<table>
<thead>
<tr>
<th>項目</th>
<th>内容</th>
</tr>
</thead>
<tbody>
<tr>
<td>タイトル</td>
<td>国立民族学博物館調査報告</td>
</tr>
<tr>
<td>作者</td>
<td>矢野隆彦</td>
</tr>
<tr>
<td>年度</td>
<td>2001年</td>
</tr>
<tr>
<td>内容</td>
<td>国立民族学博物館の調査報告について</td>
</tr>
<tr>
<td>サマリー</td>
<td>国立民族学博物館の調査報告について</td>
</tr>
</tbody>
</table>
A Sketch of Chaudangsi Grammar

Shree Krishan  
*University of Delhi  
Delhi*

1.0 Introduction

The geographical area where Chaudangsi is spoken starts from the village Pangu /pʊŋɡʊ/ and goes up to the village Zipti along the path which leads to Tibet in Dharchula Sub-division of Pithoragarh District of Uttar Pradesh. The whole area lies between the rivers Kali and Dhauli. During the summer months the route to Tibet is used by the pilgrims who visit the famous place known as Kailash-Manasarovar, a religious place of Hindus and Buddhists. The tribals of this area used to go to Tibet before 1962. There is a concrete-tar road up to Tawaghat and from there the people take the hilly tract. From Tawaghat to Pangu there is a jeepable road. Pangu is the first camp for the pilgrims. There are fourteen villages from Pangu to Jipti and the word for fourteen in Hindi and Kumauni is /caudaːh/ and so the area and the people are known by the name /caudaŋs/ or /caudāːs/. The village Pangu is around eight kilometers from Tawaghat via a hilly pathway (on foot) and twenty four kilometers via a jeepable road.

The total population of Chaudangsi speakers has been estimated to be around 3,500 by the local village census records. However, the census reports give the total figures of scheduled tribes in the whole district. The population consists of the scheduled tribes, who align themselves with Hindu caste names like Kshatriyas, Thakurs, Brahmins, Chertris and some scheduled castes.

As stated elsewhere, /rən/ is a cover term for the Chaudangs people and the language in this area. Chaudangsi is closer to Byangsi and Darma. Chaudangs learn Kumauni and Nepali, as they are in close contact with speakers of these languages. Hindi is learnt through education and other formal occasions in offices and in written communication. The people in this area had barter trade relations with Tibet which were disrupted by the Indo-Chinese conflict in 1962. Because of this, some older people have a working knowledge of Tibetan as well. Trade relations were again resumed in June 1992 with the signing of an Indo-Chinese agreement. The name of the trade centre is Nihurchu Mandi in Tibet.

The Chaudangs people mostly resemble the Aryan type in their physical features, though their language belongs to the Tibeto-Burman sub-family of
languages. The Chaudangs may be of Aryan stock which migrated to this area long ago, or there may have been large scale intermixing with the Aryan population.

Most of the villages in the Chaudangs area are multi-ethnic and multi-lingual, and there the Chaudangs come in close contact with Kumauni and Nepali. Many a time Hindi is used for inter-group communication as it is the official language of administration and education. The increasing use of Kumauni and Hindi in various domains is reducing the native Chaudangsi to highly restricted domains of language use.

The data for this project were collected from two informants at Pangu Village and were further checked with two more informants who came from Simkhola, an upper Chaudangs village. The data constituted around 1200 words and a few hundred sentences, from simple statements to complex structures. As the informants were not educated in English, the data were collected through the medium of Hindi and then English translations were given. Some of the data were also recorded on tape for further verification.

2.0 Phonology

Fourty consonant and ten vowel phonemes have been set up for Chaudangsi. The voiced aspirate consonants are mostly found in loan words from Indo-Aryan sources.

<table>
<thead>
<tr>
<th>Table 1: The Consonant Phonemes of Chaudangsi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bilabial</strong></td>
</tr>
<tr>
<td>voiceless</td>
</tr>
<tr>
<td>voiceless aspirated</td>
</tr>
<tr>
<td>voiced</td>
</tr>
<tr>
<td>voiced aspirated</td>
</tr>
<tr>
<td>Affricates:</td>
</tr>
<tr>
<td>voiceless</td>
</tr>
<tr>
<td>voiceless aspirated</td>
</tr>
<tr>
<td>voiced</td>
</tr>
<tr>
<td>voiced aspirated</td>
</tr>
<tr>
<td>Fricatives:</td>
</tr>
<tr>
<td>Nasals:</td>
</tr>
<tr>
<td>plain</td>
</tr>
<tr>
<td>pre-aspirated</td>
</tr>
<tr>
<td>Liquids:</td>
</tr>
<tr>
<td>Lateral</td>
</tr>
<tr>
<td>pre-aspirated lateral</td>
</tr>
</tbody>
</table>
Chaudangsi Grammar

Table 2: The Vowel Phonemes of Chaudangsi

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>unrounded</td>
</tr>
<tr>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>o</td>
<td></td>
</tr>
<tr>
<td>ε</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

2.1 Occurrence of Phonemes

2.1.1 Vowels

(i) /i/ and /u/ occur in medial position only.
(ii) /e/ and /o/ do not occur in initial position.
(iii) All other vowels occur in all positions.
(iv) /i/ and /h/ are established as distinct phonemes but they are found in free variation in some cases.
(v) /i/ and /u/ are always longer in final position.

2.1.2 Consonants

(i) No aspirate consonants except /kh/ occur in medial or final position in a word.
(ii) The consonants /p, t, k, s, c/, nasals and liquids occur finally.
(iii) The retroflex nasal /N/ and the flap /l/ do not occur initially.
(iv) All other consonants occur in all positions, with the restrictions listed above.
(v) The frequency of voiced aspirate sounds is very low and most of them are found in loan words from Indo-Aryan.
(vi) The frequency of the retroflex consonants is also very low.
(vii) The dental fricative /s/ is found in free variation with the palatal fricative /ʃ/ in the speech of some informants.
(viii) Most of the final consonants are fully released.
2.2 Consonant contrasts

/p ph b bh/
/pu/ 'husk'

/pe/ 'knee'

/pheta/ 'thick'

/phu/ 'copper'

/be/ 'rock'

/butí/ 'buttermilk'

/bhc/ 'thread'

/bhu-the-ma/ 'to roast'

/t th d dh/
/ta/ 'sister'

/te-ma/ 'to weep, to tell a lie'

/to-ma/ 'to buy'

/toŋ/ 'trap'

/tha/ 'spring (water)'

/the-ma/ 'to change'

/tho/ 'upwards'

/thum/ 'custom'

/da-ma/ 'to give'

/delo/ 'round'

/dup/ 'poison'

/dumúí/ 'raw vegetable'

/duma/ 'a few (things)'

/duli/ 'stick'

/dhou-dhou/ 'bravely'

/dhartí/ 'earth'

/T TH D DH/
/To-ma/ 'to burn'

/TAm/ 'last point'

/Tha-ma/ 'to rub a matchstick'

/Thum-ma/ 'to dance'

/Tho-ma/ 'to worship'

/Thungo/ 'hammer'

/De/ 'mule'

/Dumo/ 'a male yak'

/Dharu/ 'male' (or 'cat')

/Dhung-ma/ 'to beat'

/Dhami/ 'marriage'

/Dhum-ma/ 'to tremble'

/k kh g gh/
/ka/ 'crow'

/kunDí/ 'avalanche'

/kwama/ 'to boil, to cook'

/kwe-ma/ 'to fell (tree)'

/kwa-len/ 'animal's bell'

/kha/ 'walnut'

/khala/ 'a pit of water'

/khu/ 'smoke'

/ga/ 'paddy'

/gunda/ 'middle'

/gima/ 'to swallow'

/gw alcya/ 'lock'

/ghukar/ 'ram'

/ghakta/ 'tight'

/ghau/ 'scar'

/c ch j jh /
/ci/ 'memory; ten'

/ce-ma/ 'to burn'

/cama/ 'to hold'

/eye-ma/ 'to hesitate'

/cyo-ma/ 'to last'

/che/ 'fat, grease'

/chhi/ 'hate'

/che/ 'wife's younger brother'

/chhi-ma/ 'to meet'

/chhanni/ 'hut'

/chara/ 'dry'

/chyo-ma/ 'to break'

/je/ 'I'

/jiga/ 'my'

/jec/ 'barley'

/jyoda/ 'young'

/jhi-ma/ 'to sneeze'

/jhíma/ 'to bloom'
| /jhyəŋ-mə/ | 'to run away' |
| /tsə/ | 'grass' | /tsəmə/ | 'daughter' |
| /tse-mə/ | 'to bite' | /tsəɾi/ | 'intestine' |
| /tsəmə/ | 'tattoo marking' | /tshiy/ | 'liver' |
| /tshəm/ | 'hair' | /tshəɾ/ | 'lion' |
| /m hm n hn/ | /me/ | 'eye' | /mul/ | 'silver' |
| /hmə/ | 'paw, crack' | /hmin/ | 'name' |
| /nəm/ | 'rein' | /na-si-mə/ | 'to reconcile' |
| /hnəm/ | 'smell, nose' | /hna-si-ma/ | 'to relax' |
| /hməmbu/ | 'woolen cloth' | /hnumb/ | | |
| /ŋ n m/ | /khən/ | 'a bite of food' | /ranə/ | 'arm' |
| /nəm/ | 'rein' | /skhən/ | 'sickle' |
| /ɾəm/ | 'new settlement' | /khwən/ | 'pigeon' |
| /ɾəŋ-mə/ | 'to sell' | /khwə-mə/ | 'to boil' |
| /khwəɾən/ | 'woman's eating bowl' | /ŋəntə/ | 'strong' |
| /ɾ hr l hl/ | /ɾəm/ | 'new settlement' | /hrəm/ | 'breakfast' |
| /ɾəŋ/ | 'arm' | /hrəŋ/ | 'horse' |
| /ɾə-mə/ | 'to come' | /hra-mə/ | 'to be ashamed of' |
| /ɾəŋ/ | 'only' | /ɾə/ | 'setting of sun' |
| /ɾəɾ/ | 'bane' | /ɾəɾ/ | 'plank of wood' |
| /ɾə/ | 'hand' | /ɾa/ | 'month' |
| /ɾək-si-mə/ | 'to climb up' | /ɾək-si-mə/ | 'to teach' |
| /w hw y hy/ | /wur-mə/ | 'to bathe' | /hwur-mə/ | 'to smoke' |
| /wi/ | 'bow' | /hwəi-mə/ | 'to call' |
| /wa/ | 'tiger' | /yəɾ-mə/ | 'to cry' |
| /ya-mə/ | 'to sleep' | /hya-mə/ | 'to lie down' |
| /ye/ | 'kite' | /hye/ | 'sweet potato' |

2.3 **Vowel contrasts**

Most of the vowel contrasts presented below are shown in medial and final position, as the frequency of initial vowels is very low.
Medial contrasts: /i u u e o e a/

<table>
<thead>
<tr>
<th>sound</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/cim/</td>
<td>'pin prick'</td>
</tr>
<tr>
<td>/cm/</td>
<td>'house'</td>
</tr>
<tr>
<td>/sim/</td>
<td>'marsh'</td>
</tr>
<tr>
<td>/rum/</td>
<td>'root of a tree'</td>
</tr>
<tr>
<td>/buda/</td>
<td>'to carry on one's back'</td>
</tr>
<tr>
<td>/Thuŋo/</td>
<td>'hammer'</td>
</tr>
<tr>
<td>/sun/</td>
<td>'double, pair'</td>
</tr>
<tr>
<td>/sn̥-m̥/</td>
<td>'sit'</td>
</tr>
<tr>
<td>/kholi/</td>
<td>'black-faced monkey'</td>
</tr>
<tr>
<td>/rukta/</td>
<td>'same'</td>
</tr>
<tr>
<td>/səl/</td>
<td>'coal'</td>
</tr>
<tr>
<td>/jhangko/</td>
<td>'wild lizard'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sound</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/rim-ma/</td>
<td>'to write'</td>
</tr>
<tr>
<td>/rim/</td>
<td>'arrow'</td>
</tr>
<tr>
<td>/sem-ma/</td>
<td>'to drag'</td>
</tr>
<tr>
<td>/tum/</td>
<td>'egg'</td>
</tr>
<tr>
<td>/budda/</td>
<td>'good'</td>
</tr>
<tr>
<td>/Thun/</td>
<td>'dance'</td>
</tr>
<tr>
<td>/son/</td>
<td>'village'</td>
</tr>
<tr>
<td>/khul/</td>
<td>'nest'</td>
</tr>
<tr>
<td>/rokta/</td>
<td>'bleeding'</td>
</tr>
<tr>
<td>/sal/</td>
<td>'teakwood tree'</td>
</tr>
<tr>
<td>/jhan/</td>
<td>'gold'</td>
</tr>
</tbody>
</table>

Final contrasts: /i e u a o o/

<table>
<thead>
<tr>
<th>sound</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/di/</td>
<td>'string of the yoke'</td>
</tr>
<tr>
<td>/hri-ma/</td>
<td>'to track'</td>
</tr>
<tr>
<td>/tsi/</td>
<td>'memory, grass'</td>
</tr>
<tr>
<td>/che/</td>
<td>'life'</td>
</tr>
<tr>
<td>/be/</td>
<td>'skin'</td>
</tr>
<tr>
<td>/buda-ma/</td>
<td>'to carry on one's back'</td>
</tr>
<tr>
<td>/ga/</td>
<td>'paddy'</td>
</tr>
<tr>
<td>/phu/</td>
<td>'copper'</td>
</tr>
<tr>
<td>/pho/</td>
<td>'male'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sound</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/De/</td>
<td>'mule'</td>
</tr>
<tr>
<td>/hre/</td>
<td>'bone'</td>
</tr>
<tr>
<td>/tse/</td>
<td>'joint'</td>
</tr>
<tr>
<td>/che/</td>
<td>'fat (grease)'</td>
</tr>
<tr>
<td>/bida-ma/</td>
<td>'to pierce through'</td>
</tr>
<tr>
<td>/pha/</td>
<td>'ash'</td>
</tr>
<tr>
<td>/kha/</td>
<td>'walnut'</td>
</tr>
<tr>
<td>/ru/</td>
<td>'corner (inside a house)'</td>
</tr>
<tr>
<td>/tha/</td>
<td>'upwards'</td>
</tr>
<tr>
<td>/ra/</td>
<td>'a type of basket'</td>
</tr>
</tbody>
</table>

2.4. Occurrence of phonemes in various positions

2.4.1. Consonants

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>/pala/</td>
<td>'mortar'</td>
</tr>
<tr>
<td>/ph/</td>
<td>/pha/</td>
<td>'ash'</td>
</tr>
<tr>
<td>/b/</td>
<td>/buti/</td>
<td>'buttermilk'</td>
</tr>
<tr>
<td>/bh/</td>
<td>/bhoK̃i/</td>
<td>'copper bigul'</td>
</tr>
<tr>
<td>/t/</td>
<td>/te/</td>
<td>'grandfather'</td>
</tr>
<tr>
<td>/th/</td>
<td>/th̩mi/</td>
<td>'mother's brother'</td>
</tr>
<tr>
<td>/d/</td>
<td>/duklaŋ/</td>
<td>'meal'</td>
</tr>
<tr>
<td>/dh/</td>
<td>/dho/</td>
<td>'bravery'</td>
</tr>
<tr>
<td>/T/</td>
<td>/Toma/</td>
<td>'to burn'</td>
</tr>
<tr>
<td>/Th/</td>
<td>/Thuŋo/</td>
<td>'hammer'</td>
</tr>
<tr>
<td>/D/</td>
<td>/Delo/</td>
<td>'round'</td>
</tr>
<tr>
<td>/Dh/</td>
<td>/Dhani/</td>
<td>'marriage'</td>
</tr>
<tr>
<td>/k/</td>
<td>/kurtsa/</td>
<td>'lamb'</td>
</tr>
<tr>
<td>/kh/</td>
<td>/khuli/</td>
<td>'nest'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sound</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khao/</td>
<td>'cold, winter'</td>
</tr>
<tr>
<td>/cyoʔo/</td>
<td>'at once'</td>
</tr>
<tr>
<td>/nəbu/</td>
<td>'cobra'</td>
</tr>
<tr>
<td>/səb/</td>
<td>'carpet'</td>
</tr>
<tr>
<td>/təʔa/</td>
<td>'co-wife'</td>
</tr>
<tr>
<td>/rithi/</td>
<td>'husband'</td>
</tr>
<tr>
<td>/podu/</td>
<td>'big'</td>
</tr>
<tr>
<td>/cyoʔo/</td>
<td>'blanket'</td>
</tr>
<tr>
<td>/Thun/</td>
<td>'yokebeam'</td>
</tr>
<tr>
<td>/DəDi/</td>
<td>'yokebeam'</td>
</tr>
<tr>
<td>/hykɔn/</td>
<td>'yoke'</td>
</tr>
<tr>
<td>/ak/</td>
<td>'mouth'</td>
</tr>
</tbody>
</table>
2.4.2 Vowels

/i/ /in/ 'we (exclusive)' /sim/ 'marsh' /ti/ 'water'
/h/ /i/ 'mine' /sil/ 'dew' ----- 
/e/ /el/ 'vocative' /Delo/ 'round' /re/ 'field'
/e/ ----- /sel/ 'rainy season' /be/ 'skin'
/a/ /at/ 'that' /Ian/ 'only' /uga/ 'his'
/a/ /ak/ 'mouth' /yada/ 'bad' /sa/ 'soil'
/u/ /usi/ 'they' /gul/ 'phlegm' /labu/ 'butter'
/u/ ----- /tum/ 'egg' ----- 
/o/ /ol/ 'he' /poda/ 'big' /tho/ 'up'
/ɔ/ ----- /tɔn/ 'trap' /palo/ 'frog'

2.5 Consonant clusters

The approximants /y/ and /w/ can occur as the second member of a cluster with most of the consonants which can occur initially. All other clusters occur only at the syllable boundaries of polysyllabic words. These include geminates, the most common of which being /pp/, /mm/, /tt/, /dd/, /nn/, /TT/, /cc/, /kk/, /rr/, /ll/; nasal + consonant, /mp/, /mb/, /md/, /nc/, /nts/, /nd/, /nj/, /ŋt/, /ND/; nasal + nasal, /nm/, and /pr/, /bl/, /kr/, /kd/, /kr/, /gd/, /lb/, /ID/, /lm/, /ml/, /lc/, /rt/, /rk/.
2.6 **Vowel sequences:**
The most common vowel sequences are the following:
/ια\, ια\, ιε\, ιω\, ιο\, /οι\, /ωι\, /ωο\, /οο\,

2.7 **Syllable structure**
Chaudangsi is basically a monosyllabic language. A word may contain two or more syllables, but every syllable which enters into a word generally will have its own meaning. The following syllable patterns have been recorded:
/N/, /VC/, /CVC/, /CCV/, /CCVC/, /VCC/, /CVV/, /CVVC/

2.8 **Phonological rules:**
The following rules are found to operate when two or more syllables are combined:

(i) If two or more phonetically long vowels occur in successive syllables, the first one is shortened.
(ii) A voiceless consonant which is inter-vocalic or followed by a voiced consonant is invariably voiced.
(iii) Consonants followed by back vowels are generally retracted.
(iv) /hrl, hl/, /hm/, /hw/, and /hy/ are clearly pre-aspirated sounds, but in the speech of some informants these have been heard as the aspirated or voiceless sounds /rh/, /lh/, /mh/, /nh/, etc. respectively.
(v) Chaudangsi has a kind of vowel harmony system which causes the vowels /i u/ to become /e o/ respectively under certain conditions.

3.0 **Morphology**

3.1 **Nouns and the noun phrase**
Like many other Tibeto-Burman languages, Chaudangsi has two types of roots: (i) free nominal roots and (ii) bound roots. The nominal roots are personal nouns, proper nouns, mass nouns, and pronouns. The bound roots may be nouns or verbs depending on their position in the word or in a sentence and on the suffixes they take. These may even be suffixes themselves. For example:

/θi/ 'wet' /yəɾ/ 'shout'
/θi-ma/ 'to get wet' /yəɾ-ma/ 'to shout (cry)'
/θi-ta/ 'one who/which is wet' /yəɾ-ta/ 'the shout (noun)'

3.1.1 **Gender**
Chaudangsi has natural gender only; there is no grammatical gender. Natural differences in gender may be expressed by different words or the nouns representing animate referents may take a gender marker. Inanimate nouns do not
take any gender marker.

Animates are further divided into (i) human and (ii) non-human classes on the basis of the kind of gender marker the nouns representing them can take. The gender markers used for the human feminine category are /-Gya/ and /-mE/. For non-human nouns the masculine marker is /pho/ and the feminine marker is /-mo/. Following are examples of these gender markers:

/hrithi/  'husband'  /hrithi-cya/  'wife'
/byolo/  'groom'  /byoli-cya/  'bride'
/râDo/  'widower'  /râDi-cya/  'widow'
/khe/  'daughter's son'  /khu-me/  'daughter's daughter'
/hrâng-pho/  'horse (male)'  /hrâng-mo/  'horse (female)'

3.1.2 The Diminutive

The diminutive is marked with the suffix /tsE/:

/hrâng-tsE/  'young horse'
/kâr-tsE/  'young sheep (male)'
/bhâr-tsE/  'young sheep (female)'

3.1.3 Number

There are three numbers in Chaudangsi for animate referents, i.e., singular, dual and plural. The dual marker [ni] in [ni-mi] is a part of the numeral /nisâ/ 'two', and /mi/ means 'person', whereas the plural marker /jâmma/ or /lai/ means 'all' or 'group'. /jâmma/ appears to be a loan from Indo-Aryan which means 'add' or 'addition'. There is also a plural suffix /-may/, e.g. /sen-may/ 'children'. But in the case of verbal forms only the singular and plural distinctions are maintained. Examples:

/tsâme/  'girl'
/tsâme nimi/  'two girls'
/tsâme jâmma/ or /tsâme lâiri/  'all the girls'
/tsâme deye/  'the girl goes'
/tsâme nimi dene/  'two girls go'
/tsâme jâmma dene/  'all girls go'
/tsâme lâiri dene/  'all girls go'

3.1.4 Quantifiers

jâmma  'all' (for things)
lâiri  'all' (for human beings)
mâcâ  'many' (for animates)
yâmâba  'many' (for inanimates)
cyong  'much'
cyong mâng  'group'
3.1.5 Pronouns

3.1.5.1 Personal pronouns

In Chaudangsi there are three persons marked in the pronouns viz., first person, second person and third person. First person plural can further be divided into exclusive and inclusive (the inclusive-exclusive distinction is only made in the pronouns, and is not reflected in the verb). Some informants who are educated and have traveled widely do not maintain this distinction very clearly. It shows that the structure of this language is being influenced by other Indo-Aryan languages and English. The same is true of the dual and plural marking.

<table>
<thead>
<tr>
<th>First person</th>
<th></th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exclusive</td>
<td>ji, je</td>
<td>in nimi</td>
<td>in</td>
</tr>
<tr>
<td>Inclusive</td>
<td>---</td>
<td>----</td>
<td>in jamma / in loiri</td>
</tr>
<tr>
<td>Second person</td>
<td>ge</td>
<td>gəni nimi</td>
<td>gəni jamma</td>
</tr>
<tr>
<td>Third person</td>
<td>o/əti</td>
<td>uci nimi / uci nise khan</td>
<td>uci jamma / aṭibəŋ</td>
</tr>
</tbody>
</table>

Examples:

/i jə yə/ 'I eat.'
/in nimi jənə/ 'we two eat.'
/in jənə/ 'we (excl.) eat.'
/in jama jamə/ 'we (incl.) eat.'
/in loiri jənə/ 'we (incl.) eat.'

3.1.5.2 Possessive pronouns

[jiğə ~ jiga] 'my / mine' /oga/ 'his'
/niga/ 'our' /uci nimi ga/ 'their (dual)'
/naga/ 'your (sg)' /uci lei ga/ 'their (plural)'
/gəni nimi ga/ 'your (dual)'
/gəni lei ga/ 'your (plural)'

The possessive/genitive marker is [-ga ~ -ge ~ -gə] which is suffixed to the pronoun in the case of first person singular and third person. The first person dual and plural do not always take the emphatic possessive marker and in the case of second person /gəni/ is the possessive/genitive pronoun for dual and plural/. It can be used for second person singular as well. This marker is the same in Tibetan and Meitei as well. In my opinion this appears to be a loan from Indo-Aryan. Examples:

(i) /i jiga jya tung ye/ 'I drink my tea.'
(ii) /in lairi in jya tung ne/ 'We drink our tea.'
3.1.5.3 Demonstrative pronouns

hidi  'this'
hidi boTTho maŋ  'these'
hiche  'here'
äti tøŋ gani  'that (visible)'
äti maŋaŋ gani  'that (invisible)'
äti boTTho maŋ  'those'
čhe  'there'

3.1.5.4 Interrogative pronouns

The interrogative pronouns can be divided into two categories, i.e., interrogative forms based on the interrogative pronoun /khe/, and the interrogative pronoun of location /ulo/. Examples:

khe  'what'
khami  'who' (sg.)
khami-khami  'who' (pl.)
khami-ga  'whose'
khami-ja  'whom, whose'
ka  'why'
ulo  'where'

3.1.5.5 Relative pronouns and relative clauses

There are two forms for the relative clause, the native Tibeto-Burman form where a clause nominalized by /ta/ appears before the head noun (without a relative pronoun; exx. (i-iii) below), and Indo-Aryan-style post-head relative clause involving one of two relative pronouns, i.e. /jo/ or /jai/ (exx. (iv-vii) below; actually, the relative clause not only follows the head noun in this construction, but also the verb of the main clause, giving a correlative structure similar to English *This is that boy, the one who came yesterday* for (iv)). /jo/ occurs with human subjects whereas /jai/ occurs with non-human subjects. It appears that both of these relative pronouns are borrowed from Indo-Aryan, especially from Hindi jo, though there is no human/non-human distinction in the relative pronouns of Hindi. Examples:

(i) /nyarə ra-ta siri/  
yesterday come-NOM boy  
'the boy who came yesterday'
In this latter type, rather than appearing after the main clause, the relative clause can also appear before the main clause:

/joi mi itan ra-so ati ji-ge pe hle/
who person just.now come-PAST he I-GEN brother COP
'The man who has come just now is my brother.'

It seems in at least some cases the verb in this structure can take the nominalizer of the native Tibeto-Burman structure:

/jai -sa lan suũ-τa ati goɾib hle ma-tar/
who-AGT work do-NOM he poor COP not-able
'One who works can not be poor.'

3.1.6 Case marking postpositions

In Chaudangsi there are no case inflections as in inflectional languages like Sanskrit and Greek. Case is expressed by independent markers. Some of them can be treated as postpositions as well, but if we take Fillmore's definition of cases they as semantically relevant syntactic relationships involving nouns and the
structures that contain them (Fillmore 1968, 1971), we may take these markers as case markers, and they are treated as such in this study.

1. Nominative  
2. Agentive/Instrumental /sø/  
3. Accusative  
4. Dative  
5. Ablative /sø/, /kharci/  
6. Locative  
7. Genitive  
8. Comitative /tebha/ 'with, along with'

Examples:
1. Nominative:
   (a) /ji pangũ dene/  
      I Pangu go+FUT  
      'I will go to Pangu.'

   (b) /siri jagõni/  
      boy eating  
      'The boy is eating.'

2. Agentive:
   (a) /siri-so dukloŋ jagõni/  
      boy-AGT food eating  
      'The boy is eating his food.'

   (b) /sudha-so lœn sun-ye/  
      Sudha-AGT work do-NONPAST  
      'Sudha works.'

3. Instrumental:
   /tsamë-ge-so taplî-so cya ce-ye/  
   girl-GEN-AGT knife-INST meat cut-NONPAST  
   'The girls cut meat with a knife.'

4. Dative:
   (a) /baba-so sen-man-dønsi miThai hrœ ra-si/  
      father-AGT child-pl.-DAT sweet bring come-perf.  
      'The father has brought sweets for the children.'

   (b) /hidi khasøbasø sen-man-dønsi hle/  
      this cloth child-pl.-DAT COP  
      'This cloth is for the children.'
5. Ablative:
(a) /sin-hyār-śarcī patō bhar-nī/  
   tree-LOC-ABL leaf fall-NONPAST  
   'A leaf falls from the tree.'
(b) /ji dharcula-śarcī ra-yasa/  
   I Dharchula-from come-perf.  
   'I have come from Dharchula.'

6. Genitive:
(a) /o-so ji-ga siri hle/  
   he-AGT I-GEN son COP  
   'He is my son.'
(b) /o-so ji-ga lən suŋ-yəŋ/  
   he-AGT I-GEN work do-FUT  
   'He will do my work.'

7. Locative:
(a) /Bhagasing chim-ər con-śarcā-ni/  
    Bhagat Singh house-LOC sit mood-NONPAST  
    'Bhagat singh is sitting in (his) house.'
(b) /banər cin-hyār con-śarcā-ni/  
    monkey tree-LOC sit mood-NONPAST  
    'The monkey is sitting on the tree.'

3.1.7 Noun modifiers
3.1.7.1 Adjectives
Adjectives and numerals occur before the head in a noun phrase. But in predicate constructions they occur after the nouns. In Chaudangsi [-tə ~ -də] is the most productive adjectival suffix, as has been observed from the data, but not all the adjectives have the [-tə ~ -də] ending. It may be interesting to note here that in some cases the suffix [-tə ~ -də] is deleted when it is used in constructions before the noun. Examples:

/yə-da/ 'bad' /ya m'i/ 'bad person'
/bud-da/ 'good' /bud m'i/ 'good person'
/saro/ 'hard' /saro sin/ 'hard wood'
/nom-ta/ 'strong' /nom m'i/ 'strong person'
/akro/ 'costly' /hra-tə/ 'clean'
/po-da/ 'large' /po-də ba/ 'father's eldest brother' (cf. /baba/ 'father')
Placement of adjectives in sentence constructions:
(a) /son-wa po-do wa hle/ 'The lion is a big animal.'
lion big wild. animal COP
(b) /we oqis-do hle/ 'The mountain is high.'
mountain high is

3.1.7.2 Numerals
The numeral system in this language is partly decimal, partly subtractive, partly additive. The numerals from 'one' to 'ten' are single morphemes, whereas 'eleven' to 'nineteen' are formed by conjoining the base of 'ten' ([ci ~ cye ~ chi ~ sa]) with the first syllable of the lower numerals as its suffix in an additive manner (i.e. 10 + 1; 10 + 2; etc.). The numerals 'twenty', 'thirty', 'fourty' and 'fifty' are 'two', 'three', 'four', and 'five' respectively, compounded with /sa/ 'ten'. 'Ninety' is formed from what appears to be 'half-less-hundred'. The numerals from 'twenty' to 'twenty nine' are formed by adding lower numerals to the base /nossa/, but 'thirty-one' to 'thirty-nine' are formed from 'twenty' plus 'eleven', 'twenty' plus 'twelve', etc. In a similar way, 'fifty-one' to 'fifty-nine', 'seventy-one' to 'seventy-nine', and 'ninety-one' to 'ninety-nine' are formed from 'fourty' plus 'eleven', 'sixty' plus 'eleven', and 'eighty' plus 'eleven', etc. respectively. Some major formations are given below:

/tigə/ 'one' /nossa tigə/ 'twenty one'
/nis/ 'two' /nossa nisə/ 'twenty two'
/sum/ 'three' /nossa sumə/ 'twenty three'
/pi/ 'four' /nossa pi/ 'twenty four'
/ŋəi/ 'five' /nossa ŋəi/ 'twenty five'
/Tuggə/ 'six' /nossa Tuggə/ 'twenty six'
/hnis/ 'seven' /nossa hnisə/ 'twenty seven'
/jyəd/ 'eight' /nossa jyəd/ 'twenty eight'
/guɨ/ 'nine' /nossa guɨ/ 'twenty nine'
/çi/ 'ten' /sum sa/ 'thirty'
/cyote/ 'eleven' /nossa cyote/ 'thirty one'
/cyone/ 'twelve' /pisa/ 'forty'
/cyəssum/ 'thirteen' /ŋasa/ 'fifty'
/cyəppi/ 'fourteen' /pisa cyote/ 'fifty one'
/cyə人数/ 'fifteen' /Tuk cha/ 'sixty'
/cyəTTo/ 'sixteen' /Tuk cha tigə/ 'sixty one'
/cyənni/ 'seventeen' /pyəl jyec cha/ 'seventy'
/cyəbije/ 'eighteen' /Tuk cha go cyote/ 'seventy one'
/cyərgu/ 'nineteen' /jyec cha/ 'eighty'
/nossa/ 'twenty' /jyec cha tigə/ 'eighty one'
/pyəlte sai/ 'ninety' /jyec cha go cyə/ 'ninety one'
/sai/ 'hundred'
The numerals from '100' to '999' are formed by keeping /sai/ 'hundred' as the base and adding other numerals to it. Numerals from 'one thousand' up are loans from Indo-Aryan languages. For example, /hajā/ 'one thousand', /lakh/ 'one hundred thousand', and so on.

### 3.1.7.2.2 Ordinals

Chaudangsi does not have ordinals of its own but makes use of Hindi ordinals by adding the suffix /-go/ to them. The author could find only two ordinals from this language, which also appear to have been constructed as loan translations.

- /lōcen lore/ 'the very first'
- /oti impham/ 'that behind him' (second)
- /dusro go/ 'second'
- /tisro go/ 'third'

### 3.1.7.2.3 Fractions

The fractions are mostly of the descriptive type, except for /pyēl/ 'half'.

Examples:

- /pua/ 'one fourth'
- /pyēl/ 'half'
- /po pyēl/ 'three fourths'
- /pyēl te nis/ 'half less than two (one and a half)'
- /pyēl te sum/ 'half less than three (two and a half)'

### 3.1.7.2.4 Multiplicatives

The multiplicatives are formed by adding the suffix /-co/ to the base numeral:

- /ticco/ 'once'
- /nicco/ 'twice'
- /sumco/ 'thrice'
- /pico/ 'four times'

It has been noted that some informants make use of this type of device to form ordinals but the majority of informants did not approve of it.

### 3.2 The verb and verb phrase

A verb root is one which can take tense, aspect, mood and number affixes. The verb in its infinitive form in Chaudangsi takes the suffix /-ma/ or /-mol/, such as in /hri-ma/ 'to teach', /the-mo/ 'to throw'. The verb declines according to person and number in Chaudangsi.

#### 3.2.1 Tense and aspect

Chaudangsi has basically two tenses, i.e. past and non-past. The non-past can further be divided into the action taken or going on at the present moment, while
the other is when the action is to be taken in the future. We may call them stative and intuitive. We will give examples of the full paradigm of tense and aspect for the verb /ja-/ 'to eat'.

3.2.1.1 Non-past

The simple non-past forms combine person and number, but the system does not clearly mark person in most cases, as only 1sg has a unique form. First person non-singular, 2nd person singular, and third person non-singular all take /ne/, while 2nd person non-singular and 3rd person singular take /ni/.

First Person:

/ ji ja-ye/  'I eat (1sg+NONPAST).'
/in nimi ja-ne/  'We two eat (1non-sg+NONPAST).'
/in ja-ne/  'We (pl. excl.) eat (1non-sg+NONPAST).'
/in lairi ja-ne/  'We (pl. incl.) eat (1non-sg+NONPAST).'

Second Person:

/gE ja-nil/  'You (sg.) eat (2sg+NONPAST).'
/gani nimi ja-ni/  'You (two) eat (2non-sg+NONPAST).'
/gani lairi ja-ni/  'You (pl.) eat (2non-sg+NONPAST).'

Third Person:

/o ja-ni/  'He eats (3sg+NONPAST).'
/usi nimi ja-ne/  'They (two) eat (3non-sg+NONPAST).'
/usi loiri ja-ne/  'They (pl.) eat (3non-sg+NONPAST).'

Continuous: In the non-past continuous, the form /-g-an/ is added between the verb and the non-past marker.

/ ji ja-g-an-ye/  'I am eating.'
/in nimi ja-g-an-ne/  'We (two) are eating.'
/gE ja-g-an-ne/  'You are eating.'
/o ja-g-an-ni/  'He is eating.'
/usi loi ja-g-an-ne/  'They are eating.'

Present Perfect: In the present perfect, the prefix /ka-/ is added before the verb root, and the suffix /-d/ is added after the root. The verb formations do not change according to the person and number in the present perfect.

/ ji kajad/  'I have eaten.'
/in kajad/  'We (excl.) have eaten.'
/gE kajad/  'You have eaten.'
/o kajad/  'He has eaten.'
/usi loi kajad/  'They have eaten.'
Intensive: In the intensive non-past, the suffix /-ŋ/ is added to the verb root, before the non-past markers. In the case of the first and third person singular the forms of the non-singular markers are [ge] and [yɔŋ] instead of [ye] and [ni], respectively.

/ŋi jəŋ gɛ/ 'I will eat.'
/ŋi nimi jəŋ ne/ 'We two will eat.'
/ŋe jəŋ ne/ 'You (sg.) will eat.'
/ŋoŋi lai jəŋ ni/ 'You (pl.) will eat.'
/o jəŋ yɔŋ/ 'He will eat.'
/ŋusi lai jəŋ ne/ 'They will eat.'

Intensive Continuous: In the intensive continuous, the verb root takes the suffixes /-g-ni-yɔŋ/ plus the non-past suffixes, except for 3sg, which does not take a non-past marker here.

/ŋi jagni yɔŋ ye/ 'I will be eating.'
/ŋin jagni yɔŋ ne/ 'We (pl. excl.) will be eating.'
/ŋge jagni yɔŋ na/ 'You (sg.) will be eating.'
/ŋgoni lai jagni yɔŋ ni/ 'You (pl.) will be eating.'
/o jagni yɔŋ/ 'He will be eating.'
/ŋusi lai jagni yɔŋ ne/ 'They will be eating.'

Intensive Perfect: /kɔ-V-d-ŋi-yɔŋ/ + NONPAST

/ŋi kajad ni yɔŋ ye/ 'I would have eaten.'
/ŋin loi kajad ni yɔŋ ne/ 'We (excl.) would have eaten.'
/ŋgoni ntmi kajad ni yɔŋ ni/ 'You (pl.) would have eaten.'
/o kajad ni yɔŋ/ 'He would have eaten.'
/ŋusi loi kajad ni yɔŋ ne/ 'They would have eaten.'

3.2.1.2 Past: [-s -sɔ -nes -nɔsa -nisa]

Simple past (statement)
/ŋi jesa/ 'I ate.'
/ŋi nimi jenes/ 'We (two) ate.'
/ŋge jonsa/ 'You ate.'
/ŋgoni nimi jɔnisa/ 'You (two) ate.'
/o jas/ 'He ate.'
/ŋusi nimi jones/ 'They (two) ate.'
/ŋusi lai jones/ 'They (pl.) ate.'

Past Continuous: V + /-g-ni/ + PAST
/ŋi jagnes/ 'I was eating.'
/ŋi jagnes/ 'We (excl.) were eating.'
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/\e jag nin\s/ 'You were eating.'
/\oni lai jag nin\s/ 'You (pl.) were eating.'
/\o jag n\s/ 'He was eating.'
/\usi lai jag n\s/ 'They were eating.'

Past Perfect (Recent): /k\-/ + V + PAST

/\i koja yos/ 'I have finished eating.'
/in lai koja nes/ 'We (pl.) have finished eating.'
/\e koja n\s/ 'You (sg.) have finished eating.'
/\oni nimi koja nis/ 'You two have finished eating.'
/o kojas/ 'He has finished eating.'
/\usi lai koja nes/ 'They have finished eating.'

Past Perfect (Remote): /k\-/ + V + /-d-ni/ + PAST

/\i kojad ni es/ 'I had eaten.'
/in lai kojad n es/ 'We (pl.) had eaten.'
/\e kojad nin sa/ 'You (sg.) had eaten.'
/\oni kojad nimi sa/ 'You two had eaten.'
/o kojad n sa/ 'He had eaten.'
/\usi lai kojad ni nes/ 'They had eaten.'

Note: It has been observed that the final allomorphs [-\s ~ -\sE ~ -\os] of the Pangu dialect as given in the above paradigms correspond with [nh\e ~ n\oh\e] in the Sirkha and Sausa village dialects of Chaudangsi. Examples:

/\i kojad ni n\he/ 'I had eaten.'
/\i jag ni n\he/ 'I was eating.'
/\i je n\he n\he/ 'I ate.'

3.2.1.3 Habitual: /ja-ja-ri/

The habitual in Chaudangsi is formed by inserting the form /ja-ja-ri/, which literally means 'daily' or 'regularly', in between the subject and the predicate, e.g.

(i) /\i ja-ja-ri hlok si ye/ 'I habitually read.'
(ii) /\o ja-ja-ri re ja de ye/ 'He habitually goes to the field.'

3.2.2 Mood
3.2.2.1 Imperative

There are four types of imperative markers divided on the basis of order, request, benefactor, and prohibitive in this language. Some of their occurrences are given below.
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(a) /-mə/

This is a general imperative form which is also the infinitive marker as well. This form occurs after /yəŋ/ 'action' when the speaker is the beneficiary of the action, e.g.

(i) /ge jì-dÀncì duklàn hre yəŋ mə/
you 1-DAT food bring action IMP
'You bring food for me.'

(ii) /bàgica-khàrcì so tho ge hre yəŋ mə/
garden-ABL apple pluck you bring action IMP
'You bring an apple from the garden.'

(b) zero

The polite request marker is simply the bare verb root, e.g.

(i) /ge jà gəja/ 'You (please) eat.'
(ii) /jì kha da/ '(Please) give me a walnut.'

(c) /-ye/

This marker is for an order, e.g.

(i) /ge jà ye/ 'You eat!' (order)
(ii) /khudə càm ye/ 'Catch the thief!'

(d) /-ml/

This is the marker for the prohibitive, which is always preceded by /mə-/ (the negative marker) prefixed to the verb /da-mə/ 'give'. Examples:

(i) /khudə dc mə-da-mə/ 'Don't let the thief go!'
thief go NEG-give-NEGIMP

(ii) /o duklàn mə-da-mə/ 'Don't give him food!'
he food NEG-give-NEGIMP

3.2.2.2 Declarative: [hle ~ hleni]

This is a mood of simple statement without many suffixes, except the completive, which occurs at the end or just after the main verb. The suffix in the present (copula) is /hle/ or /hleni/.

(i) /we ànsídə hle/ 'The mountain is high.'
(ii) /we ànsídə hle nì/ 'The mountain is generally high.'
3.2.2.3 Abilitative: /tor/

The ability marker /tor/ occurs after the verb root and is followed by the markers of different tenses depending upon the construction in which it occurs. Examples:

(i) /ji de tor ye/ 'I can walk.'
(ii) /sendo de tor ni/ 'The child can walk.'
(iii) /ji de tor toni sa/ 'I was able to walk.'
(iv) /o de tor tar yan/ 'He will be able to walk.'

3.2.2.4 Obligative: -m cin ni/

This type of mood is expressed in English by should, must, etc. but Chaudangsi /-cin/ is difficult to express in exact translation. For the time being we shall use 'should' as the equivalent of this marker. Examples:

(i) /ji dem cin ni/ 'I should go.'
(ii) /sita dem cin ni/ 'Sita should go.'
(iii) /ge dem cin ni/ 'You should go.'

But while expressing some desire or compulsion the marker /-m cin/ is followed by the usual tense markers e.g.

(i) /ji dem cin ye/ 'I want (desire) to go.'
(ii) /o dem cin ni/ 'We want to go.'
(iii) /ge dem cin na/ 'You want to go.'

3.2.2.5 Interrogative: /la, khe/

The interrogative marker /la/ occurs at the end of a sentence. The other interrogative marker, /khe/, occurs at the beginning of the sentence. The latter appears to be a new loan from Indo-Aryan, especially Hindi, (the Hindi equivalent is kya 'what'). Both types of construction are found in Chaudangsi. Examples:

(ia) /hida wa ri ra ni la/ here tiger also come NONPAST INTERROGATIVE
'Does the tiger come here?'

(ib) /khe hida wa ri ra ni/ INTERROGATIVE here tiger also come NONPAST
'Does the tiger also come here?'
3.2.3 Negation: /ma-/ 

The negative marker in Chaudangsi occurs before the verb root. But when an obligative or abilitative /-cin/ or /-tar/ occurs in the construction, it is prefixed to the abilitative marker. For example:

(i) /ji jya ma-tun ye/ 'I do not drink tea.'
(ii) /o jya ma-tun gani/ 'He does not drink tea.'
(iii) /senda de ma-tar ni/ 'The child can not walk.'
(iv) /ji dem ma-cin ni/ 'I do not want to go.'

3.2.4 Causatives

Causatives in Chaudangsi are formed by adding /phim/ to transitive verbs and /-k-ta/ to intransitive verbs ([kota] after a consonant, [kta] after a vowel). All the affixes for aspect, tense and mood follow the causative marker, e.g.

Intransitive:
(i) /syando hya ya kon/ 'The child sleeps.'
(ii) /moma senda hyakta/ 'The mother puts child to sleep.'
(iii) /tsamē yer ya kon/ 'The girl cries.'
(iv) /siri-sa tsamē yer-kota/ 'The boy makes the girl cry.'

Transitive:
(i) /o-sa ji libin da sa/ 'He gave me a book.'
(ii) /o-sa ji libin da phin sa/ 'He got a book from someone.'
(iii) /sudha-sa lan sun ta/ 'Sudha does the work.'
(iv) /o-sa ji ga dad hle/ 'He will give me the paddy.'
(iiiia) /o-sa ji ga da phindo hle/ 'He will get me the paddy.'

3.2.5 Reflexive/middle/reciprocal

The suffix /-ci/ is often added to transitive verbs to mark reflexives, middle voice, and reciprocals.

(i) /wur-ci-mo/ 'bathe (vi.; < wur-mo 'bathe (vt.))'
(ii) /thi-ci-mo/ 'melt (vi.; < thi-mo 'melt (vt.))'
(iii) /cya-ci-mo/ 'hide (self) (vi.; < cya-mo 'hide (vt.))'
Adverbs usually precede the constituent they modify. The following adverbial types are noted in this language so far.

4.1 Modal Adverbs
(i) /amtorko/ 'usually' (a Hindi loan)
/o amtorko hiche rani/ 'He usually comes here.'
(ii) /khalimonto/ 'continuously'
/o khalimonto echo deni/ 'He continuously goes there.'

4.2 Adverbs of time
(i) /than/ 'now'
/than o de tami/ 'Now he can go.'
(ii) /itte/ 'just now'
/ji itte gara/ 'I have come just now.'
(iii) /ti phakci/ 'at once'
/ti phakci ra/ 'Come at once.'
(iv) /jya jyari/ 'daily'
/ji jya jyari re ja deye/ 'I go to the farm daily.'
(v) /itta wa sa/ 'till now'
/o itta wa sa ma-ra/ 'Till now he has not come.'

4.3 Adverbs of place:
(i) /cento/ 'towards'
/o dharcula cento ra gani/ 'He is going towards Dharchula.'
(ii) /lare/ 'before'
/ji lare de/ 'Go before me.'
(iii) /yonjati/ 'after'
/ji yonjati ra/ 'Come after me.'
(iv) /hwanam/ 'far away'
/cina hwanam hle/ 'China is far away.'

4.4 Adverbs of Manner
(i) /hina rokta/ 'like this'
/hina rokta sun/ 'do like this'
(ii) /ana rokta/ 'like that'
/ana rokta sun/ 'do like that'
The basic word order in Chaudangsi is Subject-Object-Verb (SOV). The subject may consist of a nominal head with one or more attributes, commonly called a noun phrase. The occurrence of the object in a sentence is optional. The verb complex might consist of a verb root with or without tense-aspect-mood marking and the copula depending on the construction. Examples:

/siri deni/ 'The boy goes.'
/podo siri deni/ 'The big boy goes.'
/podo siri cim deni/ 'The big boy goes to the house.'
/podo siri cim degani/ 'The big boy is going to the house.'
/podo siri ci tsomë cim degane/ 'The big boy and the girl are going to the house.'
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aghē—there
aghāmo—refuse (v.)
ajyu—again
akhan—sickle
akra (IA)—costly
alDua-hre—jaw
alon-wa-sa—till then
am—path
anis-dā—high, height
ana-rok-to—like that
ani—have (v.)
ānmo—lift (vt.)
āpi-sunmo—occupy (v.)
ati-boktā—then
ati-bāTTho-mañ—those
ati-mañ-gōni—that
ā—yes
a-bajamo—talk (v.)
a-gal—reins
a-thomo—open (mouth) (v.)
ak—mouth
ak tshum, cyo tsim—beard
ak-plī—lips
ak-siltī—saliva
alu (IA)—potato
am (IA)—mango
amtor-ko (IA)—usually
bādār (IA)—monkey
balo (IA)—infant
bamo—fold (cloth) (v.)
bāŋ-sāmo—spread (bed) (v.)
bana—neck
bas (IA)—fragrant
basi (IA)—stale
be—skin
be—rock
be-bāng—precipice
bēgun (IA)—brinjal
bēn-thuluk—headgear (for male)
     bēra-sunmo—sing (v.)
     bin—bell of temple
     bitth-remo—split (milk) (v.)
     bōt-cēmo—swim (v.)
     bā-la—thumb
     bokyo (IA)—goat (uncastrated)
     bōŋ-tse—donkey
     bōŋci—hoe
     bōTu—roots
     boa—porcupine
     brudi—frost
     buddi (IA)—brain
     buti—buttermilk
     byoli-cya—bride
     byolo—bride-groom
     byomo—afraid of (v.)
     byuk-kyā-li—coward
     bāba—father
     bāgica (IA)—garden
     bāk-tsēmo—shoes (woolen)
     bālmo—yeast
     bālwa—sand
     bāŋ—cot
     bāŋ—place
     bāŋ-phāl—wall
     bāŋkhar—morning
     bārās (IA)—year
     bātāk (IA)—duck
     būd-dā—good, happy
     būn-cīm—granary
     būt-remo—enjoy (v.)
     bha—slope
     bhata—ribs
     bhe—thread
     bheśi (IA)—buffalo
     bhokro—throat
     bhur-Thém-o—roast (in oil) (v.)
     bhuŋ-tō—broad, long
     bhur—bush
bhānDo (IA) — utensils
bhor-mincha — midnight
cem-tsa — goat (female)
cemo — cut (grass) (v.)
cemo — burn (kindle) (v.)
centō — towards
ceto — cold (to get) (v.)
ci — ten
cig-gub — shrink (v.)
cil, pil-pai — post (pillar)
cimmo — want (v.)
cimo — blow (nose) (v.)
cimo — squeeze (v.)
cimo — wring (v.)
cin-cin — rupee
cini (IA) — sugar
cintō — need (v.)
cip — fist
cip-cen — suck (v.)
ciramo (IA) — cut (with saw) (v.)
cok-tsharmo — dry (vi.)
como — pierce (v.)
cuguli — armpit
cukti — headgear (for female)
cuku — lemon
cyamo — cover (something) (v.)
cyamo — hide (something) (v.)
cyamo — soak (v.)
cyamo — wet (to make) (v.)
cya-ci-mo — hide (self) (v.)
cyemo — hesitate (v.)
cyo — chin
cyo-da, nam-tō — fat
cyomo — last
cyun — blouse
cyōbye — eighteen
cyōban — fifteen
cyane — twelve
cyānni — seventeen
cyāppi — fourteen
cyārgu — nineteen
cyās-sum — thirteen
cyate — eleven
cyōTTō — sixteen
cō-cī-mo — quarrel (v.)
cākkyo — ladle (for liquids)
cāmo — hold (v.)
cān-tō — sharp
cār-pya — cock
cārgo — fall down (v.)
cim — house
cim-yar-to — roof (lit.: 'on the house')
cukti — cap (male)
cha — salt
chai — cat (female)
chail-Dhau — cat (male)
chaku — rice (cooked)
chang — corpse
chāto — fast
chāto — quickly
chāto-čyān-chāto — as soon as
che — fat, grease, life
che-me — wife or husband's sister
chērmō — serve (food) (v.)
che-tō — ripe (fruit)
chilmo — wash (clothes) (v.)
chimmo — tether (v.)
chimmo — meet (v.)
chirbi — cheese
choŋ-kalenv — cucumber
choā — lake
chu-ci-mo — divide (v.)
chvaka — urine
chvako — sweet
chvamo — break (thread, stick) (v.)
chvarya-tsumo — spread (tent) (v.)
chvērmō — bring out (scoop) (v.)
chvomo — dye (v.)
chvomo — scratch (v.)
chvab — needle
chvab-kuŋ — below
chvapa — summer
chāk-tō — sweet
chānni (IA) — hut
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*chon-to* — bright (light)
*chor-to* — dry
*choru* — straw
*dak-ci-mo* — fight (v.)
*damo* — give (v.)
*damo-offer, pay (v.)
*demo* — go, leave (v.)
*dhou-dhou* — bravely
*dharmo (IA)* — religion
*dharti (IA)* — earth
*dimti* — vegetables
*dirmo* — push (v.)
*dok-ci-mo* — collide (v.)
*don-ko* — hole
*duk-laaj* — food, meal
*duk-to* — pungent
*dui* — stick
*duma, citta* — a few
*duma* — knead (v.)
*doo* — poison
*dyor* — floor
*dom* — garlic
*domo* — drum
*don* — belly
*doo-ci-mo* — awake (v.)
*domo* — protect (v.)
*dayen* — two years after
*dum-tala* — pastel
*Dai (IA)* — yoke string
*De* — mule
*Don-Don* — spider
*Don-her* — verandah
*Donmo* — help (v.)
*Dumoo* — yak (male)
*Dalo* — round
*Dhami* — marriage
*Dhunjmo* — beat (v.), pound (v.)
*Dhummoo* — tremble (v.)
*ga* — paddy
*garo* — another
*ge* — you (sg.)

*gimmo* — roll up (v.)
*gimo* — swallow (v.)
*gin-si-da* — rolled
*gui* — nine
*guimo* — tie (v.)
*gul* — phlegm
*gul-ci-mo* — cough (v.)
*gun-cha* — snow-fall
*gun-dhak* — middle size
*guru (IA)* — molasses
*gwalcya* — lock
*gol* — glacier
*gol* — yak (female)
*gam-su* — molar tooth
*gan-ta* — tight-fit
*gan-tha* — father's younger sister's husband
*gan jamma, gan lairi* — you (all)
*gan laige* — your (pl.)
*gan* — you (pl.)
*gan-ni* — you (two)
*ganmo* — close (door) (v.)
*ganro* — next
*gar-so* — fang
*gamro* — close
*ghak-ta* — right
*ghoga* — maize
*ghok-ta* — narrow
*ghori (IA)* — jar, pot
*ghou (IA)* — scar
*hasimo* — complain (v.)
*hi* — flour
*hina roktia* — like this
*hiche* — here
*hidi boTTnho-man* — these
*hidi* — this, it
*himo* — grate, grind (v.)
*hiya* — wife's elder sister's husband
*hu-mi* — face
*huica-thirmo* — invite (v.)
*hum-si-ne* — echo
*hajar (IA)* — one thousand
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<td>yak (cross-bred) (female)</td>
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<td>jhugo</td>
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<td>jha</td>
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kabin-da—full
kacar—mud
kau—gourd
ka-jummo—drown (inanimate) (v.)
kal-lo-ci-mo—forget (v.)
kakak-chiri—sword
kanno—close (eyes, mouth) (v.)
kan—ill
kantsa—bowl (for pulses)
kapsu (IA)—cotton
kartsimo—lay down (vi.)
kauso (IA)—bell metal
katigu-matigu—harvest time
ka-ra-rujmo—obey (v.)
khawalnut
khaya—kidney
khado—bitter
khado—diMcult
khali-mono—continuously
kha—what
khemo—lay down (vi.)
khemo—scrub (v.)
khon—scorpion
khopa—heel
khopa—winter
khosor—deer
khwaston—plough
khajaguj—casually
khajaga—often
khomi—who (sg.)
khomi-ge—whose
khomi-ja—who
khoruna—-khomi—who (pl.)
khoruma—rinse (v.)
khoruma—take out (v.)
khaba—winter
kharbuja (IA)—melon
khasrakta—rough
khase—pajamas
lahand
la-du—dough
lalama—goat (male)
layemo—send off (v.)
lagotar (IA)—regularly
lak-pum—finger, toe, clutch
lakcin—nail
laksun, lakko—gloves
lanjgani—fly (v.)
lasan—goat (bearable)
lemo—say (v.)
libin—book
like, lige—foot
limpri—tail
linja-mala—animal (domestic)
lintsa—bowl
lisu—resin (of pine)
lo—fruit
lo—language
lo-demo—trust (v.)
lo-lo-sa—nearly
lo-ci-mo—shake (vi.)
lohra—bright moon fortnight
lokci-mo—climb up (v.)
lokmo—burn (vi.)
lokmo—shake (vt.)
lonmo—vomit (v.)
nemo—rub (v.)
ni—sun
ni—we (pl. excl.)
ni-chan—light (of sun)
ni-remo—set (sun) (v.)
ni-ci-mo—live (v.)
niccho—day
niero (IA)—near
nil—gums
nin-jya—day after tomorrow
ning-urmo—wash (animals) (v.)
nip-ci-mo—pray (v.)
nip-ci-mo—hum (a tune) (v.)
nic—two
nomo—increase (stretch) (v.)
nu-da—new
nu-chirmo—milk (v.)
nu-so, so—incisors
nuo-ku—lion
nyā—in front of
nya—fish
nyar—anumber
nyomda—taste
nā-bu—cobra
nā-ge—your (sg.)
nā-jha—iron
nā-khui—dog
nā-kyo—bird
nā-kyo-tsip—chicken
nā-tsi—thorn
nabu-naba—insect
nāi—five
nak-ta—soft
näm—rain
näm-cya—son's wife
näm-cya—younger brother's wife
namin—autumn
näm-ta—strong
nən-kho—next year
näm-mo—drive (cattle) (v.)
nən—n—younger brother
nəpyu—mouse
nare—louse
nassa-nise—twenty two
nassa—twenty
nassa-cirgu—thirty nine
nassa-cyæ—thirty eight
nassa-cyæ—thirty five
nassa-cyæ—thirty two
nassa-cyæ—thirty seven
nassa-cyæ—thirty four
nassa-cyæ—thirty three
nassa-cyæ—thirty one
nassa-cyæ—thirty six
nassa-gui—twenty nine
nassa-hnis—twenty seven
nassa-jyad—twenty eight
nassa-nai—twenty five
nassa-pi—twenty four
nassa-sum—twenty three
nassa-ti—twenty one
nassa-Tuario—twenty six
nəyan—last year
hnə-ci—relax (v.)
hnə-p-ti—snot
hnim—name
hnim—nose
hnim—on—nostrils
hnim-mo—smell (v.)
hnis—seven
hnun—kork—ant
hnun-mo—measure (v.)
hnn—so—flexible
o—he
o-ge—his, her
o-jpa—when
onga—compare (v.)
onga-somo—look after (v.)
ojmo—see (v.)
pa-sim—defense
pala—mortar
paligu (IA)—spinach
pamo—measure (grains) (v.)
pan (IA)—betel leaf
pan-dan—guts
pat (IA)—leaf
pe—knee
pe-hre—patella
pemo—know (v.)
pemo—shoot (v.)
pemo—tear (v.)
pha—ash
pi—four
pi-jya—four days after
pije—seek
piku (IA)—bed bug
pir—navel
pisa—forty
pisa-cibhya—fifty eight
pisa-cirgu—fifty nine
pisa-cyabang—fifty five
pisa-cyane—fifty two
pisa-cyanini—fifty seven
pisa-cyaphi—fifty four
pisa-cyashum—fifty three
pisa-cyate—fifty one
pisa-cyetro—fifty six
pisa-gui—forty nine
pisa-hnis—forty seven
pisa-jyad—forty eight
pisa-nise—forty two
pisa-nai—forty five
pisa-pi—forty four
pisa-sum—forty three
pisa-tiga—forty one
pisa-Tuggo—forty six
pisak tshum—braid
pica—head
pital (IA)—brass
pialmo—split (wood) (v.)
po—roasted barley
po-ga—husband's elder brother
po-ga, che—son's wife's father,
    daughter's husband's father, wife's
    younger brother
    po-gun, che-meq—elder brother's wife
    po-hmin-ta—ripe
    po-hya—elder brother
    po-ma—father's elder brother's wife
    poda-ba, gunda-ba, mida-ba,
    sennba—father's younger brother
    po-da—big, large
    poga, che—
    pola—shoes
    poli—water-pot
    poči-mo—spring (v.)
    potal—sole
    puthra—forehead
    pu—husk
    pu-ni—father's elder sister
    pu-ni—father's younger sister
    pu-ni—mother's brother's wife, wife's
    mother, husband's mother
    pu-themo—husk (v.)
    pu-thaŋ—mother's elder brother
    pu-thaŋ-mi—father's elder sister's
    husband
    pyaj (IA)—onion
    pyel-jaec-cha-, Tukcha-ci—seventy
    pyel-te-sai—ninety
    pemo—sweep (v.)
    pagare—ankle
    pagwe—break (pots) (v.)
    paj-jhayang—extinguish (v.)
    palo—frog
    pam-pu—moss (on the tree)
    pammo—spin (v.)
    papal ça—calves
    pargan—bulge (v.)
    parta-suumo—roll down (v.)
    pas, cyoto—blanket
    puu-cya—skull
    pha-da—brown, gray
    phamo—speak (v.)
    phe-la—palm
    phemo—spread (seed) (v.)
    phe-to—thick (liquid)
phi - rope
phi-ci-mo - hunt (v.)
phia - rabbit
phirmo - blow (wind) (v.)
pho - cave
pho-phya - animal (wild)
phok-ci-mo - cover (self) (v.)
phomo - open (door) (v.)
phoŋ-yu - supporting pillar
phoŋmo - run away (stealing) (v.)
phu - copper
phucap - rice
phuli (IA) - flower
phala - dark moon fortnight
phلام - iron shaft
phar - chemo - bind (bundle) (v.)
phareli - damo - fan (v.)
pharmo - open (knot) (v.)
pharmo - thrash (wool) (v.)
pharmo - untie (v.)
phurmo - drop (v.)
rāDi (IA) - widow
rāDo (IA) - widower
raju - valley
ramo - come (v.)
rani (IA) - queen
rap, hmē-rap - flame
rartso - whisper
ratse - ear
re - field
re-nam - west
rim - arrow
rimo - write (v.)
rin-cya - wife's younger brother's wife
rithi-rithi-cya - couple
ro-hwa-si-mo - fast (v.)
rok-ci-mo - comb (v.)
rom - roasted food
romo - roast (on fire) (v.)
ron - shoulder
rōpemo - plant (v.)
roo - plank
ru - corner
ru - horn
rugon - two years ago
ruk-ci-mo - chuckle (v.)
ruk-tā, ruksit - same
run-ci-mo - hear, listen (v.)
rusu (IA) - anger
raje - wheat
rāl-sinē - ox
rāmmo - knit (v.)
rāmmo - weave (v.)
rāŋ (IA) - colour
rāŋ - wing
rāŋ - arm
rāŋ-pli - feather
rōn-tō-nu - curd
rāŋmo - sell (v.)
rāŋa-semo - paint (v.)
rāmmo - stitch (v.)
hra-jya - day before yesterday
hra - ashamed of (v.)
hra-tō - clean
hre - bone
hrēmo - bring (v.)
hrimo - teach (v.)
hro - snow
hrok-ci-mo - graze (v.)
hrumo - ask for (v.)
hračar - louse egg
hračk-sa - pebble
hraŋ-mo - mare
hraŋ-pho - horse (male)
hrați - cheeks
sa - soil
sāu (IA) - bull
saco - empty
sak-ci-mo - breathe (v.)
samo - sacrifice (v.)
saro - hard
saro - loudly
satho-sunmo - accompany (with) (v.)
se - God
se-ci-mo — use (v.)
seb (IA) — apple
sel — rainy season
sémo — increase (liquid) (v.)
semb — kill (v.)
semô — drag (v.)
seŋ-la — side (left)
senci — father’s younger brother’s wife
sênda, syánda — child
sepi-ce-mo — pinch (v.)
ser-ci-mo — believe (v.)
ser-tam — south (left side)
sera — forest
si-ci-mo — die (v.)
si-dâ — rotten
sil — dew
sim — mark
sim-jya — three days after
sime — chest
siŋ-jyâŋ — creeper
siŋ-ko — bark of tree
sip-tsuj — comb
sire — cow
siri — boy
siri — son, brother’s son, boy
sir-tâ — sour
soŋmo — leak (v.)
sontâ — fresh
soITa — beans
su, so — tooth
sua (IA) — parrot
sùŋmo — build (v.)
sùŋara (IA) — pig
supari (IA) — betel nut
 swo — fodder
syalo (IA) — fox
syomo — slip (v.)
syotamo — lie (to tell) (v.)
sâi — hundred
sâi-hyér-nise — hundred and two
sâi-hyér-tîge — hundred and one
sâju — slow
sàk-ci-mo (IA sàk) — suspect (v.)
sàka — cloud
sàkh — breath
sâl — coal
sàmpalo — foam
sàŋ-wa — lion
sàn-tâ — old (person)
sàŋwâ — hell
sâthana (IA) — temple
sàThom-bàn — place of worship
sum — three
sum-sa — thirty
ci — blood
ci-ci — heart
ci-dô — white
cin — firewood
cin — tree
cin-râm — ginger
cön-ci-mo — sit (v.)
cyâ — meat
cyâ-ci — relatives
cyök-tâ — smooth
ta-la — side (right)
tabmo, Dhuîmo — thresh (grains) (v.)
tamo — keep (v.)
tamo — put up (v.)
tarom — key
tela (IA) — oil
temo — feel (v.)
temo — weep (v.)
tete — father’s father, mother’s father
ti — water
ti-phak-ci — at once
tibari (IA) — window
tigâ — one
tik-baŋmo — jump (over) (v.)
tilin — ice
tim-bu — sky
timbru-râng — blue (sky colour)
timi — person
tin-dô — green
tipri — kettle  
tok-ci-mo — collapse (person) (v.)  
tok-sin — peg  
tomo — buy (v.)  
tomo — forbid (v.)  
tomo — light (v.)  
tomo — obstruct (v.)  
ton-ci-mo — fasten (v.)  
ton-yəŋ — net  
tujmo — drink (v.)  
tyar (IA) — festival  
tak-tam — north (right side)  
tak-tə — hot  
tali (IA) — plate (for males)  
tamaku (IA) — tobacco  
təmmo — hang (v.)  
təŋ — python  
tani-ci-mo — swing (v.)  
təŋmo — bury (v.)  
təŋə-kware — carry (in hand) (v.)  
tərmio — able (v.)  
təta — sister, wife's father's brother's wife  
təta, hrin-cya — son's wife's mother, daughter's husband's mother  
tum — egg  
tha — spring  
themo — change (v.)  
themo — throw (v.)  
thiyə — today  
thi-ci-mo — melt (vi.)  
thimo — melt (vt.)  
thimo — wet (to get) (v.)  
thi-tə — thin (liquid)  
thi-tə — wet  
tho-cento — upwards  
tho-ci-mo — beg (v.)  
thok-ci-mo — return (v.)  
thomo — pluck (v.)  
thomo — worship (v.)  
thomə — worship  
thommo — rear (v.)  

thru — colt (young horse)  
thu-tə — weak  
thə-sim-jya — three days before  
thə-sun-man — three years ago  
thəm-sinmo — cut (into pieces) (v.)  
thəŋ — beam (wooden log)  
thəŋ — ground  
thəŋ-mi — mother's brother, wife's father, husband's father  
thəŋmo — cross (by walking) (v.)  
Tollya (IA) — deaf  
Tomə — burn (fire) (v.)  
Tomə — open (eyes) (v.)  
Tuggo — six  
Tuk-cha — sixty  
Tuk-cha-gui — sixty nine  
Tuk-cha-hnis — sixty seven  
Tuk-cha-jyəd — sixty eight  
Tuk-cha-nise — sixty two  
Tuk-cha-nəi — sixty five  
Tuk-cha-pi — sixty four  
Tuk-cha-sum — sixty three  
Tuk-cha-tiga — sixty one  
Tuk-cha-Tuggo — sixty six  
Tukcha-gə-cyəTTo — seventy six  
Tukcha-gə-cyərgu — seventy nine  
Tukcha-gə-cyəbjye — seventy eight  
Tukcha-gə-cyəban — seventy five  
Tukcha-gə-cyəne — seventy two  
Tukcha-gə-cyənni — seventy seven  
Tukcha-gə-cyəpi — seventy four  
Tukcha-gə-cyəsum — seventy three  
Tukcha-gə-cyəte — seventy one  
Təm — end  
Təmo — bind (join) (v.)  
Thamo — strike (v.)  
Thuŋo — hammer  
Thum-ca-ru — custom  
Thummo — dance (v.)  
tse — elbow  
tse — joints  
tsemo — bite (v.)
tsi — grass
tsi, tsi-ram — memory
tsi-ramo — long for (v.)
tsi-ramo — understand (v.)
tsri — intestines
tsɔmɛ — daughter, brother's daughter
tsɔmɛ — girl
tsummo — catch (v.)
tciŋ — liver
tshɔrmɔ — dry (vt.)
tshum — hair
tshur — back
tshur — loin
ulo — where
urmo — wash (hands) (v.)
usi jomma, ati-baŋ — they (all)
usi — they (pl.)
usi-ge — their (pl.)
usi-laige — their (pl.)
usi-ni mige — their (dual)
usi-ni, usi-nise — they (two)
we — hill, mountain
wi — bow
wi-da — old
wo-so — medicine
wom — bear
wom-baŋ — dark
wom-dɔ — black
wur, kunDi — avalanche
wur-ci-mo — bathe (vi.)
wurma — bathe (vt.)
hwa — honey
hwa-nim — bee
hwɔnam — far
hwɛ-mɛ — divorce
hwimo — call (v.)
hwommo — show (v.)
hwurmo — smoke (v.)
hwɔl-ta — loose
ya-da — bad, unhappy
yadɔ-budda-lemo — accuse (v.), rebuke (v.)
yamo — back bite (v.)
yamo — sleep (v.)
yaŋ-pɔ — dusk
yaŋmo — prepare (v.)
yaŋti — river
yaŋti-thɔm — bank of river
yat-te-mo — hate (v.)
ye — kite
ye-ca-mɔŋ — feast
yen — spring
yermo — cry out (v.), shout (v.)
yɛngɔ — hips
yɔŋ-kal — ladle (used for dry things)
yɔŋkɔti — before
yu-ɛɛnto — downwards
yum-phæn — behind
yunɡo — buttocks
yu-tɔ, kon-tɔ — deep
yutɔ-mɔni — shallow
yɔbmo — stop (v.)
yɔk-ghwa — collapse (house) (v.)
yɔmba — many (inanimate)
yɔmmo — sow (v.)
yɔmmo — stand up (v.)
yɔn-jamo — take (oath) (v.)
yɔr-tɔ — loud
hya — king
hyamo — lay down (vt.)
hyɛmo — pour out (v.)
hyɔkɔm — yoke
hyɔlba — bamboo
English-Chaundangsi Glossary

a few—duma, citta
able (vt.)—tarmo
above—lacyøø
accept (vt.)—khurmo
accompany (with) (vt.)—satho-suŋmo
accuse (vt.)—yadø-budø-lemo
afraid of (vt.)—byomo
after—løre
again—ajyu
all—jamma, løiri
anger—rusu (IA)
animal (domestic)—liŋe-mala
animal (wild)—pho-phya
ankle—pagare
another—gøra
ant—hnon-køø
apple—seb (IA)
arm—roD
armpit—cuguli
arrow—nim
as soon as—chaiføo-cyøø-chaiføo
ash—pha
ashamed of (vt.)—hramo
ask for (vt.)—hrumo
at once—ti-phak-ci
autumn—namin
avalanche—wur, kunDi
awake (v.)—døø-ci-mo
back bite (vt.)—yamo
back—tshur
backbone—løø
bad—yadø
bamboo—hyøølba
banana—kela (IA)
bank of river—yaŋti-thøm
bark (dog) (v.)—jhelmo
bark of tree—siŋ-ko
barley—jø (IA)
bathe (vt.)—wur-ci-mo
beak (wooden log)—thøø
beans—sofTø
bear—wom
beard—ak tshum, cyo tsim
beat (vt.)—Dhømo
bed bug—piku (IA)
bee—hwa-nim
before—yoŋkøøi
beg (vt.)—tho-ci-mo
begin (v.)—jun-ci-mo
beginning—joŋ-si-mø
behind—yum-phant
believe (vt.)—ser-ci-mo
bell metal—køø (IA)
bell of animal—kwøøn
bell of temple—bìn
belly—døø
below—chyaŋ-køø
betel leaf—pan (IA)
betel nut—supari (IA)
big, large—pøø
bind (bundle) (vt.)—phø-chemo
bind (join) (vt.)—Tømo
bird—nø-pya
birth—jamma (IA)
bite (vt.)—tsemo
bitter—khaøø
black—wømdøø
blanket—pas, cyoøto
blind—møø møøbat
blood—ci
bloom (v.)—jhemmo
blouse—cyøø
blow (nose) (vt.)—cimo
blow (wind) (v.)—phirmo
blue—timbu-øø (sky colour)
blunt—ma-çaŋtøø
boil (cook) (vt.)—kwøømo
bone—hre
ternal
bow—wi
bowl—lintso
bowl (for pulses)—kantsø
boy—siri
braid—pisak tshum
brain—buddi (IA)
branch—hanga
brass—pital (IA)
bravely—dhou-dhou
break (pots) (v.)—pågwe
break (thread, stick) (vt.)—chyamo
break (pots, etc.) (vt.)—kwemo
breast, nipple—ma-nû
breath—sakh
breathe (v.)—sak-ci-mo
bride—byoli-cya
bride-groom—byolo
bright moon fortnight—lohra
bright (light)—chontø
bring down (vt.)—hlemo
bring out (scoop) (vt.)—chyermo
bring (vt.)—hremo
brinjal—bëgun (IA)
broad, long—bhuñta
brown, gray—phada
buffalo—bhësi (IA)
build (vt.)—sumo
bulge (v.)—pargøn
bull—sårù (IA)
burn (fire) (v.)—Tomo
burn (hand, etc.) (vt.)—jimmo
burn (kindle) (vt.)—cemø
burn (v.)—lomo
bury (vt.)—tømø
bush—bhuru
butter—labu
butter milk—buti
buttocks—yungo
buy (vt.)—tomo
calf—kolø-luk-tse
call (vt.)—hwimo
 calves—pāpø-cya
cap (male)—cuñtì
carry (in hand) (vt.)—tønø-kwøre
carry (vt.)—kwømo
casually—khajø-gujo
cat (female)—chai
cat (male)—chai-Dharu
catch (vt.)—tsummo
cave—phø
celebrate (v.)—mønamo (IA)
change (v.)—themo
cheap, easy—lotø
cheeks—hrati
cheese—chirbi
chest—simø
chew (vt.)—kwemo
chicken—nø-pya-tsip-tse
child—sønda, syønda
chili—maøøø
chin—çyo
chuckle (v.)—ruk-ci-mo
clarified butter—mø
clean—hratø
clear—jilda
climb down (v.)—hle-ci-mo
climb up (v.)—lok-ci-mo
close (door) (vt.)—gømø
close (eyes, mouth) (vt.)—kømø
close—gømø
cloth—lukra, lugra
cloud—søka
clutch—lak-pum
coal—søl
cobra—nø-bu
cock—cør-pya
cold (to get) (v.)—ceta
cold (to feel cold) (v.)—kheganì
collapse (house) (v.)—yøk-ghwa
collapse (person) (v.)—tøk-ci-mo
collide (v.)—dok-ci-mo
colour — rəŋ (IA)
colt (young horse) — thuru
comb — sip-tsu
comb (vt.) — rok-ci-mo
come (v.) — ramo
compare (vt.) — onga
complain (v.) — hasimo
continuously — khali-məntə
copper — phu
corner — ru
corpses — chango
costly — əkra (IA)
cot — boŋ
cotton — kəpasu (IA)
cough (v.) — gul-ci-mo
couple — rithi-rithi-eya
cover (something) (vt.) — cyamo
cover (self) (v.) — phok-ci-mo
cow — slərE
coward — byuk-kya-li
crack (in earth) — hmë, mhë
creeper — siŋ-jyaŋ
crooked (curved) — kyo-rəktə
crop — kheti (IA)
cross (by jumping) (vt.) — ləŋmo
cross (by walking) (vt.) — thəŋmo
crow — kə
cry (v.) — yrəmo
cucumber — choŋ-kələn
curd — rəntə-nu
curse (vt.) — kolo-coŋmo
custom — Thəm-ca-rə
cut (tree) (vt.) — kemo
cut (with saw) (vt.) — ciramo (IA)
cut (grass) (vt.) — cəmo
cut (into pieces) (vt.) — thəm-sinmo
dance (v.) — Thəmmo
dark moon fortnight — phəla
dark — wom-boŋ
day — jya
day — nicché

day after tomorrow — nin-jya
day before yesterday — hra-jya
defaf — Tollya (IA)
death — kalo (IA)
deep — yuta, koŋtə
defense — pa-sim
dew — sil
die (v.) — si-ci-mo
difficult — khədə
dig (vt.) — khwe-mo
dirt — məla (IA)
dirty — mə-hrətə
divide (vt.) — chu-ci-mo
divorce — hwe-më
do (vt.) — lan-suŋmo
dog — nə-khui
donkey — boŋ-təsə
doors — morəŋ
dough — la-du
dowards — yu-çento
drag (vt.) — semo
drink (vt.) — tuŋmo
drive (cattle) (vt.) — nəŋmo
drop (vt.) — phurmo
drown (animate) (v.) — juŋmo
drown (inanimate) (v.) — kəj-juŋmo
drum — dəmë
dry (v.) — cok-tshaŋmo
dry — chantə
dry (vt.) — tshaŋmo
duck — bətək (IA)
dusk — yəŋ-pa
dye (vt.) — chyomo
ear — ratse
earth — dhaṛti (IA)
east — jər-nəm
eat (vt.) — jamo
echo — hum-si-ne
egg — tum
eight — jyəd
eighteen—cyobiye
eighty—jyc-cha
eighty eight—jyc-cha-juad
eighty five—jyc-cha-gai
eighty four—jyc-cha-pi
eighty nine—jyc-cha-gui
eighty one—jyc-cha-lloi
eighty seven—jyc-cha-hnis
eighty six—jyc-chaTuggo
eighty three—jyc-cha-sum
eighty two—jyc-cha-nise
elbow—tse
eleven—cyate
empty—saco
end—Təm
enjoy (vt.)—but-temo
extinguish (vt.)—paj-jhyəŋ
eye brow—mit-tshtum
eye lashes—mit-tshtum
eye lid—mək-kəm
eye—mə
face—hu-mə
fall down (v.)—cagə
family—mo-mal
fan (vt.)—phareli-damo
fang—gər-so
far—hwanəm
fast—chajə
fast (v.)—ro-hwə-si-mo
fasten (vt.)—ton-Gi-mo
fat—cyoda, nəmə
fat, grease, life—chə
feast—ye-ca-məŋ
feather—rəŋ-pli
feel (vt.)—temo
festival—tyar (IA)
field—re
fifteen—cyəbən
fifty—nasa
fifty eight—pisa-cibjya
fifty five—pisa-cyəbən
fifty four—pisa-cyapi
fifty nine—pisa-cirgu
fifty one—pisa-cyate
fifty seven—pisa-cyənni
fifty six—pisa-cyəTo
fifty three—pisa-cyəsum
fifty two—pisa-cyone
fight (vt.)—dak-ci-mo
fill (grain) (vt.)—hməmo
fill (liquid) (vt.)—jemo
finger—lak-pum
fire—hmə
firewood—cinj
fish—nyə
fist—cip
five—ŋəi
flame—rap, hmə-rap
flexible—hnap-si-də
floor—dyər
flour—hi
flower—phuli (IA)
fly (insect)—makha (IA)
fly (v.)—laŋ-gəni
foam—səmpalo
fodder—swo
fold (cloth) (vt.)—bamo
food, meal—duk-laŋ
foot—like, lige
forbid (vt.)—tomo
forehead—puthra
forest—sera
forget (vt.)—kal-lo-ci-mo
forty—pisa
forty eight—pisa-juəd
forty five—pisa-ŋəi
forty four—pisa-pi
forty nine—pisa-gui
forty one—pisa-tiga
forty seven—pisa-hnis
forty six—pisa-Tuggo
forty three—pisa-sum
forty two—pisa-nise
four days after—pi-jya
four—pi
fourteen—cyappi
fox—syalo (IA)
fragrant—bas (IA)
fresh—sontə
frog—palo
frost—brudi
fruit—lo
full—kəbinda
garden—bəgica (IA)
garlic—dəm
ginger—cin-ram
girl—tsəmə
give (vt.)—damo
glacier—gəl
gloves—lak-suŋ, lak-ko
go, leave (v.)—demo
goat (bearable)—lasəŋ
goat (female)—cem-tə
goat (male)—la-məla
goat (uncastrated)—bokyo (IA)
God—se
gold—jəŋ
good—budda
gourd—kədu
 gown belt—jyu-jyəŋ
gown—jhugo (for unmarried female)
granary—bun-čim
grass—tsi
grate, grind (vt.)—himo
graze (v.)—hrok-ci-mo
green—tindo
ground—thəŋ
gums—nil
guts—paŋ-dən
hair—tshum
hammer—Thuŋo
hand—la
hang (vt.)—təmmo
happy—buđə

hard—saro
harvest time—kətigu-mətigu
hate (vt.)—yat-təmo
have (vt.)—əni
he—o
head—pica
headgear (for female)—çuki
headgear (for male)—ben-thuluk
hear (vt.)—run-ci-mo
heart—ci-ci
hearth—mə-lin
heaven—meŋər
heavy—lətə
heel—khwaŋa
height—əŋsida
hell—səpəŋ
help (vt.)—Donmo
here—hiche
hesitate (v.)—çyəmo
hide (self) (v.)—cya-ci-mo
hide (something) (vt.)—cyəmo
high—əŋsida
hill, mountain—we
hips—yiŋgo
his, her—o-ge
hoe—boŋci
hold (vt.)—cəmo
hole—don-tho
honey—hwa
horn—ru
horse—hrəŋ-pho
hot—təktə
house—čim
how—hano
hum (a tune) (v.)—nip-ci-mo
hundred and one—sai-hyər-tıge
hundred and two—sai-hyər-nıse
hundred—sai
hunt (v.)—phi-ci-mo
husk—pu
husk (v.)—pu-themo
hut—chānni (IA)
I (1st pronoun)—ji, je
ice—tilin
ill—kan
in front of—nuo-kun
incisors—nu-so, so
increase (liquid) (v.)—sēmo
increase (stretch) (v.)—nomo
infant—balo (IA)
ink—masi (IA)
insect—nābu-nāba
insult (v.)—māi-kyamo
intestines—tsiri
invite (v.)—huica-thirmo
iron—na-jhāŋ
iron shaft—phalām
jar, pot—ghari (IA)
jaw—āDua-hre
joints—tse
jump (over) (v.)—tik-bāŋmo
just now—itte
keep (v.)—tamo
kettle—tipri
key—tārāṃ
kidney—kha-sya
kill (v.)—sēmo
king—hya
kite—ye
knead (v.)—dumā
knee—pe
knit (v.)—rāmmo
knot—khuci
know (v.)—pēmo
ladder—lāthāŋ
ladle (used for dry things)—yoŋ-kāl
ladle (for liquids)—cākkyo
lake—choā
lamb—kur-tsa
language—lo
last—cyomo
last year—nayōn
lately—ittano
lay down (vi.)—kārtsimo
lay down (vt.)—hyamo
leaf—pat (IA)
leak (v.)—soŋmo
leech—joŋka (IA)
leg—lāge
lemon—cuku
lie (to tell) (v.)—syotamo
lift (vt.)—oŋma
light (in weight)—myantō
light (of moon)—hla-chān
light (of sun)—ni-chān
light (v.)—tomo
like that—ana-rok-tō
like this—hi-na-rok-tō
like (v.)—mon-ramo
lion—saŋ-wa
lips—ak-pli
listen (v.)—run-ci-mo
live (v.)—ni-ci-mo
liver—teŋ
lizard (wild)—jhāŋ-ko
lock—gwālcyā
loin—tshur
long for (v.)—tsi-ramo
look after (v.)—ong-e-somo
loose—hwālō
loose-fit—mā-gāmtō
loud—yārtō
loudly—saro
louse egg—hrācār
louse—nāre
low—hle-si-tō
lungs—luŋ-bōr
maize—ghoga
mango—am (IA)
many (animate)—māta (IA)
many (inanimate)—yāmā
mare—hrāŋ-mo
mark—sim
marriage—Dhami
measure (grains) (v.) — pamo
measure (v.) — hno-jo mo
meat — cy-a
medicine — wo-so
meet (v.) — chimo
melon — khor-buja (IA)
melt (vi.) — thi-ci-mo
melt (vt.) — thimo
memory — tsi, tsi-ram
midnight — bar-mincha
middle size — gun-dhak
milk (v.) — nu-chirmo
mind — man (IA)
molar tooth — gam-su
molasses — guru (IA)
mole — khor
monkey — badar (IA)
month — hla
moon — hla
morning — ban-khar
mortar — pala
mosquito — holkti
moss — na-kal
moss (on the tree) — pam-pu
mouse — napyu
mouth — ak
mud — kocar
mule — De
mushroom — mok-cya
my, mine — ji-ge
nail — lak-cin
name (to give) (v.) — hmin-tamo
name — hnim
narrow — ghak-to
navel — pirr
near — niero (IA)
early — lo-lo-sa
neck — bana
need (v.) — cin-ta
needle — chyab
nest — khuli
net — ton-yang
new — nudo
next — gath
next year — nath-kho
night — mincha
nine — gui
nineteen — cyargu
ninety — yuo-te-sai
ninety eight — jyoc-cha-ga-cyabicye
ninety five — jyoc-cha-ga-cyabon
ninety four — jyoc-cha-ga-cyapi
ninety nine — jyoc-cha-ga-cirgu
ninety one — jyoc-cha-ga cyate
ninety seven — jyoc-cha-ga-cyan
ninety six — jyoc-cha-ga-cyett
ninety three — jyoc-cha-ga-cyasum
ninety two — jyoc-cha-ga-cyane
node (v.) — ma-nemo
north (right side) — tak-tam
nose — hnim
nostrils — hnim-Danj-Tho
obey (v.) — kaya-rujmo
obstruct (v.) — tomo
occupy (v.) — ap-sujmo
offer, pay (v.) — damo
often — khaja-guja
oil — tela (IA)
oil (v.) — nemo
old (person) — sante
old — widu
one thousand — hajar (IA)
one — tige
onion — pyaj (IA)
only — laj
open (door) (v.) — phomo
open (eyes) (v.) — Tomo
open (knot) (v.) — phromo
open (mouth) (v.) — a-thomo
open — ka-bhokta
orange — naranji (IA)
our — in-ge
ox — ral-sing
paddy — ga
paint (v.) — ṭे-सेमो
pair — ौन
pajamas — क्षान
palm — पेला
parrot — सु (IA)
part — जल
pastel — डुम-ताला
patella — पेह्रेन
path — अम
paw — घमेण
peacock — मोर (IA)
pebble — हरक-सा
peel out (v.) — खमो
pig — सुना (IA)
pigeon — खवरा
pinch (v.) — सेपी-चमो
place — बाँण
place of worship — सोटम-बाण
plank — रोल
plant (v.) — रोपेमो
plaster (v.) — लोम्मो
plate (for females) — होयण
plate (for males) — ताली (IA)
play (v.) — हलमो
plough — हल्मो
pluck (v.) — थोमो
poison — दुो
porcupine — बोौण
post (pillar) — चिल, पिल-पाई
potato — आलु (IA)
pound (v.) — डूमो
pour out (v.) — खोमो
pray (v.) — नैप-चमो
precipice — बेलो
prepare (v.) — यान्मो
price — मोन (IA)
priest — लाम्मा
protect (v.) — दर्मो
pungent — दुक्ता
push (v.) — दिमो
put up (v.) — तामो
python — तो-बु
quarrel (v.) — च-चिमो
queen — गोयण (IA)
quickly — चाँगो
rabbit — स्तिहा
rain — नम
rainy season — फूल
read (v.) — हलो-चिमो
ready — काजोक्ता
rear (v.) — थोमो
rebuke (v.) — याड़ा-बुधा-लेमो
red — माज्ञा
refuse (v.) — अहामो
regularly — लागोतर (IA)
reins — आ-गाण
relatives — चयाचि
relax (v.) — हना-चिमो
religion — धर्मा (IA)
reply (v.) — लान-थोमो
resin (of pine) — लिसु
return (v.) — थोक-चिमो
ribs — बटा
rice (cooked) — सुमो
rice — फुसेप
right — ग्यामो
rinse (v.) — खोमो
ripe (fruit) — धैता
ripe — पो-हउण्डा
river — यांती
roast (in oil) (v.) — बु-थेमो
roast (on fire) (v.) — रोमो
radiated barley — पो
radiated food — रोम
rock — बे
roll down (v.) — पर्तो-सुमो
roll up (v.) — गिम्मो
rolled — गिन-सी-सा
roof — चिम-यर-तो (literally 'on the house')
roots — boītu
rope — phi
rotten — sidə
rough — khas-raktə
round — Dalo
rub (v.) — nemo
run away (stealing) (v.) — phoŋmo
rupee — cln-cln
sacrifice (v.) — samo
saliva — ak-səlti
salt — cha
same — ruktə, ruksit
sand — balwa
say (v.) — lemo
scar — ghau (IA)
scorpion — khwən
scratch (v.) — chyomo
scrub (v.) — khwemo
scythe — myana (IA)
search (v.) — mamo
see (v.) — oŋmo
seek — pijə
sell (v.) — rəŋmo
send off (v.) — la-yEmo
serve (food) (v.) — chErmo
set (sun) (v.) — ni-remo
seven — hnis
seventeen — cyaŋni
seventy — pyəl-jyeč-cha, Tukcha-ci
seventy eight — Tukcha-ga-cyəbje
seventy five — Tukcha-ga-cyəbən
seventy four — Tukcha-ga-cyəpi
seventy nine — Tukcha-ga cyərgyu
seventy one — Tukcha-ga-cyate
seventy seven — Tukcha-ga-cyaŋni
seventy six — Tukcha-ga-cyəTTo
seventy three — Tukcha-ga-cyəsum
seventy two — Tukcha-ga-cyaŋne
shake (vi.) — lo-ci-mo
shake (vt.) — lomo
shallow — yuə-məni

sharp — cəntə
shirt — khilta
shoes (woolen) — bək-tsən
shoes — pola
shoot (v.) — pemo
short, small — midə
shoulder — rəŋ
shout (v.) — yərmo
show (v.) — hwomo
shrink (v.) — cığ-gub
sickle — akhan
side (left) — seŋ-la
side (right) — ta-la
silver — mul
sing (v.) — bəra-səŋmo
sit (v.) — cəŋ-ci-mo
six — Tuggo
sixteen — cyaTTo
sixty — Tuk-cha
sixty eight — Tuk-cha-jyəd
sixty five — Tuk-cha-ŋai
sixty four — Tuk-cha-pi
sixty nine — Tuk-cha-ɡui
sixty one — Tuk-cha-tiɡə
sixty seven — Tuk-cha-hnis
sixty six — Tuk-cha-Tuggo
sixty three — Tuk-cha-sum
sixty two — Tuk-cha-nise
skin — bε
skull — puu-cya
sky — tim-bu
sleep (v.) — yamo
slip (v.) — syomo
slope — bha
slow — saju
smell (v.) — hnimmo
smoke — khu
smoke (v.) — hwurmo
smooth — cyokta
sneeze — jhim
sneeze (v.) — jhimmo
snot — hnep-ti
snow — hro
snow-fall — gun-cha
soak (v.) — cyamo
soft — naktә
soil — sa
sole — pәtal
sour — sirә
south (left side) — ser-tәm
sow (v.) — yәmmo
speak (v.) — phamo
spider — Don-Don-kali
spin (v.) — pәmmo
spinach — palинu (IA)
split (milk) (v.) — bitth-rәmo
split (wood) (v.) — piәmo
spread (bed) (v.) — bәn-sәmo
spread (grains) (v.) — komo
spread (seed) (v.) — phemo
spread (tent) (v.) — chyara-tsumo
spring — tha
spring — yәn
spring (v.) — pon-ci-mo
spreut — hәкәr
squeeze (v.) — cimo
stale — basi (IA)
stand up (v.) — yәmmo
steal (v.) — khumo
stealthily — khu-ci-go
stick — duli
stinking — ләктә
stir (v.) — kәmә
stitch (v.) — rummo
stop (v.) — yәбmo
straight — hmyuktә
straw — charu
stream — khwa
strike (v.) — Thamo
strong — нәmtә
suck (v.) — cip-әn
sugar — cini (IA)
summer — chyәpa
sun — ni

supporting pillar — phoŋ-yu
suspect (v.) — sәк-ci-mo (IA sәk)
swallow (v.) — gimo
sweep (v.) — pәmo
sweet — chәktә, chyak-ta
swim (v.) — bөt-cәmo
swing (v.) — tәn-ci-mo
sword — kәlәk-chiri
tail — lim-pri
take (oath) (v.) — yәn-jamo
take out (v.) — khәmmo
take (v.) — kwәmo
talk (v.) — a-bәjmo
taste — нәmdә
taste (v.) — myәmo
tea — jya
teach (v.) — hrimo
tear — mә-ti
tear (v.) — pәmo
temple — мәr-kәnti
temple — sәthan (IA)
ten — ci
tether (v.) — chimmo
that — ati-mәtәt-gәni
their (dual) — uѕi-ni миɡе
their (pl) — uѕi-lәige
then — atи-bәktә
there — әчә
these — hidi bәTТho-маŋ
they (all) — uѕi jәmma, atи-бәŋ
they (pl) — uѕi
they (two) — uѕi-nи, uѕi-nиse
thick (liquid) — phәtә
thigh — jәŋo (IA)
thin (liquid) — thitә
thin (objects) — ләktә
thirteen — cyәs-sum
thirty — sum-sә
thirty eight — nәssa-cyәbjiye
thirty five — nәssa-cyәбәn
thirty four—nassa-cyopi
thirty nine—nassa-cirgu
thirty one—nassa-cyote
thirty seven—nassa-cyanni
thirty six—nassa-cyotTo
thirty three—nassa-cysum
gthirty two—nassa-cyone
this, it—hidi
thorn—na-tsi
those—ati-baTho-man
trash (wool) (v.)—pharmo
thread—bhe
three—sum
three days after—sum-jya
three days before—tha-sum-jya
three years ago—tha-sum-man
thresh (grains) (v.)—tabmo, Dhugmo
throat—bhokro
throw (v.)—themo
thumb—bo-la
tie (v.)—guimo
tight-fit—gaonta
 till now—itta-wa-sa
till then—a-on-wa-sa
time—jigu
tobacco—tamaku (IA)
today—thiyä
toe—lak-pum	
tomorrow—maci
tongs—kapsa

tongue—jäblä (IA)
tooth—su, so
towards—cento
tree—cín
tremble (v.)—Dhummo
trust (v.)—lo-demo
twelve—cyone
twenty—nassa
twenty eight—nassa—jyäd
twenty five—nassa—näi
twenty four—nassa—pi
twenty nine—nassa—gui
twenty one—nassa—tigë
twenty seven—nassa—hnis
twenty six—nassa—Tuggo
twenty three—nassa—sum
twenty two—nassa—nise
two—nic
two years after—däyen
two years ago—rugän
understand (v.)—tsi-ramo
unhappy—yadë
untie (v.)—pharmo
upwards—tho-cento
urine—chyaika
use (v.)—se-cimo
usually—amtor-ko (IA)

tensils—bhanDo (IA)
valley—raju
vegetables—dimti
veranda—Deñ-her
vomit (v.)—loñmo
wall—bän-phañ
walnut—kha
want (v.)—cimmo
wash (animals) (v.)—nie ñ—urmo
wash (clothes) (v.)—chímo
wash (floor) (v.)—lummo
wash (hands) (v.)—urmo
water—ti
water-pot—poli
we (all) in-jämma, in-loiri
we (pl. excl.)—ni
we (two)—in-ni
weak—thuțä
weave (v.)—rämmo
week—haptä (IA)
weep (v.)—temo
west—re-nam
wet (to get) (v.)—thimo
wet (to make) (v.)—cyamo
wet—thițä
what—khe
wheat — rae
when — o-lam-pa
where — u-lo
whisper — rartsø
white — cidø
who (sg.) — khømi
who (pl.) — khømi-khømi
whole — lamma
whom — khømi-ja
whose — khømi-ge
widow — råDi (IA)
widower — råDo (IA)
win (v.) — jita (IA)
window — tibari (IA)
wing — røn
winter — khøpa
wool — mala-tsum, tshum
worship — thomø
worship (v.) — thomo
wring (v.) — cimo
write (v.) — rimo
yak (cross-bred; male) — jho
yak (cross-bred; female) — jho-mo
yak (female) — gal
yak (male) — Dumo
year — barøs (IA)
yeast — bølmo
yellow — hledø
yes — à
yesterday — nyarø
yoke — hya-køm
yoke string — Dari (IA)
you (all) — gøni jømma, gøni loiri
you (pl.) — gøni
you (sg.) — ge
you (two) — gøni-ni
young — jyoda
your (pl.) — gøni laige
your (sg.) — na-ge