A GRAMMAR OF
NYISHI LANGUAGE

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P.T. Abraham

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Dr. P.T. Abraham

THE NISHI ALPHABET

Nyishi letter	IPA symbol	Pronounciation Key
Tones		
	rising tone	
	fallign tone	
Vowels		
a	a	as in come
i	i	as in sit
iu	ɨ	
u	u	as in book
e	e	as in leg
eu	ə	as in ago
o	o	as in obey
Consonants		
k	k	as in cap
kh	x	
g	g	as in get
ng	ŋ	as in sing
c	c	as in child
j	ʃ	as in jumb
ny	ɲ	
t	t	as in thin

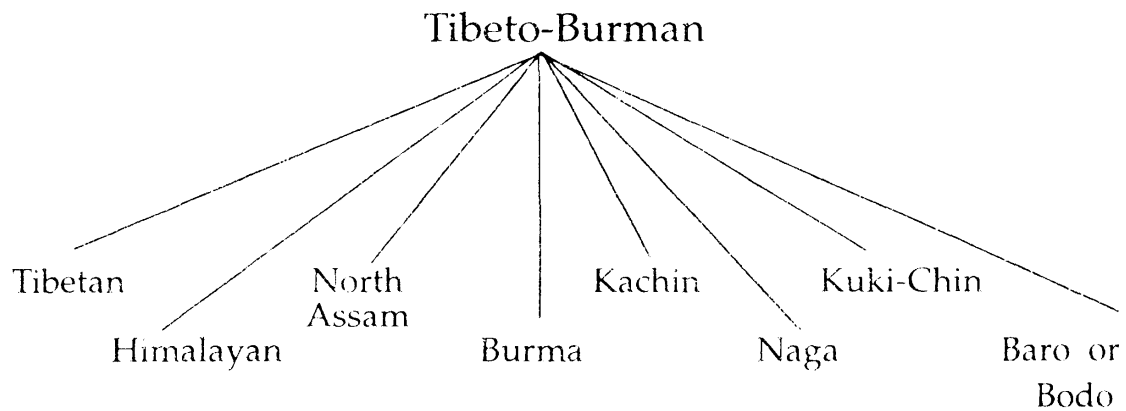|			
d	d	as in	these
n	n	as in	nine
p	p	as in	pen
b	b	as in	bag
m	m	as in	map
y	j	as in	yes
r	r	as in	very
l	l	as in	leg
s	s	an in	six
h	h	as in	head

INTRODUCTION

Nyishi, earlier known also as Nissi, Nishing, belongs to Tibeto-Burman stock of Sino-Tibetan language family. Hale observes, *"Tibeto-Buman is generally regarded as a sub-family of Sino-Tibetan, though there have been those who doubt this classification."* (Hale: 1978, p.10) *"Maspero, though willing to recognize Tibetan and Burmese as members of a single family, was hesitant to endorse any classification on the level of Sino-Tibetan................As recently as 1973, Kun Chang, in his review of Benedict (1972:336) states, "Despite the assiduous efforts of many scholars, a genetic relation of Tibeto- Burman and Chinese is still to be established."* (ibid).

The problem of subgrouping of Tibeto-Burman is clearly stated by Haudricourt as quoted in Hale (1978, p.12):

"Distinguishing between families of languages and ascertaining to what family a given language belongs are both done more easily in Europe than in eastern Asia. In Europe the morphology and the grammatical structure make it easy to distinguish between an Indo-European language and a Finno-Ugric or Semitic language. Because the languages of eastern Asia have neither regular nor irregular inflections and because the syntax of these languages is often the same, comparative linguists must work almost entirely with vocabulary."

Apart from Grierson – Konow Classification, credited as the first one, the other classifications are of Shafer,

Benedict, Egerod and Voegelin-Voegelin (Hale: 1978). Grierson-Konow classification suggests eight major divisions in Tibeto-Burman as follows:

Tibeto-Burman

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        Tibetan      North        Kachin      Kuki-Chin
                     Assam
            Himalayan        Burma        Naga        Baro or
                                                       Bodo
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As per this classification, The North Assam group includes Mishing or Adi, Nyishing or Bangni (Apa, Tagen, Tanang) Yana, Hruso or Aka or Tense, Digaru (Taying or Midu or Methun), Chulikata (Idu), Miju (Kaman).

Shafer's classification has three divisions in Sino-Tibetan as follows:

Sino-Tibetan

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    Bodic division    Burmic division    Baric division
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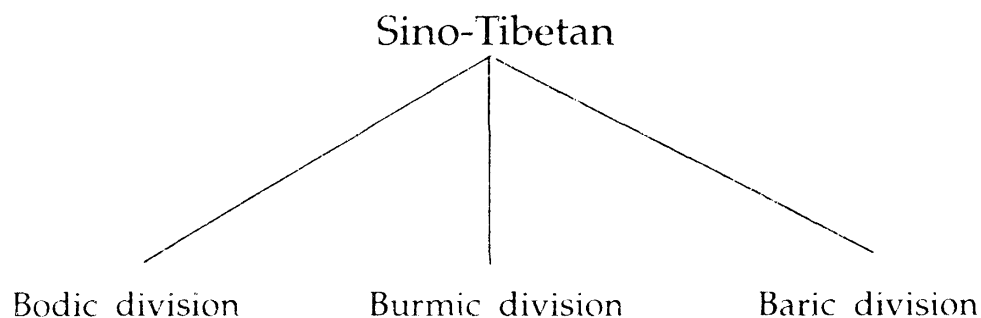
Shafer groups together the speech forms of Misingish, Hrusish, Digarish, Midzuish, Dhimalish, Newarish and Dzorgarish under unclassified (Bodic / Burmic).

Benedict suggests seven major divisions in Tibeto-Burman as follows:

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                        Tibeto-  Burman

Tibetan              Abor-Miri-      │  Burmese-Lolo        Bodo-Garo
Kanauri              Dafla (Mirish)  │  (Burmish)
       Bahing-                  Kuki-Naga            Kachin
       Vayu
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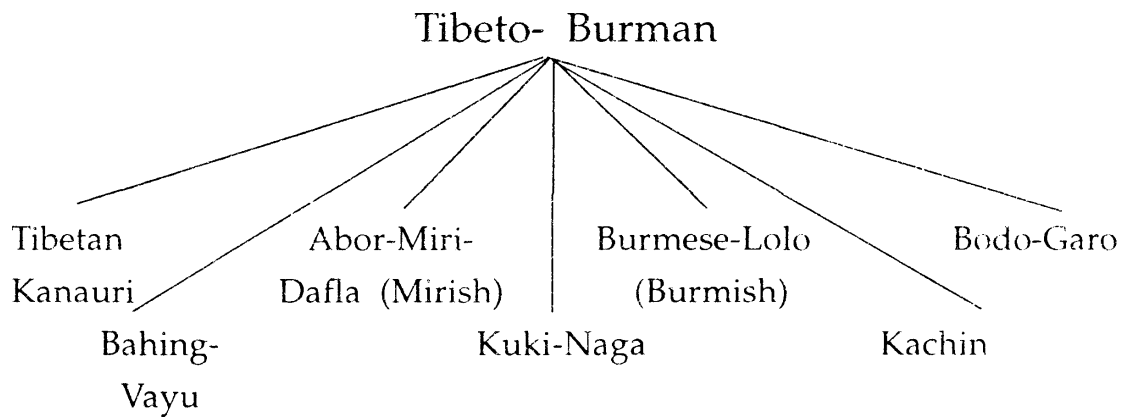
Grierson, in his monumental work entitled Linguistic Survey of India, first published a century ago, had pointed out the similarity in the linguistic code of the Nyishis and their neighbours. He observes, "*The Abor-Miris and Daflas speak dialects which are so closely related that they can be justly considered as one and the same speech from*" (Grierson, 1966, p.568). He has named these speech forms as North Assam group of languages. Lack of availability of enough data on those languages might have prompted him to label them with a geographical name rather than a genetic one. It may be noted here that the speakers of these languages have already discarded the names Abor, Miri and Dafla, given by outsiders. They call themselves Adi, Mising and Nyishi respectively.

High degree of mutual intelligibility is found across the languages spoken by the Adis, the Apatanis, the Galos, the Hill Miris, the Nyishis and the Tagins. Moreover, they share many characteristic features in their cultural code and trace their ancestry from a common forefather, namely, Abotani. Hence, the languages spoken by them can rightly be given a genetic name - Tani languages.

Speakers of Nyishi inhabit the districts of Kurung Kumey, Papum Pare, Lower Subansiri, Upper Suibansiri and West Kameng of Arunachal Pradesh. According to 1991 census their population is 173,791.

Very little work has been carried out on Nyishi language. The Phrase book published by the Research Directorate of Arunachal Pradesh provides a few sentences and words with a few statements about grammar. The present grammar is mainly based on the data I had collected during my fieldwork in the years 1981 and 1984. Mr. T.C. Teli, the then Secretary, Nyishi Youth Organization, Doimukh, and Mr. Comdir helped me in data collection during my fieldwork in1981 and 1984. All the materials of Nyishi language given in this work have been cross-checked and updated with the cooperation extended by Dr.Nabam Tadar Rikam, Assistant Registrar, Arunachal University, before finalizing this grammar.

Differences are found in Nyishi spoken in different regions. At the phonological level, differences are found, for example, the first person plural would appear as *ngulu\ngule* 'we' in Upper regions (UR) of Nyishi speaking areas like Mengio, Nyapin, Palin, Sagalee, Sangram, etc., while it appears as *ngul* 'we' in Lower regions (LR) of Nyishi speaking areas like Balijan, Doimukh, Kimin, Yazali, etc. It appears as *ngunu* in Raga – Daporijo areas. Also see the examples given below:

Lower Region	Upper Region	Meaning
ab	*abu*	'father'
an	*ane*	'mother'
nosu	*nasung*	barn
nyuru	*nyurung*	'ear'
pacu	*pacung*	'chicken'
pobu	*pabung*	'river'
seb	*sebe*	'mithun'
angnam	*eunam*	'to go'

In addition, morphological differences are also found, for example, the first person plural appears as *ngunu* in Raga and Daporijo areas while it appears as *ngul* in Yazali and Doimukh areas and as *ngulu/ngule* in Mengio area. Similarly the word for footpath is *lamta* in Doimukh area, *lampya* in Yazali area and *la ung* in Mengio area.

It is assumed in the present grammar, following modern dialectological theory, that the differences between different varieties of a language are not hard and fast and that there is a great deal of fluctuation especially in a language which is not yet reduced to writing. So the forms given in this grammar may not be from a particular region or variety and there may be considerable variation, which may not affect the intelligibility of the language. However, the speech form of Upper region is given preference as it has high degree of intelligibility in comparison to other varieties and has the potential to emerge as the standard variety of Nyishi because of its linguistic characteristics.

PHONOLOGY

Nyishi, like other Tani languages, has a phonological system that contains certain contrasts that are not found in other neighbouring languages. One of the most striking features is the existence of tone. In addition, existence of central vowels [+] and [ə] is also noticed.

1.1 Vowels :

The basic vowel system of Nyishi consists of seven short vowels.

They are as follows:

	Front	central	back
high	i	iu (+)	u
mid	e	eu(ə)	o
low		a	

1.1.1 Tones: A three-way contrast is found in the tonal system of Nyishi as exemplified below:

rising tone		level tone		falling tone	
kónam	'to bear/ to wear'	ko	'child'	kònam	'to demand'
jínam	'to give'	jinam	'to beat'	jìgnam	'to melt'
cénam	'to struggle to make space for oneself'				

---

by pushing
others'

| | | *cenam* | 'to learn' | *cènam* | 'to bite' |
| *bènam* | 'to hold' | *benam* | 'to deliver' | *bènam* | 'to vomit' |

(with body)

1.1.2 High vowels: The high vowels in Nyishi are /i, /iu/ (∔) and /u/

/i/ is a short high front unrounded vowel. It is produced by raising the blade of the tongue as high as possible towards the hard palate. It appears initial, medial and final positions of a word.

i	'excreta of a human being'(UR)	*i*	'bamboo shoot'
ikhi	'dog'	*is*	'water'
kibu	'male dog'	*nyime*	'girl'
nyi	'man'	*himi*	'teenager'
si	'this'	*kiri*	'belly'

/iu/(∔) is a short central unrounded vowel which is pronounced closer to [ɰ] when occurs in the word final position. It is produced by drawing the tongue back compared to the production of [i]. It appears word initially, medially and finally.

iuseu	'cough'	*iuc*	'ill'
iuliu	'stone'(LR)	*iuging*	'carrying bag'
iuliung	'stone'(UR)	*miuleunge*	'all'
kiudi	'soil'	*miu*	'he/she'
kiunam	'to wield the fist'	*mi*	'he/she'
donyiu	'sun'	*aliu*	'leg'

/u/ is short back rounded vowel. It is produced drawing the tongue closer to the velum. It appears word

initially, medially and finally.

ungne	'wound'	*udu*	'bottle made of bamboo'(LR)
udung	'bottle made of bamboo'(UR)	*pacung*	'chicken'
uph	'mat made of bamboo'	*bunyi*	'they(two persons)'
ryepu	'boar(domesticated)'	*upyu*	'winnowing pan'
u	'vegetable' (UR)		

1.1.3 Mid vowels: The mid vowels in Nyishi are front vowel /e/, central vowel /eu /(ə) and back vowel /o. /e/ is short front unrounded vowel. During the production of *e* the space between the tongue and the palate is somewhat greater than that of the production [i]. It appears word initially, medially and finally.

enam	'to defecate'(LR)	*ebya*	'ladder at the entrance of a house'
kenam	'to flee' (LR)	*kenam*	'to shout'
genam	'to conceive'	*sije*	'now'
ale	'fine/good'(UR)	*sebe*	'mithun'
hase	'cat'(UR)	*bule*	'they (more than two persons)'

/eu/ (ə) is a short mid central unrounded vowel. During the production of /eu/ the tongue is kept in the centre of the mouth. It appears word initially, medially and finally

eunam	'to go'(LR)	*eu*	'that'
euci	'pain'	*eu*	'yes'
geunam	'to bend the head to avoid a hindrance on the way'		

| beunam | 'to hold' | teubiu | 'snake' |
| roneu | 'hen' | eunnam | 'to go'(UR) |

/ o / is short back rounded vowel. During the production of /o/ the tongue lies low in comparison to the production of [u] in the fore part of the mouth. It appears word initially, medially and finally.

o	'vegetable'(LR)	opo	'beer'
ogh	'heat'	roneu	'hen'
konam	to carry'	gyonam	'to speak'
nosu	'barn'	pobung	'river'
aló	'there'	ngo	'I'

1.1.4 Low vowel: The only low vowel found in Nyishi is /a/

/a/ is short central unrounded vowel. It is produced by drawing the tongue downward. It appears word initially, medially and finally.

alà	'hand'	aga	'bundle'
alyu	'tongue'(LR)	aryu	'tongue'(UR)
ading	'meat'	al	'fine/good'(LR)
tab	'snake'(LR)	banam	'to carry'
tabyà	'slope' (LR)	nyaga	'son'

1.2. Consonants

The consonants of Nyishi are as follows:

PLOSIVES AND NASALS

	voiceless	voiced	nasal
bilabial	p	b	m
alveolar	t	d	n
palatal	c	j	ny

velar		k		g		ng

FRICATIVES, LATERALS AND CONTINUANT

	alveolar	palatal	velar	glottal
fricatives	s		kh	h
lateral	l			
flap	r			
continuant		y		

1.2.1 Bilabial consonants in Nyishi are /p/, /b/ and /m/

/p/ is voiceless bilabial stop . The closing of the lower lip against the upper lip produces it. It appears word initially, medially and finally.

panam	'to cut'	*paha*	'bag for carrying firewood'(LR)
yapa	'youth'	*piup*	'egg'
hemp	'male goat'	*pakya*	'bag for carrying firewood'(UR)
pa²nam	'to appreciate'	*kipo*	'stomach'

Palatalized voiceless bilabial stop also is found in Nyishi. It is produced in the same way as [p] except that the blade of the tongue is brought into close contact with palatal region. It appears word initially and medially.

pyanam	'to paint'	*bepyum*	'twin'(LR)
bopya	'headgear'	*bangpyam*	'twin'(UR)

/b/ is voiced bilabial stop. During the production of /b/, the vocal cords are vibrated. It appears word initially, medially and finally.

ba²nam	'to carry'	*be*	'that- down there'
bul	'those'	*po·bu*	'towel'(LR)

po²buṅg	'towel'(UR)	abü	'father'(UR)
ma·bu	'sister's husband'	yobh	'rafter'
sebe	'mithun'(UR)	ab	'father'
seb	'mithun'(LR)		

/m/ is bilabial nasal consonant. During the production of /m/ the velum is lowered to allow part of the air stream pass through the nasal cavity. It appears word initially, medially and finally.

ma	'no'	moryu	'yesterday'
miu	'he/she'	lamta	'footpath'(LR)
ambin	'raw rice'	namping	'village'
pu·yi	'news'	agam	'language'
nampam	'village'		

1.2.2 Alveolar consonants in Nyishi are /t/, /d/ and /n/.

/t/ is alveolar voiceless stop. It is produced by blocking the air stream by raising the tongue against the alveolar ridge. It appears word initially, medially and finally.

ta²nam	'to fix a post'	taciu	'crab'
tapum	'insect'	atiu	'elder sister'(LR)
tàpam	'snow'	a·te	'elder sister'(UR)
piuta	'bird'	tàtiu	'frog'
a·t	'elder sister'(LR)		

/d/ is alveolar voiced stop. In the production of /d/ vocal cords vibrate. It appears occurs word initially, medially and finally.

dunam	'to drive away by kicking'	da²nam	'to stand'

diunam	to eat'	*udu*	'bottle made of bamboo'(LR)
udung	'bottle made of bamboo'(UR)	*tadar*	'earthworm'
ading	'meat'	*ni.d*	story

/n/ is alveolar nasal consonant. During the production of / n/ part of the air stream is allowed to pass through nasal cavity. It appears word initially, medially and finally.

no	'you'	*nam*	'house'
ane	'mother'(UR)	*bingnam*	'to say'
nenam	'to push'	*kin*	'navel'
sibin	'goat'(LR)	*sene*	'she mithun'(UR)
an	'mother'(LR)	*sen*	'she mithun'(LR)

1.2.3 Palatal consonants of Nyishi are /c/, /j/ and /ny/

/c/ is voiceless palatal stop. It is produced by raising the dorsum of the tongue towards the palate. It appears word initially, medially and finally.

cenam	'to struggle to make space for oneself by pushing others'		
ci·da	'middle finger'(LR)	*cangda*	'middle finger'(UR)
kociu	'hip'	*pici*	'sparrow'
pacung	'chicken'	*acin*	'rice'
huc	'basket'	*tac*	'crab'

/j/ is voiced palatal stop. During the production of / j/, the vocal cords vibrate. It appears word initially, medially and finally.

ji?nam	'to melt'	*ju?nam*	'to jump'
janam	'to float'	*eji*	'cloth'(UR)
eujagiu	'many'	*ej*	'cloth'(LR)
sije	'now'		

/ny/ is palatal nasal consonant. During the production of /ny/ a part of the air stream is allowed to pass through the nasal cavity. It appears word initially and medially.

| *nyime* | 'women' | *nyega* | 'man' |
| *anyi* | 'two' | *nyi* | 'person' |

1.2.4 Velar consonants of Nyishi are /k/, /g/ and /ng/

/k/ is voiceless velar stop. It is produced by raising the tongue against the soft palate. It appears word initially, medially and finally.

kinam	'to count'	*kiunam*	'to wield the fist'
kanam	'to see'	*kunam*	'to request'
kidi	soil'	*ikhi*	'dog'(LR)
aking	'one'	*takar*	'star'
ikh	'dog'(LR)		

/g/ is voiced velar stop. During the production of /g/ the vocal cords vibrate. It appears word initially, medially and finally.

ge²nam	'to slip & fall'	*gurang*	'trap used to catch rats'(UR)
gu²nam	'to invite'	*gureu*	'trap used to catch rats'(LR)
na²g	'your'	*aga*	'bundle'

/ng/ is nasal velar consonant. It is produced by allowing part of the air stream pass through the nasal cavity. It appears word initially, medially and finally.

ngo	'I'	*ngamnam*	'to crawl '
tangnam	'to drink'	*eungnam*	'to walk'(UR)
rungó	'jhum field'	*iulang*	'stone'
pu²tung	'narrative dealing with historical evevts'		
keutang	'supporting post of the platform of the house'		
sulung	'fence'	*sibing*	'goat'(UR)

1.2.5 Fricative consonants of Nyishi are /s/, /kh/ and /h/.

/s/ is voiceless alveolar fricative. It is produced by raising the tongue against the alveolar region so that a grove shaped narrow aperture is formed. The air stream is squeezed through the construction. It appears word initially, medially and finally.

sanam	'to breath'	*sije*	'now'
sangne	'tree'	*so*	'here'
saliu nam	'to inhale'	*salingnam*	'to exhale'
nosu	'barn/granary'	*iusiu*	'fuel'(LR)
is	'water'	*iusang*	'fuel'(UR)

/kh/ is voiceless velar fricative. It is produced by forming a narrow aperture in the velar region. It appears word medially and finally. ·

ikhu	'dog'(UR)	*ikh*	'dog'(LR)

langkh 'land mass along with all the things found on it – the term is used in the narration of Nyishi mythology'

kamkh 'water body along with all the things found in it – the term is used in the narration of Nyishi mythology'

Since the number of words formed with *kh* is found to be limited, it may not be required to set up a separate phoneme for *kh* in the phonology of Nyishi. However, it is left here as an open question.

/h/ is voiceless glottal fricative. It is produced by squeezing the air stream through the glottis . It appears word initially and medially.

hanam	'to come'	*hase*	'cat'(UR)
huc	'basket'	*himi*	'young'

has	'cat'(LR)	*hahanam*	'to annoy'
biuhi	'cobra'		

1.2.6. Lateral consonant is / l /

/l/ is voiced alveolar lateral consonant. It is produced by making an occlusion along the medium line of the roof of the mouth so that the air stream is forced to escape over the lateral margins of the tongue. It appears word initially, medially and finally.

larnam	'to boast'	*laung*	'footpath'
miuleung	'all'	*ale*	'good'(UR)
al	'good'(LR)	*bul*	'they - more than two'

1.2.7. Flap consonant is / r/.

/r/ is voiced alveolar flap consonant. It is produced by making a single tap by the tongue against alveolar region. It appears word initially, medially and finally.

renam	'to rub'	*nyurung*	'ear'
buru	'younger brother'	*poro*	'fowl'
takar	'star'		

1.2.8 Continuant is /y/

/y/ is voiced palatal frictionless continuant. It is produced by raising the dorsum of the tongue towards the palate in such a way that it allows the air stream to escape without any friction. It appears word initially and medially.

yanam	'to decay'	*yapa*	'youth'
moryu	'yesterday'	*yubnam*	'to sleep'
gyonam	'to speak'		
moryu	'yesterday'	*yubnam*	'to sleep'
gyonam	'to speak'		

Glotalized phones and vowel length are found in a few

words like the following:

guʔnam	'to invite'	*juʔnam*	'to jump'
daʔnam	'to stand'	*poʔbung*	'towel'(UR)
ci.da	'middle finger'	*a.t*	'elder sister'(LR)
ma.bu	'sister's husband'		

Since more systematic study is required to decide the position of such phones, the question of their phonemic status is kept open in the present grammar.

THE NOUN PHRASE

2.0 Introduction

This chapter deals with the morphology of the noun phrase, i.e., the grammatical variations that take place when nominal elements are combined in various ways to form noun phrases.

Nyishi makes use of deictic particles to mark demonstrative relations both horizontally and vertically. Hence, the nouns in Nyishi are not marked for definiteness, but are marked for deixis. Further, the nouns are classified on the basis of certain properties like size, i.e., relative largeness or smallness, shape, length, girth and so on. The class identity of a noun is built into the grammar through the particles labelled as classifiers added to numeral adjectives. Nouns are distinguished for gender. Normally, quantifiers or numerals are used to indicate the number; otherwise plural word is used. However, plural markers are not found in Nyishi. Case markers are added to the deictic particles (if present), that occur in the noun phrase final position.

2.1 Gender

The third person pronouns are not distinguished for gender in Nyishi.

However, third person nouns are distinguished for gender. Nouns referring to biologically male are masculine

in gender and that are biologically female are feminine in gender. Masculine and feminine genders are marked with the masculine marker *pu/bu* and the feminine marker *ne* respectively. The markers are added to final syllable of the noun to derive masculine and feminine nouns. It may be noted that most of the nouns are disyllabic.

common		masculine			feminine		
porò	'fowl'	*ropu*	'cock'		*rone*	'hen'	
sibi	'monkey'	*bipu*	'male	monkey'	*bine*	'female	monkey'
kubung	'rat'	*bungpu*	'male	rat'	'female	rat'	
					bungne		
sibing	'goat'	*bingpu*	'male	goat'	*bingne*	'female	goat'
ikhi	'dog'	*kibu*	'male	dog'	*kine*	'bitch'	
seu	'cattle'	*hepu*	'ox'		*hene*	'cow'	
iri	'pig'	*ripu*	'male	pig'	*rine*	'female	pig'
hase	'cat'	*sapu*	'tom	cat'	*sane*	'female	cat'
pata	'bird'	*tapu*	'male	bird'	*tane*	'female	bird'
gora	'horse'	*rapu*	'male	horse'	*rane*	'female	horse'

Another strategy employed to distinguish the gender is the use of the words *nyega* 'male' and *nyeme* 'female' as the attributes to nouns. The attribute, normally, follows the head noun.

common		masculine		feminine	
ko	'child'	*ko nyega*	'male child'	*ko nyeme*	'female child'
ko	'son/ daughter	*ko nyega*	'son'	*ko nyeme*	'daughter'

sab 'officer'	*sab nyega*	'male officer'	*sab nyeme*	'female officer
sab 'officer'	*nyega sab*	'male officer'	*nyeme sab*	'female officer

Some examples of feminine and masculine nouns that are inherently masculine or feminine are the following:

masculine		feminine	
nyega	'man'	*nyeme*	'woman'
yapa	'male youth'	*nyejar*	'female youth'
nyulu	'husband'	*nyeheng*	'wife'

2.2. Number

In Nyishi, the number is marked either by specific numerals or quantifiers. Though there are no plural markers as such, plural word *atange* is used to express plurality. Numerals are used along with numeral classifiers and follow the head noun.

ikhi	'dog'	*ikhi darnyi*	'two dogs'
nyega	'man'	*nyega anyi*	'two men'
nyi	'person'	*nyi miuleung*	'all persons'
nam	'house'	*nam nalap*	'many houses'(LR)
nam	'house'	*nam àggo*	'many houses'(UR)
huc	'basket'	*huc aggo*	'more baskets/ many baskets'
ikhi atange	'dogs'	*nam atange*	'houses'

2.3 Pronouns

Pronouns are grammatical forms that anused as substitute for nouns or noun phrases. The pronouns are those forms

that refer to the speaker (First person), to the addressee (Second person) and the other persons or things (Third person). Nyishi distinguishes between singular, dual and plural, (i.e., more than two), pronouns. However, Nyishi does not distinguish gender in third person pronouns.

Person	singular		dual	plural		
first	*ngo*	'I'	*ngunyi*	'we (two)'	*ngulu*	'we ' (more than two)
					ngule.	
					ngul	(Yazali/Doimukh areas)
					ngunu	(Raga/Daporijo areas)
second	*no*	'you'	*nunyi*	'you (two)'	*nule*	'you (more than two)
					nul	(Yazali area)
					nunu	(Raga area)
third	*mi*	'he/she'	*munyi*	'they (two)	bulu	'they' (more than two)
	miu		*munye*		*bule*	
	biu		*bunyi*		*mulu*	'they'(Raga area)
			bunye		*mule*	

no ale pare?	'Are you fine?'
no ale dure?	'Are you fine?'
miu nga ajing nge	'She/he is my friend'
miu bunye nga ajing nge	'They (two) are my friends'
ngo isi tangangpa	'I want to drink water'(UR)
ngo isi teuniupa	'I want to drink water'(LR)

2.3.1 Demonstrative pronouns

Nyishi distinguishes, in the third person, the location of the person or thing using deictic particles both horizontally and vertically. In addition to adding deictic particles at the deictic phrase final position, they also appear preceding noun phrases as demonstrative adjectives.

Table: 1. The demonstrative system (horizontal)

Poisition-near addresser		Position-far from addresser		position-very far from addresser and addressee	
si	'this'	*alo*	'that' (over there-medial)	*aló*	'that' (over there -distant)

In addition to the deictic words listed, another distinction between visible and invisible is also found in Nyishi. The deictic word *nge* occurs with the noun phrases to indicate that the referent is not in the vicinity of the addresser and addressee. *ho* is used as an anaphoric word. *e* is used as non- proximate deictic word as well as an anaphoric word. Another deictic word found is *ado* that expresses the meaning **that-distal**. Nyishi nouns are not marked for definiteness like English. However, when a deictic word or anaphoric word occurs in a noun phrase following the head noun, they play the role similar to that of articles in English. They occur in the final position of a noun phrase, but preceeds the case mrker. When the case marker is present, it is suffixed with the deictic/ anaphoric word. This syntactic process is explained in section 4.3 in the Chapter on **Syntax.**

Table : 2. The demonstrative system (vertical)

té/ teñ **that** (up there – distant)

te/ teu **that** (up there – medial)

si 'this' --- *alo* 'that' (over there – medial)--- *aló* 'that' (over there-distant)

be/ beu 'that' (down there-medial)

bé/beu 'that (down there-distant)
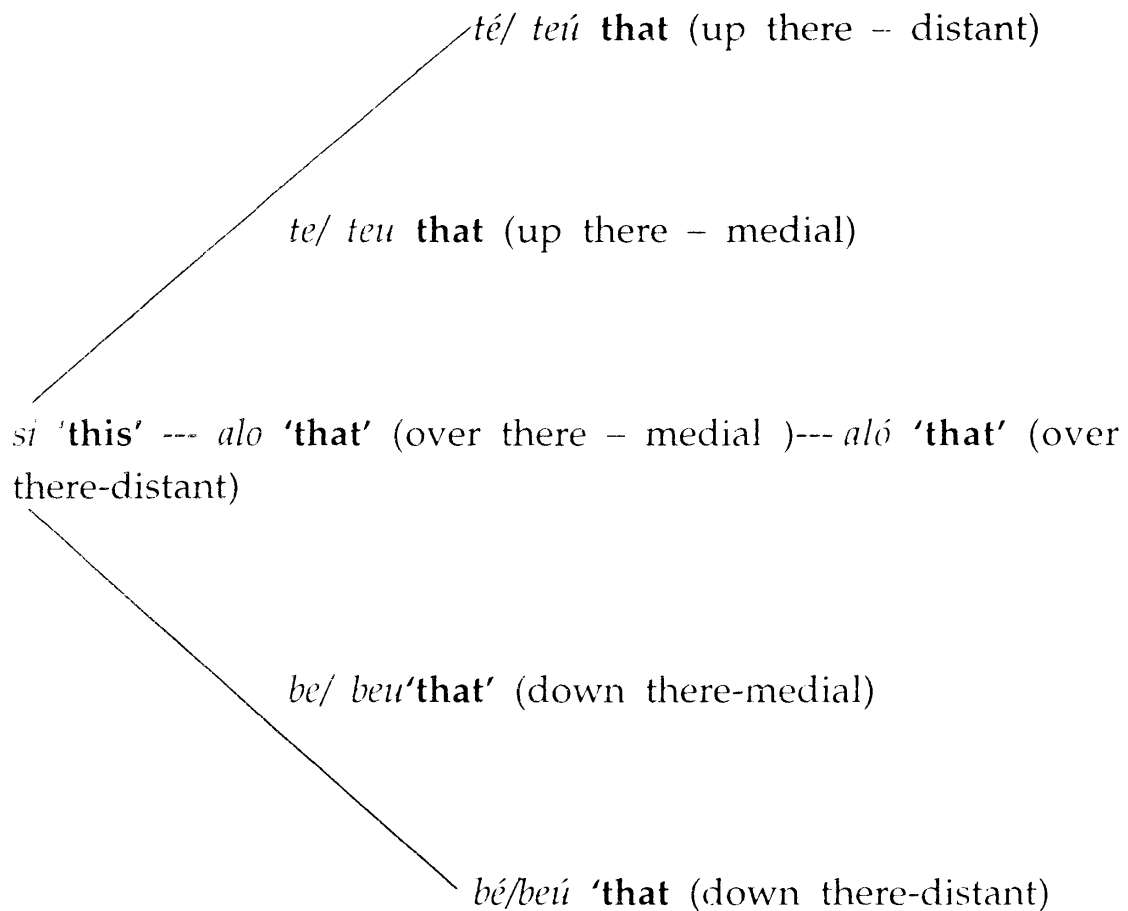
2.3.2 The Demomstrative:

The deictic particles, when used as demonstrative adjectives, preceds the head noun. The locative particle *-o* is added to them and the derived forms function as demonstrative adjectives as well as adverbs of place.

2.3.2.1 Demonstatrive – horizontal

proximate		medial		distal	
so	'here'	*alo*	'over there'	*aló*	'over there'

2.3.2.2 Demonstrative – vertical

proximate		up there-midial		up there–distal	
so	'here'	*telo*	'up there'	*teló*	'up there'
		teulo		*teuló*	

so	'here'	*belo*	'down there'	*beló*	'down there'
		beulo		*beuló*	

so hase si kayabo	'This cat is black'
alo namping e rono	'That village is Rono'
alo e rono nampin	'That is Rono village'(LR)
alo e rono nampàn	'That is Rono village'(UR)
so anyi si ale pa	'These (two out of many) are good'
so miuleung si alepa	'All these are good'
ho nyi e alepa	'That man is good'
ho nyi nge alepa	'That (out side the vicinity) man is good'
anyi si ale do	'These two(all inclusive) are good'
alo doto	'Sit there'
ado *koyo e dopa*	'Sat there- distal outside the vicinity'
ado *e dopa*	'Sat there- distal outside the vicinity'
ado alo doto	'Sit there-medial distance'
teulo kato	'Look up there'
tolo kato	'Look up there'
bolo kato	'Look down there'
beulo kato	'Look down there'
hònyi e hiyé?	'Who is that man?'

As found in the examples, plurality is indicated either by numeral or by quantifier or by plural word added as attributive.

ikhi atange	'dogs'
nam atange	'houses'
so nyi anyi si ale do	'These two men are good'(UR)
so nyi anyi si al do	'These two men are good'(LR)

tolo miuleung té takare		'All those are stars'	
bolo pobu bé nguyi ye do do		'There are fish in that river down there'	

2.3.3 Interrogative pronouns

Interrogative pronouns are formed by the addition of appropriate case markers with the interrogative particle **ho/hu/hi**. The interrogative pronouns are:

hogeu/hogu	'what'	*hiudam*	'when'
holo	'which'(LR)	*hogólo*	'which'(UR)
hiudiugo	'how many'	*hiudajagiu*	'how much'
hogiube	'how/why'	*hóglo*	'where'
hugulo	'where'	*hiye*	'who'
hiyam	'to whom (accusative)	*(h)iyege*	'whose'
(h)iyen	'for whom'(dative)	*hiye hoge*	'from whom'
hogologe	'from where	*hogonek legab*	'for what'

hogue é?	'What is that?'
no hugub rido?	'How are you?'
no hogub rido?	'How are you?'
no ale dari?	'Are you fine?'(UR)
no al dore?	'Are you fine?'(LR)
no hugub rila hapan?	'How (what manner) did you come?'
no hugub hapan?	'Why (what purpose) did you come?'
hugu e no gyogedun?	'What are you saying?
hugu e no gyogeden?	'What are you saying?
hiudam nule nyokum yulo padun?	

'When do you celebrate Nyokum festival?'

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hugu hiudiugo nyokum yulo katab hadu?

'How many are coming to watch Nyokum festival?

hugu hiudiugo nyi e nyokum yulo katab hadu?

'How many are coming to watch Nyokum festival?'

hiudlo nule menyang nyokum yulo am patun?

'When did you celebrate Nyokum festival of last year?'

hugulò ikhi ham no nanangpa?

'Which dog do you like to take?'

The other adverbs derived from the pro-forms are:

sija	'now'	*honyilo*	'then'
sije	'now'	*henyilo*	'then'
holo am	'which one'	*séb*	'like this'
ho nyód ho	'at that time'	*si'b*	'like this'
alo eube	'like that' (UR)	*alo eú digo*	'that much'
alo eub	'like that' (LR)		

te miuleung te 'that many that are only over there'

telo miuleung te 'inclusive of that many that are over there also'

sidiugo 'this much(part of a large quantity)'

si'tiu 'this much (all inclusive)'

be miuleung be 'that many that are only down there'

belo miuleung be 'inclusive of that many that are down there also'

2.4. The case system

Various suffixes are added to the nouns or the deictic noun phrases, as the case may be, to indicate different relationships between the noun phrase and other constituents in a sentence. For example, to indicate whether the noun phrase is the 'subject' (in which the case it is unmarked) or object (in which case it is marked for accusative) or

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instrumental, i.e., the tool used in the action, etc. The case markers are:

nominative:	zero (unmarked)
accusative	-*am*
dative	-*am* /-*n*
locative	-*o*
instrumental/comitative	-*legeb*
ablative	-*giu*/*ke*
genitive	-*ge*

2.4.1. The nominative case:

There is no apparent marker to indicate the nominative case. Subject of sentences are usually in the nominative case. In the Fillmorean dictum, nominative case indicates the agent or experiencer of the action identified by the verb.

alo nyi e ngam go²du	'That man called me'
nyoi si al e ách do	'The patient has pain on the leg'
ikhi e piudo	'(The) dog barks'
ngo ni·d hangdung dun	'I am narrating a story'
ngo sije is tangtarin	'I shall drink water now'
ngo sije acin diutarin	'I shall eat rice now'
ngo sije opo jitarin	'I shall give wine now'
mama ko é kano do	'That infant is hungary'
mama koe kano do	'(The) child is hungry'
ikhi e poro citungpa	'(The) dog caught (a) hen by biting (proximate past)'
miu poro natungpa	'He caught (a) hen by hand (proximate past)'

ngo alò sebám kapa	'I saw that Mithun(proximate past)'
ngo alò sebám katun	'I saw that Mithun(remote past)
ho miuleung e nga konge	'They are my children'
ho miuleung e nga koe	'They are my children'
ngo acin diuneu do (LR)	'I like to eat rice'
ngo acing diuneng do (UR)	'I like to eat rice'
ngo isi hangiurdo	'I am thirsty'
ngo kanodo	'I am hungry'
ngo duncido	'I am suffering from head ache'
ngo dumpo acido	'I feel pain on the head'

2.4.2 The accusative case:

The accusative case is used to indicate that a noun phrase is an object of the action identified by the verb. That is, when the subject (agent) of a sentence does something that has some effect on some person or thing, that person or thing (in Fillmorean terms – the patient) is marked for accusative case. The accusative marker in Nyishi is **-am**

ngà biurme opung·sam pupa	'My sister plucked (a) flower'
miu ikham jangnam (UR)	'He beat (a) dog'
miu ikham jiunam (LR)	'He beat (a) dog'
miu opo ngam tangpa	'He drank the beer'
nam ngo katun	'I saw you'
nam ngo katune	'I saw you (emphasized)'
ngo talo nyi natungpa	'I caught the man Talo'
ngo hásam natungpa	'I caught (a) cat'
ngo hase ngam natungpa	'I caught the cat'

The accusative marker is omitted when the subject is of higher order in comparison to the object.(i.e.,when the

subject is animate and the object is inanimate or when the subject is human and the object is non-human.)

ikhie ading diudo (UR)	'The dog is eating meat'
ikhi e ading diudo (UR)	'That dog is eating meat'
ikhie idin diudo (LR)	'The dog is eating meat'
miu hase dorgu jocapa	'He brought a cat'
miu hase dorgu natungpa	'He caught a cat'
miu hase dornyi natungpa	'He caught two cats'
nyekam miu koam hangtamnam	'(The)old man narrated (a) story to his son'
miu opo tangpa	'He drank beer'

However, accusative marker is used with such noun phrases to specify the object.

miu opo ngam tangpa	'He drank the beer -specified'
miu senam patabpa (LR)	'He felled (the) tree by cutting'
miu sengnam patabpa (UR)	'He felled (the) tree by cutting'
miu ikhi am jangpa	'He beat (the) dog –proximate past'
miu ikhi am jangnam	'He beat (the) dog- just now'
ngo sam param	'I won't cut it'
ngo sam pama	'I did not cut it'
ngo sam diuma	'I did not eat it'

When the accusative marker is added to the different deictic noun phrases, their surface forms are as follows:

nyi am	'acccusative marker without deictic marker'
nyi alam	'the man over there –medial –referent is specidfied'
nyi ém	'man over there –medial-referent is not specified'
nyi belam	'man down there'
nyi telam	'man up there'
nyi sam	'man here'

Certain morphophonemic changes are found in the surface manifestation of the accusative noun phrase as illustrated below:

nyi + si+ am = nyi sam	'This man'
nyi+e +am = nyi e'm	'That man over there(unspecified)'
nyi+ alo +am = nyi alam	'That man over there(specified)'
nyi+ belo+am = nyi belam	'That man down there'
nyi+tiulo +am = nyi tiulam	'That man up there'

2.4.3 The dative case:

Though the same marker -am is used to denote accusative and dative cases, following the one – instance per clause principle of Fillmore, the accusative and dative cases are considered distinct case relations. The dative case is used when the noun phrase is the recipient of 'benefaction' such as when something is given to someone or something.

nyekam miu koam ni·d hangtamnam	'(The) old man narrated (a) story to his son'
ngo miu koam bopyang pyagiu jitune	'I gave a hat to his child'
ngo miu koam bopyang pyagiu jipa	'I gave a hat to his child'
ngo opo am taker nyiam jipa	'I gave beer to the man Taker'
ngo ikhyam ading jidi'n	'I am giving meat to (a) dog'
ngo ikhyam ading jidune	'I used to give meat to (a) dog'
no ngam alam bingtamto	'You tell me that'
ngo ajing ngam opo jitarin	'I shall give wine to (my) friend'
ane koam acing hódo	'The mother is feeding the child'

2.4.4 The locative case:

The locative case is used to express the location of the referent either in time or space. The locative case marker is -o. It is fused together with the deictic word to form a single lexical item. If the point of time is proximate in relation to the time of speech act, then it is indicated by **so**

$$si+o \Rightarrow so$$

If the point of time is a few days or months ahead of the time of speech act, then, it is indicated by **alo**.

$$alo+o \Rightarrow alo$$

If the time referred a few days or months back of the time of speech act, then, it is denoted by **ho.**

$$heu+o \qquad ho$$

When the time is referred more specifically, it is indicated by the marker *biu.*

ngul so polo so nyokum pado	'We celebrate Nyokum in this month'
ngul liub e polo so eun nam	'We went in the month ot Lub'(UR)
ngul liub e polo ho eun nam	'We went in the month of Lub'
ngul lim e polo so eun nam	'We went in the month of Lim'(LR)
ngul hatayan pol alo nyokum patayan	'We will celebrate Nyokum in the next month'
kamdor nyi gin alo along biu eutayin(LR)	'Camdor will go to Along next year'
kamdor nyi gin alo along biu eungtayin(UR)	'Camdor will go to Along next year'
ngul nyokumam kenegiu pol	'We have celebrated Nyokum

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bar ho patukun	last month'
ngul miuam liub polo ho kariusunam	'We met him in the month of Lub'
ngo aram itanagarbe cadin	'I will go(ascend) to Itanagar tomorrow'
bule kamc nyorbeu eunam(LR)	'They went to forest in the morning'
bule kamcbiu nyoru angnam(UR)	'They went to forest in the morning'

As stated already, the locative case marker -*o* is added to the deictic phrase. When it is added to the deictic particles appearing at the phrase final position it also expresses the deixis in relation to the speaker.

no eujam udumso euliuto(LR)	'Put your clothes in this basket'
no eujam udumso aliuto(UR)	'Put your clothes in this basket'
miu eujam udum alo euliunam	'He put (the) clothes in that basket over there'
miu eujam udum tiulo euliunam	'He put (the) clothes in that basket up there'
miu eujam udam beulo euliunam	'He put (the) clothes in that basket down there'
ngo miuge dókiu ho hanam	'I came to his place of stay'
ngo miuge dókiu be hanam	'I came to his place of stay'

If the place is either unknown or outside the vicinity of the addresser, then, the locative case marker is not added to the deictic phrase.

nyoro e sen ao be da do	'There are tall trees (standing) in that forest'
alo nam e ikhi darnyi go dodo	'There are two dogs in that house'

koróbe pábung hote bu e tédo   'A big river flows in that valley'

There are a number of post positions that express specific locations as follows:

ureu (LR)	'inside'	*ungrang* (UR)	'inside'
ao	'above'	*agya*	'in front of'
nyikum	'under'	*nyikum*	'beneath'
ako biu	'below'	*koyum*	'back'
ao	'on'	*pengo*	'in between'
bair	'near'	*ado*	'away from'
lamku	'on the back of' *lagap*		'at the foot of'

miu goco nyikum e tahi pogiu kapanam(LR)

'He saw a squirrel under that bridge'

miu goco nyikum e tak pogiu kapanam(UR)

'He saw a squirrel under that bridge'

miu yorune lagap da²do

'He is standing at the foot of the hill'

miu nam akobiu da²do

'He is standing below the house

taro porokam piutiur ura ho tunpa

'Taro kept (a) hen inside (the) cage'(unspecified)

taro porokam piutiur ura so tunpa

'Taro kept (a) hen inside (the) cage'(proximate)

taro porokam piutiur ura e tunpa

'Taro kept (a) hen inside (the) cage'(medial)

miu raki ao te udung pepa

'He kept the bamboo tube on the rack above the hearth'

miu nam agya e da²do   'He is standing in front of the

house'

miu nam koyum e da'do	'He is standing behind the house'
miu nam lamku e da'do	'He is standing at the back of the house'
miu nam bair e da'do	'He is standing near the house'
miu nam adoho e da'do	'He is standing far away from the house'
miu nam ta e da'do	'He is standing by the side of the house'
rongo ngam sulung niiyumpa	'A fence is erected around the field'

miu nam namnyigiu pengo e da'do

'He is standing in between the two houses'

ngo nam aobe pàta dorgu jarbonamam katun

'I saw bird flying over the house'

2.4.5 The Ablative case:

The ablative case is used to express the source i.e., the place of origin. The marker is *–giu/ke*. It is added to the deictic noun phrase along with the locative case marker.

so sen sogiu ngo ahi punam	'I plucked fruits from this tree'
miu ryódar sogiu oryò màtarin(UR)	'He will make dao from this iron'
miu lyódir sogiu oryò miùtayin(LR)	'He will make dao from this iron'
ngo alo sangne alo e ahiyam punam	'I plucked fruits from that tree over there'
miu alo ambin alogiu opo miutayin(LR)	'He will prepare beer from rice over there'
miu alo ambin alogiu opo matarin(UR)	'He will prepare beer from rice over there'

so iuliung si yorne ao *ngarlupa(UR)*	'This stone rolled down from that hill over there'
so iuliu si yorne ao *ngorlupa(LR)*	'This stone rolled down from that hill over there'
nanenge san tiuloke yopa(LR)	'The leaf fell down from the tree up there'
nanenge sangne tiuloke yuliupa(UR)	'The leaf fell down from the tree up there'
ikhye koro belogiu calingpa	'The dog came from the valley down there'
ngo ho sangne hogiu ahiam pupa	'I plucked fruit from that tree (not in the vicinity)'

so iuliung si yorne toloke ngarlupa(UR)

'This stone rolled down from that hill over there'

When the source is specific then, the word *loke* is added to the noun.

ngo makum sangne loke ahiam pupa	'I plucked the fruit from *makum* tree'
miu miugiu ajing loke pipam renam	'She bought eggs from her friend'
miu pipam miugiu ajing galogiu renam	'She bought eggs from her friend'
miu pipam miugiu ajing galoke renam	'She bought eggs from her friend'

2.4.6 The Instrumental /Comitative case:

The instrumental case is used to denote the instrument/ tool used for performing the action. The marker is *legébe*. The same marker is used to indicate the comitative case as well. It denotes the act of accompanying or performing the action along with. The case marker is normally added to the noun and not to the deictic noun phrase.

miu sangne ngam iuhe legébe panam	'She cut the tree with an axe'
miu iusiungam oso legébe li'nam	'He tied firewood with rope'
iusiungam oso legébe li'pa	'He tied firewood with rope'
ngo so ajing legébe eungam	'I went with this friend'
miu miúg biurme legébe nam hanam	'He came home with his sister'
miu miu bòru legébe yalongdunam	'He fought with his brother'
miu miu bòru legébe yalongdupa	'He fought with his brother'
miu acinam ading ngam legébe diunam	'He ate rice with meat'
miu legebe ikhi koiubu aku angbadu	'A big dog is going with him'

2.4.7 The Allative case:

The allative case is used to indicate the goal or path of the action. It is marked using *be* which is normally added to the noun. However when the deixis is specified it is added to deictic particles as follows:.

takam taro dokube angdo	'Takam is going to the place of Taro'
takam taro dokube angdi	'Takam is going to the place of Taro'
miu miuge ko e mileung gube ahi renam	'She brought fruits for her children'
ha·se euyab yagube pocaneba(LR)	'The cat jumped through a door'
ha·se aryap ryapgube pokcanyiba(UR)	'The cat jumped through a door'

ha·se so aryap ryapgube pokcanyiba(UR)	'The cat jumped through this door'
ha·se ho aryap ryapgube pokcanyiba(UR)	'The cat jumped through that door'
ha·se aryap ryaphobe pokcanyiba(UR)	'The cat jumped through a door'
ha·se aryap ryaptiulobe pokcanyiba(UR)	'The cat jumped through the door up there'
ha·se aryap ryapalobe pokcanyiba(UR)	'The cat jumped through the door over there'
ha·se aryap ryapbiulobe poklcayiba(UR)	'The cat jumped through the door down there'
ngo miugabe pota na·pa	'I got a book for him'
taro nyaga ko gabe eji' repa	'Taro bought clothes for his son'

2.4.8 The Possessive case:

The possessive case is used to indicate possession. Normally, possessive marker *ge* is used to express the meaning of possession and is added to the noun – the possessor. In such instances the possessive noun phrase appears in the subject slot. When the possessive phrase precedes a noun like an adjective, it may appear with or without the possessive marker.

taroge hase dornyi go dodo	'Taro has two cats'
so nam si hagu anyi go dodo	'This house has two entrances'
tagyage buru e bajàr angnam	'Tagya's brother went to bazaar'
nga ko e iskul lo angnam	'My child went to school'
nga ko e iskul angnam	'My child went to school'
nga ko e iskul gabe angnam	'My child went to school'
miu bule nga ajing e	'They are my friends.'
bul miuleunge nga ajing e	'All of them are my friends'

2.4.9 Declension of pronouns and nouns:

2.4.9.1 First person and second person pronouns

1st person singular Ist person plural 2ⁿᵈ person singular 2ⁿᵈ person plural

nom.	*ngo*	*ngul*	*no*	*nul*
acc.	*ngam*	*ngulam*	*nam*	*nulam*
dat.	*ngam*	*ngulam*	*nam*	*nulam*
ablative	*ngagaloke*	*ngulgaloke*	*nagaloke*	*nulgaloke*
allative	*ngagabe*	*ngulgabe*	*nagabe*	*nulgabe*
com.	*ngalegabe*	*ngulegabe*	*nalegabe*	*nulegabe*
pos.	*nga*	*nguluge*	*na*	*nuluge*

2.4.9.2 Third person pronouns Singular (common) Singular (anaphoric) Singular (horizontal-distal)

nom.	*miu*	*eu*	*alo*
acc.	*miuam*	*ham*	*alam*
dat.	*miuam*	*ham*	*alam*
Ablative	*miugaloke*	*heugaloke*	*alogaloke*
allative	*miugeubiu*	*heugbiu*	*alogeubiu*
com.	*miulegabe*	*heulegabe*	*alolegabe*
pos.	*miuge*	*heuge*	*aloge*

	Up there		Down there	
	Singular	**Plural**	**Singular**	**Plural**
nom.	*tiu*	*tiul*	*biu*	*biul*
acc.	*tam*	*tiulam*	*bam*	*biulam*
dat.	*tam*	*tiulam*	*bam*	*biulam*
ablative	*tiulogaloke*	*tiulogaloke*	*balogalokeu*	*biulgaloke*
allative	*tiulogabe*	*tiulegabe*	*balogabe*	*biulgabe*
com.	*tiulolegabe*	*tiulolegabe*	*balolegabe*	*biulegabe*
pos.	*tiuloge*	*tiuluge*	*baloge*	*biuluge*

2.4.9.3 Proper names and common names

	ikhi (dog)	*(h) uc*(basket)	*Taro*
nom	*ikhi*	*huc*	*taro*
acc	*ikhyam*	*hucam*	*taronam*
dat.	*ikhyam*	*hucam*	*taronam*
ablative	*ikhi hogaloke*	*huchogaloke*	*tarohogaloke*
allative	*ikh gabe*	*hucgabe*	*tarogabe*
com.	*ikh legabe*	*huclegabe*	*taro legabe*
pos.	*ikhge*	*hucge*	*taroge*

2.5 The Numerals:

There are two types of numerals in Nyishi. They are the cardinal numerals and ordinal numerals.

2.5.1 Cardinal numerals:

Cardinal numerals are those used to indicate the sum of what is being counted.. Nyishi follows decimal system.

aking	'one'	*anyi*	'two'
om	'three'	*api*	'four'
ango	'five'	*akye*	'six'
kan	'seven'	*pi'n*	'eight'
kiya	'nine'	*aryang*	'ten'

The numerals listed above are used to indicate the sum of what is counted. When they are used as numeral adjectives, they occur with corresponding classifiers (see the section 2.6 on classifiers). The classifiers are prefixed to the numerals. When they occur with classifiers they undergo certain changes. Numeral for 'one' is not expressed overtly hence classifier alone stands for one. In other instances, the truncated numerals, shown below, are suffixed to the classifier.

O	'one'	-nyi	'two'
-om	'three'	-pi	'four'
-ngo	'five'	-kye	'six'
kan	'seven'	pin	'eight'
kiya	'nine'	-ryang	'ten'

Higher numerals are formed by conjoining the numeral *aryang* 'ten' to respective unit numerals from one to ten. The conjunct marker *le* is used for conjoining the two parts as shown in the following:

aryang le aking	'eleven'
aryang le anyi	'twelve'
aryang le om	'thirteen'

The multiples of 'ten' are formed by compounding *aryang* 'ten' and a unit numeral. The marker *cam* is infixed to express the multiple relationships between *aryang* and the unit numeral. See the illustrations given below:

aryang camnyi	'twenty'	(10 x 2)
aryang camom	'thirty'	(10 x 3)
aryang campi	'forty'	(10 x 4)
aryang camngo	'fifty'	(10 x 5)
aryang camkye	'sixty'	(10 x 6)
aryang camkan	'seventy'	(10 x 7)
aryang campin	'eighty'	(10 x 8)
aryang camkiya	'ninety'	(10 x 9)

The numeral for 'hundred' is *lang* . Multiples of hundred are formed by prefixing *lang* to the unit numerals one to nine.

langnyi	'200'	(100 x 2)
langom	'300'	(100 x 3)

langpi	'400'	(100 x 4)	
lango	'500 '	(100 x 5)	
langke	'600'	(100 x 6)	
langkan	'700'	(100 x 7)	
langpin	'800'	(100 x 8)	
langkiya	'900'	(100 x 9)	

When a unitary numeral occurs with higher numerals, it takes the final position as shown below:

aryang le aking	'11'
aryang camom le aking	'31'
aryang cam pin le anyi	'82'
langgu la aking	'101'
langgu la cam gula akh	'111'
langgu la cam gula aking	'111'

Numerals for '1000' and multiples of '1000' are as follows:

jar	'1000'	*jarnyi*	'2000'
jarom	'3000'	*jarpi*	'4000'
jangro	'5000'	*jarke*	'6000'
jarkan	'7000'	*jarpin*	'8000'
jarkiya	'9000'		

2.5.2 Ordinal numerals:

Ordinal numerals are those that indicate the order of the items in a set. Ordinal numeral for **first** is *otu* /atu. From second onwards they are formed by suffixing *din* to the respective cardinal numerals.

otu	'first'	*atuk*	'first'
anyidin	'second'	*omdin*	'third'
ephidin	'fourth	*angodin*	'fifth'

2.5.3 Distributive numeral:

The distributive numerals are formed by adding *sa* to the cardinal numerals. The adjective marker *gu* is added after the distributive marker.

ngunye pota ta·nyi sàgu napan	'we (two) got two books each'
pota tom sagu	'three books each'
pota tapi sagu	'four books each'

2.5.4 All inclusive quantifier:

All inclusive quantifier is *miuleuge*. It is an attribute that follows the head noun. The adjective marker is suffixed to it.

biul miuleunge so hapan	'all of them came here'
ngul miuleunge	'all of us'

When the number is specified, all inclusive construction is formed by reduplication of the numeral. The reduplicated numeral takes the case marker as shown below:

ngo ikh om omam natupan	'I caught all the three dogs'
ngo ikh om omam natungpan	'I caught all the three dogs'
miu euliu peng pengam nanam (LR)	'He took all the five stones'
miu euliu peungo peungogam nanam (UR)	'He took all the five stones'

2.5.5 Numeral adjectives:

Numeral adjectives are formed by adding *gu/go* to the cardinal numerals. The use of classifiers along with the cardinal numerals is obligatory to form adjectives. The numeral adjectives follow the noun and the case marker occurs at the noun phrase final position.

so ikh daromgo dodo	'There are three dogs here'
so ikh daromay dodo	'There are three dogs here'

nga an ngam bopyang   'My mother gave me two caps'
pyanyigu j'ipan

The fraction 'half' is indicated by ***kalyeu/karyang***. When it is used as an adjective, it takes adjective marker ***gu***.

ngo balo acin kalyeu gunam   'I will eat half of that rice'
diutayin (LR)

ngo balo acin karyang gunam   'I will eat half of that rice'
detarin (UR)

2.5.6 Partitive numeral:

Partitive numeral is formed by adding *ne* to the numeral adjective.

seb dorkingune   'one of the mithuns'

seb doromgune   'three of the mithuns'

2.6 The classifiers:

Classifiers are so named because they divide various objects and shapes into classes or groups. Nyishi has its own way of naming objects and attributing properties to those nouns. Nouns are classified on the basis of certain selected properties perceived by the Nyishi speakers. Like other languages of Tani group, the nouns in Nyishi are classified on the basis of certain properties like size, i.e., the relative largeness or smallness nature, general form, shape, length, girth, and so on of the objects signified by the nouns. The classification is built into the grammar through the classifiers. The classifiers are prefixed to the truncated cardinal numerals.(See section 2.5.1). The adjective marker /deictic particle follow the numeral adjective. The case marker-occurs at the final position of the deictic phrase.

Two categories of classifiers are found in Nyishi.

(1) Classificatory and **(2) Specific.**

Classificatory ones are those classifiers that indicate the

class of the nouns whereas Specific classifiers occur only with specified nouns.

2.6.1 Classes of nouns and categories:

2.6.1.1 Classificatory

cir/car The classifier *cir/car* indicates that the nouns referred are names of objects that are very small in size and spherical in shape.

tabe cargo	`one bed bug' (UR)
tab cargo	`one bed bug'(LR)
eumdiu carnyigo	`two chillies'
taci ciromgo	`three crabs'
tupu carphi	`four maize' (UR)
top chirpi	`four maize'
pi'ring carngo	`five beans' (UR)
pering cirng	`five beans'(LR)

ta The classifier *ta* expresses the meaning that the nouns referred are names of objects that are flat in shape and thin in size.

pota tag	'one paper'(LR)
pota takingtagu	'one paper' (UR)
ryudar tangke tanyigu	'two rupee coins'
sangta tango	'five planks' (UR)
seta tom	'three plants'(LR)
pota tang	'five papers'(LR)
pota tango	'five papers' (UR)

da The classifier *da* indicates that the nouns referred are names of solid objects that are cylindrical in shape and elongated in size.

riuda dagu	'one pillar'(LR)
rangda daking	'one pillar' (UR)
rangda dango	'five pillars'
hunya dango	'five pestles'
hunya daphi	'four pestles' (UR)
olyo danyigo	'two daos'(LR)
òryo darnyigo	'two daos'(UR)

dor/dar: The classifier **dor/dar** indicates that the nouns referred are names of four legged animals.

siu dorgu	'one cow'
se darking	'one cow'
se darngo	'five cows'
sebe dornyigu	'two Mithuns'
mintiu dorpgu	'four buffalos'

piu The classifier **piu** indicates that the nouns referred are objects that are globular in shape and small in size.

tape piugu	'one pumkin'
pep piunyigo	'two eggs'
alu piungu	'three potatoes'
iuliu piupgo	'four round stones'

po The classifier **po** indicates that the nouns referred are small animals.

kubu pogu/poking	'one rat'
tahe ponyi	'two squirrels'
taki ponyi	'two squirrels'(UR)

bar The classifier **bar** indicates the nouns referred to are circular in shape.

pol bargo	'one moon/one month'

tal barnyigu	'two traditional brass plates'(LR)
tàtú *barnyigu*	'two traditional brass plates'(UR)

bor The classifier *bor* indicates that the nouns referred to are objects that are flat in shape and smaller in size.

oku boru	'one leaf'
pota bornyigo	'two sheets of paper' (in a book)

so The classifier *so* indicates that the nouns referred to are objects that are cylindrical in shape and slender in size

oso sónyigu	'two ropes'
tàb sogu	'one sugar cane'
baphi sogu	'one sugar cane'
tabh somgu	'three snakes'
dumkyo sopgu	'four hair pins'

rum The classifier *rum* indicates that the nouns referred to are names of objects that are made of cloth,.

euji rumgu	'one cloth'

2.6.1.2 Specific classifier:

As mentioned earlier there is a set of specific classifiers in Nyishi. They are formed by duplicating the final syllable of the respective nouns. A few of them are listed below.

sangne nég/négu	'one tree'
nam namnyigo	'two houses'
alo lonyigu	'two days'
bopya pyanyigu	'two hats'
iunyiu nyiunyigu	'two years'(LR)
anyang nyangnyi	'two years'
sépo ponyigu	'two logs'(LR)
sangpo *ponyigu*	'two logs'

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eulyep yebnyi	'two doors'(LR)
aryap ryabnyi	'two doors'

2.7 The Adjectives:

There are true adjectives like those given in the following in Nyishi. These adjectives are bound forms and occur with a classifier.

-nyo	'small'	*-te*	'big'

nam namte 'big house'	*oso sonyo* 'small rope'
iri be darte pa	'The pig down there is big'
iri be darnyo pa	'The pig down there is small'
iri be darnyo do	'The pig down there is small'
hase e darnyo pa	'The cat is small'

The descriptive adjectives are derived from predicate adjectives. The adjectives are derived by adding *-go/-bo* to the predicate adjectives.

iuliung albogo	'good stone'
nyi albo	'good man'
ikhi kayabo	'black dog'
kayabo ikhi	'black dog'
bolo miuleung nam be namte rarapa	'Those houses down there are very big'
sangne nge ao koyopa	'Those trees are very tall'
so hase si kagabo/kayabogo	'This cat is black'
alo nyi e ale pare?	'Is that man good?'
alo sangne e atungpa	'That tree over there is short'
so pen si ale pare?	'Is this pen good?'
no ale dukuri?	'Have you become alright?'
no ale pakure?	'Have you become alright?'

no ale duri?	'Are you fine?'
ngo ale du	'I am fine'
ngo ale pa	'I am fine'
ngo alpa/aldu	'I am fine
alo nyi e alejapa	'That person is very good'
no ale siuduri	'Have you become alright?'

2.7.1 Intensifier

The intensifier in Nyishi is *rara*. It follows the adjective.

bolo nam be namte rarapa	'The house down there is very big'
bolo nam be namte raradu	'The house down there is very big'
alo ikhi e darte rarapa	'The dog there is very big'

2.7.1 Comparative of adjectives:

The adjectives are compared by the use of the comparative verb *ya*.

no ngam ale yapa	'You are better than me'
taker ngam ale yadu	'Taker is better than me'
taker ngam ale yapan	'Taker was better than me'
taker ngam ale yatarin	'Taker will be better than me'
rono nge emci ngam aleyapa	'Rono is better than Emchi'

parang nangpang nge sagyaring ngam aleyapa

'Parang village is better than Sagyaring'

2.7.2 The Quantifiers:

There are a number of adjectives that are quatifiers. In the absence of plural marker, quantifiers express plurality as well.

meugu	'small quantity'	*anygo*	'small quantity'
meucagu	'little quantity'	*à iuja*	'plenty of'
atagu	'a few'	*à iugo*	'plenty of'

ikye atagu	'a few dogs'	*nam atagu*	'a few houses'
uc à iuja	'plenty of baskets'	*nalab bacap huc*	'plenty of baskets'
à iugo huc	'more baskets'	*miuleung huc*	'all the baskets'
huc keugune	'some of the baskets'	*bulo atabe*	'those down there'
tolo atate	'those up there'	*alo atange*	'those over there'
uc eujagu	'many baskets'	*isi eujagu*	'much water'
miuleunge	'all'	*eukam*	'no one'

isi meugu 'a small quantity of water'

isi meucagu 'a very small quantity of water'

nyikogu 'someone/somebody'

nyikoge 'someone/somebody'

miuleung miuleunge takere	'all of the stars'
nam namnyi namomgo	' two or three houses'
nyi miuleunge	'many persons'
also ikhi e	'that dog over there'
alo miuleunge ikhi e	'all those dogs over there'
teulo miuleunge ikhi te	'all those dogs up there'
so miuleunge ikhi si	'all these dogs here'
bolo miuleunge nam be	'those houses down there'
bul miuleunge nga ajinge	'all of them are my friends'

THE VERB

3.0 Introduction:

This chapter deals with simple forms of verbs and verb phrases. More complex forms and constructions are discussed in the chapter on syntax. Like the other languages of Tani group, an overwhelming majority of the verbs in Nyishi are monosyllabic. A number of verb particles are used in Nyishi that are added to the verb to modify the inherent semantic composition of the verb. The particle is fused together with the verb to appear like a single lexical item. The verbs occur in the sentence final position. The predicate is not marked for number or gender.

3.1 The verb of Existentence do/da

The verbs *da* and *do* are used to express the meaning of existence of something or someone in a specified location. The selection of either *do* or *da* is done in accordance with the posture of the referent at the time of speech act as perceived by the speaker. When a referent is perceived in a standing posture the verb *da* is used. Otherwise the verb *do* is selected.

nyoru e sangne aobue da²du	'There are tall trees in that forest'
miu legebe ikhi koiubu aku da²badu	'There is a big dog with him (standing)'
miu legebe ikhi koiubu aku	'There is a big dog with him

dobadu	(sitting)'
miu legebe ikhi koiubu aku karbadu	'There is a big dog by his side (lying)'
acing dopa	'There is cooked rice'
ambin dopa	'There is rice'
ambin dopare?	'Is there raw rice?

e alo keude namping e nyi dopare?

'Are there people in that village on the other side?'

The verb *du* is also used in affirmative constructions to affirm the action of the verb that is in progress at the time of speech act. *du* occurs with third person and *dun* with other persons

miu huge me dodo?	'What is he doing?'
miu e hadungduri?	'Is he coming?'
miu e ha dodo	'He is coming'
pulubo ikh e dorgu piudo	'A white dog is barking'
punghungbo ikh e kagudo	'A white dog is barking'
miu si piutiur e podo	'He is weaving a cage (for hen)'
ikh e alo dodo	'That dog is sitting there'
hugu e no gyoge dun?	'What are you saying?'
hugu hiudajagu hadu?	'How many are coming?'
iliung e ngurdudu	'That stone is rolling'
iliung e ngardodu	'That stone is rolling'
alo miuleung ikh e piudungdo	'Those dogs over there are barking'
alo miuleung ikh e kagudo	'Those dogs over there are barking'

The verb *du* is added to a verb to affirm an action or

condition as in the following:

miu haduri?	'Is he coming?'
no ala duri?	'Are you alright'?
yubnam e aeu gabe ale dune	'Sleeping is good for health'
no ale dukuri?	'Have you become alright?'
miu e haduku	'He has come already'
um, ngo so done	'Yes, I was here'
um, ngo so donam	'Yes, I was here'
e, ngo so done	'Yes, I was here'
e, ngo so donam	'Yes, I was here'
no sa tangdunare?	'Do you drink tea?'
no a-giubu tangdunare?	'Do you drink tea?'
ngo opo tangdub mangdu	'I am thinking of drinking beer'
ngo ikhi nadu	'I am taking the dog'

It is found that *pa* also can be used in the place of *do* to express the same meaning as in the following:

so ambin dopare?	'Is there rice here?'
um, so ambin dopa	'Yes, there is rice here'
miu alpare?	'Is he alright?'
um, miu alepa	'Yes, he is fine
no ala pari?	'Are you alright'?
no ale pakuri	'Have you become alright?'
miu e hapaku	'He has come already'
ngo opo tangtub mangpa	'I am thinking of drinking beer'

3.2 Constructions Expressing Possession

Constuctions expressing possessions to mean 'to have' are also formed using *do* as verb of possession.

| *alo nyi e ikhi ako donam* | 'That man has a dog' |
| *so namsu ge hagye anyi dodo* | 'This house has two entrances' |

3.3 The Causative

The causative constructions are formed by adding *mo* to the verb.

ko acing diudo	'The child is eating rice'
ane koam acing diumopa	"The mother made the child eat rice'
talo nyi puyi bingdo	'Talo is telling the news'
miu talo nyi puyi bingmopa	'He made Talo tell the news'
ko iskul eumgdo	'The child is going to school'
miu koam iskul eumgmopa	'He made the child go to school'
miugiu ajing opo tangdo	'His friend is drinking wine'
miu miugiu ajingam opo tangmopa	He made his friend drink the wine'
nyeme acing modo	The lady is cooking rice'
miu nyemam acing momopa	He made the lady cook rice'

3.4 The imperative:

Imperative are those grammatical structures that are used to express command or exhortations. Separate forms are used to indicate exhortations and command. The particle *to* is added to the verb to express exhortations and the particle *ta* is added to the verb to express command.

euyapam miukato	'(you) open the door'
eryapam miukato (UR)	'(you) open the door'
rongobe hata	'(you) come to the field'
no so doto	'You stay here'
no alo kato	'You look there'

no so yubto	'You sleep here'
no aronyi hata	'You come tomorrow'
no aroam hata	'You come tomorrow'
no alo dota	'You stay there'
no alo nyi alam bingta	'You speak to that person'

The form **tu** is used in question such as the following:

ngo sam paturi?	'Shall I cut it?'
ngo sam tangturi?	'Shall I drink it?'
ngo sam diuturi?	'Can I eat it?'
sar, ngo ungrang haturi?	'Sir, shall I come inside?'

The responses to imperatives are as follows:

um, sam ngo diutun	'Yes, I ate it'
um, sam ngo diupan	'Yes, I ate it'
um, sam ngo patun	'Yes, I cut it'
um, sam ngo bingtun	'Yes, I said it'
um, sam ngo bingpan	'Yes, I said it'

3.4.1 Negative imperative:

As in the imperative Nyishi has two separate forms to express negative imperatives of exhortation and command. The suffix *yo* is added to the verb to express exhortation and *mab* for command.

no iusiu am nayo	'You don't take the firewood'
no asang am nayo	'You don't take the firewood'
no so doyo	'You don't sit here'
no sam payo	'You don't cut it'
no sam diuyo	'You don't eat it'
no sam bingyo	'You don't say it'
no ikhi boamabe	'You don't bring the dog'

no acing diumabe	'You don't eat rice'
no eumabe	'You don't go'
no angmabe	'You don't go'
no so domab	'You don't sit here'
no sam bingmab	'You don't tell it'

The affirmative responses to exhortations are as follows:

um, ngo sam diuram	'Yes, I will not eat it'
um, ngo sam param	'Yes, I will no cut it'
um, ngo sam bingram	'Yes, I will not tell it'

The affirmative responses to commands are as follows:

um, ngo sam diujiram	'Yes, I will not eat it'
um, ngo sam pajiram	'Yes, I will no cut it'
um, ngo sam bingjiram	'Yes, I will not tell it'

3.5 The Hortative:

Hortative is considered to be a kind of imperative and can be translated as 'let's (do something)'. It is formed by adding tu *to* the verb followed by *jo*. However, the use of *jo is optional.*

kujo, achin diutujo	'Let us eat rice'
ke, opo hartujo	'Let us distribute opo'
ke, so dotujo	'Let us sit here'

Another form of hortative is formed, by adding the particle *ju* at the end of verb stem as follows:

bule, se ngul bonyataju	'Hello, let us bring the cow'
bule, morobe eunyanyiju (LR)	'Hello, let us go to the forest'
bule, nyurube angnyanyiju (UR)	'Hello, let us go to the forest'

3.6 The Optative:

The Optative is considered to be a sort of imperative. It

is formed by adding *mu*. It gives the meaning 'let someone do something'

mium hamuto	'let him come'
mium acing diumuto	'let him eat rice'

When the intention of performing an action with out waiting for the consent of the hearer is to be expressed, *rine* is added to the verb as in the following:

ngo acing diurine	'let me eat the rice'
ngo harine	'let me come in'

3.7 The tense system:

3.7.1 Non-proximal past:

The period of time that is remote from the moment of speech act is expressed as non-proximal past. The non-proximal past tense marker *tun* denotes an event or action that occurred in the non-proximal period. *tu* occurs with third person and *tun* with other persons.

ngo moryu opo tangtun	'I drank beer yesteday'
ngo nam iskul ho katun	'I saw you at the school'
ngo miu em acing jitun	'I gave him rice'
no sam diuturi?	'Did you eat it?'

e is added to the past marker to emphasize the statement.

ngo mium adding jitune	'I gave him meat'
ngo iskul ho nam katune	'I saw you at the school'

The negative of non-proximat past is formed, by adding *ma* as shown below.

ngo gyotuma	'I did not speak'
ngo opo tangtuma	'I did not drink beer'
ngo acin diutuma	'I did not eat rice'
miu rituma	'He did not work'

The following sentences, where *nyin* is used, are assertive statements.

miu sappa be eungnyin	'He went to Seppa'
miu huc meunyin	'He made a basket'
miu bonu rinyin	'He did the work'

3.7.2 Proximate past:

An action performed or an event occurred during the period of time which is proximal to the moment of speech act is expressed in proximal past. It is indicated by adding *pa* or *pan* to the verb. *pa* occurs with third person and *pan* with other persons.

miu miuge doku be eupa	'He went to his place of stay'
miu miuge doku be angpa	'He went to his place of stay'
miu taro nyi sebe jipa	'He gave Taro a Mithun'
aló ikhye dópa	'That dog was there'
miu iusiu napa	'She picked up firewood'
miu iusiu napare?	'Did she pick up firewood?'
no mium opo jipari?	'Did you give him beer'?
miu hapari?	'Has he come?'
nyi'ng nyilo hapa	'The guest came'
ngo huc meupan	'I made a basket'
ngo is tangpan	'I drank water'
ngo ni-ting hangpan	'I narrated a story'
ngo moryu opo tangpan	'I drank beer yesterday'
ngo sam diupa	'I ate it'
miu ni-d hangpa	'I narrated the story'
ngo mium gyopa	'I spoke to him'

The negative is formed by adding *ma* to the verb root.

ngo sam diunna	'I dot not eat it,
miu ni-d hangma	'I did not narrate the story'

However, an action that is performed just at the time of speech can also be expressed by adding *nam* to the verb as shown below:

miu uci meunam	'He made a basket'
ikh e so donam	'The dog was here'
ngo so donam	'I was here'
ngo minge doku be eunam	'I went to his place of stay'
no is tangnam?	'Did you drink water?'

The negatives are formed by adding *ma* to the verb as follows:

ngo gyoma	'I did not speak'
ngo tangma	'I did not drink'.

3.7.3 Future:

An action that is to be performed or an event that occurs ahead to the moment of speech act is expressed in future. It is denoted by the future tense marker *tari/tarin. tari* is used with third person and *tari:n* with other persons.

ngo gurang natarin	'I will take a trap'
taker ngam ale yatarin	'Taker will be better than me'
ngo aronyi doimukh eutarin	'I will go to Doimukh tomorrow'
ngo hadibo anyang aso along angtarin	'I will come to Along next year'
miu hatariri?	'Is he coming?'
ngo angtarin	'I will go'
miu huc meutari	'He will make the basket'
miu sebam jitarin	'He will give a Mithun'

However *taye* is used instead of tari in the lower region.

miu sebam jitaye   'He will give the Mithun'

3.8 The Aspect:

3.8.1 The Perfective:

Perfective aspect is indicated by the form **ku** added to the verb along with tense marker.

miu ni-tung hangpaku	'He has narrated the story.'
miu haduku	'He has come'
miu hapakuma	'He has not come'
ngo sam napakuma	'I have not taken it'
ngo gyopakuma	'I have not spoken'

3.8.2 The Progressive:

An action that is in progress at the moment of speech act is denoted by the particle *dung* followed by *do/du*.

miu huge miudungdu?	'What is he doing?'
miu huge meu dodungdo?	'What is he doing?'
miu e hadungdu	'He is coming'
miu e hadungdo	'He is coming'
miu hadung dori?	'Is he coming?'
ngo ni-d hangdungdun	'I am narrating a story'
miu e cungca bodungdu	'He is making a basket'
ko e ane am gyodungdo	'That child is calling (his) mother'
miu hadungma	'He is not coming'

3.8.3 The Completive:

The completive aspect is indicated by the form *nya* added to the verb just before the tense marker.

ngo ni-d am hangnyatun	'I have completed narrating the story'

---

ngo ni·d am hangnyapan	'I have completed narrating the story'
ngo ni·d am hangnyadun	'I have completed narrating the story'
miu aching ngam diunyapa	'He has completed eating rice.'
ngo panyapan	'I have completed cutting'
bule opo tangnyakunpa	'They drank the bear completely'
bule pota ngam porinyakunpa	'They read the book completely'
ngo aching diunyama	'I did not finish eating rice'

3.8.4 The semi-completive:

The semi-completive aspect is expressed by the form *ngo* added to the verb just before the tense marker.

miu opo jingonam	'He gave half of the beer'
miu opo jingopa	'He gave half of the beer'
miu sangnam nam pangonam	'He cut half of the tree'
miu sangnam nam pangopa	'He cut half of the tree'
miu pota ngam poringonam	'He read half of the book'
miu pota ngam poringopa	'He read half of the book'

3.8.5 The Benefactive:

The benefactie action is expressed by adding the particle *ji* to the verb just preceding the tense marker.

ngo miu am euhiu miujinam	'I made an axe for him'
ngo miu am euhiu miujipan	'I made an axe for him'
miu iri am nyi aku gabe menjinam	'He killed a pig for someone'
miu iri am nyi aku gabe menjipa	'He killed a pig for someone'
taker miu am bingjinam	'Taker spoke for him'

miu sam nyi gabe rijinam	'He did it for somebody'
miu sam nyi gabe rijipa	'He did it for somebody'

3.8.6 The Habitual:

The habitual aspect is indicated by adding *ki* preceding the tense marker.

no opo tangkidunere?	'Do you used to drink beer?'
no na-d hangkidunare?	'Do you used to narrate a story?'

3.9 Verb Particles:

Those affixes that are added to the verbs to modify their semantic range are discussed in this section. They express sematic elements like the aspect of the action, attitude of the speaker, the role of the subject and so on.

ka The particle *ka* is added to the verb to indicate that someone or something is tested through the action identified by the verb. It precedes the tense marker.

miu acing diukanam	'He tested the rice by eating'
miu acing diukapa	'He tested the rice by eating'
ngo sam tangkapan	'I tested it by drinking'
miu sangne ngam pakapa	'He tested the tree by cutting'

kam The particle *kam* is added to the verb to express the probability of an action .

miu hakam rinepe	'He may come'
miu opo jikam rinepe	'He may give beer'
miu opo jikamrampadi	'He may refuse to give beer'
miu opo jiram padi	'He may refuse to give *opo*'
ngo sam pakamrampadi	'I may refuse to cut it'
miu sam naramkam rinepe	'He may pick it up'

ki The particle *ki* is added to the verb to express the habitual nature of the action. It precedes the tense marker.

---

ngo nyorobe angkidun	'I go to forest'
miu opo tangkidu	'He drinks beer'
miu euhiu bakidu	'He carries axe'

kun/ku The particle *kun / ku* is added following the tense marker to express that an action that has been contemplated has been accomplished. *ku* is used with third person and *kun* with other persons..

ngo opo tangpakun	'I have drunk beer'
miu aching diupaku	'He has eaten rice'
miu hapaku	'He has come'

kum The particle *kum* is added to the verb to indicate that the action is performed collectively/jointly.

bule bunu am nyikumnam	'They did the work collectively'
bule bunu am rikumnam	'They did the work collectively'
bule dokumnam	'They sat together'
bule hakumnam	'They came together'

kur/kar The article *kur / kar* is added to the verb to indicate the reversal/redoing of an action.

miu kakurnam/kakarnam	'He looked back'
miu hakurnam/hakarnam	'He came back'
ngo nyikurnam	'I did it again'
ngo rikarnam	'I did it again'
bule opo jikurnam	'They gave back the beer

ga The particle *ga* is added to the verb to indicate that the action is performed by the doer without any inhibition.

miu opo jiganam	'He gave the beer without any inhibition'
miu haganam	'He came without any inhibition'
mu opo kogaja	'He demanded beer without inhibition.

ngam The particle *ngam* is added to the verb to indicate that the goodness of the object of an action.

siu do ngamjapa	'This was very good for sitting'
acing diu ngamdu	'Rice is good for eating'
opo ji ngamdo	'Opo is good for presenting'

ca The verb particle *ca* is added to the verb to indicate the upward motion while performing the action.

miu bingcanam	'He talked while moving upwards'
miu hase jocapa	'He carried a cat while moving upwards'
miu opo jicanam	'He gave beer while moving upwards'

cin/cing The particle *cin / cing* is added to the verb to express that the doer has mastery in performing the action.

miu bingcindo	'He has the mastery to talk'
miu bingdube cingdo	'He has the mastery to talk'
miu bonu nyicindo	'He has the mastery to do the work'
miu bonu ricingdu	'He has the mastery to do the work'
miu ikhi natungdub cingdo	'He has the mastery to catch dog'
miu kocindo	'He has the mastery to demand'
miu kodu be cingdo	'He has the mastery to demand'

co The particle *co* is added to the verb to indicate that the doer of the action is ahead of all others in performing the action.

miu docopa	'He was ahead of others in sitting'
ngo eungcopan	'I was ahead of others in going'
miu ikhi notungcopa	'He was ahead of others in catching the dog'

ja: The particle *ja* is added to the verb to express the uncertainty of an action. Normally, non-proximate future marker is added to such constructions.

miu haja tarin	'He may come'
miu acing diuja tarin	'He may eat rice'
miu opo kogaiadi	'He might have demanded *opo*'
miu opo jija rinepe	'He may give *opo*'

jiu The particle *jiu* is added to the verb to express that the action is being done as anticipated/ expected.

miu sam miujiunam 'He made it as anticipated /expected'.

miu sam kojiunam 'He demanded it as anticipated /expected'

ji The particle *ji* is added to the verb to express that the action is being done as decided in advance.

| *miu opo jijinam* | 'He gave beer as planned' |
| *miu sam bejinam* | 'He said it as planned' |

nya/rin The particle *nya / rin* is added to the verb to express that the action is performed inclusive of all persons/ things involved.

| *ngo buleum acin jinyatun* | 'I gave rice to all of them (without leaving anyone)' |

miu miuleung ikyam jonyapa 'He is holding all the dogs'

nyi The particle *nyi* is added to express the mistake occurred in the action..

miu tarage ane gomanyi

'Though it was thought that she is Tara's mother,she wasn't'

miu eumanyi 'Though it was thought that he has gone, he didn't'

nyeu The particle *nyeu* is added to the verb to express that the potentiality of the subject in performing an action.

ngo culiung jornyeudun	'I have the potential to lift the stone'
miu ikhi am jonyeutarin	'He has the potential to carry a dog'
ngo sebe kanyeutarin	'I can look after a Mithun'

nyu The particle *nyu* is added to the verb to express the ability of doing an action.

ngo gyonyuma	'I could not speak'
ngo tangnyuma	'I could not drink'
miu rinyuma	'He could not work'

tam The particle *tam* is addd to the verb to indicate that something is being passed on by the action.

no ngam alam bingtamto   'You tell me that'

nyekam e koam ni-d hangtamnam / hangtamdo

'The old man told the child a story'

tum: The particle *tum* is added to the verb to express that some one is prevented from his action by the action identified the verb.

miu ngam da²tumpan	'He prevented me by standing'
miu ngam patumpan	'He prevented me by cutting (a tree)'
miu ngam bingtumpan	'He prevented me by telling '

tam The particle *tun / tam* is added to the verb to express that the action is performed to demonstrate the action identified by the verb.

miu bonu nyitumnam	'He demonstrated how to do the work'
miu bonu ritamnam	'He demonstrated how to do the work
ngo miu am huci metamtun	'I demonstrated to him how to make a basket"
miu diutumnam/diutamnam	'He demonstrated how to eat'

dar This particle *dar* is added to the verb to indicate the action is peformed to set right something.

miu meudarnam   'He did it to rectify/repair it'

ngo peun am miudartun	'I repaired the pen'

ding The particle ***ding*** is added to the verb to express that the action is performed by the easiest method/ shortest route.

miu cudingnam	'He went by a short route'
miu bedingnam	'He told in an easy way'

dum The particle ***dum*** is added to the verb to express that the action is done deliberately.

miu sam bingdumnam	'He said it deliberately'
miu sam nyidumnam / ridumnam	'He did it deliberately'
miu sam kodumnam	'He demanded it deliberately'

nang The particle ***nang*** is added to the verb to express the willingness to do the action.

ngo nara nanangpa	'I want to take the carrying bag'
miu isi tangnangpa	'He/she wants to drink water'
ngo nam kanangpa	'I want to meet you'
no gurang nanang pare?	'Do you want to take the trap?'

pa The particle ***pa*** is added to the verb to express that the doer is able to perform the action.

ngo sebe kapadun	'I can see the Mithun'
miu angnyupa	'He was able to go'

bin / bing The particle ***bin / bing*** is added to the verb to indicate that the doer of the action has crossed the expected/permitted limits in doing the action.

miu bebinpa / bingbinpa	'He talked beyond the expected limits'
miu sam tangbinpan	'He drank it beyond the permitted quantity'

bo The particle ***bo*** is added to the verb to indicate that the action was done moving on the horizontal plane.

miu sam nyibonam / ribonam	'He did it moving on the horizontal plane'
miu sam jibonam	'He gave it moving on the horizontal plane'
miu sam bebonam / bingbonam	'He said it moving on the horizontal plane'

min/ming The particle *min / ming* is added to (added to) the verb to express that the action is performed aimlessly.

miu euminnam	'He went aimlessly'
miu sam komingnam	'He demanded it without any purpose'

ya The particle *ya* is added to the verb to express that some one is permitted to go ahead with the action he/she is involved.

no euyatu / angcoyato	'You go ahead (I am coming)'
no doyatu	'You sit (I shall join you)'

yum / rium The particle *yum / rium* is added to the verb to indicate the accomplishment of an action.

ngo opo tangyumtaykun	'I shall drink the beer completely'
ngo opo tangriumtarin	'I shall drink the beer completely'
ngo sam nyiyumtarin	'I shall do it completely'
ngo sam ririumtarin	'I shall do it completely'

nyodo taye nge am mam hojab riumpa

'The rain with halestorm destroyed the paddy completely'

ram: The particle *ram* is added to the verb to expess the act of refusal to do an action.

ngo haram 'I will not come'

miu sam jiram 'He will not give it'

rinepeu The particle *rinepeu* is added to the verb to express the certainty of an action. It normally occurs with third

person.

miu angrinepeu	'He is sure of going'
taro acing diurinepeu	'Taro is sure of eating rice'
yajo sam parinepeu	'Yajo is sure of cutting it'

riu su The particle *riu su* is added to the verb to indicate the involment of both the subject and object in the action

ngo miuam leub polu ho bingriusunam	'I talked with him(each other) in the month of Lib'
ngul miuam leub polu ho kariusunam	'We met him(each other) in the month of Lib'

le The particle *le* is added to the verb to indicate that something is taken inside in performing the action.

sanam	'to breathe'	*salenam*	'to inhale'
umnam	'to rinse the mouth'	*umlenam*	'to take water in to rinse the mouth'

liu The particle *liu* is added to the verb to indicate that doer moved downwards while performing the action.

miu bingliunam	'He told moving downwards'
miu sam nyiliunam / riliunam	'He did it moving downwards'
miu sam jiliunam	'He gave it moving dowards'

si The particle *si* is added to the verb to express that the action is performed secretly.

miu sam nyisinam / risinam	'He did it secretly/in hiding'
miu sam besinam /bingsinam	'He said it secretly'
ngo miuam opo jisinam	'I gave him beer secretly'

siuriu The particle *siuriu* is added to the verb to indicate that knowledge/skill is imparted by the action performed.

taro rebya nyi mobu absiuriunam	'Taro imparted the skill of shooting to Rabya'

rebya taro nyi nasosiuriunam 'Rabya imparted the knowledge of dancing to Taro'

ha The particle *ha* is added to the verb to indicate that something was sent out while performing the action.

sanam	'to breathe'	*sahanam*	'to exhale'
umnam	'to rinse mouth'	*umhanam*	'to spit out from the mouth'

heye / hari The particle *heye / hari* is added to express the probability of doing an action.

miu haheye/ haharinep 'He may come'

miu juboheye / jubohare 'He may cross over by jumping'

hya The particle *hya* is added to the verb to indicatre the failure of the doer in the accomplishing the action due to wrong choice of the method employed.

miu sam mehyanam	'He failed in killing it'
miu dohyanam	'He could not sit properly'
miu ni·d hanghyanam	'He failed in narrating the story correctly

SYNTAX

4.0 Introduction

The basic word order in a Nyishi sentence is

Subject - Object - Verb

Other orders can also be found in the language. However, the verb occurs as the last constituent of the sentence. A simple sentence consists of a subject and a predicate as shown below:

```
                      Sentence
                    /          \
                   /            \
              Subject           Predicate
                 |                /    \
                 |               /      \
                 |            Object     Verb
                 |              |          |
                 |              |          |
                ngo           acin       diupan
                 I            rice        ate


              'I    ate    rice'
```
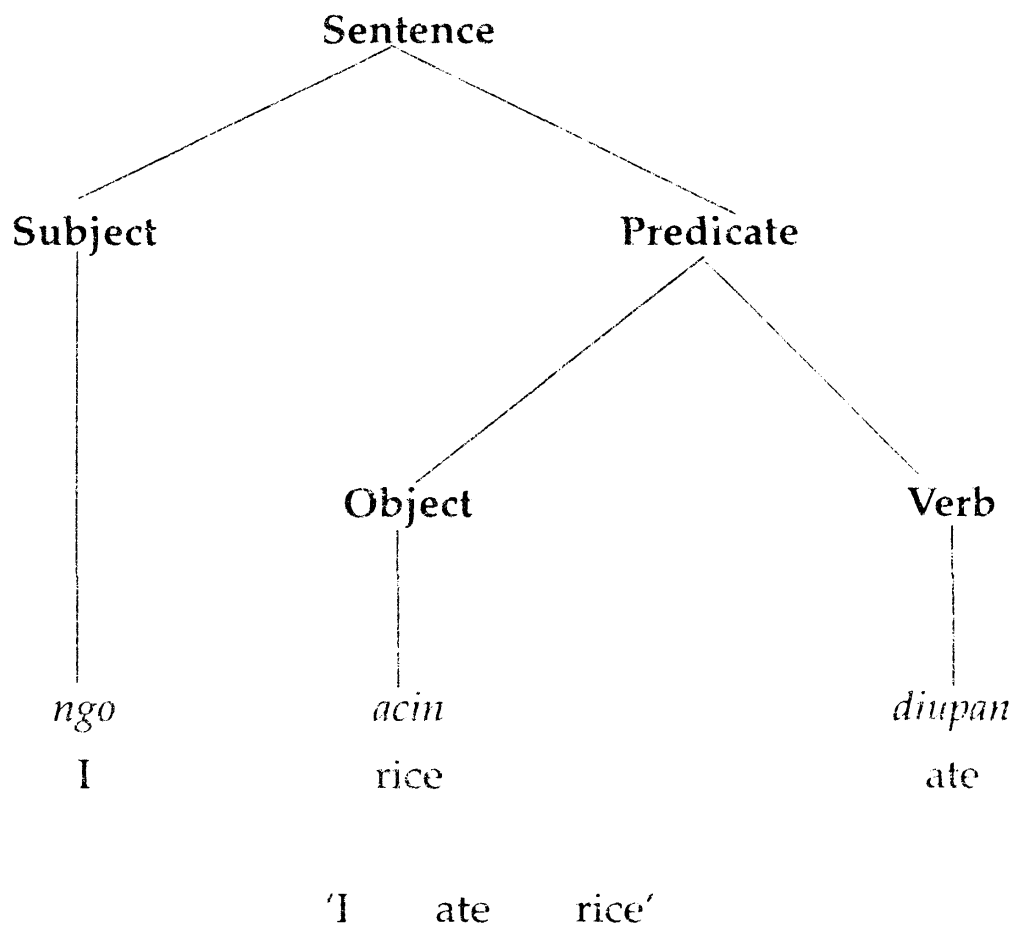
4.1 Subject

The subject of a sentence is usally a noun or noun phrase. It normally occurs in the nominative case (see section 2.1) except in certain instances where the sentence has a possessive verb in the sence of 'have'where the subject occurs with the dative case. See the examples given below:

taroge hasc dornyigo dodo	'Taro has two cats'
si nam suge hagye anyi dodo	'This house has two entrances'

The subject of a sentence is an important structural element in Nyishi and plays a crucial role in many grammatical processes. As stated earlier, the subject occurs usually in the sentence initial position.

4.2 Predicate:

The predicate of a sentence may consist of a noun phrase only. In such sentences in which the sentence consists of two noun phrases only: one of them appears as the subject and the other as the predicate. Such sentences are called equational sentences.

miu bulu nga ajing e	'They are my friends'
miu bunye nga ajing e	'They (two) are my friends'
miu nga ane	'She is my mother'
miu na abu re?	'Is he your father?'
miu nga abu	'He is my father'
nga aminge taje	'My name is Taje'
si nam namping e	'This village is mine'
e ikhi e aking	'That is a dog'

There may be sentences with predicate that may have a noun (phrase) and a verb as well. In such cases the noun (phrase) and the verb together make up the verb phrase. This is illustrated in the following tree diagram.

```
                          Sentence
                      ╱            ╲
                    ╱                ╲
                  ╱                    ╲
          Noun phrase              Verb phrase
               │                   ╱     │    ╲
               │                 ╱       │      ╲
               │        Noun phrase  Noun phrase  Verb
               │             │           │          │
               │             │           │          │
              Ane          ko am        acing      hódo
```
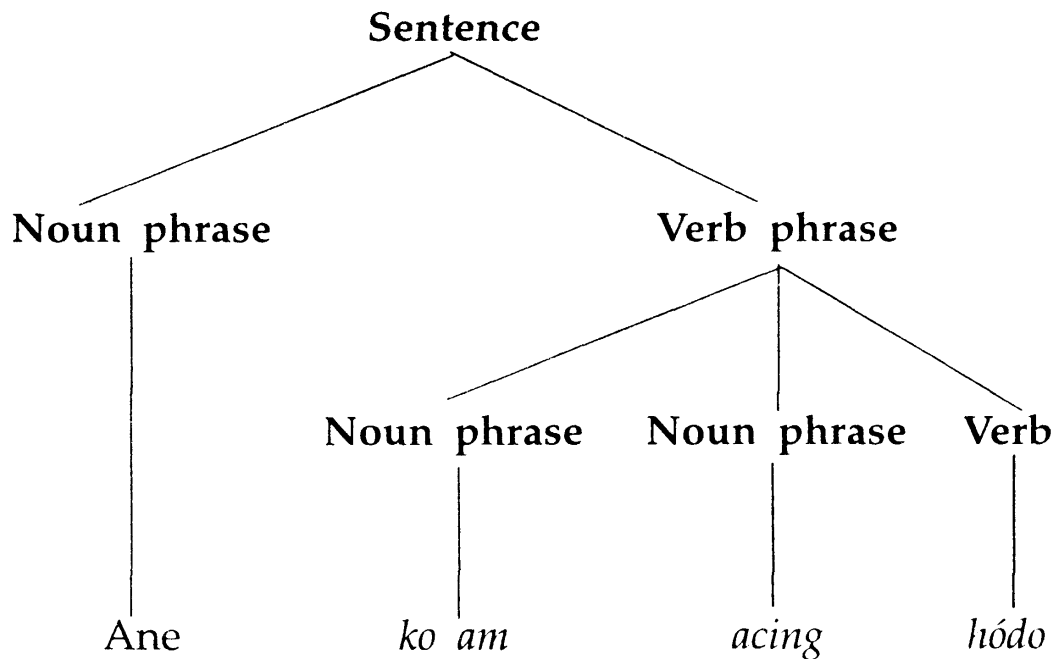
'*(The) mother is feeding rice to (the) children.*'

In the sentence given in the diagram, there are three noun phrases; one –*ane* as the subject '*dominated*'directly by the sentence node, and two noun phrases *ko am* and *acing* in the predicate '*dominated*' by the verb phrase. i.e. the indirect and direct objects of the verb. The object of a verb normally occurs with accusative case marker - *am* when the noun occurring in the object slot is the name of higher order animate nouns. However, in instances where the nouns of lower order in the object position are marked with accusative case marker, it indicates a specific thing.

miu ikhi em jipa	'He gave a specified dog'
miu sangnam patepa	'He cut a specified tree'

The structure of a noun phrase is the same whether it is the subject or the object of the sentence. They behave syntactically differently in the sentence depending on the function indicated by the different case markers attached to them.

4.3 The Noun Phrase:

A noun phrase is a phrase consisting of mainly a noun

or a pronoun and the other constituents that may or may not occur with a noun. See the following examples:

A proper noun:	*kamdir da?do*	'Camdir is standing'
A pronoun:	*miu da?do*	'He/she is standing'
A common noun	*nyi da?do*	'A person is standing'
A common noun + numeral	*nyi nyi e do*	'Two men are standing'

adjective+ deictic particle

demonstrative+ common

noun+ numeral adjective + d.. ..c particle	*so nyi anyi si da?do*	'These two persons are standing'
demonstrative+ common	*so hase anyo aking si da?do*	'This small cat is standing'

noun+ adjective+ numeral adjective+deictic particle

A whole sentence also can occur as a relative/adjectival clause as shown below:

miu nyi ngoi no?ubam kapa 'He saw the man who caught a fish'

ngo nam gommubam kapan 'I saw the house that collapsed'

Normally the deictic/anaphoric words appear in the noun phrase final position. The case marker is added to the deictic/anaphoric word.

miu ikhi em jipa   'He gave a specified dog'

4.4 The Verb Phrase:

A verb phrase mainly consists of an optional noun phrase and a verb. The verb occurs in the sentence final position as the last constituent. A finite verb consists mainly elements shown in the following.

A verb stem+ tense marker	*miu yub+pa*	'She/he slept'
A verb stem+tense marker+neg.	*miu+ yub+ma*	'He/she did not sleep'
A verb stem+verb particle+tense marker	*miu bing+' ga+nam*	He/she said without hesitation'

4.5 Agreement:

Agreement between subject and verb is found in Nyishi. When the subject is in third person, it is not marked for person. Otherwise it is marked by suffixing the marker *n* to the tense marker. See the examples given below:

miu iusiu napa	'She picked up firewood'
ikhi e pido	'The dog is barking'
ngo angtarin	'I will go'
ngo huc meupan	'I made a basket'
hugu e no gyodun?	'What are you saying?'
ngo moryu opo tangpan	'I drank beer yesterday'

4.6 The adjective

The formation of adjective was discussed in section 2.7. There are a few pure adjective that are used with classifiers.

nam namte	'big house'
ikhi darnyo	'small dog'
domu doyam	'cloudy'

Examples of noun phrase with adjectives

| *so nyi albo* | 'This man is good' |
| *alo sangna e atung koyo pa* | 'That tree over there is very small' |

4.6.1 The Adjectival participle:

Adjectives may be derived from verbs which can be called

adjectival participles. See the following examples:

harine polo	'next month (the coming month)'
angnyibo polo	'last month (the month gone by)'
dartebo sebe	'the mithun that is fat'

There are four categories of participle nouns that are frequently used in Nyishi. They are

1) Agent participle

2) Locative participle

3) Instrumental participle

4) Descriptive participle

4.6.1.1 Agent participle:

The agent participial nouns are derived from the verb and they stand for the doer of the action. The marker *bo/bu* is added to the verb to form agent participle.

natungbu	'one who caught'
angnebu/angbu	'one who went'
meunebo	'one who taught'
kapabo	'one who saw'
jidubo	'one who is giving'
tulibo	'one who is bald'

4.6.1.2 Locative participle:

The locative participial nouns are derived from the verb by adding *ku*. They denote the place of action.

doku	'place where one stays'
tangku	'place where one gives'
diuku	'place where one eats'
yubku	'place where one sleeps'

4.6.1.3 Instrumental participle:

Instrumental participial nouns are formed by adding *ne·ne.*

panene·ne	'the one that is used for cutting'
diunene·ne	'the one that is used for eating'

4.6.1.4 Descriptive participle:

The descriptive participial nouns are formed by adding *bo* to the descriptive verbs.

albogo	'the one that is good'
pulubo	'the one that is white'
dornyibo	'the one that is lean'
dartebo	'the one that is fat'

4.7 The Adverb

Adverbs, generally, precede the verbs. They are formed by adding *belja* to the descriptive verbs.

nyore	'quick'	*nyorebe*	'quickly'

Adverbs can be classified according to their meaning:

4.7.1 Adverbs of manner

aceja	'loudly'	*koyjabe*	'more'
nyinyia ja	'slowly'	*daiuja*	'clearly'

4.7.2 Numeral adverbs

lyi`king	'once'	*lyinyi*	'twice'
lum	'thrice'	*liphi*	'four times'
lengo	'five times'		

4.7.3 Adverbs of place

ádu	' far away'	*so*	'here'
alo	'over there'	*aló*	'over there – distal'
telo	'over up there'	*teló*	'over up there –distal'
belo	' over down there'	*beló*	'over down there- distal'

4.7.4 Time Expressions

al	'day'	*alo*	day
aro	'morning'	*aru*	'morning'
ayo	'night'	*ayu*	'night'
aryum	'evening'	*aru kamci*	'day break'
alo lepa	'noon'	*ayo lepa*	'mid night'
sol	'today'	*solu*	'today'
soryum	'today evening'	*soru*	'today morning'
soyu	'tonight'	*moryu*	'yesterday'

moru	'yesterday morning'
moyu	'yesterday night'
moryum	'yesterday evening'
kelo	'day before yesterday'
kelu	'day before yesterday'
keyo	'day before yesterday night'
kero	'day before yesterday morning'
keryum	'day before yesterday evening'
aru	'tomorrow'
aru aru	'tomorrow morning'
aru aryum	'tomorrow evening'
aru ayu	'tomorrow night'
kenlo	'many days before'
relo	'day after tomorrow'
relo ayu	'day after tomorrow night '
ru eu aryum	'day after tomorrow evenng'

lokin	'one day'	*lonyi*	'two days'
loum	'three days'	*lopi*	'four days'

long	'five days'	*pol*	'month'
anyang	'year'	*siunyang*	'this year'
manyang	'last year'	*kennyang*	'year before last'
sije	'now'	*ho*	'then'

4.8 The Interrogatives:

Interrogative can be categorized into two.

i) Yes/no questions.

ii) Wh-questions

4.8.1 Yes/no questions:

Yes/no questions are those questions for which the expected answer is either yes or no. Yes/no questions are formed in Nyishi by adding **yam /re/ri** to the verb. The Yes/no question marker follows the tense marker.

so si lyocikiujayam?	'Is this really a knife?'
so si yocingiujayam?	'Is this really a knife?
miu hadungdori?	'Is he coming?
miu hatariri?	'Will he come?'
nyoru alo sebeseu dajayam?	'Are there animals in that forest?'
alo keude namping e nyi dopare?	'Are there people in that village'
alo nyi e ale pare?	'Is that man good?'
no ale pakure?	'Have you become alright?'
no ale siuduri?	'Are you alright?'

4.8.2 Wh-questions

Wh-questions are those questions that are formed by using interrogative pronouns like what, when, where, why, etc. The interrogative pronouns of Nyishi are *hogu* 'what', *hiudam* 'when' , *hóglo* 'where', *hogiube* 'why' *hiye* 'who' and so on.

no hogu diudun?	'What are you eating?'
no hiudam angdun?	'When are you going?'
na ko miuleunge hóglo?	'Where are your children?'
no hogiube bonu e rimadun?	'Why didn't you do the work?'
(h) iye ngo legebe e hatarin?	'Who will come with me?'
miu hugu ridungdu?	'What is he doing?'
moryu miu e hugu e dungnam?	'What was he doing yesterday?'

4.9 Tag questions:

Tag questions are formed in Nyishi by adding *hebmare i* to final position of a sentence as exemplified below:

miu aturmabu nyima, hebmare?	'He is not a weak man; is he?'
miu hakam bogu, hebmare i?	'He is brave, isn't he?
miu nam cindu, hebmare i	'He knows you, doesn't he?'

4.10 Answering yes/no questions:

Yes/no questions are answered either by affirmative interjections followed by an affirmative statement or negative word followed by a negative statement. The affirmative interjections are *om, m, e* and *um.*

om, nedonge hodo	'Yes, it is raining.'
um, miu hatari	'Yes, she/he will come'
um, si iyete	'Yes, this is (an) umbrella'
um, miu nga ane	'Yes, she is my mother'
um, miu hatarin	'Yes, he will come'
e, ngo so dune	'Yes, I am here

The negative word is *ma.* The negative word follows the predicate as illustrated below:

ma, e ikhi ma	'No, that is not a dog'
ma, miu haama	'No, he is not coming
ma, ngo sam napakuma	'No, I haven't taken it'

4.11 Negation:

Nominal predicates and verbal predicates are found in Nyishi. Nominal predicates are those predicates which contains only a noun/ noun phrase.

| *miu nga ane* | 'She is my mother' |
| *si nga nam* | 'This is my house' |

Sentences formed with nominal predicates are negated by adding negative marker ma.

miu nga ane ma	'She is not my mother'
si nga nam ma	'This is not my house'
miu almapa	'He is not well'

Verbal predicates are those predicates which are verbs.

| *miu angpa* | 'He went' |

kamdirge abu moryu sebam taro nyi jipa

'Kamdir's father gave a mithun to Taro yesterday'

Sentences formed with verbal predicates are negated by adding negative word *ma* to the verb.

miu angma	'He did not go'
ngo opo tangtuma	'I did not drink beer'
ngo gyoma	'I did not call'
ngo gyotuma	'I did not call'
ngo gyopama	'I did not call'
ngo acing diunyama	'I did not finish eating rice'
ngo hadungma	'He is not coming'
miu bonu ritumanyi	'He did not do the work'

kamdirge abu moryu sebam taro nyi jipama

'Kamdir's brother did not give a mithun to Taro yesterday'

4.12 Causativization

In the process of causativization the subject of the non-causative is moved to the object position as in the examples below. The causative marker *mo* is added to the verb to form causative verbs.

ko acing diudo	'The child is eating rice.'
ane koam acing diumopa	"The mother made the child eat rice'
talo nyi puyi bingdo	'Talo is telling the news'
miu talo nyi puyi bingmopa	'He made Talo tell the news'
ko iskul eungdo	The child is going to school'
miu koam iskul eungmopa	'He made the child go to school'
miugiu ajing opo tangdo	His friend is drinking wine'
miu miugiu ajingam opo tangmopa	'He made his friend drink the wine'
nyeme acing modo	'The lady is cooking rice'
miu nyemam acing momopa	'He made the lady cook rice'

4.13 Interjection:

There are a set of interjections that are used in Nyishi. They are *om, m, um, e, kuju* and *bul.*

om, ik e sido dopa	'Yes, dog is here'
m, miu alpa	'Yes, he is fine'
um, miu nyi e albogo	'Yes, he is a good man'
kuju, se bonyatiu taju	'Hello, let us bring the cow'
bul, so hato	'Hello, come here'
e, ngo so dune	'Yes, I am here'.

4.14 Imperative sentences:

Imperative sentences function to make commands or exhortations to the person spoken to. Generally, second person pronouns are considered to be the subject of the inperative sentences and verbs are not marked for tense. Separate forms are used to indicate exhortations and command. The particle *to* is added to the verb to express exhortations and the particle *ta* is added to the verb to express command.

ngo alo dota	'You stay there'
euyapam miñkato	'(you) open the door'

The suffix *yo* is added to the verb to express exhortation and *mab* for command in negative imperatives.

no iusiu am nayo	'You don't take the firewood'
no asang am nayo	'You don't take the firewood'
no so domab	'You don't sit here'
no sam bingmab	'You don't tell it'

4.15 Conditional clause

gorang alap genylokam jarkam subaco/supaco

'If horses have wings they could have flown'

miu atú hacolokam, ngo miu am yulo ho angebanep

'If he had come earlier, I could have taken him to the festival'

4.16 Concessive

ngo moryu opo tangdub mangjakam, ngo tangkuma

'Though I thought of drinking beer yesterday, I did not drink'

miu nguam natungjakam ngu e puli hapa

'Though he caught the fish, it slipped away'

4.17 Relative clause construction

Relative clauses are formed in Nyishi by the nominalization

of the verb of the subordinate clause. The verb can be nominalized by adding *bo* to the verb. See the examples given below:

miu nyi ngoi natungbuam kapan

'He saw the man who caught the fish'

The case relationship in a relative clause can be either nominative, accusative, dative, locative, comitative, instrumental or ablative as exemplified in the following:

ngo nam gomnubam kapan

'I saw the house that collapsed'

miu ajingge pip beyajinam diupan

'He ate the egg that his friend brought

ngo bulu ahi jinebuam nyemam cendun

'I know the girl whom they gave the fruit'

miu nyi un banebuam un najipan

'He treated the man who got burns'

ngo buluge dodukube angpan

'I went to the place where they stay'

bulu miuge angbinam nyiam kapan

'They saw the man whom she accompanied

bulu miuge sangnam panam euham kapan

'I saw the axe with which he cut the tree'

ngo pabung selibe tolukobe angpan

'I went to the river from which he fetched water'

4.18 Complement Construction:

A complement construction is formed by adding *kele* or *hele* at the end of the sentence followed by a verb of communication.

miu miuan adin diutujake hele bingnam

'He persuaded him to eat meat'

bulu miuam nugupayi hangjam tin seretabe kele tokurkunam

'They reminded her to tell the story'

4.19 Conjunction:

Conjunction is the process by which two or more noun phrases are conjoined or two or more sentences are conjoined.The noun phrases are conjoined by adding the marker *la*.

miu sehine aking la sidum aking natunam

'He caught a cow and a deer'

miu la miuge ajing bojorbe angnam

'He and his friend went to bazaar'

miu miuam pip la opo nge jinam

'She gave him egg and beer'

The sentences are conjoined using the word *ho*.

'ngoi tugin kirtidu ho tugin cirnyodu

'Some fish are big and some are small'

miu acing diunam ho miuge ajing opo tangnam

'He ate rice and his friends drank beer'

miu diunam miu kam ho yubnam miukam hinhindo

'He eats and sleeps much'

4.20 Adverbial Clauses:

Sentences with adverbial clauses are not used frequently in Nyishi. Since Nyishi has not yet developed writing system, the use of complex and compound sentences are not normally found in everyday usage.

The adverbial clause are formed by adding *tul* or *layil* to the verb of the subordinate clause.

nyoru gabu e sudumam kapatul ruming ge·nam

'A hunter, having seen a deer, followed it'

ngo dulilayil ngarlupa

'I, having slipped, fell down'

miu nguiam natung layil mingnam

'He, having caught a fish, killed it'

4.20.1 Other constructions:

nam ngo doimukh angdungdo ho katun

'I saw you while I was going to Doimukh'

ngo nam class ho dodungdu katun

'I saw you while you were in the class'

hiudajagiu nyokum yulo katab hadu?

'How many are coming to witness the Nyokum festival?

4.20.2 Adverbial Clauses of time:

bul, nam e tabe ho kalam halingpan

'As soon as the house collapsed, they came out of it,'

nyiye haki kalam ikhi e piupan

'As soon as the man came, the dog barked'

miu ngo angmadadu eucopan

'She went before me'

miu no rimadabe bonam ricopan

'He did the work before you'

ngo miuam hahanetul angtarin

'I shall go after he comes'

4.21 Comparative Construcions

Comparative constructions are formed using the form *he`bekalam* or *hébe* as shown below:

miu mige abu bingnam héb kalam bingdu

'He talks like his father

miu nyubu hébe uyi bardo

'He chants like a priest'

There is a another set of comparatives that are formed by adding comparative word **ya** as follows:

ikh e ha·se ngam darte ya·du

'A dog is bigger than a cat'

nyega ko e nyem ko am ao ya·do

'The boy is taller than the girl'

so ikhi si alo ikh alam koy ya kagudo/ piudo

'This dog barks louder than that one'

so ikhi si alo iki alam a eu ya kagudo

'This dog barks more than that dog'

VOCABULARY

a i	belly	a iugo	plenty of
a iuja	plenty of	a o	above
a o	on	a´ *eu* gu	many
aeujugu	very	aeujugu	many
akin	one	aking	one
ako be	below	akya	elder
akye	six	akh	six
akhing	branch	aga`	bundle
agam	language	agam	mouth
ague	summer	a´gunam	to boil
a´ggu	very	agya	in front of
agye	in front of	aghubu	drinks that are hot
ang	five	ango	five
angodin	fifth	angnam (UR)	to go
a c	ill (UR)	aci	pain
acin	rice (LR)	aching	rice (UR)
ajarnam	to kiss	ajing	friend
anyang	year	anyi	two
anyi	sister/elder sister	anyi	eye
anyik nyem	eye brow	anyidin	second

anyogu	very small quantity		
anyonam	decrease	at	father- in -law
atiu	elder sister(LR)	atu	father- in -law
atu	short	atuk	first
atagu	a few	atung	short
a· t	elder sister (LR)	a· te	elder sister (UR)
at·ta´	father's sister	ading	meat
a´do	away from	a·do	distance
a·do	there	an	mother (LR)
a·nam	to enter/ to come	ane	mother(UR)
a·pa	plain	api	four
apin	skin	apinam	to become tired
aph din	fourth	ab	father(LR)
abang	elder brother	abu	father (UR)
abu busik	step- father	abiuyo	umbrella
abnam	shoot	am	paddy
a·mi	tail	aminge	name
am tami nanam	harvest	ambin	raw rice
am me´nam	cheat	a`ya	body
ayik	belly	ayu	night
ayo	maternal grant mother		
ayo	night	ayo´ lepa	mid night
ar	morning	aru	tomorrow
aru	morning	aru kamci	day break
areu	winter	aro	morning
aromabe	pity	aro·	empty
aryang	ten	aryap	door
aryu	tongue(UR)	aryum	evening
aryo kole	handle of	aryo nale	handle of the dao

	the dao		
al	leg	al	day
al	good (LR)	al (LR)	fine
al	salt	ala`	hand
alak	hand	ala nanam	to hold by hand
alap	wing		
ala yabnam	to wave the hand	ali	road
alinam	to freeze	alu	salt
alu	potato	alu	day
aliu	leg	ale(UR)	fine
ale (UR)	good	alekunam	to recover
aledunam	to peddle	alenam	to get well
alenam	to love	alenam	to keep(UR)
alo	bone	alo	that
alo´	there	alo	that over there distal
alo	that over there-medial	alo	day
alo lepa	noon	alo eu´digo	that much
alo eub	like that (LR)	alo eube	like that (UR)
alo lepa	noon	aleman uyi	evil spirit
alyu	tongue(LR)	asak	separate
asa pet	keep separate	asiusiunam	cough
ah	branch	ah	tooth
aha´	itch/scratch	aha	elder
ahajinam	to forgive	a`ha`nam	to surrender
ahi	fruit	ahiamar	grief
ahu´	vein	ahur	sweat
i`	bamboo shoot	i´	human excreta (UR)

i´ i´nam	defecate	ikh	dog (LR)
ikhi	dog (UR)	igik	quiver
idin (LR)	meat	ipin	skin
imi	hearth	imi mira	entre of a hearth
iyen	from whom	iri	pig
is	water	isahanam	to drown
isja´nam	to swim	is yabnam	wave
is yinam	whirl pool	iuging	carry bag
iuc	ill (LR)	iunam	walk
iunyiu	year (LR)	iulang	stone(UR)
iuleu	stone(LR)	iuseu	fuel (LR)
iuseu	cough	iuseu	firewood
iusang	fuel(UR)		
u	vegetable (UR)	unge gi·nam	heal
ungne	wound	unga	baby
udu	bamboo tube (LR)	udung	bamboo tube (UR)
udum	basket used for keeping valuables like beads, clothes, etc.		
undung	bottle made of bamboo (UR)		
upyo	winnowing pan		
upuk	arrow	uph	mat made of bamboo
uph	winnowing pan	umnam	to rinse the mouth
uyi	spirit	usum	urine
un	wound	ure	bottom
u·han	grand mother		
ę	human excreta (LR)	e	there
e´	bamboo	ece	disease
e´j	cloth (LR)	eji (UR)	cloth

e· enam	to defecate(LR)	epin	mat
epin	carpet	epinam	to become tired
ebi	skirt		
ebya	ladder at the entrance of the house		
eme	fire	eme merom	fire place
emli	paddy seed	eli	road
elyap	door	eh	tooth
ehe	axe	eu´	that
eu`	yes	eukam	no one
eungarnam	to revolve	eung nam	to walk(UR)
euci	pain	eujagiu	many
euji	clothes	e´unam	to walk (LR)
eumdiu	chillies	euyab	door (LR)
euliunam	to keep (LR)	eulep	door
euhi	axe		
o	vegetable (LR)	oku	leaf
ogh	heat	oco	breast milk
opo	beer	om	three
oryo`	dao	oryok	sword
olyo	dao (LR)	oso	rope
oso	cane	kang rung	arm pit
kan	seven	kanam	to see
kano	hungry	kane	darkness
kapnam	to place something over another		
kaptumnam	to close	kabnam	to cry, to groan
kabnam	to winnow	ka ͻbinam	to envy
kamunam	to wander		
kamkh	land mass and all the things on it used in narrating the Nyishi mythology		
kamci	morning	kanam	to watch

kanam	to see	kanonam	to feel hungry
kanobo	hunger	karyang	half
ka·niumanam	to dislike	ka·paanam	to find
ka·yanam	to care	karnam	to lie down
ka·lanam	to expect	ka·liunam	to care

ki´tin	rack above the hearth -upper tier (LR)
ki´ting	rack above the hearth – upper tier (UR)

kidi	land	kin	nàvel
kinam	to count	kinam	to flee (UR)
ki´nam	to peel	kik´kanam	to peel
kine	female dog	kipo	belly
kipo aci	stomach ache	kibu	male dog
kiya	nine		

kiyo	day before yesterday night
kiro	day before yesterday morning
kiryum	day before yesterday evening

kilo	day before yesterday	kiri	belly
kisnam	to hide	kiudi	soil
kiunam	to wield fist		
kiuliunam	to insert	kunam	to request
kubu	rat (LR)	kubung	rat(UR)
ku·ru	armpit	kennyang	year before last
kenam	to flee (UR)	ke´nam	to shout
ken	seven	kepo	stomach

keyo	day before yesterday night
kero	day before yesterday morning
keryum	day before yesterday evening
kelo	day before yesterday
keutang	supporting post of the platform of the house

ko	child	koki	back

ko'cang	buttock	kociu	hip
ko'ji	bangle	konam	to use as lever
ko nyega	son	ko nyega	male child
ko nyeme	female child	ko nyeme	daughter
koda	sitting place near the fire place		
ko'nam	to bear	ko'nam	to wear
ko'nam	to demand	konam	to carry
konam	to dress	kopa singne	plantain
koyum	behind	koyo	tall
koynam	to increase	koro	valley
koho	to whistle	kohyo	to whistle
ga	body	gakarnam	to wander
gam	language	gamsa	yawn
gamsa sànam	to yawn	garbang	shoulder
gu'nam	to invite		
gurang	trap for catching rat (UR)		
gurap	to wake up		
gureu	trap for catching rat (LR)		
guli	bullet		
geu'nam	to bend the head to avoid a obstacle on the way		
gengru'	goiter	genam	to conceive
ge'nam	to slip and fall	gerbiu	shoulder
gonta	bell	go'nam	to speak (LR)
gonam	to swell	gonam	to enlarge
gonam	to shout	go'nam	to call
gomnam	collapse	gora	horse
gorib	shoulder	gyokasunam	argument
gyonam	to speak (UR)	gyosinam	murmur
nga	my	ngagaloke	from me

ngam	me	ngamnam	to crawl
ngarnam	to roll (UR)	ngarpenam	to lay
ngunyi	we (two)		
ngulu	we(more than two)		
ngule	we(more than two)		
ngul	we(more than two)-Yazali- Doimukh areas		
ngunu	we (more than two)-Raga – Daporijo areas		
nguyi	fish	ngo	I
ngoi	fish	ngornam	to roll LR)
cangda	middle finger (UR)		
cang rang	corner	canam	to move upwards
cingnam	to germinate	cingmanam	unknown
cida	middle finger (LR)	canam	to ascend
cinam	to bite	ciming rakap	tortoise
cumnam	to stamp	cucar	nipple
ce'nam	to struggle to make space for oneself by pushing		
cenam	to learn	ce`nam	to bite
ce`nam	to graze	ca`nam	to grunt
cu'teu	jaw	cotek	jaw
conam	to crawl zig-zag movement like a snake or fish		
jangnam	to beat (UR)	janam	to float
jar	1000	jarom	3000
jarnyi	2000	jarnam	to fly
ji'nam	to serve	ji`nam	to beat
ji'nam	to pay	ji'nam	to give
ji'nam	to bless	ji'ʔnam	to melt
jilinam	to give away	jiunam	to whip
jiu'nam	to beat (LR)	jujanam	to become wet
juʔnam	to jump	jeupenam	to place

jonam	to carry	jocanam	to raise
jocanam	to lift	nyaga	son
nyaga	male child	nyanam	to prick
nyanam	to peddle	nyamnam	to chew
nyamnam	to graze	nya·hang	brother's wife
nyi	person	nyialo	skelton
nyi´ko	ground	nyikum	under
nyikogo	some one	nyingnan	to ripen
nyingbu	ripen	nyicir	girl
nyipum	sneeze	nyime	woman
nyirikanam	omen	nyis	tears
nyudu	rain	nyudo	rain
nyupum	nose	nyupum ungbung	nostril
nyupum ubu	nostril	nyub	clan
nyub	priest	nyubu nyeme	bride
nyubu nyega	bride groom	nyum	face
nyumku	girl	nyumo´	face
nyuru	ear(LR)	nyurung	ear(UR)
nyulu	husband	nyega	male
nyega	man	nyejar	female youth
nyebya	hurry	nyebya	fast
nyeyapnam	to wink		
nyerikanam	to predict	nyega ko	son
nyerjinam	to ridicule	nyernam	to laugh
nyehang	wife	nyoi	patient
nyokum	an important festival of the Nyishis		
nyo kuis	world		
nyodang	sitting place near the fire place		
nyomi	cheek	nyomu	cheek
nyob	clan	nyoru	forest

takam	grass hopper	takar	star
taki	squirrel	takhi	ginger
tangnam	to drink	tac	crab (LR)
taci	crab (UR)	tacir	to spit
ta`tu	traditional brass plate		
ta`tiu`	frog		
tadar	earth worm	tador	worm
ta²nam	to fix a post	tane	female bird
ta`pam	snow	tapik	leech
tapin	bat		
tapum	insect	tape	pumkin
tapek	leech	tapu	male bird
tab	bed bug(LR)	ta`b	sugar cane
tab	snake	taba	slope (UR)
tabio	hut	tabe	bed bug(UR)
tabnam	to fall	tabya`	slope (LR)
tami	millet	tamdirnam	to shiver
tamsirnam	to guide	tayap	caterpillar
taru	mosquito	tarung	mosquito
tarup	insect	tarup	ant
tarkung	to twist	tarkungnam	to fold
tartumnam	to break	tarnam	to break
tal	traditional brass plate		
taseng	beads	taseng ta`lu	ornaments
tasiu tain	ornament	tah	louse
taha`k	louse	tahi	comb
tahi tu´nam	to comb	tahe	squirrel
ti´sar	sweet	tu´t	forehead
tu´te	forehead	tu´nam	to scoop out
tunam	to keep	tupu	maze

tubiurunam	to collide	tumimsunam	to strike
tumnam	to parcel	tulibo	bald
tuhanam	to release		
te	that -up there -medial		
te´	that -up there -distal		
tain	mushroom	teggabnam	to listen carefully
te´nam	to listen	te´nam	to flow
temi	millet	terku	twist
tex	comb	teubiu	snake
teulo	up there -medial		
teulo´	up there -distal	toki	peg
to´nam	flow	to´p	maize
tolo	there	to´sinam	to hide
to´hi	peg		
da²nam	to stand	dariu	clean
darju	hoe	darhanam	to clear
darte	big	dartebo	one that is fat
darnam	to break	dalingnam	to appear
dicanam	to erect	di´nam	to flatten
diunam	to eat	dunam	to sit
dunam	to drive away by kicking		
dubu´ uyi	malevolent spirit	dumilam	hair knot
dumkyo	hair pin	dumci	head ache
dum tam	pillow	dumpum	mallet
dumpo	head	dumpo tah	louse
dumpye	plaited hair	dulenam (women)	to slip
dene uyi	malevolent spirit	derkumnam	to collect

dernyibo	one that is lean	dernan	to belch
diunam	eat		
diunam	various dishes of food		
doku	place of stay	dokum dooliu	storm
doco	thief	donam	to stay
do·m	cloud	dorinyobo	lean man
dolinam	to blow	do·gum	thunder
do´nyi	sun	do´nyi ka´nam	sunlight
do´nyi ka´nam	sun rays	do·nyum	shade
do·niabo	sky	do·man nam	lack
domu	cloud	dori´ yinam	whirl wind
do´ri	air	do·li	air/ wind
do·li	fever		
na	your	nakumnam	to collect
nakha	ceiling	na´ᵖg	your
nagaloke	from you	nangtingnam	to press
naca·nam	to lift	nanam	to get
nanam	to take	nanam	to harvest
nanam	to hold	nanam	to catch
nam	house	nam na`ka`	ceiling of a house
nam ao	roof	nameu	thatch
nampam	village	nam pia	path
namping	village	namlo sonam	domestic animal
nam sopin	wall lizard	nasung	granary(UR)
naha	ceiling	nahang	mouth
nahiu	mouth	nasu	granary
nasung	barn/granary	na·kumnam	to gather
naping	share	nabar	lip
niting	myth	nitum	myth
ni·d	story	ningbo	ripen

niranam	to erect	nirap parap	attack
niunam	to erect	niupinam	pierce
nunyi	you -two	nur	odour
nunu	you (more than two persons)- Raga area		
nul	you (more than two persons)- Yazali area		
nulu	you (more than two persons)		
nule	you (more than two persons)		
nemang	grass	nenam	to push
nenam	to hold	no	you -singular
nonam	to pick up	nosu	barn(LR)
nyele donam	village council		
pa	light	pai	father's brother
pakya	bag for carrying fire wood (UR)		
pacang	pot	pacu	chicken(LR)
pacung	chicken(UR)	pacu giurnam	to hatch
pata	bird	pata asup	nest
patacubnam	to chirp	panam	to slice
panam	to cut	panam	to chop
panam	to appreciate		
pa·p	paternal grand father		
pabung	river (UR)		
paha	bag for carrying fire wood (LR)		
pa·nam	praise	pici	sparrow
paconam	to pass through a narrow opening		
piciu	pot	pip	egg
piring	beans	piprayang	yolk
piutiur	cage	piunam	to bark
piup	egg	pua	crow
pu²tung	'narrative dealing with historical events'		
pudum	hair knot (men)	punya	spoon

punam	to pull	punam	to pluck
puꞌnam	to jump		
pujupnam	to fasten by pulling		
pup	owl	pums lingnam	to sneeze
puꞌyi	news	puꞌyi	message
pengo	in between	penam	to keep
pep	egg	pering	beans
poknam	to jump	pota	paper
ponam	to weave	poꞌnam	stir
po bu	towel(LR)	pobu	river (LR)
poꞌbung	towel (UR)	poro`	fowl
po·nam	to weave	poꞌl	moon
poꞌlu	moon	poꞌlo	moon
po·loꞌ hungnam	moon light	pyanam	to paint
pyunam	to sell	bair	near
bagu	front verandah		
bangnam	to hold (UR)	bangpyam	twin (UR)
batung	rear verandah	baꞌnam	to carry
baꞌnam	to bear	baphi	sugar cane
barnam	to chant	binam	to speak (LR)
bingirnam	to promise	bingnam	to say (UR)
bingnam	to speak (UR)	bingne	female goat
bingdinam	to plead	bingpu	male goat (UR
bingriknam	to answer	bine	female monkey
bipu	male monkey	biu	he
biu	she	biurnam	to promise
biuhi	cobra	bungne	female rat
bungpu	male rat	bunye	they (two persons)
buru	younger brother		
bul	they (more than two persons)		

bulu	they (more than two persons)		
bule	they (more than two persons)		
be	that -down there-medial		
be´	that -down there – distal		
benam	to speak (LR)		
be´nam	to hold (with body)		
benam	to deliver	be`nam	to vomit
benlium	end	bepyum	twin
bemp	male goat (LR)	berik	answer
berme	sister		
belo	down there –medial distance		
belo´	down there – distal		
beu	that- down there –medial		
beu´	that- down there –distal		
beunam	to hold		
beulo	down there –medial		
beulo´	down there –distal	bonam	to bring
borta	cobra	bolo	down there
bopya	head gear	bo`ru	brother
borba yala	butterfly	bo´senam	to be afraid
ma	no		
ma`kte	sister's husband		
makum	a kind of tree	makonam	change
magbo	brother-in-law	mangkarnam	to regret
manggap	memory	mangjangmanam	to doubt
mangdiunam	to worry	mangpakumanamto	forget
manglo	rafter		
maji	tongueless bell		
manyang	last year	matum	to cover
matumnam	to shut	madarnam	to alter

ma´bu	sister's husband	mayap	fan
mahanam	to remove	mi	he
mi	she	mik	smoke
mignam	to swallow	mingnam	to kill
mi·nam	to blow a pipe	mihanam	to wipe of
		mijir	spark
mintiu	buffalo	milin	idea
misinam	to touch	miu	he
miu	she	miukonam	to open
miukurnam	to regret	miujeu	belief
miugabnam	to remember	miujinam	to hope
miugap	memory		
miujir	spark	miunyapnam	to destroy
miu´nam	to feel	miu´nam	to think
miu`nam	to make	miu`nam	to prepare
miu`nam	to mould	miupamanam	to forget
miuya	victory	miuyanam	to win
miuyakunam	to defeat	miuyap	fan
miuyamanam	to defeat	miuyanam	to defeat
miuyi	mother's sister	miuyo	to mix
miuleung	all	miuhi	soot
mukungnam	to bend	munye	they (two)
mutu	cinder	mutarnam	to defend
mutung	cinder		
mutumnam	wrap up	mudupnam	to destroy
munyi`	necklace	mutum	stop
mutungnam	to trap	mub	burning soil
muyi	ash		
mulu	they (more than two persons)- Raga area		
mule	they	(more than two persons) -Raga area	

meko	uncover	mekonam	to open
menyang	last year	menenam	to use
mennam	to kill	mennam	to sacrifice
menam	to tell lies	menglo	roof
mebinam	to move	meryangnam	to level
meliunam	to insert	mesap	tongs
meugu	very small quantity	meucagu	little quantity
mokumnam	to arrange	monam	to cook
moyu	yesterday night	moru	yesterday morning
moryu	yesterday morning		
yadeu	shawl	yamdik	chilly
yal	echo	yala po'bar	butterfly
yale	echo	yalu ru'nam	to scold
yalung ru'nam	to scold	yabnam	to winnow
yub harnam	to snore	yadem	wool
yanam	to decay	yanam	to ferment
yapa	young man	yapa	male youth
yunam	to fall of	yubnam	to sleep
yuma	dream	yuma kanam	to predict
yumakanam	to dream	yuma ma·nam	to dream
yobh	rafter	yulu'nam	to fall (UR)
yulo	festival	yonam (LR)	fall of -fruit
yornam	to roll		
raki	rack above the hearth-lowest tier		
rangda	pillar	raju	thatch
ratum	tighten		
ranam	to tie	ranam	to bind
ranam	to fasten	rane	female horse
rapu	male horse	ramnam	to roast

ramnam	to dry by smoking	rikunam	to become
rakhanam	to erase	rinam	to act
rinam	to do	rinam	to become
rine	female pig	rugdangnam	to hum
ripu	male pig	rimunam	to hire
riuda	pillar	rungo	jhum field
runam	to	chase	rekanam to sweep
rekung	slough	rejanam	cot
renam	to rub	renam	to buy
relo	day after tomorrow		rone hen
rong	colour	rongo	jhum field
rong dotir	boundary of a field	rongo panam	to cultivate
rongomanbo	farmer	rapiuyanam	to paint
ronam	to send	ropu	cock
rolo	day after tomorrow	ryanam	to lick
ryepu	domesticated boar	ryudar tangke	rupee coin
ryo'c	knife(UR)	ryonam	to run
ryodar	iron (UR)	la ung	footpath
laki	paw	lakcang	finger
lakci	left hand	lakciu	palm
lakpuk	wrist	laktum	fist
lakteu	muscle of the hand		
laksin	finger nail	lagap	inner side of elbow
lagap	at the foot of		
lagciu	left hand	lagdeu	elbow
lagbek	right hand	lagbeu	wrist

lagmeu	hair on the hand	lang gung	throat
langkh	water body including all the things in it –		

a term used in narrating the Nyishi mythology

langneu	thumb	langkum	neck
langpo	neck	lac	left hand
laciu	finger	lah	armlet
lapo	arm	lapip	wrist
lab	elbow	lamku	in the back of
lamta	footpath	lampya	footpath
larnam	to boast	labo	overlapping
labonam	exceed	lasin	finger nail
li'nam	to tie	linam	to sow
lipo	neck		
lim	name of a Nyishi month		
liucang	toe	liuciu	toe
liub	knee	lu'nam	confirm
liuciu	hoof	liute	muscle of the leg
liud	heel		
liub	name of a Nyishi month		
liubu	knee	leumeu	hair on the leg
liugeu	hundred	loum	three days
lokin	one day	lonyi	two days
lopi	four days	legang	shin
lebang	knee	lengknam	to escape
lecci	paw	leugilo	shin
leuc	left leg	leuci	left leg
lejanam	to limp		
leki	paw		
lekhinam	to write	leuceu	sole

leucang	toe	leuciu	toe
leuceu	sole	leunyeu	ankle
leudu	heel	leuneu	large toe
leubeu	ankle	leubeuk	right leg
leusin	toe nail	lo'nam	to agree
lo'nam	to dry in the sun	loriunam	to confirm
lyo'c	knife (LR)	ly'ociu	knife
lyo'dir	iron (LR)		
sa'kanam	to help	sakinam	to pant
sang	cot	sangne	tree
sangta	plank	sangtung	stump
sangnam	to grow	sangpo	log
sanam	to breathe	sane	female cat
sapu	tom cat	sab	officer
sab nyega	male officer	sab nyeme	female officer
sabnam	sting	ampiuk	broom
sa'ru	girdle	saliu²nam	to inhale
salingnam	to exhale	si	this
sikar	cold	sija	now
si'tiu	this much- all inclusive		
sidiugo	this much -in part		
sibingku	lamb	sibin	goat (LR)
sibing	goat (UR)	si'nam	to drag
si'b	like this	sibi	monkey
siunyang	this year	sudum	deer
sum	drowsy	sulung	fence
sunam	to smell	seko	brook
segonam	to groan		
sebe	mithun (UR)	seta	plank (LR)

sete	elephant	sete ahiu	tusk
sen	she mithun (LR)	sene	she mithun (UR)
se'b	like this	sepe	boat
seb	mithun(LR)	sebe	mithun(UR)
seu	cattle	seui´	cow dung
seuko	calf monkey	so	here
sobu´ uyi	benevolent spirit	so´nam	enjoy
sonam	to play	soyanam	to care
soy	tonight	soyo	tonight
soro	today morning	soryum	today evening
sol	today	solu	today
ha aci	heart ache	hang	heart
hang jinam	long for	hangnam	to narrate
hangmi	widow	hanam	to come
ha²nam	to rub	hanam	to refuse
hapa	flat	hapa	plain
hapam	fog	ha·penam	to hang
habyo	lap	hamnam	to stitch
ha´rigo`go	rainbow	harkanam	to wash
hakurnam	to return	hangman	to feel thirsty
harnam	to run	harnam	to ferment
harnam	to distribute	has	cat(LR)
hase	cat (UR)	hahanam	to annoy
hingpu	happiness	hibung	beak
himi	teenager	himi	young
hiyam	to whom	hiye	who
hiyege	whose	hiye hoge	from whom
hiyen	for whom	hiudajagiu	how much
hiudam	when	hiudiugo	how many

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hiunam	to shake	huc	basket
hunam	to stab	hunya	pestle
huto	light	hutonam	to shine
huphi	dandruff	humnam	pray
humnam	to respect	hurup	sink
henyilo	then	hene	cow
hepu	ox	hemp	happiness
heunam	to rinse	ho	that -anaphoric
ho	that- invisible	hogya	leopard
hogionek legab	for what	hogu	what
hogulo	where	hogeu	what
hogiube	how	hogiube	why
hogo´lo	which (UR)	hogologe	from where
honyilo	then	honam	to feed
holo	which (LR)	holo am	which one
hyanyarnam	to rejoice		

NYISHI NARRATVES

1

Fight against Malevolent Spirits

kol kol sogeu gedageteu so nyiya kogeu sikeu dakeu yakhiya ha yapan. kol apapeuleu linge dopan. apapiulinge ko anyo ngam siumeu kumabeu deuteur name. nampum golo nyeteu abeu akeu dopan. ho iumune hadu dacar. hadu dacargeu nampum mogeu kuam apapeuling neu bal deyum pakun. nampum hogeu nyiye hadu dacar dikeubeu hokum hapa kun. ho hadu dacar nampu nyam begume habya mabeukeu. hel bepan. ho algolo hadu dacar nampum hogeu talam naluneu meugeu gahe dinbum lilahel nampum nyam bepagime. meu apapeu lengam meung tade niukeu hel betumpel nampum hogeu iupakun.

ho nampum nyiye miuleunge hokumne meuam kaming gepan. ho hadu dacareu talam meugeu gahe dengbum liheutil. ho koyu eu embing am iuleutal apapilyigeu egalamtahe karleu dopan. ho apapilinge lamtabeu epepan. apapilinge hadu dacarneu seupakun heleu meune pise nyakspan. ho pise talo nyotupan. koyungam pukol kateul embingam kapapen. ho apapilinge begume hadu dacarneu yapakunyikeu heleu bene baleu meugeu ungbeu iugeu pakun. ungo beceu duko apapilinge hadudacar ungeubeu beleu tayi kuam hadu dacareu ala akeu iujing ital nyikuneu beleu kumapan. ho apapilinge hadudacarneu opapikul meugeu kuam bolayal harleu badeubeu iuppakun. ho apapileugeu ele yuko hadudacar iulingam eume hiureudupan. ung bologeu apapileu

tulunge hadu dacarneu peumeu iuleu batakubeu calin yukam. hadu dacareu iuleu hereunam ngurleupan. ham apapilinge nyi dumpongekeuhene geubeu pan. ho iuleu oguo eu papapilingam guhi iumpan. ho nampum nyiye hembeu henyirleu siupakan.

Collected at Doimukh - Courtesy: Mr. T C Teli

Fight agaist Malevolent Spirits

(Free Translation)

The *apapilings*, the malevolent spirits, had been disturbing the villagers for long. They were cannibals and so they used to carry away the children from the village. The number of the children was declining. *Hadudacar* was the village chief during those days. He was a very strong and an able leader. The village's approached him and narrated the harassment inflicted on them by *apapilings*. On hearing their sufferings, the chief convened a meeting of all the villagers. He informed the villagers of his decision to fight against *apapilings*. He asked the villagers to provide him all the *talas,* the costly plates that are used at the time of performing rituals and sacrifices.

He covered his body with the *talas* so that the skewer would not pierce the body. He also kept a few grains of rice at his anus. Then he went ahead with his plan. He lay down on the path of the *apapilings*. When the *apapilings* were on their way, they saw the *Hadudacar* lying on the path. The *apapilings* took out their skewers and pricked his body. But they could not. They looked at his anus and saw the rice. Thus they confirmed that Hadudacar is dead. They were very happy to get him. One of them took him on his back and went back to his cave.

When he was trying to take him inside the cave, *Hadudacar* stretched out his hands and legs. So the *apapiling* was not able to take him inside. Though he tried many times, he did not succeed in his effort. Since he was tired, he decided

to go inside the cave to bring his men to cut him into pieces. At the time when the *apapiling* went inside the cave *Hadudacar* collected firewood from the surroundings and set it on fire at the entrance of the cave. The villagers joined him. They placed a few stones in the fire and heated them. After a while men of *apapilings* were about to come out from the cave. The villagers could hear them shouting and talking of sharing the body of *Hadudacar*.

Hadudacar and other villagers started pelting stones at the cave. Apapilings mistook them as heads of people and held them and embraced them. In the process, they got burned and died. Thus, the villagers got rid of the *apapilings* and lead a happy life.

2
The Monkey and the Crab

taceu la sebi bunyi ajing jimingsuname. algulo taceu la sebi bunyi moro iungdu tabeu iunam. taceu inying ungo iunging duduname. sebi ajing iunging balayal meu tacam degeumabeu seno ho kecal denam. taceu ajing iung konam hebeu jakam sebimeu iunging jimanam ho tace meugeumeu no sija pobuo ius teutabeu hake siumabeu milayil meu iululeupeu eu dol sebiam kayanam.

ho sebi eu ius teutabeu iunging depekul pobuo hanam. taceu hangleu kaya yodul donam sebi eu nyibu ius teudeuho sebi nyipumam tac eu sab gapnam. hogab sebi iunyikeu nyiropan. taceu sebiam cigabeu dodugedo pateu hanam. sebi eu patam humleu benam. ngam meupi tebik ho tateu miugeu amyam taceu nubeu nyeleunam. ho sebyam taceu yeupanam. hogeu pateu amyam taceu sabgab dogeunam, hogabeu pateu amye misupan. patam sabeugabeu dogudo ho hemi akeu iuker hiurtabeu iunubo patam kapanam. pateu begum ngam meupi tabeukeu. nam ngo sudum sacar lo bajeutan jitan. ho no ngeu betuma. ho pate hemyam sudum-sucar cesil ba jinam ham hemye napum nyiam

beturnam. ho betumko gabeu hemyam tateu cegeubeu layil detabeu bal iugnam. lamtaho pateu hemyam deteub bapnam. hemyi kepo kiji her heuhiuca do gur gur duname /dunam ho pateu begum eu no kipo heu hog gabeu dudun. hemyo begume ngo kiposi kol kol anabeu taceu degeu kogaveu dudiun. pateu eu taceu bepakalam hemyam dukumub taceubos layii kiulenam/kiulepam.

Collected at Doimukh - Courtesy: Mr. Tapi

The Monkey and the Crab

(Free translation)

Once upon a time, there lived a monkey and a crab. They were intimate friends. As usual, one day, they went to a forest to dig out wild potato. The crab uprooted the potatoes using his paw. By then, the monkey made the fire. They started roasting them in the fire. The crab went on roasting the potatoes and the monkey collected them. When the process was over, the monkey, with all the potatoes that he had collected, climbed on a tree that stood nearby, without leaving a single one for the crab. The crab felt uneasy. He said to the monkey. "Dear friend, you give me my share of potatoes"

The monkey refused to give even a single piece. The crab begged him to give at least the skin of the potatoes. The monkey replied, "My dear friend, don't you know; the skin is much tastier. I can't give it." Then the crab pleaded again, my dear, then, you give me the inner part of it. The monkey told him that it is also tasty. The crab requested him to give him whatever part he did not relish. But the monkey didn't oblige at all.

The crab thought that the monkey might climb down the tree and go for drinking water once he finishes eating the potatoes. He went to the nearby river and hid himself under a stone. As expected, the monkey came down to drink water. When he was drinking water, the crab caught

hold of his nose. The monkey was not able to move.

At that moment, a tiger was passing by that way. The monkey requested his help. He heeded to his request and beat the crab with his tail. Though the crab released the monkey, he became very angry and clutched on to his tail. Due to the impact of the crab's grabbing the nose, even today, the monkeys have a nose that is projecting. The eyes have also gone much inside. The crab did not allow the tiger to move. By that time a boy came that way. He had a fishing hook with him. The tiger begged him to help. But the boy was frightened at the sight of the tiger. The tiger pledged him that he would not harm him. Moreover, he promised to help the boy in getting animals from the forest. The boy beat the crab with his fishing hook and in the process the crab was got hooked. Thus the tiger was released from the clutches of the crab. No hair is found, even today, at the tip of a tiger's tail as it was in the clutches of the crab for some time. The tiger cautioned the boy not to tell anyone about the promise that he had made to him.

They parted. The boy left the hook in the nearby river. The tiger and the boy used to meet frequently in the forest. The tiger used to get him animals as promised. The villagers noticed that the boy was getting the animals while others could not. They wondered; 'how the boy manages to get the animals?' They became suspicious. They questioned the boy but could not get any answer from him.

One day he was surrounded and forced him to reveal the whole incidents. On the next day, the boy went to the forest as usual. The tiger was unhappy. He told the boy that he would take him home and kill him. He carried the boy home clutching his stomach in between the tooth. His house was very far. After a while the tiger was tired. He placed him on the ground. He enquired: "I hear noise

from your stomach. Why is it?" The boy replied: "When I was young my parents used to give me crabs. Now they are trying to come out from my stomach." The tiger, on hearing what the boy had said, got frightened and fled away.

3
Teni and Chenu

tenila ceneu bunyi ajin jinpa sune. supu bogeu botereu tir tabeu iubasupan. teni iunye japan meu eu nyigeu niuseu meuseu namam cinglapan. ceneu nedu dogeubopan. tenyilu ceneu bunye supubogeu te botiur tiurbasune nguyam uduo piuba supan udunge dunyipan. ududugeuneu tenigeu dugineu ceneugeu. ceneu tenigeu udu eu mudu nelipan. tenin diu deu il siumeu deb meune ham teni hangpa pan ho teni canine alo kokur metil udungam tukup liupan. onguyam hiumeu tukul derubeu yuko ceneu ateu bogeu nedungam desu pakun. ho cenu eceu kara pakun. ceneuageu teneume meugeuko cekap rakap bunyang hartabak hel bepam. hoteneu cekabeu rakabeu bunyam harpan. teni cekebeu rakabeu bunyam lamtaye iugeuneu diju jugneu tengeu dumhongam pep tel cekapla rakap bunyam dug hi mepan. ho teni cekabeu rakabeu bunygeu iujam kolilayil ceneugeu dokurbeu giune hapan. ho teni ceneu sehing tapan. sehing tane ceneugeu meu seunam tenin betumpan. meu geu nedu doneubo tacur tanabeu ham tenigeu o nal dekeu tikeu alo hiugatek hel bepan. ham teni tayekul ceneu semangamceteuleloeu bao hapakun.

Collected at Doimukh – Courtesy: T C Teli

Teni and Chenu

Once, there lived two super humans named Teni and Chenu. One day both of them went for fishing. They caught the fish and were cooking them. In the mean time, Teni went to the nearby river to fetch water. When he was away, Chenu mixed poison in Teni's cooking pot. When Teni

returned, he understood the mischief done by Chenu. He could see that Chenu's mouth was full with poison. After some time Teni started to discuss about a flower that was in the vicinity. Chenu looked at the flower for a while. When Chenu was looking at the flower Teni exchanged the pots.

Chenu did not take note of it. Both of them were keenly watching their pots. When the fish was ready, both of them had it from their respective pots. After a while Chenu was feeling uneasy. The poison affected him. He said to Teni; "My friend; I am feeling uneasy and sick. So you please inform my sons about my condition." Teni agreed. He went to Chenu's sons and informed them about the condition of their father. , Chenu's sons -Chekabeu and Rakabeu -, on hearing the news, went with Teni. On the way Teni persuaded them to engage in some entertainment. They decided to compete in jumping. They started the game. It was Teni's turn first. He jumped and kept a skewer in the pit. Then it was Cekabeu's turn. He jumped. The skewer kept by Teni pierced his body and he died on the spot. Teni jumped once again and kept another skewer in the pit. Then it was the turn of Rakabeu. He too jumped. He also met the fate of his brother.

Teni removed their dress. He put on the dress of Chekabeu and went to Chenu in disguise. Chenu took him as his son. He instructed him to take out the poison from his mouth when he dies and spread it in all the places where the members of Teni's family might go. He also revealed him many secrets taking him as his elder son. Chenu died. Teni took his dead body to the top of the mountain ranges and rolled it to the other side. He returned home and lived happily.

One will get trapped himself in the trap laid for others.

4

The Tiger and the Deer

kolkol patela sudume beye mingseu name. kol pate sudum seram meu detayiniukeu hel bepan. sudume meu dekeuramikeu hel bene juka mingseu tujuk. hel bepan. juka mingsuneu sudume yorneu yorgibeu pate yorneu yorgibeu jukaminseupan. sudum eu otubeu juling cone seneu nana siuleubam napone dotum napan. ho pate koyubeu julin hiukune hiupan. ho sudum eu patan begume ngo juling jokuneu seu nanang ne sengdekub dopa kin. ho pate henyeupan. ho pate hiurabeu sudum ham diutayi meuku hel bepan. ho patela sudum me iuleu ceka mingseupan.iuleungam pate gompau debeu cidupan. ho sudum me iulingam cineubo eu cidubeu nyomabeu ateubogeu iuhyam cipu ne neheuho uye iuleu o kagapan. ham sudum eu begume ngo iulubeu hopukam cidup ne uyi lendbeu cepanikeu hel betumpan. hogabeu cepaniku hel betumpan. hogabeu sija sudum iuhye bidin. ho pate sudumam denyikuram hebeu meune baskune kiulepan. ho gab siuja godab pate sudum am demadem.

Collected at Doimukh – Courtesy: T C Teli

The Tiger and the Deer

There lived in the forest many animals like wild pig, tiger, deer, etc. As time passed the tiger became very strong and powerful. One day he declared that any animal in the forest could be his food. The animals agreed. But a deer refused to accept what the tiger had said. He said to the tiger,

"Let us go for a running competition. If I win; then I won't be your food."

The tiger agreed. They decided to run from the foothill to the top of it. As per agreement the tiger started running from one side of the hill and the deer from the other. The deer reached first on the peak of the hill and collected a few fallen leaves yellow in colour and sat on it. The tiger also reached there after a little while.

The deer said to the tiger, "Look, I have reached here much early. And even the leaves on which I sat have turned yellow."

But the tiger refused to accept what the deer said. Then the tiger said;

"Let us break the stones here. Whoever could do it will be the winner."

The tiger could easily break the stones into pieces. Though the deer tried his best, he couldn't. When he tried to break it his teeth became loose and blood oozed out from the gum. The blood fell on the stone.

Then the deer said to the tiger, "Look, I have identified the core of the stone and bitten that part. Because of it blood is oozing out from that part of its body. The stone is dead now. Though you have broken the stones, you did not bite the core of it. So it is till alive."

He added; "I can easily find out the core of your body and kill you, but you cannot do it to me." On hearing what the deer has said the tiger got frightened and ran away. From that day onwards the teeth of a deer remain loose. The tigers refrain from eating deer.

5

The Fight between Fire and Water

kolkol sogetageteu so miuleu miuleugeu nyobeu paming suma dabeu iumela iuseu nyobeu paming supan. otubeu iume nyobeu paming supan. iumam donyine nyima seba pan. ho iume geteugedangam alo bolabeu senlen. sekeu domabeu gupan. ho pobu iusam jireudonye kaling kune hoteur dikubeu kapan. ho legab iume pobungam geuterpan. ho iuseu iuleu erub kedi erub kile lepan.hera ab ime kedibeu iuleubeu guleu megeupan. ho gabeu sija iseu kedi iureu ho dodin. ho koyubeu iuseu kiulibeu iumam nyobeu pereu pan. ho iusam nyodonge nyiuma dapa pan. bolo

heu sa hindunge hencang kune ium dokeu mabeu hingrub pakun. ho nyedonge hone sil siubike birup yukamiumeugeu siuk doma pakum. ho iumeu iuleu erubeu kiuleu kune dopan. kege tolum tao hobubeu kiule kune dopan. ho gebeu sija godabeu iume tolum elo hogeu iuleu lo dodin. ho kolugeu nyo potunge sija godab done iuseu iumam tomi nageuden. ho iume jujabam rompeunageu edmo. hogabeu iuseu la iumela siuja gotbeu dokeu akinglo do a sumaden.

Collected at Doimukh — Courtesy: T C Teli

The Fight between Fire and Water

As soon as the universe came into existence, fire and water also appeared on the earth. The fire declared a war against water. The sun came to the rescue of fire and supported him. He helped the fire by making the areas on the earth dry. The fire started to spread to the areas that were dry. Thus the fire spread all over the earth. Then the water has no place to stay. So it was forced to go under the surface of the earth and the bamboo. Even today water is found under the surface of the earth and inside bamboo.

Later, the water decided to take revenge on fire. It declared a war against fire. That time the rain came to the rescue of the water. The rain started to pour heavily. Soon all the rivers were in spate. The sea also supported water with high tide. Thus the fire was compelled to go inside the stone and bamboo. When a stone hits a bamboo the fire comes out.

By that time Donyi-polo intervened and told both the fire and water about their importance. He said that both would remain on earth as equals. Later, Donyi-polo created trees and human beings to oversee them. Even today, whenever any one of them gets a chance, that one tries to destroy the other. Hence both of them never stay in the same place. The fire will make all the wet things dry whereas the water will make all the dry things wet.

6

The Wild Cat and the Dog

ikheu ela tase bunyi ajing jing ming supan. anye iukeumeuleulo leking gobeu iubum giubum ename. ikhyela taseu bunyi deco colajapan. eunyi decocoyam taseu deco cobum gabeu ikhyam eunye yapan. ho tase daco soya, ikhye kaya yapan. aleugolo eunye kanobeu sitapakun. ho eunye budi ngeuga supan. Tase bekkume nyinamkulo eugeudal poro daco tajukeu. hel bepan. ho eunye dacocotabeu eupan. eunye honamo poro deco coname doreuyeu dateuheu decopan. deconeu bokumneu dogeutel del dobasuname. hebeukeda henye nyiba supan. hebeu decocopune meuliu meuliugeu poro kam duyung pakum ho aleugolo demtukul dacocokeu dokumabeunyipan. ho ikhye begume ngogeu ateugeu nam alo porokeu dodeunakeu hel meupan. ho eunye dococotabeu euba supan. ho decocopeune poro kam ceyekuam ikhi ateu hange lengkune ikhyam jipan. ho tase porokam balayilkul morobeu kegeu pakun. ho ikhye mekarkuname tasyam kapakuma nam. taseu meu aking porokam depan. ho ikhye hangling kune tasam ajin opa pakun hogabeu siuga goda tasela ikhye kaming suma den.

Collected at Doimukh − Courtesy: T C Teli

The Wild Cat and the Dog

Once upon a time, there lived a wild cat and a dog. They were intimate friends and used to visit nearby villages to collect food items like hens and cocks. It was their practice to eat together. Whenever they went for collection, the dog used to keep a vigil of the surroundings, while the cat collected the items. They were leading a happy life with such an arrangement. As time rolled, all the fowls in the villages were finished. Then, they were left with out any food, leading to starvation. Then, the dog said;

"Let us collect the hens from my master's house."

They reached the house of the dog. As usual, the dog was keeping a vigil on the movement of the people. They

collected a few hens and the proceeded to the forest with the hens. The dog did not bark and remained at home. His master beat him severely. He was about to die. He went to the forest with the hope of sharing the hens that the cat took with him. When he reached the forest and looked for the cat, he couldn't find him. The cat was, in fact, hiding in the forest itself after enjoying all the hens that he carried.

After a few days, when they met, they started to fight. The dog took the cat by its neck. At that moment the cat said, "My dear friend, I have kept a few hens for you. Let us go and enjoy it." The dog believed the words of the cat and released him. As soon as he was released, he ran away. Then onwards the cat and the dog are at loggerheads each other.

7
The Nyishis and the Tigers

kol kol eubibor nyugeu donam. ebeu ho eminge nyma, boro eminge nyiya. eubeu borinyu e algolo soreuk tabeu iunam. eubeu nyima yorneu yorgeubeu canam. boreu nyiya yorgubeu canam. eubi boru nyu yorneu yordumtol yuri sunam. eubinyima begum ngo gange ahapa. boram ho ahateubeu benam. boreu nyiya ahajinam aha doho gangeum lengleu gonam. niuheungam kiudeu ho iuhiye lingnam. koceungam kiudeuho amye lengnam. eubeu nyima eudingam lelabeu denam. boreu nyiya edin eam bal diunam. eubeu nyima begeung ngo soleugeu nyinam nyi beteumabeu. beteum balo nam ngo dumpo ham cetan. hogabeu pateu sijagodabeu nyiya kuam dumpo ho cedin. boreu nyiya begum namngo iunyingam natan. ho bete kogabeu sija godabeu pateu mengrin ngul niuseu konge pateu eunyikam nadin.

Collected at Doimukh – Courtesy: T C Teli

The Nyishis and the Tigers

Once, there lived two brothers. They used to go to forest to lay traps to catch rats. The younger brother used to return with plenty of rats that he entrapped. But the elder brother returned home empty handed. He would say that not even a single rat was found in his trap.

One day, the younger brother decided to find out the reality. He followed the elder brother without his knowledge. As usual, the elder brother laid the traps and got the rats. He took them out from the traps and ate them as it is. Then, the younger brother approached him and asked, "Why are you eating the rats without cooking or boiling?" Then, the elder brother transfigured as a tiger and starting biting a plantain tree, that was standing nearby, splitting it into pieces. He told his younger brother that he should not tell it to any one. Whenever he would tell it, he would be torn into pieces just as he tore the plantain tree. The younger brother agreed to his request. But he also took out his skewer from his hair knot and warned him that he would kill with the skewer if he was attacked. He shot his skewer at the plantain tree and hit it. He said, "I shall shoot you the same way as I have shot the plantain tree and kill you if you attack me."

Then, they parted their company. The younger brother returned home. Though the wife and children of the elder brother enquired about him, he did not reveal the truth as he had promised to his elder brother. So his family members developed a suspicion that the younger brother might have done something to him.

As days rolled by, the younger brother grew very old. One day he was sitting with his grand children. One day, he narrated the incident that happened in the forest when he was with his elder brother. He described it in detail what his elder brother had done. Suddenly, his skewer fell

down from his hair knot. He asked his grand children to pick it up. When they were about to pick it a tiger appeared there. The children took it as a big cat. They told him that a big cat is preventing them from picking up the skewer. But, he was not able to believe it. He himself went there to pick up his skewer. At once, the tiger, in fact his elder brother, caught him. On realizing that the tiger had come, he took the skewer up and pierced the tiger with it. The tiger bit him severely. They got killed each other as per their words. The Nyishis and the tigers maintain a distance from that day onwards. If they come face to face, the tiger will try to take the head of his adversary and the Nyishis will try to take its eye.

NYISHI SONGS

1

bologena yircume bena
sudum ko e khabde yuke
sudum leukheu polukeu taju

bologena yircume bena
pateu ko e khabde yuke
pateu leukheu polukeu taju

bologenayircume bena
seteu ko e khabde yuke
seteu leukheu poluke taju

bologena yircume bena
sebi ko e yode yuke
sebi leukheu poluke taju

bologena yircume bena
sere ko e khabde yuke
sere leukheu poluke taju

bologena yircume bena
tohu ko e kabde yuke
tohu leukheu poluke taju

opunga amanga roko reki
ngunyige ko sam roko reki
hogeulo bangbeyu roko reki

opunga amanga roko reki
ngunyige ko sam roko reki
santung ge leukheuso roko reki
bepenga buyure roko reki
sangtung dulunge roko reki
durgebo tamaco roko reki

opunga amanga roko reki
ngunyige kosam roko reki
purang leukheuso roko reki
bepenga buyure roko reki
purenge tanere roko reki
darge nga tamaco roko reki

opunga amanga roko reki
ngunyige kosam roko reki
hogeulo bangbeyu roko reki

opunga amanga roko reki
mirange dulunge roko reki
lungge tamaco roko reki

opunga amanga roko reki
ngunyige kosam roko reki
hogolo bangbeyu roko reki

mirang ge leukhiso roko reki
mirang ge dulunge roko reki
bepenga buyure roko reki
lung ge nga tamaco roko reki
opunga amanga roko reki

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