo this, -bus	continue (v)	ciris
		conquer (n)	rgyəl
clean (with broom)	žuli-this	conversation (n)	spira
		converse (v)	brak-brak- this
clever (a)	cəlakcən		
cliff	rigo	cook (n.)	vaza, kəyispa
climb (v)	thuli this	cook (v)	kəyis
cling (v)	liris, byaribəl	cooked (pp)	pəko, pəcola
clip (v)	cəpyal -	cool (v)	tərəyis
cloak (n)	zigo	copper (n)	ragən, zəŋs
cloth (n)	rəz	coriander (n)	dəniyā
clothes (n)	gulčha, guluc / gulus	coral (n)	skiča
		corn (n)	gono
close (adj.)	šuro	corner (n)	kru
close (v)	lezis	corpse(n)	kun, mora
cloud (n)	dolo, sprind (Bal.)	correct (a)	ṭhik
		cost (n)	rin
cloves (n)	loŋ	costly (a)	meŋga
cock (n)	ikta, byapho	cot (n)	čarpa
coconut (n)	khopa	cotton (n)	rəzbəl, kupaš
coin ()	pene, smul	cough (n.)	khoks, khok
cold (a)	ṭo, tzo (Bal.)	cough (v)	khok-bus
collect (v)	ek-this	count (v)	genis
colt (n)	thuru	counting (n)	gyanis
collide (v)	zombus	country (n)	lokske, yul

court (n)	koṭ	dance (v)	nutis
courtyard (n)	caŋra	dancer (n)	bruŋgo-pa,
course (rough)	phəṭoro, gow		themkhənpa
cover (v)	tumi-this	danger (n)	khətra
cow (n)	go, goli (Bal.)	dangerous (a)	choṭu
cowardice (a)	žigro	dare (v)	həmbathis
cradle (n)	sina kəri	dark (a)	ṭhub
crane (n)	byəlun, kša	daughter (n)	mole, moləi
cream (n)	ospris	daughter-in-law (n)	nuṣ
credit (n)	usu	dawn (adv.)	cwalto
credit, to give(v)	usu-dis	day (n)	gyazo,
creeper (n)	kṣik, kṣikmo	day after tomorrow (n) cidis	
cremation ground (n) muləņ		day before yesterday (n) ṭidis	
crow (n)	ko, ku	date fruit (n)	xorma
crowling (n)	balaŋgus	dead (a, pp)	mül
crowl (v)	bəlaŋgus-this	deaf (n)	cuṭo
cry (of human) (v)rus		dear (n)	yəto
cry (of animal) (v)bušəl		deceive (v)	dokha this
cry (v)	rus, buš	deceit (n)	dokho
cuckoo (n)	gondiŋ	decorate (v)	ṭhalibus
cultivate (v)	bəhis	decide (v)	šəra this
cultivator (n)	zəmindar	decay (v)	ziŋjis
cuminseed(n)	zīra	dear (n)	šəro, šyaro
cunning (a)	čhuṭu	deep (a)	bwari, hom-
cup (n)	pəti, pati		bu
cure (n.)	skyərə	defeat (n.)	phəms
cure (v)	ilaj this	defeat (v)	phəmdis
curd (n)	gən, əgən	defend (v)	nəkhəleus
curry (n)	žuli, xəṣo	demon (n)	smənma
	(Bal.)	desert (n)	pəkur
curse (v)	bu:kithis	desire (n)	rgospa
custom (n)	riwaj	descend (v)	wəlizis
cut (v)	čhinis	desease (n)	nətpa, zormo
cyclone (wind		despair (n.)	məšok
storm)	luŋkhor	despair (v)	hotro bus
D		destroy (v)	tənis
dagger	duŋ	devil (n)	bhut, ḍe,
daily (adv)	žəktəŋ		šətan
damage (n)	nuksan	dew (n)	bəmo
dance (n)	rces	diamond (n)	rinmoce

dice (n)	čholo	dry (Intrans.)	chuci-dis
die (v)	minis	dull (a)	honaro
diet (n)	zdor	dumb (a, n)	čuṭo, hǝndǝŋ
dig (v)	ǝkus, curaris		(B.)
difficult (a)	kǝkspo	dusk (n)	bǝlbǝl
digestion (n)	šwe	dust (n)	thǝlcir, thǝl-
dinner (n)	beldaŋzǝntun		cup
dip (v)	snubi-this	during (adv)	tuspor
dirty (a)	chuṭu	'dwell (v)	bǝsis, bǝis
disperse (v)	soli-bus	dye (v)	rǝŋ -dis
dispute (n)	bitis	dysentery (n)	ǝka
distance (n)	dur		E
divide (v)	phǝṭ this	eagle (n)	griŋsi
divorce (n)	su: dis	ear (n)	kǝni
divorce (v)	pheṭe bis	ear-ring (m.)	ǝluŋ
do, to (v)	this	ear-ring (f.)	nacha
dog (n)	šwa	ear-wax (n)	kǝnis puri
donkey (n)	xǝr, boŋ	earning (n)	chuŋpa
door (n)	dar	early (adv)	twaktǝ
door frame (n)	ribzi	earth (n)	pa/pe
double fold (a)	dusiro	earthen jar (n)	michei
doubt (n.)	šǝk	earth quake (n)	chiŋ chiŋ bǝl
doubt (v.)	šǝk bus	earth worm (n)	kǝnirbyas
down (adv)	kha/xa	east (n)	šyǝr/šǝr
dowry (n)	daz	easy (a)	cǝmo
dozen (n)	dǝrzǝn	eat (v)	khus
drag (v)	pǝlraris,	edge (n)	zur
	ǝli-žis	effort (n)	košis
draw(v)	skumi this	egg (n)	ṭhul
dream (n.)	šaṭi	eight (num)	ǝṣṭ
dream (v)	šaṭi ritis	eighth (num)	ǝṣṭ-pa
dried (a.pp)	šuko	eighteen (num.)	ǝṣtuŋs
drink (v)	pis-	eighty (num.)	čhärbušu
drive away (v)	ṭhiŋa yis	either (conj.)	ya, ništo
drop (n)	thiks payǝl	elbow (n)	khun, khuno
drought (n)	šuko	elder (a)	bono
drug (n)	zmǝn	elder uncle (n)	bono-bo
drum (n)	buŋs, dǝmǝn	elder aunt (n)	boni aye
dry (adj.)	šuko	elder sister (n)	kaki/kake
dry (Trans.)	chucil	elder sister in-law	
		(n)	kaki/kake

elephant (n)	hathi, laŋphoce	eye-ball (n)	∂ṭhi rgy∂lma
eleven (num.)	kodeš	eye brow (n)	migšok, mig-sma
embrace (n.)	mumiz	eye lash (n)	migšok
embrace (v.)	khosecis	eye lid (n)	migšok
empty, to make (v)	spreithis		**F**
encircle (v)	skora-this	face (n)	unjuk
encourage (v)	sniŋtet-dis	fade (v)	r∂ŋsuc∂l, r∂ŋ n∂xasis
endure (v)	ty∂kpa-this	faint (v)	muni-bus
enclosure (shed)	beḍe	fall (v)	m∂ris, nažis (B)
enemy (n)	mirga kh∂npa	fall down (v)	lok-bus
enmity (n) khon, mirgakh∂n		fallow land (n)	khali pe
enough (a)	erur, ch∂t	false (a)	čurku, čur-kuṭo
enter (v)	-cis		
equal (n)	ṭar	family (n)	ṭhiga
erase (v)	p∂laris	famine (n)	naŋkhur
error (n)	š∂ksmet	fan (v)	hyabi-dis
evening (n)	beldaŋ, b∂lbul	fat (a)	go, gow
		fatigue (v)	sumidus
ever (adv)	t∂kt∂ŋ	father (n)	bo
every (a)	g∂ŋma	father's brother (y)	seno bo
everywhere (adv)	g∂ŋ kyaner	father's brother (e)	bonobo
every one (pro)	g∂ŋko	father's father	dudo
every thing (pro)	čiš∂k	father's mother	dede
evidence (n)	šipsi	father sister	pepe
ewe (n)	nilo	father's in-law	bo
exaggerate (v)	thosil∂razis	father-in-law's house	syasyur
excel (v)	thosi-bus		
except (p.p.)	nešu	father's sister's husband mumo	
excreta (human)	čh∂ksa	far (a)	dur
excreta (animal)	gožo/goso	fast (in speed)	dr∂k
excreta (birds)	beril	fast (n.)	kh∂stuŋb∂is
explain (v)	s∂mjarayis	fear (n)	bihis
extinguish (Intrans)	nišei-this	feast (n)	gurun
extinguish (Trans.)	ṭhaṭhupthis	feast (post death) (n)	šiz∂k (m)
		feather (n)	spulu
eye (n)	∂ṭhi	feed (v)	∂p∂s, unis

fell (v)	naris	fly (n.)	mǝntha
female (n)	ṭhiga	fly (v)	upis
festival (n)	yǝkzǝŋs,	foam (n)	zbwa
	noro-žǝk (B)	fog (n)	bǝmo
fetch (v)	aris	fold (v)	tagipǝs,
fever (n)	khǝs		tɛbus,-this
few (a)	kǝtǝgǝik, apik	follow (v)	zaddǝt ginis
field (agri)	ṭhus, ṭhǝspo	food (n)	zdor
field (ground) (n)	dus	foot (n)	kuṭṭi, kuṭi
filter, sieve (n)	caqs	for (part.)	phyacǝ
fifty (num.)	pinaŋtrǝ bišu	forbid (v)	konnathis
fifteen (num.)	pǝndeš	forget (v)	ǝmšis,
fight (v)	betis, tǝŋthis		phelibus
fill (v)	piris	forgive (v)	maph-this
find (v)	thopi-bus	forgiveness (n)	maphi
fine (n.)	zurmana	forehead (n)	nulo/nolo
finger (n)	guli	forest (n)	ruŋ
finish (v.tr.)	čhǝridis,	forty (num.)	dubišu
finish (v. Int.)	čomsibus	fort (n)	ne:r
fire (n)	gur	foundation (n)	ǝkhus
firefly (n)	meleps	four (ŋun.)	čo:r
fire place (n)	phupus	fourteen (num.)	čudeš
fist (n)	mulṭup	fox (n)	lei
fish (n)	ña	free of charge	
fishing (v)	ña nǝkhǝlis	(a/n)	muphuṭ
five (num.)	puŋs	fresh (a)	nyo/nǝy
flame (n)	me-lo, melǝp	friend (n)	yǝto, hem
flat (a)	dus	friendship (n)	rgakhǝn
flee (v)	tra-bus	Friday (n)	šukuru (žǝk)
flesh (n)	mos	frog (n)	ši, sunǝm
flood (n)	čhulok,		phaṭo sbǝlpa
	čhuboq	from (pp)	žuno
floor (n)	čos	front (a, n)	yari
floor (ground)	boi	fruit (n)	šinthok, thiŋ–
floor (Ist)	kača		thok, khǝjǝs
flour (n)	ūma, nǝrjin	fry (v)	ǝlis
flow (n.)	wǝyǝl	full (a)	peret, puŋzol
flow (v)	pyasis	full moon day (n)	coga
flower	puṣo, puṣro	fun (n)	zǝrgǝr
flute	limbu	furrow (n)	rul

G

gamble (v)	čholo nutis
garden (n)	ḍumba
garland (n)	skesa, har
garlic (n)	zgegpa, sgogpa (Bal.)
garment (n)	guluc
gate (n)	stago
gather (v)	zǝma this, dǝ-msibus
general (ly) (adv)	zuŋdul
germinate (v)	puṭunaxšis
get (v)	ǝris/aris
get up (v)	uthis
get well (recover)	noro bus
ghee (purified butter) (n)	šuno, šudmǝr
ghost (n)	bhut, ḍe
giant (n)	gind
gift (n)	phuletis
ginger (n)	tuŋǝra
girl (n)	mole, molǝi
give (v)	dis-
glad (a)	thate, šra
glass (looking) (n)	šisǝ
glass (vessel) (n)	gilas
glow worm (n)	cǝri
gloves (n)	lǝqšups
go (v)	byǝs-, bo-
go astray (v)	zǝti bus
goat (he) (n)	mier, chǝtǝlo
goat (she) (n)	paki, aw
god (n)	kunjok, konjok, lha
goddess (n)	kunjok sum
gold (n)	ser
golden (a)	ser-rǝŋ
gold smith (n)	ser-gǝr
good (a)	ṭhalo
gossip (v)	sperathis

gradually (adv)	sitǝn sitǝn
grain (n)	gono, zǝŋphe
grand (a)	bono
grand father (n)	dudo
grand mother (n)	dede
grand son (n)	poṭo
grand daughter (n)	poṭi
grapes (n)	raš/rǝš
grass (n)	gǝs/gas
graze (v)	cǝris-
grasp (v)	čhotibus
great (a)	bono
greed (n)	mǝks
green (a)	hǝḍuro,
grey (a)	sŋundum
grief (n)	duk/sduk
grind (v)	puris
grinding mill (n)	yunḍa
grip (v)	pi:s
groaning (v)	zguy
ground (n)	dus
ground nut(n)	moŋphǝli
grow (Intrans.)	žuz < žus
grow (Trans.)	unis
guide (v)	punpisǝyis
guilty (a)	gunacǝn
gum (of teeth) (n)	sŋil
gum (glue)	loš
gun (a)	tubǝq sŋil
gun powder (n)	smǝn
guest (n)	hošo

H

habit (n)	sŋyoks
hair (n)	zwakur, zǝkor
hair on the body (n)	zwakur, zǝkor
hair cut (v)	ñuŋskǝr
half (a)	phǝṭ

hammer (n)	thwa, məlthor	hide (Intrans)	ŋilzis
hand (n)	hath	hide (Trans.)	ŋilzəris,
hand mill (n)	yunḍa		phaqthis
handle (n)	bitis, ḍun	high (a)	thonbo
handkerchief (n)	laqphis	hill (n)	ruŋ
handsome (a)	ṭhalo, ṭhali (f)	hip (n)	ḍoko
hang (v)	ḍun this	hire (v)	lere-this
happy (a)	šra	hit (v)	khoṭe-bus
happiness (n)	šra	hoe (n)	tokce
hard (a)	šuro, zəb-zəb	hold (v)	ginis
hare (n)	ryoŋ, riboŋ	hole (n)	čhodoŋ
haste (n)	tok	hollow(a)	hətuŋ, gop
hastly (adv)	tok gyospa	home (n)	goṭh
hate (v)	nəfrət-this	honey (n)	mətəks
hatred (n)	šəksmit	hoof (n)	zermən, rəgo
he (pron)	so, pho (Bal.)	hope (n)	umed
head (n)	šiṣ	honest (a)	imandar
headache (n)	šišzərmo	horn (n)	šiŋ
heal (v)	so bəyis	horse (n)	əbš
hear (v)	konthis	hot (a)	tato
heat (n)	khəs	hound (n)	tiŋskhi/šwa
heat (v)	tato-this	house (n)	goṭh
heart (n)	hə/ho	households (n)	groŋpa
hearth (n)	phyupus	hour (n)	chuchot
healthy (a)	kosunda,	how (adv)	yetha
	net met	how many (a)	kətuk
heaven (n)	skewa	how much (a)	kətəkik
heavy (a)	guro	hum (v)	huhuŋ this
heel (n)	tiŋba	humble (a)	jəb-jəb
hedge (n)	čherthaks	hunger (n)	tham
height (n)	žigo, thonmo	hungry (a)	ṭha
	(Bal.)	hungry, to be (v)	ṭhamis
hell (n)	kɛmət	hundred (num)	šyo
help (n.)	roks	hunt(v)	liŋs this, dəru-
help (v)	roks-this		this, ṭha dəru
hen (n)	byamo	hurt (v)	dilis
herb (n)	smən	hurry (v)	urpothis
here (adv)	honjər	husband (n)	bəro, var.
hiccup (n)	huk	husband's brother	
hiccup (v)	hukucuŋis	(y./el.)	bəro

husband's father	bo
husband's father's	
sister (n)	pepe
husband's mother (n)	aye
husband's sister (n)	sas
husk (n)	sunphu
hut (n)	gəto
hyeana(n)	šəŋkhu
hymn (n)	sqəŋ

I

I (pron.)	mo
ice (n)	aro
idea (n)	khəyal
idiot (a)	bekūp
idle (a)	gomcən
idol (n)	sku
idolator (n)	skugipayis
ill (a)	zormocən
illness (n)	zormo
imagine (v)	səmba-this
injure (Trans.)	con-dis
injury (n)	tizit
in (p.p.)	re, əzu
imprison (v)	khəŋčis
in between (adv)	hərəŋpor
incense (n)	phok
indicate (v)	išara this
indigestion (n)	neswi
inform (v)	khəbərthis
in front of (adv)	hatubar
ink (n)	thi, tsi (Bal.)
inkpot (n)	dəwat
innocent (a)	chonu
insanity (n)	pəhəloks
insect (n)	ətirin (Pu)
insist (v)	jəbərən-this
inside (adv.)	əru/aro
insult (v)	nešik-this
intellect (n)	əkəl,
	khyogapə

intention (n)	səmba
intengla (v)	bonizis
interest (n)	gamo
interesting (a)	hola
intestine (n)	nolto, naŋsto
invite (v)	gron-dis
iron (n)	ciŋər
iron smith (n)	khəru
irrigate (v)	wa-dis
itch (n)	hyasi
itching (v)	hyasi-bus

J

jackal (n)	khipsyəŋ
jackplane (n)	rənda
jaundice (n)	həlduro
jaw (n)	thuro
jealous (a)	dajəl
jealousy, to do (v)	da-cis
jərk (n)	jaket
jərk (v)	cəŋ bus
join (v)	ekthis
joint (n)	syabu
joke (n)	zərgət
joke (v)	zərgət-this
jolt (v)	cəŋcəŋthis
judge (n)	jəs
judgement (n)	fesla
juice (n)	gunčhəŋ
jug (n)	kəri
jump (v)	utus
justnow (adv)	thapəŋ thapəŋ

K

keep (v)	ciris
keep silence (v)	hunnä-this
kernel (n)	šuno
key (n)	phikuliki
kick (v)	rdoqcoŋ -this
kidney (n)	khəlma (Bal.)
kill (v)	maris

kind (a)	skyōs, šyas		deldet
king (n)	rgyəlpo	lead (v)	pisəyis
kiss (n)	cispa	leader (n)	thorok
kiss (v)	cispare	leaf (n)	pətakh, pəni
kiss, to give (v)	cispa-dis	lean (adj.)	kimet/
kitchen (n)	kəisu goṭ,		khi-met
	rəpsəl	leak (v)	siṭanwe,
kite (bird) (n)	benduk		zəgəi-bus
knead (v)	gurgur this	lean to be (v)	nəba yis
knee (n)	kuṭo	lean on back (v)	puṭuzenižo
kneel (v)	zgui-this,	learn (v)	nuphyuṭ,
	kuṭiŋzis		šit-rəyis
knife (n)	kuṭər, qəṭər	leave (v)	phete this,
knit (v)	ularis		mučis
knock (v)	ḍuŋḍuŋ this	left (side) (a)	yonpa, traŋ
knock down (v)	lok-this	leg (n)	kuṭṭi, kənkən
knot (n)	gaṭhi	let go (v)	bi:dis
know (v)	jitis	letter (n)	šugu
L		leopard (n)	a:š, səŋkhu
labourer (n)	siṭan	lick (v)	lim-this
	krumyos	lid (n)	khalip, khəlep
lac (num)	lakh	lie (n)	jhurku,
lack (v)	chəri-bus		čurku
ladder	ṭhumska	lie, to tell	j'urku-dis
lake (n)	wari, čo (tib)	lier (a, n)	čhurkuṭo
lamb (n)	čhəl, bheḍka	life (n)	čheo
lame (a)	kolo	life breath (n)	kun
lamp(n)	bamba	lift (v)	pra-bis
lamp (for worship)		light (in weight)	
(n)	chuŋme	(a)	paṭṭhe
lane (n)	stəŋ, strəŋ	light (n)	səŋ, rwa, ṭsa
language (n)	boli	lightning (n)	bijli, ča
lap (n)	chumbu	light (in colour)	yaŋmo
last (a)	matkin	like (part.)	khyurdum,
late (a)	siṭan, gori		hocospo
latrine/lavatory (n) chəksa		lion (n)	siŋge
laugh (v)	hazis < hasis	lip (n)	oṭi, oṭhi
laughter (n)	hazi < hasi	liquor (n)	šərap
law (n)	kanūn	listen (v)	konthis
lazy (a)	əgəmcən,	little (a)	apeki

live (v)	bəsis	mark (n)	phunuro
liver (n)	gim,	marriage (n)	mənuṭh/
	chinma,		mənuḍ
	lomčhin	married (a, pp)	ṭhiga-bet
living (not dead)	zyut	marry (v)	mənuḍ this
lizard (n)	prinkiṭe	massage (v)	miṭ-this
load (n)	bər	mat (n)	šen
loan (n)	kərja, gyusi	meal (n)	khostə
loan, to take (v)	gyušis	meaning (n)	mətləb
lonely (place) (a)	mabuldun	meat (n)	moš
lock (n)	čhei, čhəyi	measurement (n)	si
long (a)	zigo	medicine (n)	smən
look, at (v)	skis	meet (v)	misis, lizis
loom (n)	thəksa	melt (Intr.)	bililis
loose (adj.)	phelthe	melt (Tr.)	bilasis
lose (v)	nəšis	mend (garment)	
loss (n)	nuksan, got	(v)	gulus-sis
louse (n)	zwa	merchant (n)	stoŋ-pa (Tib)
love (n)	ṭhespa, ṭsepa	mercy (n)	dəya
	zamat	merry (adj.)	dət
love (v)	aboni-dis	message (n)	khəbər
lovely (adv)	ṭhalo	middle (a)	khəhyun
low (a)	khá	midnight (n)	cən-phet
lunch (n)	belaŋkhus	mid-wife (n)	bəŋmiyato
lung (n)	phuyaŋ	milk (n)	dut
M		milk (v)	dut-are
mad (a, n)	pagəl	mind (n)	khormo, əkəl
magic (n)	jädu	mine (n)	kor
magician (n)	jadugər	mineral (n)	korpor
mail (n)	ḍak	mirror (n)	gu: ri
maize (n)	čha, məka	miser (a)	chuṭula
make (v)	ratis	mistake (n)	chuṭu
male (a, n)	pho (Tib)	mix (Intr.)	sitə-rayis
man (n)	myuṣ	mix (Tr.) mesəris, musaris	
manure (n)	khuŋs	mixture (med.)	pīsu-smən
many (a)	beda	mole (n)	smyə
manners (n)	khosoniŋ	monday (n)	cəndral (žək)
	hyäl	money (n)	rmyul/rmul
mare (n)	əšpi,rgunma	monk (n)	luṭo
	(Tib)	monkey (n)	əš, šədi

month (n)	mūs	mountain	ri
moon (n)	jun, gyun (B)	mountain pasture	dadrok
moonless night (n)		**N**	
	junṭhup	nail (finger) (n)	uri, neri (Bal.)
more (a)	bede	nail (iron) (n)	skəmba
morning (n)	čwalto	naked (a)	nu:no
mortar (n)	štun	name (n)	nu
mosque (n)	məzit	narrow (a)	titək, doqmo
mosquito (n)	cengi	navel (n)	ˌsltya
moss (n)	chu: tswa	near (adv)	aboni/-nir
mother (n)	aye	neck (n)	gri
mother's father (n)	dudo	necklace (n)	skichya,
mother's mother (n)	dede		gansrip
mother's brother (n)	mumo	need (n)	rgusan
mother's sister (n)	sene aye	need (v)	rgosibus
mother's sister's		needle (n)	su
husband (n)	sene bo	neighbour (n)	khimčes
mother's br's wife (n)	pepe	nephew (n)	bio, bayo sina
mother's br's son (n)	bayo	nerve (n)	ṭhə, ṭsə (Pu.)
mother's br's		nest (n)	ul
daughter (n)	kake(e), sazo	net (n)	ḍrunḍre
	(y)	new (a)	nəy
mother's sist. son (n)	bayo	news (n)	xəbər
mother's sister's.		next (a)	soso
daughter (n)	kake/sazo	never (adv)	ma busu nə
mound (n)	kedpa	niche (n)	cans
mould (v)	chīn	niece (n)	bayo moləi
mourn (v)	sətpa-this	night (n)	rat
mouse (n)	mu:zi, kunili,	nine (num)	nu
moustache (n)	sməgra	nineteen (num)	kunj
mouth (n)	u:zu	ninety (num)	pinan šyo
move (v)	zas	nipple (n)	dut
movement (n)	greti	no/not (part.)	nə, neš, nes-i
much (a)	bede	noise (n)	ṭanna, hisis
mud (n)	moṭi	noisy (adj)	zinzan
mule (n)	khəcər	none (pron)	kogenes
murderer (a, n)	mipset	noon (n)	tasranto
muscle (n)	pimpə	north (n)	can
musk (n)	grĭsi	nose (n)	nuto
mustard (n)	nyuskər	nostril (n)	khunu, nuto-
			skhor

nourish (v)	unis	overflow (n)	ziginyõ
now (adv)	ti, th∂p∂ŋ,	overtake (v)	th∂li-bus
nothing (pron)	yegenēs	owl (n)	to
no where (adv)	m∂muz	ox (n)	zo
nun (n)	čomo (Tib)		

P

nurse (n)	day∂	pain (n)	zormo/
			zurmo

O

oar (n)	rabi	paint (n)	r∂ŋsenayis
oath (n)	lt∂s, stoŋz	pair (n)	zuŋs
offend (v)	g∂lti-this	paisa (n)	pene, rmyul
offer (v)	hodaskal-this	palm (n)	yeri, l∂qthil
oil (n)	sono, tīl		(Bal.)
oil cake (n)	m∂k∂i	palmist (n)	h∂thiras
oilman (n)	sono achis		kispa
old man (n)	zaro, dudo,	palace (n)	ner
	zyaro	pan iron for cooking (n)	
old woman (n)	zeri/zyari		dumba
old (not new) (a)	pruno	pan (of stone) (n)	b∂lus
omen (good) (n)	z∂ŋmo	paper (n)	kag∂j, šugu
on, upon (adv. pp)		pant (v)	h∂ŋsi-bus
	zigindi	paralysis (n)	m∂rd∂rbyuŋ,
once (num)	phera-ek		n∂mskyon
one-eyed (a)	šwe, k∂n∂	parents (n)	aye-bo
onehalf (a, n)	ph∂ṭ the	parrot (n)	tuti
onion (n)	čoŋ	part (n)	pheṭṭh∂, po
only (a)	thamo	partridge (n)	kagos
open (adj.)	one	pass (of mountain)	chu:r
open (v)	unis	pasture (n)	taŋka
opposition (n)	ṭharpor	past (a)	guzra
or (conj.)	ya	pastil (n)	pisut
orange (n)	säntra	patch (n)	chide
order (v)	skoyithis	patient (n)	zurmo
ordinary (a)	mamuli	path (n)	pun
other (a)	∂kpo, okpo	pay (v)	dis
otherwise (conj.)	honato	payjama (n)	c∂n∂lu
our (pron)	∂so	peas (n)	kyukyan,
out (adv)	ben, bene		ga: mbu
outside (adv)	ben	peacock (n)	m∂bz
ought (a, n)	rgospa	peach (n)	bari
oven (n)	ph∂bius,	peak (n)	b∂r
	phufus	peace (n)	bol-bol

pearl (n)	luzu, mutik	play (n)	khel
peck (with beak)		play (v)	yaŋspa-this
(v)	khəmcu-dis	play on (v)	būj-dis, pəyis
pebble (n)	səkthəŋ	pleasant (a)	mərjəlbəla
peg (n)	ldaŋ	plenty (a)	bede
peculiar (a)	təmsya	plough (n)	həl, grəmlen
peel (v)	dilis		(Pu.)
penalty (n)	čhətpa (Tib)	plough (v)	bəhis
pen (n)	kələm	plough share (iron)	phul
pencil cedar	šukpa	plug (v)	khəha-dis
pepper (chilly)(n)	mərči, ŋirma	pocket (n)	čənda
persist (v)	səŋleciris	point out(v)	pəša-this
perspiration (n)	smuli	pointed (a)	šaštə, nyal
persuade (v)	thərəyis	poison (n)	zar
physician (n)	əmči (Tib)	poor (a n)	ñälbačən
pickle (n)	əcar	pot (n)	zaŋs,
pick-up (v)	ucus	pot (for water) (n)	cukur
pice (n)	pene	potato (n)	alu
pig (n)	naŋur, phəq	pounce (v)	ginis
	(Tib)	powder (n)	chologəŋ
pigeon (n)	kuni:li	practise (v)	zbyaŋ- this
pile up (v)	səŋlis	prayer (n)	šəkphul
pilgrim (n)	jali	pray(v)	skora-this
pilgrimage (n)	jali,	preceptor (n)	əkhon
	zyarat(M)	pregnant (human) (a)	swi:te
pillar (n)	thumska	pregnant (animal) (a)	ţuz (bet)
pillow (n)	ono	prejudice (n)	čoskhon
pinch (n)	curəţ	predict (v)	khenibus
pinch (v)	cureţ-this	press (Tr.)	net-bus
pissu (n)	paro	press (Intr.)	nis
pit (n)	kha	pretend (v)	čonu this
pitcher (n)	michəi	pretention (n)	bəhanä
pity (n)	dəya,	prick (Intr.)	puro-
	norocosikneš	prick (Tr.)	kunočhis,
place (n)	jəga, məlsə		puro-
place (v)	chiris	price (n)	rin
plain (a)	du:s	pride, təqbur (M),	phoso (Tib)
plait (of hair)	ular	priest (n)	bamī;r (M)
plant (n)	khəreţi	prison (n)	khəŋči
plate (metal) (n)	thali, təbəq	prisoner (n)	khəŋči-do
	(M)	profit (n)	phida, pheda

prohibit (v)	m∂na-this	raise (v.t.)	uthya, gyus
promise (v)	ch∂t this, weda-	raw (adj.)	na-pak
property (n)	š∂ky∂l, mal	ray of light (n)	ñ∂gz∂r
protect (v)	noro-this	ram (n)	ŋilok, ky∂rlo
protest (n)	hiliŋ	reach (v.i)	n∂phet-
proud (a)	kosundo,	read (v.t.)	silis, silithis
	phosoc∂n	reap (v)	l∂is
	(Bal.)	rear (v)	čhiriyoŋs
pure (a)	čhali, ṭhali	reason (n)	th∂p∂ŋ
purify (v)	ṭhali bus,	recognize (v)	yusoŋs
	ṭsali-	recognition (n)	yuŋs
pull (v)	žo-this	recollection (n)	yuš
pulse (local) (n)	kirze	recovery (n)	∂dap
pulse (n)	dāl	red (a)	lodo
pus (n)	nagzugo	refuse (v)	n∂ye-this
push (v)	boks-this	refresh (v)	nyo-this
put on (v)	phunis	regret (n)	goti-
Q		regret (v)	gyoti-bus
quarrel (n)	bhityo	rheumatism (n)	c∂ŋgu
quarry (n)	khan	reins (n)	str∂bs,
quarter (n)	čorpheṭ, paw		thorgowa
queen (n)	rgy∂lma	relation (n)	khor
question (n)	sunyans	religion (n)	čhos
quick (a)	šoksthe	remain (v)	b∂sis
quickly (adv)	šoksthe-	remember (v)	ka-this
	šok-sthe	remove (v)	pr∂yis
quiet (a)	cup, bildum	repair (n)	m∂rm∂t
quietly (adv)	cukbo	repair (v)	m∂rm∂t-this
quiver (n)	da-kh∂n (Tib.)	repeat (v)	ph∂tiri-razis
		reply (v)	j∂wab
R		request (n)	rajuŋs
race (n)	b∂ŋzdur,	request (v)	rajuŋthis
	boŋdyoŋs	request (ask for)	de-this
	(Budh.)	resemble (v)	coksis
raddish (n)	mulo	respect (v)	da-cis
rain (n)	azo, ch∂rpa	rest (n)	busum
rain (v)	azo-yis	rest (v)	busum-dis
rainbow (n)	surimole	return (v)	ph∂tri-aris
rain water (n)	čh∂rcu	reverse (v)	kh∂jbuka
rainy season (n)	stonlza (Pu.)	rib (n)	preši, p∂rši

rice (n)	brəs	sacrifice (n)	strok-dis
rich (a)	ramis, norcən	saddle (n)	zga
		saffron (n)	kurkum
riches (n)	pene, nor	salt (n)	pəyu
ride (v)	punis	salted (a, pp)	pəyucən
ridicule (v)	zərgət-this	salutation (n)	žule
right (side)	traŋ	salute (v)	zu this
right (correct)	ṭhigla	saw (n)	əra
rind (n)	čhin	same (a)	tomo
ring (n)	guṭhi/ goṭhari (Pu.)	sand (n)	siri, səksul (Pu.)
ring (bell) (v)	khutis	satiate (v)	peyis
ring finger (n)	hərəŋo -guli	sattu (n)	sɛtu
ripe (adj.)	pacol	Saturday (n)	šiŋseru
ripen (v)	pacis	say (v)	rasis, razis
rise (v)	uthis	save (v)(protect)	pazo čhiris
ritual (n)	mosphyac	shave	ŋuŋskər
river (n)	sin	scatter (v)	binis
rivulet (n)	bar	scarf (n)	gulubənd
road (n)	pun	scissors (n)	dubət
roar (v)	bu:-sis	scold (v)	syedis
roast (v)	gipa-, xəṣo-this	scrape (v)	əkus
		scratch (v)	kənis
rock (n)	ḍoks	scream (v)	bihis-this
roll down (v)	baṭu	scorch (v)	dažis, dasis
roller (n)	ril	scorpion (n)	zgaltos (Pu.)
roof (n)	thok, šyəlta/ šəlta	search for (v)	stoti-this
		season (n)	nəmza
room (n)	goṭ, goṭh	seasoning (n)	bəghar
root (n)	pətək	seath (n)	šubs
rope (n)	raš	second (a. num)	okpo
round (a)	polo, kirkir	see (v)	skis, riṭhis
rough (a)	cab-bus	seed (n)	bi
rotten (a, pp)	chuṭu	secret (a)	phəqšot
rub (v)	kažis	seduce (v)	punaris
run (v)	bəŋdis	self (my) (pon)	mi -
rupee (n)	sŋul, smul (Tib)	selfishness (n)	sesmuk
		sell (v)	riginis
rule (n)	hukumət	send (v)	ṭrenis, bečis
rule (v)	hukumət this	separate (v)	soso-this

S

servant (n)	dugz mi	shut (v)	suro-this
service (n)	sket	shy, to feel (v)	chəbsis
serve (v)	sket-this	shyness (n)	šikar
serve (food) (v)	kruš-dis	sick (a)	zormocən
seven (num)	sat	sickness (n)	zormo
seventy (num)	pinaŋcor-bišu	sickle (n)	busums
		side (n)	sul
several (a)	kosə	sieve (n)	čhagspa
sew (v)	si:s	silver (n)	smul, sŋul
shade, shadow (n)sil		silent, to be (v)	cukbobəi this
shake (Tr.)	cheŋtis	similar (part.)	coks
shake (Intr.)	tustus-this	sing (v)	gui-dis
shake (head)	skulithis	singer (n)	guidispa, lumkhən
shame (n)	šikar		
share (v)	skəl this	single (a)	ekeki
sharp (a)	ṭhalila	sink (v)	wərnazugo
sharpen	kazis, zdərdis	sin (n)	ñispa
		sinner (n a)	čhosthispa
she (pron)	sa/so	sir (Inter.)	kesər
sheep (n)	khyəllo,(Bal) ñiro	sister (n)	sas(y), kake(e)
		sister's husband (n) sazəri	
shephered (n)	pəžulo	sister's son (n)	sazo
shield (n)	phəli	sister's daughter (n) sazoi	
shine (v)	ṭrəlupis	sit (v)	bəs/bis (Pu.)
shining (a)	ṭholo	six (num)	ṣə
shirt (n)	kəmi:z	sixteen (num)	ṣa-beš
shiver (v)	haŋsi-bus	skeleton (n)	aṭṭirga
shoe (local) (n)	pila/pula	skin (n)	thuro / žeṭthuro
shoe (leather) (n)	krədpa		
shop (n)	həṭi	skull (n)	khormo, go-phor(Pu.)
shopkeeper (n)	həṭi-pa		
short (a)	xoṭo	sky (n)	dolo
shorten (v)	sene-this	slap (n)	zgam
should (v)	rgospa	slap (v)	zgam-this
shoulder (n)	kəlgi	slay (v)	maris
shout (v)	kriw-this, ra-zəl	sleep (n)	ñis
		sleep (v)	susis
showl (n)	cəzər	slide (v)	ru-this
shrink (v)	khumsis	slip (v)	grətibus
show (v)	pəša	slippery (a)	grətibəsula

slab (of stone)	thonbo, gan (Pu.)	son's mother-in-law (n)	budei
		son-in-law (n)	məkpa (Tib)
slow (a)	sṭən	song (n)	goi
slowly (adv)	sṭən sṭən	soon (adv)	gyokispa
sleeve (n)	philuŋs	sorrow (n)	duk/sduk
small (a)	seno	soul (n)	če, žit
small pox (n)	čhim-čhim, brumpa	soup (n)	byənə
		sour (a)	ṭito, cukuro
smear (v)	senayis	south (n)	co, choks
smart (a)	cust	sow	biyis
smell (n)	gonchuṭu	spade (n)	syəlba
smell (v)	šnumi (Pu), gonthis	speak (v)	razis
		speak ill of (v)	chuṭu-this
smile (n)	i:ŋ	spear (n)	neza,
smile (v)	i:ŋ bus	spend (v)	charibus
smoke (n)	ḍu	spice (n)	məsala
smoke (v)	təmaku pi-	spider (n)	sči, sṭin
snake (n)	žun, thuks brul (Pu.)	spin, spinning (v)	kaṭis
		spindle (n)	phəŋ, ṭṣaq, tura
snatch (v)	dilis		
sneez (n)	girims	spine (n)	ṣuŋ ruṣ
sneez (v)	thit-this, giri-msithis,-bus	spirit (soul) (n)	još
		spoon (n)	khəpi, thumbu
snore (n)	ŋizgra		
snore (v)	ŋizgra-this	spoon (big (n)	krəsu
snow (n)	azo, aro	spoon (wooden) (n)	rabo
so and so (pron)	phəlanik	spit (v)	thu-this,-dis
soak (v)	warəciris	spittle (n)	rgil, thui
soap (n)	sabən	split (v)	čhiris
soft (a)	həsa	spread (Intr.)	bedebus, ph-yaldiŋ bus
socks (n)	kaŋsups		
sole (of foot) (n)	kaŋthil		
some (a)	kek	spread (Tr.)	thiŋi -dis
someone (pron)	ekik	spring (season)	bozuŋ, ulo
somehow (adv)	ebetoga	spring (of water)	uču,
son (n)	bio/byo	sprinkle (v)	phyasis, kra-mithis (Pu)
son's wife (n)	nuṣu		
son's son (n)	poṭo	sprout (v)	sphu-this
son's daughter (n)	poṭi	square (a)	kruzbi
son's father-in-law (n)	budei	squeeze (v)	grimzus,

	čhəpun this	suck (v)	cupis, curis
stair case (n)	thumska	sudden,-ly (adv)	suŋul
stale (a)	myuṭo	sugar (n)	həsa khəra
stand (v)	uthis	sulphur (n)	mozi
star (n)	turi, skərma	summer (n)	ulo, bəsun
	(Bal.)	sun (n)	suri
statue (n)	sku	sun-rise (v)	suri-dis
stay (v)	bəis	sun-set (v)	suri-nupis
start (v)	šuru this	Sunday (n)	əditi (žək)
steal (v)	coraris	suspicion (n)	šək, corok
steam (n)	laŋspa		(Pu.)
stem (of tree) (n)	ḍim	surrender (v)	šunəmsi-this
step (n)	pənu	swallow (v)	nəkhazis,
step mother (n)	sene aye		smitithis
step father (n)	bo	sweat (n)	ŋulčhu (Tib)
stick (n)	gulu/gule	sweat (v)	šmuli-bus
stick to (Tr.)	kriŋzis, li-are	swear (n)	čhošgyus, lṭəs
stick (Intr.)	lisis	swear (v)	lṭəs-this
still (part)	hobeto	sweep (v)	saŋlis, zuli-
stir (v)	gurgur this,		this
	phyari this	sweeper (n)	žulithispa
stomach (n)	wər	sweet (a)	ñərmo
stone (n)	naro	sweet meat (n)	mithai
stop (Tr.)	bithayis	swimming (n)	škeli
stop (Intr.)	bethizis	swim (v)	uṭus, škeli-
store (n)	gəŋ		this
storm (of wind)(n)	luŋdrək	swell (v)	šusbus
storey (n)	thok	swelling (n)	šus
story (n)	šolo	swell (spread) (v)	pheli-bus
straight (a)	sida	sway (v)	phyaldiŋbus
stream (n)	chumik (Tib)	swing (v)	phyal-phyal
stretch (v)	skyaŋ this		this
street (n)	strəŋ	sword (n)	rərgi
string (thread) (n)	phraŋ		
strong (a)	sečhend		**T**
strength (n)	kosondo	tail (n)	piči
strip off (v)	dilis	tailor (n)	dərjipa
study (read) (v)	silithis	take (v)	aris
stumble (v)	ti:zis	take away (v)	nəkhlis
stupid (a, n)	beqūp	take turn (v)	phətiris

tall (a)	žigo	thirsty (adj.)	ŋi:lo
talk (v)	spira this	thirsty, to be (v)	ŋi: dis
target (n)	štaks	thirty (num)	bišudəs
tame (v)	unis	this (pron)	homo
tamed (a, pp)	poebaguŋ	thou (pron)	ti
taste (n)	muru	thousand (num)	stoŋ
taste (v)	pəyuskis	thorn (n)	kuno
tea (n)	ca	Thursday (n)	brəsput
teach (v)	razis, šiṭayis	thunder (n)	gurgur,
teacher (n)	master		lokčhər
teacheress (n)	master mo	thumb (n)	guṭh
teaching (n)	raz rəz	thread (n)	sus
tear (n)	ašo	thread (woolen)	sərum
tear (v)	chinis	thread (cotton)	rəskuṭ
tease (v)	doqsi this,	threaten (num)	zikpisayis
	sñətoyis	three (num)	trə/tra
tell (v)	razis	threefold (num, a)	trasiro
temple (ṇ)	gonpa,	threshing (v)	thonis
	čhodkhəŋ	threshing floor (n)	khəl
tempt (v.)	hələs this	thrice (num, a)	phera trə
ten (num)	dəš	throat (n)	ganduru
tent (n)	zbra	throne (n)	ṭhi
terrible (a)	bihis	throw (v)	phetis
testicles (n)	goṭhul	tie (v)	bunis, ularis
thank (v)	ti:šaz-dis	tie up (v)	khən ciris
that (pron)	ho	tiger (n)	aš, šəŋkhu
theft (n)	cori	tight (a)	ṭək - ṭək
their (pron)	tendi	till (adv)	tia, hosibuŋ
then (adv.)	to, hozono	time (n)	nəmja
there (adv)	parir/pari	timid (a)	hones
therefore (conj.)	hobetoga	tin (n)	cəksər
these all (pron)	homočok	tired (a)	šumit,
thick (a)	phəṭoro,		šum-ibo
	diṇḍiro	tired, to be (v)	šumi-bus
thief (n)	corla, cəqpa	toe (n)	kuṭṭis bono-
	(P)		guli
thigh (n)	phəṭali,səsnə	tobacco (n)	tamaku
thin (a)	thospa,	today (n)	as/əs
	khi-met	together (par.)	suma
think (v)	səmba-this	tongue (n)	lce, ltya
thirst (n)	ŋis		

tomorrow (n)   retya/rətya   (num)   phinaŋtrə
tomorrow (daughter) ṭui dis

tomorrow (3rd day) coḍis

tomato (n)   pəgəm   uncle (y) (n)   senebo, ba:ce
tooth (n)   ḍəni   uncle (e) (n)   bono bo
top (n)   šiṣ   umbrella (n)   ŋirip
torture (v)   nəqspisəyis   unmarried (a)   bəgma   nə
total (a)   gəŋma   th-edi
touch (v)   skis   under (adv)   gemin
towards (adv)   lokskyər   understand (v)   zyusuŋsis
trade (v)   stonkabe bus   unite (v)   ek-this
trail (n)   šaks   unite (v)   unis
traveller (n)   ləmstənkhən   uncover (v)   turaris
tree (n)   sinthok,   until (part)   čhəksa
                    cəgmo   up (adv)   zya
                    (lcəŋma)   upward (adv)   hosonoššər
tremble (v)   zeŋzeŋ bus,   urban (a)   cuksa
                    tustus   urinate (v)   chus this
triangular (a)   kusun   urine (n)   chus
trousers (n)   ki:t, kəca   unripe (a)   nə pako
true (a)   mətaks   utensil (n)   boyo
trumpet (n)   turuŋ, tuŋ
trust (n)   dyaŋma

trust (v)   chesibus   vagabond (n)   təlkhor
truth (n)   ṭhwalo   vain (a)   čhun
truthful (a)   nərola   valley (n)   ha:s
try (v)   phraluks-this   vegetable (n)   šu
                    (Pu), ais   vein (n)   nəzə
                                         veranda (n)   hyaps
turban (n)   thot   very much (a)   bede
turmeric (n)   yuŋ, hyuŋ   vessel (pot) (n)   zaŋs
turnip (n)   mulo   vessel (wooden)   phebo
turn down (v)   ḍampherok   victory   rgyəl
twelve (num)   budeš   village (n)   bun
twenty (num)   bišo/bišu   virgin (a, n)   bəgponəthedi
twice (a, num)   pheradu   virtuous deed (n)   rgyəl ba
twins (n)   chəŋye   visit (v)   kyəbyəsis
twinkling (n)   ləq ləq   vomit (v)   čhəis, gəm-
twist (v)   grimsis   loge bus,
two (num)   du   voice (n)   ləndi
two and a half   vulture (n) bendak, rəvurəvən

W

waist (n)	ḍoko	(get) well (v)	norobus
waist band (n)	šili	well to do (a)	norocən
wait (n)	ṭenik (Pu.)	west (n)	nub
wait (v)	rathyaŋsis,	wet (a)	harido,
	ṭenikthis		hərito
walk (n)	zazi, sɛr	what? (pron)	ye ?
walk (v)	zazis	wheat (n)	gum
wall (n)	ku	when ? (adv.)	kere
walnut (n)	əṭho	whenever (adv)	kerebeto
want (n)	zñu	when (conj.)	hozənto
war (n)	thəmo	where? (adv)	kyaner
warm (a)	tato	which (pron, a)	kaw
wash (v)	dus	whip (n.)	gulu
washerman (n)	duspa	whisper	šupšup-this
waste (v)	chonuhəryaŋ	whistle (n)	skit, swit
	this	whistle (v)	sui-this
water (n)	wa	white (a)	šo
water mill (n)	yunḍa	white wash (v)	kəlak-this
water channel (n)	gyab	who ? (pron)	ko
water pot (loṭa)(n)	ṭibil	whom ? (pron)	kesera
waterfall (n)	čurut	whosoever (pron)	kere
wave (n)	čulbəgs	whole (a)	gəŋma
wave (v)	bələyis	why (adv)	yera, yere
weak (a)	khimet	wick	skyoŋo, sər (n)
wealth (n)	gəmis, nor	wide	phəlchənd (a.)
wealthy (a)	norcən	widow	moryaŋmo(n.)
weather (n)	za	widower	phoryaŋmo (n.)
wear (v)	phunis		
weave (v)	thaksis	wife	thiga (n.)
weaver (n)	thaskən	wife's brother (y)	ruru (n.)
Wednesday (n)	bodu (žək)	wife's brother (e)	bonobayo (n.)
weed (v)	ŋin -this		
week (n)	həpta	wife's sister (y)	sas (n.)
weep (v)	rus, rusis	wife's sister (e)	kake (n.)
weigh (v)	lji this, skari-this	wife's mother	aye (n.)
		wife's father	bo (n.)
weight (n)	minis	wife's brother's son	sazo (n.)
well (of water)	čhodoŋ	wife's brother's	
well (hale hearty) (a)	noro	daughter	sozoi (n.)

win (v)	rgyale-bus	worship (n)	čhǝkphul
wind	oš (n)	worship (v)	chǝkphul-
window	bǝrbǝn,		tnis
	khǝpǝt	wound (n)	čhunit (n)
wine	chǝη (n)	wrap (v)	bunis,
wing	ul (n)		buskya this
winnow	siki-this (v)		(Pu.)
winnowing		wrist (n)	chigs, lǝqčhiks
basket	basǝn (n)	write (v)	zbri-this
winter	syǝrǝ, yuno (n)	wrestle (v)	yaηspa this
wipe (v)	pǝldis (v)	wrong (a)	gǝlǝt (a)
wire	tar (n)		Y
wise	ǝkǝlcǝn (a)	yak (n)	yak (n)
with (p.p.)	sum, suma	yawn (v)	kayis
without (part)	na bet	year (n)	sar /lokhor
with (in company)	cesum		(Tib)
witness	chubji (n)	yellow	hǝlduru (a)
wolf	šǝηkhu (n)	yes (part)	ya, hǝη
woman	ṭhiga (n)	yesterday (n)	run/rhun (n)
wood	kuṭh (n)	day before	dobdis (n)
wool	paš (n)	you	ti/tu (pron.)
woolen paṭṭi	pao (n)	young	jǝwan (n, a)
word	spera (n)	younger	seno, š-kil bu
world	duniya (n)		(Pu)
work (n)	krum (n)	brother	nono
work (v)	krum this (v)	younger sister	nomo
worm	kri (n)	yoke	hǝlṭu (n)
worry	le (n)		

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