<table>
<thead>
<tr>
<th>著者(英)</th>
<th>Shree Krishan</th>
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</thead>
<tbody>
<tr>
<td>発行所</td>
<td>Senri Ethnological Reports</td>
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<td>発行者</td>
<td>早稲田大学民族学研究所</td>
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<td>A Sketch of Chaudangsi Grammar</td>
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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 /ptingü/ 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 /caudã:i/ and so the area and the people are known by the name /caudã:s/. 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, /ran/ 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

Forty 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 1: The Consonant Phonemes of Chaudangsi

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Dental</th>
<th>Retroflex</th>
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<tr>
<td>voiced</td>
<td>b</td>
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<td>g</td>
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<tr>
<td>voiced aspirated</td>
<td>bh</td>
<td>dh</td>
<td>Dh</td>
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<td>gh</td>
<td></td>
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<td>Affricates:</td>
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<tr>
<td>voiceless</td>
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<td>voiceless aspirated</td>
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<td>voiced aspirated</td>
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<td>Fricatives:</td>
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<td>Nasals:</td>
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<tr>
<td>plain</td>
<td>m</td>
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<td>N</td>
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<tr>
<td>pre-aspirated</td>
<td>hm</td>
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<tr>
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<td></td>
<td></td>
<td>hl</td>
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<td>Trills:</td>
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<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>
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></td>
<td>u</td>
</tr>
<tr>
<td>ı</td>
<td></td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td></td>
<td>c</td>
</tr>
<tr>
<td>ɛ</td>
<td></td>
<td>a</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 /ɛ/ 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 /ɾ/ 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/ | /pe/ | 'knee' | /pu/ | 'husk' |
| /pheta/ | 'thick' | /phu/ | 'copper' |
| /be/ | 'rock' | /buti/ | 'buttermilk' |
| /bhe/ | 'thread' | /bhu-the-ma/ | 'to roast' |
| /t th d dh/ | /ta/ | 'sister' | /te-ma/ | 'to weep, to tell a lie' |
| /to-ma/ | 'to buy' | /toj/ | 'trap' |
| /tha/ | 'spring (water)' | /thema/ | 'to change' |
| /tho/ | 'upwards' | /thum/ | 'custom' |
| /da-ma/ | 'to give' | /delo/ | 'round' |
| /dup/ | 'poison' | /dumti/ | 'raw vegetable' |
| /duma/ | 'a few (things)' | /duli/ | 'stick' |
| /dhou-dhou/ | 'bravely' | /dharti/ | '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' | /kunDi/ | 'avalanche' |
| /kwa-ma/ | 'to boil, to cook' | /kwe-ma/ | 'to fell (tree)' |
| /kwa-le/ | 'animal's bell' | /kha/ | 'walnut' |
| /khala/ | 'a pit of water' | /khul/ | 'smoke' |
| /ga/ | 'paddy' | /gunda/ | 'middle' |
| /gima/ | 'to swallow' | /gwalcy/ | 'lock' |
| /ghukar/ | 'ram' | /ghakta/ | 'tight' |
| /ghau/ | 'scar' |
| /c ch j jh/ | /ci/ | 'memory; ten' | /ce-ma/ | 'to burn' |
| /cama/ | 'to hold' | /cey-ma/ | 'to hesitate' |
| /cyo-ma/ | 'to last' | /che/ | 'fat, grease' |
| /chi/ | 'hate' | /che/ | 'wife's younger brother' |
| /chi-ma/ | 'to meet' | /channi/ | 'hut' |
| /cherta/ | 'dry' | /chyo-ma/ | 'to break' |
| /je/ | 'l' | /jiga/ | 'my' |
| /je/ | 'barley' | /jyoda/ | 'young' |
| /jhi-ma/ | 'to sneeze' | /jhema/ | 'to bloom' |
### Chaudangsi Grammar

<table>
<thead>
<tr>
<th>Sound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/jHyəŋ-ma/</td>
<td>'to run away'</td>
</tr>
<tr>
<td>/ts tsh/</td>
<td>'grass'</td>
</tr>
<tr>
<td>/tsi/</td>
<td>'to bite'</td>
</tr>
<tr>
<td>/tsom/</td>
<td>'tatoo marking'</td>
</tr>
<tr>
<td>/tshəm/</td>
<td>'hair'</td>
</tr>
<tr>
<td>/m hm n hnl/</td>
<td></td>
</tr>
<tr>
<td>/me/</td>
<td>'eye'</td>
</tr>
<tr>
<td>/hme/</td>
<td>'paw, crack'</td>
</tr>
<tr>
<td>/məm/</td>
<td>'rein'</td>
</tr>
<tr>
<td>/hmim/</td>
<td>'smell, nose'</td>
</tr>
<tr>
<td>/hnombu/</td>
<td>'woolen cloth'</td>
</tr>
<tr>
<td>/n n m/</td>
<td></td>
</tr>
<tr>
<td>/khəŋ/</td>
<td>'a bite of food'</td>
</tr>
<tr>
<td>/nəm/</td>
<td>'rein'</td>
</tr>
<tr>
<td>/rəm/</td>
<td>'new settlement'</td>
</tr>
<tr>
<td>/rəŋ-əm/</td>
<td>'to sell'</td>
</tr>
<tr>
<td>/khwa-reŋ/</td>
<td>'woman's eating bowl'</td>
</tr>
<tr>
<td>/r hr l hl/</td>
<td></td>
</tr>
<tr>
<td>/rəm/</td>
<td>'new settlement'</td>
</tr>
<tr>
<td>/rəŋ/</td>
<td>'arm'</td>
</tr>
<tr>
<td>/rə-mə/</td>
<td>'to come'</td>
</tr>
<tr>
<td>/əŋ/</td>
<td>'only'</td>
</tr>
<tr>
<td>/hər/</td>
<td>'bane'</td>
</tr>
<tr>
<td>/la/</td>
<td>'hand'</td>
</tr>
<tr>
<td>/lok-si-mə/</td>
<td>'to climb up'</td>
</tr>
<tr>
<td>/w hw y hy/</td>
<td></td>
</tr>
<tr>
<td>/wur-mə/</td>
<td>'to bathe'</td>
</tr>
<tr>
<td>/wi/</td>
<td>'bow'</td>
</tr>
<tr>
<td>/wa/</td>
<td>'tiger'</td>
</tr>
<tr>
<td>/ya-mə/</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/ye/</td>
<td>'kite'</td>
</tr>
</tbody>
</table>

#### 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/

- /cim/ 'pin prick' /rim-ma/ 'to write'
- /cim/ 'house' /rim/ 'arrow'
- /sim/ 'marsh' /sem-ma/ 'to drag'
- /rum/ 'root of a tree' /tum/ 'egg'
- /budə/ 'to carry on one's back' /budə/ 'good'
- /Thuŋō/ 'hammer' /Thuŋ/ 'dance'
- /sun/ 'double, pair' /son/ 'village'
- /ṣoŋ-ma/ 'sit' /khul/ 'nest'
- /kholi/ 'black-faced monkey' /roktə/ 'bleeding'
- /rʊkə/ 'same' /sal/ 'teakwood tree'
- /səl/ 'coal' /jhəŋ/ 'gold'
- /jhangko/ 'wild lizard'

Final contrasts: /i e ə u o o /

- /di/ 'string of the yoke' /De/ 'mule'
- /hri-ma/ 'to track' /hre/ 'bone'
- /tsi/ 'memory, grass' /tse/ 'joint'
- /che/ 'life' /che/ 'fat (grease)'
- /be/ 'skin' /bida-ma/ 'to pierce through'
- /bùdə-ma/ 'to carry on one's back' /phə/ 'ash'
- /ga/ 'paddy' /kha/ 'walnut'
- /phu/ 'copper' /ru/ 'corner (inside a house)'
- /pho/ 'cave' /tho/ 'upwards'
- /pho/ 'male' /ra/ 'a type of basket'

2.4. Occurrence of phonemes in various positions

2.4.1. Consonants

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
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<tbody>
<tr>
<td>/p/</td>
<td>/pala/</td>
<td>/khəpa/</td>
</tr>
<tr>
<td>/ph/</td>
<td>/pha/</td>
<td>/tphakei/</td>
</tr>
<tr>
<td>/b/</td>
<td>/buti/</td>
<td>/nəbu/</td>
</tr>
<tr>
<td>/bh/</td>
<td>/bhokər/</td>
<td></td>
</tr>
<tr>
<td>/t/</td>
<td>/tete/</td>
<td>/təta/</td>
</tr>
<tr>
<td>/th/</td>
<td>/thaŋmi/</td>
<td>/rithi/</td>
</tr>
<tr>
<td>/d/</td>
<td>/dukəŋ/</td>
<td>/poda/</td>
</tr>
<tr>
<td>/dh/</td>
<td>/dhou/</td>
<td></td>
</tr>
<tr>
<td>/T/</td>
<td>/Toma/</td>
<td>/cyoTo/</td>
</tr>
<tr>
<td>/Th/</td>
<td>/Thuŋo/</td>
<td></td>
</tr>
<tr>
<td>/D/</td>
<td>/Delo/</td>
<td>/DəDi/</td>
</tr>
<tr>
<td>/Dh/</td>
<td>/Dhami/</td>
<td></td>
</tr>
<tr>
<td>/k/</td>
<td>/kurtə/</td>
<td>/həkon/</td>
</tr>
<tr>
<td>/kh/</td>
<td>/kholi/</td>
<td>/əkhoŋ/</td>
</tr>
</tbody>
</table>

Shree Krishan
2.4.2 Vowels

/i/ /in/ 'we (exclusive) /sim/ 'marsh' /ti/ 'water'
/e/ /e/ 'vocative' /silo/ 'dew' ----- 
/e/ ----- 'round' /re/ 'field'
/a/ /a/ 'that' /sra/ 'only' /uga/ 'his'
/â/ /ak/ 'mouth' /yada/ 'bad' /sa/ 'soil'
/u/ /us/ 'they' /gul/ 'phlegm' /labu/ 'butter'
/u/ ----- '/tum/ 'egg' ----- 
/o/ /ol/ 'he' /poda/ 'big' /tho/ 'up'
/o/ ----- '/ton/ '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/, /n/, /ND/; nasal + nasal, /nm/, and /pr/, /bl/, /kt/, /kd/, /kr/, /gd/, /lb/, /LD/, /lm/, /ml/, /lc/, /rt/, /rk/.
2.6 Vowel sequences:
The most common vowel sequences are the following:
/iə/, /iɛl/, /iʌl/, /uəl/, /uʌl/, /oəl/, /oʌl/, /æl}/

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) /hr/, /hl/, /hm/, /hn/, /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/, /hl/,
/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:

/thi/ 'wet'
/thi-ma/ 'to get wet'
/thi-ta/ 'one who/which is wet'

/yər/ 'shout'
/yər-ma/ 'to shout (cry)'
/yər-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'
/rāDo/  'widower'  /rāDi-cya/  'widow'
/khe/  'daughter’s son'  /khu-me/  'daughter’s daughter'
/hrang-pho/  'horse (male)'  /hrang-mo/  'horse (female)'

3.1.2 The Diminutive

The diminutive is marked with the suffix /tse/:

/hrang-tse/  'young horse'
/kar-tse/  'young sheep (male)'
/bhar-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 /nisal 'two', and /mi/ means 'person', whereas the plural marker /jamma/ or /lairi/ means - 'all' or 'group'. /jamma/ appears to be a loan from Indo-Aryan which means 'add' or 'addition'. There is also a plural suffix /-mayl, e.g. /sen-mayl 'children'. But in the case of verbal forms only the singular and plural distinctions are maintained. Examples:

/tsame/  'girl'
/tsame nimi/  'two girls'
/tsame jamma/ or /tsame lairi/  'all the girls'
/tsame deye/  'the girl goes'
/tsame nimi dene/  'two girls go'
/tsame jamma dene/  'all girls go'
/tsame lairi dene/  'all girls go'

3.1.4 Quantifiers

jamma  'all' (for things)
lairi  'all' (for human beings)
mat  'many' (for animates)
yomba  'many' (for inanimates)
cyong  'much'
cyong māng  '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></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td><strong>First person</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<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 löiri</td>
</tr>
<tr>
<td><strong>Second person</strong></td>
<td>ge</td>
<td>gənì nimi</td>
<td>gənì jomma</td>
</tr>
<tr>
<td><strong>Third person</strong></td>
<td>o/ati</td>
<td>uci nimi / uci nise khən</td>
<td>uci jomma / otiðəŋ</td>
</tr>
</tbody>
</table>

Examples:

/ji ja yE/  'I eat.'
/in nimi jana/  'we two eat.'
/in jana/  'we (excl.) eat.'
/in jomma jana/  'we (incl.) eat.'
/in löiri jana/  'we (incl.) eat.'

3.1.5.2 Possessive pronouns

[jige~ jiga]  'my / mine'  /oga/  'his'
/inge/  'our'  /uci nimi ga/  'their (dual)'
/naga/  'your (sg)'  /uci lei ga/  'their (plural)'
/gənì nimi ga/  'your (dual)'
/gənì 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) /ji jiga jya tung ye/  'I drink my tea.'
(ii) /in löiri in jya tung ne/  'We drink our tea.'
3.1.5.3 Demonstrative pronouns

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hidi</td>
<td>'this'</td>
</tr>
<tr>
<td>hidi boTTho məŋ</td>
<td>'these'</td>
</tr>
<tr>
<td>hiche</td>
<td>'here'</td>
</tr>
<tr>
<td>āti tan gani</td>
<td>'that (visible)'</td>
</tr>
<tr>
<td>āti mətan gani</td>
<td>'that (invisible)'</td>
</tr>
<tr>
<td>āti boTTho məŋ</td>
<td>'those'</td>
</tr>
<tr>
<td>xche</td>
<td>'there'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khe</td>
<td>'what'</td>
</tr>
<tr>
<td>khami</td>
<td>'who' (sg.)</td>
</tr>
<tr>
<td>khami-khami</td>
<td>'who' (pl.)</td>
</tr>
<tr>
<td>khami-ga</td>
<td>'whose'</td>
</tr>
<tr>
<td>khami-ja</td>
<td>'whom, whose'</td>
</tr>
<tr>
<td>kha</td>
<td>'why'</td>
</tr>
<tr>
<td>uło</td>
<td>'where'</td>
</tr>
</tbody>
</table>

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 corelative 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'
(ii) /we-ar-sa cər-ta hən/ mountain-LOC-ABL fall-NOM horse 'the horse which fell from the mountain'

(iii) /ji-sə da-ta məla/ I-AGT give-NOM goat 'the goat given by me'

(iv) /hidi ətı siri hɛ jo nəyə rə-sə/ this that boy is who yesterday come-PAST 'He is the same boy who came yesterday.'

(v) /ji ətı mi hələ jəge sə-ə ģə chı yə-sə/ I that person is who you-AGT bus in meet-PAST 'I am the same person whom you met in the bus.'

(vi) /hidi ətı hən hələ jəi we-ar gun-ca/ this that horse is which mountain-LOC fall-PAST 'It is the same horse which fell from the mountain.'

(vii) /hidi ətı məla hɛ jəi jis-sə ɡə ɡəngə/ this that goat is which I-AGT you give+FUT 'It is the same goat which I will give to you.'

In this latter type, rather than appearing after the main clause, the relative clause can also appear before the main clause:

/jəi mi itan ra-sə ətı ji-ɡɛ pɛ hɛ/ 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:

/jəi-sə lən suŋ-ta ətı ɡərib hɛ mə-tər/ 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  
   zero
2. Agentive/Instrumental  
   /sə/
3. Accusative  
   zero
4. Dative  
   [dāngsi ~ dāngci]
5. Ablative  
   /sə/, /khārcī /
6. Locative  
   [hyār ~ ər] 'at', /ja / 'in', /gunda/ 'in between'
7. Genitive  
   [ge ~ gə]
8. Comitative  
   /tebha/ 'with, along with'

Examples:

1. Nominative:
   (a) /ji panga denE/
       I Pangu go+FUT
       'I will go to Pangu.'

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

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

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

3. Instrumental:
   /tsɔmɛ-ge-so tapli-so cya ce-yɛ/
   girl-GEN-AGT knife-INST meat cut-NONPAST
   'The girls cut meat with a knife.'

4. Dative:
   (a) /baba-so şɛn-məŋ-dāŋsi miThai hɔ̀ ra-si/
       father-AGT child-pl.-DAT sweet bring come-perf.
       'The father has brought sweets for the children.'

   (b) /hidi khɔsɔbasɔ şɛn-məŋ-dāŋci hɛ/
       this cloth child-pl.-DAT COP
       'This cloth is for the children.'
5. Ablative:
(a) /siŋ-hyaŋ-ker ci pato bhor-ny/
    tree-LOC-ABL leaf fall-NONPAST
'A leaf falls from the tree.'
(b) /ji diha-cu ker ci ra-yasa/
    he Dharchula-from come-perf.
'I have come from Dharchula.'

6. Genitive:
(a) /o-sə ji-gə siri hle/
    he-AGT I-GEN son COP
'He is my son.'
(b) /o-sə ji-gə lən sun-yaŋ/
    he-AGT I-GEN work do-FUT
'He will do my work.'

7. Locative:
(a) /Bhagasing chim-aŋ con-sidə-əni/
    Bhagat Singh house-LOC sit mood-NONPAST
'Bhagat singh is sitting in (his) house.'
(b) /banər ciŋ-hyaŋ con-sidə-əni/
    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 mi/ 'bad person'
/buŋ-da/ 'good' /buŋ mi/ 'good person'
/saro/ 'hard' /saro sin/ 'hard wood'
/nom-tə/ 'strong' /nom mi/ 'strong person'
/akaŋ/ 'costly' /hra-ə/ 'clean'
/po-da/ 'large' /po-ðə 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 oŋsi-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', 'forty' 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 'forty' plus 'eleven', 'sixty' plus 'eleven', and 'eighty' plus 'eleven', etc. respectively. Some major formations are given below:

/ŋoŋ/ | 'one' | /nassa ŋoŋ/ | 'twenty one'

/nis/ | 'two' | /nassa nis/ | 'twenty two'

/sum/ | 'three' | /nassa sum/ | 'twenty three'

/pi/ | 'four' | /nassa pi/ | 'twenty four'

/ŋaŋ/ | 'five' | /nassa ŋaŋ/ | 'twenty five'

/Tuggo/ | 'six' | /nassa Tuggo/ | 'twenty six'

/hnis/ | 'seven' | /nassa hnis/ | 'twenty seven'

/jyɔɔ/ | 'eight' | /nassa jyɔɔ/ | 'twenty eight'

/giŋ/ | 'nine' | /nassa giŋ/ | 'twenty nine'

/ŋiŋ/ | 'ten' | /sum ŋaŋ/ | 'thirty'

/ŋiŋteŋ/ | 'eleven' | /nassa ŋiŋteŋ/ | 'thirty one'

/ŋiŋeŋ/ | 'twelve' | /ŋiŋeŋ/ | 'forty'

/ŋiŋəŋsum/ | 'thirteen' | /ŋaŋsum/ | 'fifty'

/ŋiŋəŋpiŋ/ | 'fourteen' | /ŋaŋpiŋ/ | 'fifty one'

/ŋiŋəŋboŋ/ | 'fifteen' | /ŋuŋ boŋ/ | 'sixty'

/ŋiŋəŋTToŋ/ | 'sixteen' | /ŋuŋ tToŋ/ | 'sixty one'

/ŋiŋməŋ/ | 'seventeen' | /ŋaŋməŋ/ | 'seventy'

/ŋiŋboŋjɔɔ/ | 'eighteen' | /ŋuŋ boŋ jɔɔ/ | 'seventy one'

/ŋiŋəŋgur/ | 'nineteen' | /ŋuŋ gur/ | 'eighty'

/nassa/ | 'twenty' | /ŋaŋ gaŋ/ | 'eighty one'

/pyɔɔlə səi/ | 'ninety' | /ŋaŋ gaŋ səi/ | 'ninety one'

/səi/ | '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, /hrəjər/ 'one thousand', /ləkə/ '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.

/loçən lore/ 'the very first'
/otə imphəm/ 'that behind him' (second)
/dusro go/ 'second'
/tiro go/ 'third'

3.1.7.2.3 Fractions

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

Examples:

/puə/ 'one fourth'
/pəyə/ 'half'
/po pəyə/ 'three fourths'
/pəyə te nis/ 'half less than two (one and a half)'
/pəyə te suim/ '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:

/ticəco/ 'once' /nicəco/ 'twice'
/suimco/ '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 /-mo/, such as in /hri-mə '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:

\[
\begin{align*}
/lji\ ja-ye/ & \quad \text{ 'I eat (1sg+NONPAST).'} \\
/in\ nimi\ ja-ne/ & \quad \text{ 'We two eat (1non-sg+NONPAST).'} \\
/in\ ja-ne/ & \quad \text{ 'We (pl. excl.) eat (1non-sg+NONPAST).'} \\
/in\ lairi\ ja-ne/ & \quad \text{ 'We (pl. incl.) eat (1non-sg+NONPAST).'}
\end{align*}
\]

Second Person:

\[
\begin{align*}
/gE\ ja-nE/ & \quad \text{ 'You (sg.) eat (2sg+NONPAST).'} \\
/gani\ nimi\ ja-ni/ & \quad \text{ 'You (two) eat (2non-sg+NONPAST).'} \\
/gani\ lairi\ ja-ni/ & \quad \text{ 'You (pl.) eat (2non-sg+NONPAST).'}
\end{align*}
\]

Third Person:

\[
\begin{align*}
/o\ ja-ni/ & \quad \text{ 'He eats (3sg+NONPAST).'} \\
/usi\ nimi\ ja-ni/ & \quad \text{ 'They (two) eat (3non-sg+NONPAST).'} \\
/usi\ lairi\ ja-ni/ & \quad \text{ 'They (pl.) eat (3non-sg+NONPAST).'}
\end{align*}
\]

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

\[
\begin{align*}
/lji\ ja-g-an-ye/ & \quad \text{ 'I am eating.'} \\
/in\ nimi\ ja-g-an-ne/ & \quad \text{ 'We (two) are eating.'} \\
/gE\ ja-g-an-ne/ & \quad \text{ 'You are eating.'} \\
/o\ ja-g-an-ni/ & \quad \text{ 'He is eating.'} \\
/usi\ lai\ ja-g-an-nE/ & \quad \text{ 'They are eating.'}
\end{align*}
\]

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.

\[
\begin{align*}
/lji\ kajad/ & \quad \text{ 'I have eaten.'} \\
/in\ kajad/ & \quad \text{ 'We (excl.) have eaten.'} \\
/gE\ kajad/ & \quad \text{ 'You have eaten.'} \\
/o\ kajad/ & \quad \text{ 'He has eaten.'} \\
/usi\ lai\ kajad/ & \quad \text{ 'They have eaten.'}
\end{align*}
\]
Intensive: In the intensive non-past, the suffix /-n/ 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 [yɛ] and [nɪ], respectively.

\[
\begin{align*}
/ji \ jəŋ \ ge/ & \quad \text{'I will eat.'} \\
/ni \ nimi \ jəŋ \ ne/ & \quad \text{'We two will eat.'} \\
/ge \ jəŋ \ ne/ & \quad \text{'You (sg.) will eat.'} \\
/gəni \ lai \ jəŋ \ ni/ & \quad \text{'You (pl.) will eat.'} \\
/o \ jəŋ \ yəŋ/ & \quad \text{'He will eat.'} \\
/usi \ lai \ jəŋ \ ne/ & \quad \text{'They will eat.'}
\end{align*}
\]

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

\[
\begin{align*}
/ji \ jagni \ yəŋ \ ye/ & \quad \text{'I will be eating.'} \\
/in \ jagni \ yəŋ \ ne/ & \quad \text{'We (pl. excl.) will be eating.'} \\
/ge \ jagni \ yəŋ \ na/ & \quad \text{'You (sg.) will be eating.'} \\
/gəni \ lai \ jagni \ yəŋ \ ni/ & \quad \text{'You (pl.) will be eating.'} \\
/o \ jagni \ yəŋ/ & \quad \text{'He will be eating.'} \\
/usi \ lai \ jagni \ yəŋ \ ne/ & \quad \text{'They will be eating.'}
\end{align*}
\]

Intensive Perfect: /ka-V-d-ni-yəŋ/ + NONPAST

\[
\begin{align*}
/ji \ kəjad \ ni \ yəŋ \ ye/ & \quad \text{'I would have eaten.'} \\
/in \ kəjad \ ni \ yəŋ \ ne/ & \quad \text{'We (excl.) would have eaten.'} \\
/gəni \ lai \ kəjad \ ni \ yəŋ \ ni/ & \quad \text{'You (pl.) would have eaten.'} \\
/o \ kəjad \ ni \ yəŋ/ & \quad \text{'He would have eaten.'} \\
/usi \ lai \ kəjad \ ni \ yəŋ \ ne/ & \quad \text{'They would have eaten.'}
\end{align*}
\]

3.2.1.2 Past: [-s -sə -nes -nsa -nisa]

Simple past (statement)

\[
\begin{align*}
/ji \ jes/ & \quad \text{'I ate.'} \\
/ni \ nimi \ jenes/ & \quad \text{'We (two) ate.'} \\
/ge \ jonsa/ & \quad \text{'You ate.'} \\
/gəni \ nimi \ jənisa/ & \quad \text{'You (two) ate.'} \\
/o \ jəs/ & \quad \text{'He ate.'} \\
/usi \ nimi \ jenes/ & \quad \text{'They (two) ate.'} \\
/usi \ lai \ jenes/ & \quad \text{'They (pl.) ate.'}
\end{align*}
\]

Past Continuous: V + /-g-ni/ + PAST

\[
\begin{align*}
/ji \ jag \ nes/ & \quad \text{'I was eating.'} \\
/ni \ jag \ nines/ & \quad \text{'We (excl.) were eating.'}
\end{align*}
\]
'You were eating.'
'You (pl.) were eating.'
'He was eating.'
'They were eating.'

Past Perfect (Recent): /ko- + V + PAST

'I have finished eating.'
'We (pl.) have finished eating.'
'You (sg.) have finished eating.'
'You two have finished eating.'
'He has finished eating.'
'They have finished eating.'

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

'I had eaten.'
'We (pl.) had eaten.'
'You (sg.) had eaten.'
'You two had eaten.'
'He had eaten.'
'They had eaten.'

Note: It has been observed that the final allomorphs [-so ~ -se ~ -es] of the Pangu dialect as given in the above paradigms correspond with [nhE ~ nohE] in the Sirkha and Sausa village dialects of Chaudangsi. Examples:

'I had eaten.'
'I was eating.'
'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) /ji 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.
(a) /-mə/
This is a general imperative form which is also the infinitive marker as well. This form occurs after /yən/ 'action' when the speaker is the beneficiary of the action, e.g.

(i) /ge ji-danči duklaŋ hre yən ma/
you I-DAT food bring action IMP
'You bring food for me.'

(ii) /bagica-khənci so tho ge hre yən ma/
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 ja gəja/ 'You (please) eat.'
(ii) /ji khə da/ '(Please) give me a walnut.'

(c) /-ye/
This marker is for an order, e.g.

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

(d) /-m/
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 ma-da-mə/ 'Don't let the thief go!'
thief go NEG-give-NEGIMP

(ii) /o duklaŋ ma-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 ansido hle/ 'The mountain is high.'
(ii) /we ansido hle ni/ 'The mountain is generally high.'
(iii) /hidi jige cim hle/ 'This is my house.'
(iv) /mal baho ati hle jai yami da phon thok ta/ 'The money is that which is good for the poor people.'

3.2.2.3 Abilitative: /tar/

The ability marker /tar/ 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 tar 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/ nonpast interrogative
'Does the tiger come here?'

(ib) /khe hida wa ri ra ni/ nonpast interrogative
'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 ([kata] after a consonant, [kta] after a vowel). All the affixes for aspect, tense and mood follow the causative marker, e.g.

**Intransitive:**

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

**Transitive:**

(i) /o-so ji libin da sa/ 'He gave me a book.'
(ii) /o-so ji libin da phin sa/ 'He got a book from someone.'
(iii) /sudha-sa lan sun ta/ 'Sudha does the work.'
(iv) /sudha-so dhānmi ja lan sun phin ta/ 'Sudha causes the servant to work.'
(iiiia) /o-so ji ga dad hle/ 'He will give me the paddy.'
(iiiib) /o-so 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.)')
4.0 Adverbs

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) /khalimant/ 'continuously'
/o khalimantXE che deni/ 'He continuously goes there.'

4.2 Adverbs of time

(i) /thon/ 'now'
/thon o de tarni/ '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) /ji yara/ 'daily'
/ji yara 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) /yonkah/ 'after'
/ji yonkah ra/ 'Come after me.'
(iv) /hwanam/ 'far away'
/cina hwanam hele/ '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'
(iii) /saro/ 'loudly'
     /saro pham/ 'speak loudly'
(iv) /dhou dhou/ 'bravely'
     /dhou dhou dak sima/ 'fight bravely'
(v) /chaTo/ 'quickly'
     /chaTo ja/ 'eat quickly'

5.0 Syntax

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 tsomê cim degane/ 'The big boy and the girl are going to the house.'
Chaudangsi-English Glossary

āčhe—there
āhāmo—refuse (v.)
āju—again
ākhān—sickle
āкра (IA)—costly
ālDua-hre—jaw
ālān-wa-sa—till then
ām—path
āŋsi-dā—high, height
āna-rok-ta—like that
āni—have (v.)
āŋmo—lift (vt.)
āpi-sunjmo—occupy (v.)
āti-bokta—then
āti-bōTTho-maŋ—those
āti-maŋ-gənī—that
ā—yes
a-bājamo—talk (v.)
a-gal—reins
a-thomo—open (mouth) (v.)
ak—mouth
ak tshum, cyo tsim—beard
ak-pli—lips
ak-silti—saliva
alu (IA)—potato
am (IA)—mango
amtor-ko (IA)—usually
bādər (IA)—monkey
bālo (IA)—infant
bamo—fold (cloth) (v.)
bāŋ-somō—spread (bed) (v.)
bana—neck
bas (IA)—fragrant
basi (IA)—stale
be—skin
be—rock
be-bāŋ—precipice
bēgun (IA)—brinjal
bēn-thuluk—headgear (for male)

bēra-sunjmo—sing (v.)
bin—bell of temple
bitth-remo—split (milk) (v.)
bōt-čemo—swim (v.)
bā-la—thumb
bokoyo (IA)—goat (uncastrated)
bōŋ-tse—donkey
bōŋci—hoe
bōTu—roots
bōo—porcupine
brudi—frost
buddi (IA)—brain
buti—buttermilk
byoli-čya—bride
byolo—bride-groom
byomo—afraid of (v.)
byuk-čya-li—coward
bāba—father
bāgica (IA)—garden
bāk-čsu—shoes (woolen)
bālmo—yeast
bālwa—sand
bāŋ—cot
bāŋ—place
bōŋ-phəl—wall
bāŋkhor—morning
bārəs (IA)—year
bātək (IA)—duck
būd-də—good, happy
bun-čim—granary
būt-čemo—enjoy (v.)
bha—slope
bhata—ribs
bhe—thread
bhesi (IA)—buffalo
bhokro—throat
bhū-Themo—roast (in oil) (v.)
bhūŋ-tə—broad, long
bhuru—bush
bhānDo (IA)—utensils
bhor-mincha—midnight
cem-tsa—goat (female)
cemo—cut (grass) (v.)
cemo—burn (kindle) (v.)
cento—towards
cetā—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
cintā—need (v.)
cip—fist
cip-cēn—suck (v.)
ciramo (IA)—cut (with saw) (v.)
cok-tshāmo—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.)
cyama-ci-mo—hide (self) (v.)
cyamo—hesitate (v.)
cyo—chin
cyo-da, nam-ta—fat
cyomo—last
cyuj—blouse
cyābiye—eighteen
cyābān—fifteen
cyāne—twelve
cyānna—seventeen
cyāppi—fourteen
cyārgu—nineteen
cyās-sum—thirteen
cyate—eleven
cyāTTō—sixteen
cō-ci-mo—quarrel (v.)
cākkyo—ladle (for liquids)
camo—hold (v.)
cōn-ta—sharp
cār-pya—cock
cārō—fall down (v.)
cim—house
cim-yār-to—roof (lit.: 'on the house')
cukti—cap (male)
cha—salt
chai—cat (female)
chāi-Dhāu—cat (male)
chaku—rice (cooked)
chango—corpse
chaItō—fast
chaItō—quickly
chaItō—cyoj—chaItō—as soon as
che—fat, grease, life
che-mē—wife or husband's sister
chērmo—serve (food) (v.)
che-tta—ripe (fruit)
chilmo—wash (clothes) (v.)
chimmo—tether (v.)
chimo—meet (v.)
chirbi—cheese
choj-kalEn—cucumber
choā—lake
chu-ci-mo—divide (v.)
chyaK-ca—urine
chyaK-ta—sweet
chyaKamo—break (thread, stick) (v.)
chyaKara-tsumo—spread (tent) (v.)
chyeRmo—bring out (scoop) (v.)
chymo—dye (v.)
chymo—scratch (v.)
chyb—needle
chyoj—koj—below
chyoj-pa—summer
chaK-ta—sweet
chānna (IA)—hut
Chaudangs-English Glossary

chəŋ-tə — bright (light)
chər-tə — dry
chəru — straw
dak-ci-mo — fight (v.)
damo — give (v.)
damo — offer, pay (v.)
demo — go, leave (v.)
dhou-dhou — bravely
dhərə (IA) — religion
dhərət (IA) — earth
dimti — vegetables
dirmo — push (v.)
dok-ci-mo — collide (v.)
don-θə — hole
duk-laŋ — food, meal
duk-tə — pungent
duli — stick
duma, citta — a few
duma — knead (v.)
duo — poison
dyar — floor
dəm — garlic
dəmə — drum
dən — belly
dəo-ci-mo — awake (v.)
dəməo — protect (v.)
dayen — two years after
dum-tala — pastel
Dāi (IA) — yoke string
De — mule
Don-Don-ŋ — spider
Don-ŋ-her — verandah
Donŋmo — help (v.)
Dumo — yak (male)
Dolo — round
Dhami — marriage
Dhumo — beat (v.), pound (v.)
Dhummo — tremble (v.)
ɡa — paddy
gārə — another
gə — you (sg.)
gimmo — roll up (v.)
gismo — swallow (v.)
gin-si-də — rolled
ɡui — nine
guimo — tie (v.)
gul — phlegm
gul-ci-mo — cough (v.)
gun-cha — snow-fall
gun-dhak — middle size
guru (IA) — molasses
gwalcya — lock
gal — glacier
gəl — yak (female)
gəm-su — molar tooth
gəm-tə — tight-fit
gəŋ-thəŋ-mi — father’s younger sister’s husband
gəni jəmma, gəni lairi — you (all)
gəni laige — your (pl.)
gəni — you (pl.)
gəni — you (two)
gənmo — close (door) (v.)
gəŋə — next
ger-so — fang
gərmə — close
ghak-tə — right
ghaga — maize
ghək-tə — narrow
ghəri (IA) — jar, pot
ghəu (IA) — scar
hasimo — complain (v.)
ih — flour
hina roktə — like this
hiche — here
hidi boTTθo-məŋ — these
hidi — this, it
himo — grate, grind (v.)
hiya — wife’s elder sister’s husband
hu-mə — face
huica-thirmo — invite (v.)
hum-si-ne — echo
həjar (IA) — one thousand
halkti—mosquito
hanga—branch
hano—how
hapta (IA)—week
in-ge—our
in-jamma, in-lairi—we (all)
in-ni—we (two)
itta-wa-sa—till now
ittano—lately
itte—just now
jamo—eat (v.)
je (IA)—barley
jemo—fill (liquid) (v.)
jer-nam—east
ji, je—I (1sg pronoun)
ji-ge—my, mine
jigu—time
jil-da—clear
jimmo—burn (hand etc.) (v.)
jiwa (IA)—win (v.)
joj—pair
joj-si-ma—beginning
jojka (IA)—leech
jun-ci-mo—begin (v.)
junmo—drown (animate) (v.)
ja—tea
ja—day
jyo-da—young
jyu-jyam—gown belt
jyac-cha—eighty
jyac-cha-gui—eighty nine
jyac-cha-ga cyate—ninety one
jyac-cha-ga cirgu—ninety nine
jyac-cha-ga cyanni—ninety seven
jyac-cha-ga cyabjye—ninety eight
jyac-cha-ga cyaban—ninety five
jyac-cha-ga cyane—ninety two
jyac-cha-ga cyapi—ninety four
jyac-cha-ga cyasum—ninety three
jyac-cha-ga cyattTo—ninety six
jyac-cha-hnis—eighty seven
jyac-cha-jyad—eighty eight
jyac-cha-nise—eighty two
jyac-cha-nii—eighty five
jyac-cha-pi—eighty four
jyac-cha-sum—eighty three
jyac-cha-tiga—eighty one
jyac-cha-Tugo—eighty six
jyad—eight
jabli (IA)—tongue
jal—part
jamma, lairi—all
janna (IA)—birth
janjo (IA)—thigh
jhanako—lizard (wild)
jhelmo—bark (dog) (v.)
jhemmo—bloom (v.)
jhim—sneeze
jhimmoro—sneeze (v.)
jho—yak (cross-bred) (male)
jho-mo—yak (cross-bred) (female)
jhugo—gown (for unmarried female)
jhaj—gold
ka—crow
ka-jhokta—ready
kalo (IA)—death
kaptsa—tongs
kela (IA)—banana
kemo—cut (tree) (v.)
kolo-conmo—curse (v.)
kolanj-luk-tse—calf
komoro—spread (grains) (v.)
koma—stir (v.)
kur-tsaa—lamb
kwemo—boil (cook) (v.)
kwemo—break (pots etc.) (vt.)
kwemo—chew (v.)
kwelen—bell of animal
kwermo—carry (v.)
kwermo—take (v.)
kyorakta—crooked (curved)
ka-bhokta—open
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<tbody>
<tr>
<td>kăbin-da — full</td>
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<tr>
<td>kăcar — mud</td>
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<td>kădu — gourd</td>
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<tr>
<td>kăj-juumö — drown (inanimate) (v.)</td>
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<td>kăl-lo-ci-mo — forget (v.)</td>
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<td>kălak-chiri — sword</td>
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<td>kămmō — close (eyes, mouth) (v.)</td>
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<td>kăn — ill</td>
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<td>kăntsă — bowl (for pulses)</td>
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<tr>
<td>kăpăsu (IA) — cotton</td>
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<tr>
<td>kărtsimö — lay down (vi.)</td>
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<td>kăso (IA) — bell metal</td>
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<tr>
<td>kăti-gă-mătu — harvest time</td>
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<td>kăyă-ruumö — obey (v.)</td>
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<td>kha — walnut</td>
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<tr>
<td>kha-sya — kidney</td>
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<tr>
<td>kha-da — bitter</td>
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<tr>
<td>kha-dă — difficult</td>
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<tr>
<td>khalo-măta — continuously</td>
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<tr>
<td>khe — what</td>
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<tr>
<td>khe — son’s son, daughter’s son</td>
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<td>khegăni — cold (to feel cold) (v.)</td>
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<td>kheti (IA) — crop</td>
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<td>khilta — shirt</td>
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<td>khomo — peel out (v.)</td>
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<td>khoyăŋ — plate (for females)</td>
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<td>khu — smoke</td>
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<tr>
<td>khu-mē — daughter’s daughter, son’s daughter</td>
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<td>khu-ci-go — stealthily</td>
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<td>khucî — knot</td>
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<td>khuli — nest</td>
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<tr>
<td>khumo — steal (v.)</td>
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<tr>
<td>khure — mole</td>
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<tr>
<td>khurmo — accept (v.)</td>
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<tr>
<td>khwa — stream</td>
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<tr>
<td>khwëmo — dig (v.)</td>
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<tr>
<td>khwëmo — scrub (v.)</td>
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<tr>
<td>khwān — scorpion</td>
</tr>
<tr>
<td>khwāpa — heel</td>
</tr>
<tr>
<td>khwărăn — pigeon</td>
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</tr>
</tbody>
</table>
lo-ta—cheap, easy
lo-ta—heavy
luka, luga—cloth
luŋ—backbone
luŋ-bar—lungs
labu—butter
lacyaŋ—above
lage—leg
lahma—priest
lak-ta—thin (objects)
læla—father's mother, mother's mother
læmma—whole
lammo—plaster (v.)
læn—only
lan-suño—do (v.)
lan-thomo—reply (v.)
laŋmo—cross (by jumping) (v.)
lære—after
læthan—ladder
lææk-ta—stinking
læummo—wash (floor) (v.)
hla—month, moon
hla-chan—light (of moon)
hle-do—yellow
hl-ci-mo—climb down (v.)
hle-si-ta—low
hlemo—bring down (v.)
hlok-ci-mo—read (v.)
hlakær—sprout
hlæño—play (v.)
ma-nemo—node (v.)
ma-ñi—breast, nipple
makha (IA)—fly (insect)
mamo—search (v.)
mæ—eye
mæ mæbat—blind
mæ-lin—hearth
mæhr—heaven
mæla (IA)—dirt
mi-da—short, small
min-cha—night
mit-tshum—eye brow, eye lashes
mo-mal—family
mok-cya—mushroom
mola (IA)—price
mor (IA)—peacock
moroŋ—door
mya-hmya—daughter's husband
myaŋmo—taste (v.)
myaŋ-ta—light (in weight)
myana (IA)—scythe
ma-can-ta—blunt
ma-gam-ta—loose-fit
ma-hra-ta—dirty
maci—tomorrow
mai-kyamo—insult (v.)
mak-kam—eye lid
mała-tsum, tshum—wool
mama—mother
maŋ (IA)—mind
maŋ-ramo—like (v.)
manamo (IA)—celebrate (v.)
maŋda—chili
maŋ-da—red
mar—clarified butter
mar-konti—temple
masu—husband's younger brother
masi (IA)—ink
mat-ti—tear
mata (IA)—many (animate)
murl—silver
hme—fire
hmë—paw
hmë, mhë—crack (in earth)
hmin-tamo—name (to give) (v.)
hmømo—fill (grain) (v.)
hmyuk-ta—straight
na-kal—moss
nana—wife's younger sister's husband
naraŋgi (IA)—orange
nasa—fifty
næmo—oil (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.)
niccha—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.)
nui-da—new
nu-chirmo—milk (v.)
nu-so, so—incisors
nuo-ku— in front of
nya—fish
nyaro—yesterday
nyoinda—taste
no-bu—cobra
no-ge—your (sg.)
no-jha—iron
no-khui—dog
no-pya—bird
no-pya-tsip-tsè—chicken
no-tsi—thorn
nabu-naba—insect
naj—five
nak-ta—soft
nam—rain
nam-cya—son's wife
nam-cya—younger brother's wife
namin—autumn
nam-ta—strong
naj-kho—next year
najmo—drive (cattle) (v.)
nanyu—younger brother
napyu—mouse
nare—louse
nassa-nise—twenty two
nassa—twenty
nassa-cirgù—thirty nine
nassa-cẙbijye—thirty eight
nassa-cẙban—thirty five
nassa-cẙane—thirty two
nassa-cẙanni—thirty seven
nassa-cẙapi—thirty four
nassa-cẙasum—thirty three
nassa-cẙate—thirty one
nassa-cẙTTo—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-Tuggo—twenty six
nay'am—last year
hna-ci-mo—relax (v.)
hnap-ti—snot
hnim—name
hnim—nose
hnim-Don-Tho—nostrils
hnimmo—smell (v.)
hnis—seven
hnok-ko—ant
hnajmo—measure (v.)
hnap-si-da—flexible
o—he
o-ge—his, her
o-laj-pa—when
onga—compare (v.)
onga-somo—look after (v.)
ojmo—see (v.)
pa-sim—defense
pala—mortar
paliugu (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-cibijya—fifty eight
pisa-cirgu—fifty nine
pisa-cyoban—fifty five
pisa-cyan—fifty two
pisa-cyann—fifty seven
pisa-cyapi—fifty four
pisa-cyassum—fifty three
pisa-cyate—fifty one
pisa-cyato—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
pitalmo—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-ma—elder brother's wife
po-hmin-ta—ripe
po-hya—elder brother
po-ma—father's elder brother's wife
poda-ba, gunda-ba, mira-ba,
    seba—father's younger brother
po-da—big, large
poga, che—
pola—shoes
poli—water-pot
pon-ci-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-than—mother's elder brother
pu-thann-mi—father's elder sister's
    husband
pyaj (IA)—onion
pyel-jyec-cha-, Tukcha-—seventy
pyel-te-sai—ninety
pemo—sweep (v.)
pagare—ankle
pagwe—break (pots) (v.)
paj-jhyan—extinguish (v.)
palo—frog
pam-pu—moss (on the tree)
pammo—spin (v.)
papel cya—calves
pargan—bulge (v.)
parta-sunjmo—roll down (v.)
pas, cyoto—blanket
pu-cya—skull
pha-da—brown, gray
phamo—speak (v.)
phe-la—palm
phemo—spread (seed) (v.)
phe-ta—thick (liquid)
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seb (IA) — apple
sēl — rainy season
sēmo — increase (liquid) (v.)
semo — kill (v.)
semo — drag (v.)
señ-la — side (left)
senci — father's younger brother's wife
sėnda, syandō — child
sepi-ce-mo — pinch (v.)
sēr-ci-mo — believe (v.)
sēr-tam — south (left side)
sēra — forest
si-ci-mo — die (v.)
si-dō — rotten
sil — dew
sim — mark
sim-jya — three days after
sime — chest
sīq-jyōŋ — creeper
sīŋ-ko — bark of tree
sip-tsū — comb
sire — cow
siri — boy
siri — son, brother's son, boy
sir-tā — sour
soŋmo — leak (v.)
son-tā — fresh
soöTśō — beans
su, so — tooth
sua (IA) — parrot
suŋmo — build (v.)
suŋrō (IA) — pig
supari (IA) — betel nut
swo — fodder
syalo (IA) — fox
syomo — slip (v.)
syotamo — lie (to tell) (v.)
sāi — hundred
sāi-hyēr-nise — hundred and two
sāi-hyēr-tiğe — hundred and one
sāju — slow
sāk-ci-mo (IA sāk) — suspect (v.)
sōka — cloud
sōkʰ — breath
sōl — coal
sɔmpalo — foam
sog-wa — lion
sōn-tō — old (person)
sogōŋ — hell
sōthan (IA) — temple
sōThōm-bōŋ — place of worship
sum — three
sum-sa — thirty
ci — blood
ci-ci — heart
ci-dō — white
ciŋ — firewood
ciŋ — tree
ciŋ-ram — ginger
cōŋ-ci-mo — sit (v.)
cy — meat
cy-cōŋ — relatives
cyok-tā — smooth
ta-la — side (right)
tabmo, Dhuŋmo — thresh (grains) (v.)
tamo — keep (v.)
tamo — put up (v.)
tarōŋ — key
tela (IA) — oil
temo — feel (v.)
temo — weep (v.)
tete — father's father, mother's father
ti — water
ti-phak-ci — at once
tribari (IA) — window
tigō — one
tik-bōŋmo — jump (over) (v.)
tilin — ice
tim-bu — sky
timbu-rōŋ — blue (sky colour)
timi — person
tin-dō — 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-yao — net
tujmo — drink (v.)
tyar (IA) — festival
tak-tam — north (right side)
tak-ta — hot	
tali (IA) — plate (for males)
tamaku (IA) — tobacco
tammo (IA) — hang (v.)
tang-bu — python	
tani-ci-mo — swing (v.)
tamo — bury (v.)
tao-ka-were — carry (in hand) (v.)
ta-mo — able (v.)
tata — sister, wife's father's brother's wife

tata, hrin-nya — son's wife's mother, daughter's husband's mother

tum — egg
tha — spring
themo — change (v.)
themo — throw (v.)
thiy — today
thi-ci-mo — melt (vi.)
thimo — melt (vt.)
thimo — wet (to get) (v.)
thi-ta — thin (liquid)

thetic — wet
tho-cento — upwards
tho-ci-mo — beg (v.)

thok-ci-mo — return (v.)
thomo — pluck (v.)
thomo — worship (v.)
thomo — worship
thommo — rear (v.)

thuru — colt (young horse)

thu-ta — weak
tha-sim-ja — three days before
tha-sun-man — three years ago
thamo-sinmo — cut (into pieces) (v.)
thao — beam (wooden log)
thao — ground
thao-mi — mother's brother, wife's father, husband's father
thamo — cross (by walking) (v.)

Tollya (IA) — deaf
Tomo — burn (fire) (v.)
Tomo — open (eyes) (v.)
Tutko — six
Tuk-cha — sixty
Tuk-cha-giu — sixty nine
Tuk-cha-hnis — sixty seven
Tuk-cha-jyad — sixty eight
Tuk-cha-nise — sixty two

Tuk-cha-nai — sixty five
Tuk-cha-pi — sixty four
Tuk-cha-sum — sixty three
Tuk-cha-tiga — sixty one
Tuk-cha-Tutko — sixty six
Tukcha-ga-cyotio — seventy six
Tukcha-ga-cyorgu — seventy nine
Tukcha-ga-cyabije — seventy eight
Tukcha-ga-cyaban — seventy five
Tukcha-ga-cyane — seventy two

Tukcha-ga-cyann — seventy seven
Tukcha-ga-cyapi — seventy four
Tukcha-ga-cyassum — seventy three
Tukcha-ga-cyate — seventy one

Tamo — end
Tamo — bind (join) (v.)
Thamo — strike (v.)
Thunio — 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.)

tsiri — intestines

tsəm̥ — daughter, brother's daughter

tsm̥ — girl

tsummo — catch (v.)

tciŋ — liver

tshərm̥o — dry (vt.)

tshum — hair

tshur — back

tshurr — loin

ulo — where

urmo — wash (hands) (v.)

usi jomma, ati-bəŋ — 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-do — old

wo-so — medicine

wom — bear

wom-bəŋ — dark

wom-də — black

wur, kunDi — avalanche

wur-ci-mo — bathe (vi.)

wurm̥ — bathe (vt.)

hwa — honey

hwa-nim — bee

hwanəm — far

hwə-mə — divorce

hwimo — call (v.)

hwommo — show (v.)

hwurmo — smoke (v.)

hwəl-tə — loose

ya-da — bad, unhappy

yadə-budda-lemo — accuse (v.), rebuke (v.)

yamo — back bite (v.)

yamo — sleep (v.)

yaŋ-pə — dusk

yaŋmo — prepare (v.)

yaŋti — river

yaŋti-thəm — bank of river

yat-temo — hate (v.)

ye — kite

ye-ca-məŋ — feast

yen — spring

yerrmo — cry out (v.), shout (v.)

yinge — hips

yon-kaə — ladle (used for dry things)

yonkəti — before

yu-cento — downwards

yum-phem — behind

yumgo — buttocks

yu-tə, kon-tə — deep

yutə-məni — shallow

yəbmo — stop (v.)

yək-ghwa — collapse (house) (v.)

yəmbə — many (inanimate)

yəmmo — sow (v.)

yəmmo — stand up (v.)

yən-jamo — take (oath) (v.)

yər-tə — loud

hya — king

hyamo — lay down (vt.)

hyem — pour out (v.)

hyəkəm — yoke

hyəlba — bamboo
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<tr>
<td>blue</td>
<td>timbu-rəŋ (sky colour)</td>
</tr>
<tr>
<td>blunt</td>
<td>ma-cəntə</td>
</tr>
<tr>
<td>boil (cook) (vt.)</td>
<td>kwəmo</td>
</tr>
</tbody>
</table>
bone—hre
book—libin
bow—wi
bowl—lintsø
bowl (for pulses)—køntsø
boy—siri
braid—pisak tshum
brain—buddi (IA)
branch—hønga
brass—pîtal (IA)
bravely—dhou-dhou
break (pots) (v.)—pøgwe
break (thread, stick) (vt.)—chyaamo
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—lohla
bright (light)—chøntø
bring down (vt.)—hlemo
bring out (scoop) (vt.)—chylinder
bring (vt.)—hremo
brinjal—begun (IA)
broad, long—bhuøta
brown, gray—phøda
buffalo—bøsi (IA)
build (vt.)—summo
bulge (v.)—pørgøn
bull—søru (IA)
burn (fire) (v.)—Tomo
burn (hand, etc.) (vt.)—jimmo
burn (kindle) (vt.)—cemø
burn (v.)—lomo
bury (vt.)—tøngø
bush—bhuru
butter—labu
buttermilk—buti
buttocks—yungø
buy (vt.)—tomo
calf—kolø-luk-tsee
call (vt.)—hwimo
calves—pøøl cya
cap (male)—cuøkti
carry (in hand) (vt.)—tøøa-kwøøre
carry (vt.)—kwøømo
casually—khaø-guøa
cat (female)—chøi
cat (male)—chøi-Dhøru
catch (vt.)—tsummo
cave—phø
celebrate (v.)—mønamo (IA)
change (v.)—themo
cheap, easy—lotø
toløsks—hrøti
tøøeø—chirbi
chest—simø
chew (vt.)—kwemo
chicken—nø-pø-ø-tip-tøø
child—sønda, syøndø
tøøëi—maøøø
chin—cyo
chuckle (v.)—røk-ci-mo
clarified butter—mø
clenø—hrøøø
tøøer—jølø
tøømø—hloø-ci-mo
climb up (v.)—lok-ci-mo
tøøeø (door) (vt.)—gøømo
tøøeø (eyes, mouth) (vt.)—kømø
cløøøe—gøøøø
tøøoth—løkra, løgra
tøøod—søkø
clutch—løk-pøøm
tøøol—øøø
coebra—nø-bø
cock—çøø-pøøa
tøøld (to get) (v.)—cøøøa
tøøld (to feel cold) (v.)—kheøøøøni
tøøøøøøe (house) (v.)—yøk-gøøøa
tøøøøøøøøe (person) (v.)—tøk-ci-mø
-cløøøøe (v.)—døk-ci-mo
colour—rañ (IA)
colt (young horse)—thuru
comb—sip-tsu
comb (vt.)—rok-ci-mo
come (v.)—ramo
compare (vt.)—onga
complain (v.)—hasimo
continuously—khali-mánto
copper—phu
corner—ru
corps—chango
costly—əkra (IA)
cot—bøj

cotton—kāpasu (IA)
cough (v.)—gul-ci-mo
couple—rithi—rithi-cya
cover (something) (vt.)—cyamo
cover (self) (v.)—phok-ci-mo
cow—sirë
coward—byuk-kya-li

crack (in earth)—hmë, mhë
creeper—sin-jyən
crooked (curved)—kya-rocketa
crop—kheti (IA)
cross (by jumping) (vt.)—lâm-dom
cross (by walking) (vt.)—thəŋmo
crow—ka
cry (v.)—yərmo
cucumber—choñ-kañen
curd—ran-ta-nu
curse (vt.)—koł-coñmo
custom—Thum-ca-ru
cut (tree) (vt.)—kemo
cut (with saw) (vt.)—ciramo (IA)
cut (grass) (vt.)—ceño
cut (into pieces) (vt.)—thəm-sinmo
dance (v.)—Thummo
dark (IA)—phala
dark—wom-bøj
day—jyə
day—niccha
day after tomorrow—nin-jyə
day before yesterday—hra-jyə
defaf—Tollya (IA)
dead—kalo (IA)
deep—yutə, koŋtə
defense—pa-sim
dew—sil
die (v.)—si-ci-mo
difficult—khaðə
dig (vt.)—khwertə
dirt—mela (IA)
dirty—ma-hrənə
divide (vt.)—chu-ci-mo
divorce—hwē-më
do (vt.)—lən-suŋmo
dog—nə-khui
donkey—bøj-tse
door—morŋ

dough—la-du
downwards—yu-cento
drag (vt.)—semo
drink (vt.)—tuŋmo
drive (cattle) (vt.)—naŋmo
drop (vt.)—phurmo
drown (animate) (v.)—juŋmo
drown (inanimate) (v.)—kəj-juŋmo
drum—dämë

dry (v.)—cok-tshənmo
dry—chartə

dry (vt.)—tshənmo
duck—bətək (IA)
dusk—waŋ-pa
dye (vt.)—chymo
ear—ratsu
earth—dhärti (IA)
east—jər-näm
eat (vt.)—jamo
echo—hum-si-ne
egg—tum
eight—jyəd
eighteen—cyঋযে
eighty—জযঋ
eighty eight—জযঋ-জযঋ
eighty five—জযঋ-সৈ
eighty four—জযঋ-পি
eighty nine—জযঋ-গুই
eighty one—জযঋ-টিগো
eighty seven—জযঋ-হনিস
eighty six—জযঋ-টুগো
eighty three—জযঋ-সুম
eighty two—জযঋ-নিসে
elbow—টে
eleven—জে
empty—সাকো
end—টেম
enjoy (vt.)—বুট-টেমo
extinguish (vt.)—পাজ-জ্যোনো নোনো
eye brow—মিট-শুম
eye lashes—মিট-শুম
eye lid—মেক-কোম
eye—মে
face—হু-মে
fall down (v.)—কাগো
farm (vt.)—ফেরলিদামো
fang—গোব-সো
far—হওমো
fast—চাইটো
fast (v.)—রোহও-সো-মো
fasten (vt.)—টো-সো-মো
fat—জোদা, নামো
fat, grease, life—চে
feast—অ-মো
feather—রন্ধ-পলো
feel (vts.)—টেমো
festival—টোর (IA)
field—রে
fifteen—জোবোন
fifty—নাসা
fifty eight—পিসা-জিবিযাঃ
fifty five—পিসা-জোবোন
four days after—pi-jya
four—pi
fourteen—cyappi
fox—syalo (IA)
fragrant—bas (IA)
fresh—sontə
frog—palo
frost—brudi
fruit—lo
full—kabinda
garden—bəgica (IA)
garlic—dəm
ginger—cin-rom
girl—tsəmə
give (vt.)—damo
glacier—gal
gloves—lak-suŋ, lak-ko
go, leave (v.)—demo
goat (bearable)—lasəŋ
goat (female)—cem-tsə
goat (male)—la-məla
goat (uncastrated)—bokyο (IA)
God—sə
gold—jhəŋ
good—buđa
gourd—kədu
gown belt—jyu-jyəŋ
gown—jhugo (for unmarried female)
granary—bun-cim
grass—təsi
grate, grind (vt.)—himo
graze (v.)—hrokg-ci-mo
green—tindo
ground—thəŋ
gums—nil
guts—paŋ-dən
hair—tʃum
hammer—Thuŋo
hand—la
hang (vt.)—təmmo
happy—buđa

harvest time—kətigung-mətigung
hate (vt.)—yat-temo
have (vt.)—əni
he—o
head—pica
headgear (for female)—cəkti
headgear (for male)—bən-thuluk
hear (vt.)—run-ci-mo
heart—ci-ci
hearth—mə-lin
heaven—məhər
heavy—lotə
heel—khwapa
height—əŋsida
hell—səʔəŋ
help (vt.)—Donmo
here—hiche
hesitate (v.)—cyəmo
hide (self) (v.)—cyə-ci-mo
hide (something) (vt.)—cyamo
high—əŋsida
hill, mountain—we
hips—yiŋo
his, her—o-ge
hoe—boŋci
hold (vt.)—cəmo
hole—doŋ-tho
honey—hwa
horn—ru
horse—hrəŋ-pho
hot—təktə
house—cim
how—hano
hum (a tune) (v.)—nip-ci-mo
hundred and one—sai-hyɛr-tinge
hundred and two—sai-hyɛr-nise
hundred—sai
hunt (v.)—phi-ci-mo
husk—pu
husk (v.)—pu-themo
hut—chənni (IA)
I (1sg pronoun)—ji, je
ice—tilin
ill—kən
in front of—nuo-kuŋ
incisors—nu-so, so
increase (liquid) (v.)—semo
increase (stretch) (v.)—nomo
infant—balo (IA)
ink—masi (IA)
insect—nəbu-nəba
insult (v.)—məi-kyamo
intestines—tsiri
invite (v.)—huica-thirmo
iron—nə-jəŋ
iron shaft—phələm
jar, pot—ghari (IA)
jaw—əlDua-hre
joints—tse
jump (over) (v.)—tik-bəŋmo
just now—itte
keep (v.)—tamo
kettle—tipri
key—təm
kidney—kha-sya
kill (v.)—semo
king—hya
kite—ye
knead (v.)—dumə
knee—pe
knit (v.)—rəmmə
knot—khuci
know (v.)—pəmo
ladder—ləθəŋ
ladle (used for dry things)—yoŋ-kəl
ladle (for liquids)—cəkkəyo
lake—choə
lamb—kur-tsa
language—lo
last—cyomo
last year—nəyən
lately—ittano
lay down (vi.)—kərtəsimo
lay down (vt.)—hyamo
leaf—pat (IA)
leak (v.)—soŋmo
leech—joŋka (IA)
leg—ləge
lemon—cuku
lieder (to tell) (v.)—syətəmo
light (vt.)—əŋmo
light (in weight)—myəŋə
light (of moon)—hla--chan
light (of sun)—ni-čən
light (v.)—tomo
like that—əna-rot-tə
like this—hə-na-rot-tə
like (v.)—mən-ramo
lion—saŋ-wa
lips—ak-pli
listen (v.)—run-ci-mo
live (v.)—ni-ci-mo
liver—təŋ
lizard (wild)—jəŋ-kə
lock—gwəlcya
loin—təshuə
long for (v.)—tsi-ramo
look after (v.)—ongə-somo
loose—hwətə
loose-fit—mə-gəmtə
loud—yərtə
loudly—saro
louse egg—hrəcər
louse—nəre
low—hə-si-tə
lungs—luŋ-ɓər
maize—ghəga
mango—am (IA)
many (animate)—məta (IA)
many (inanimate)—yəmə
mare—hrəŋ-mo
mark—sim
marriage—Dhami
measure (grains) (v.) — pamo
measure (v.) — hmo
meat — cy
medicine — wo-so
meet (v.) — chimo
melon — khorbuja (IA)
melt (vi.) — thi-ci-mo
melt (vt.) — thimo
memory — tsi, tsi-ram
midnight — bhur-mincha
middle size — gun-dhak
milk (v.) — nu-chirmo
mind — man (IA)
molar tooth — gam-su
molasses — guru (IA)
mole — khur
monkey — badar (IA)
month — hla
moon — hla
morning — bokhar
mortar — pala
mosquito — halkti
moss — na-kal
moss (on the tree) — pam-pu
mouse — napyu
mouth — ak
mud — kocar
mule — De
mushroom — mok-cy
my, mine — ji-ge
nail — lak-cin
name (to give) (v.) — hmin-tamo
name — hnim
narrow — ghaktɔ
navel — pɔr
near — niero (IA)
early — lo-lo-sa
neck — bana
need (v.) — cinta
needle — chyab
nest — khuli
net — ton-yaŋ
new — nûdɔ
next — gɔŋŋa
next year — nŋ-kho
night — mincha
nine — gui
nineteen — cyargu
ninety — pyal-te-sai
ninety eight — jʊc-cu-ga-yaŋjye
ninety five — jʊc-cu-ga-yaŋbən
ninety four — jʊc-cu-ga-yaŋpi
ninety nine — jʊc-cu-ga-yaŋgii
ninety one — jʊc-cu-ga cyate
ninety seven — jʊc-cu-ga-yaŋnii
ninety six — jʊc-cu-ga-yaŋTYo
ninety three — jʊc-cu-ga-yaŋsum
ninety two — jʊc-cu-ga-yaŋane
node (v.) — ma-nemo
north (right side) — taŋ-tam
nose — hnim
nostrils — hnim-Dor-Tho
obey (v.) — kaya-ŋjoŋmo
obstruct (v.) — tomo
occupy (v.) — ap-suŋmo
offer, pay (v.) — domo
often — khaja-guja
oil — tela (IA)
oil (v.) — nemo
old (person) — saŋə
old — wiŋa
one thousand — hajjar (IA)
one — tigə
onion — pyaj (IA)
only — laŋ
open (door) (v.) — phomo
open (eyes) (v.) — Tomo
open (knot) (v.) — pharma
open (mouth) (v.) — a-thomo
open — ka-bhokta
orange — naraŋgi (IA)
our — in-ge
ox — raŋ-sinŋə
paddy — ga
paint (v.) — ṭhā-semo
pair — จอง
pajamas — khase
palm — भे-ला
parrot — sua (IA)
part — जा
pastel — दुम-्ताला
patella — पे-ह्रें
path — अम
paw — ह्में
peacock — मोर (IA)
pebble — ह्राक-सा
peel out (v.) — खोमो
peg — तोक-सिन
person — टिमी
phlegm — गुल
pierce (v.) — रो-मो
pig — सुनार (IA)
pigeon — ख्वारन
pinch (v.) — सेपी-सेमो
place — बोज
place of worship — सा०थोम-्भा०
plank — रोा
plant (v.) — रोपेमो
plaster (v.) — लोम्मो
plate (for females) — खोयांज
plate (for males) — ताली (IA)
play (v.) — ह्लाँमो
plough — ख्वातन
pluck (v.) — थोमो
poison — दूो
porcupine — बोा
post (pillar) — चिल, पिल-पाई
potato — अलु (IA)
pound (v.) — धुन्मो
pour out (v.) — ह्येमो
pray (v.) — निप-चि-मो
precipice — बे-भा०
prepare (v.) — याँमो
price — मोला (IA)
priest — लाह्मा
protect (v.) — दर्मो
pungent — दुक्ता
push (v.) — दिर्मो
put up (v.) — तामो
python — तौं-बु
quarrel (v.) — चा-चि-मो
queen — रानी (IA)
quickly — चा०तो
rabbit — फिया
rain — नाम
rainy season — सेल
read (v.) — ह्लोक-चि-मो
ready — काज्होक्ता
rear (v.) — थोंमो
rebuke (v.) — यदा-बुदा-लेमो
red — मंडो
refuse (v.) — ऑहामो
regularly — लागोरा (IA)
reins — अगोल
relatives — च्या-चि
relax (v.) — ह्नाचि-मो
religion — धर्मा (IA)
reply (v.) — लान-थोमो
resin (of pine) — लिसो
return (v.) — थोक-चि-मो
ribs — ब्हाता
rice (cooked) — चचुका
rice — फुचप
right — गहक्ता
rinse (v.) — ख्राम्मो
ripe (fruit) — चेंटा
ripe — पो-हङ्मिंतो
river — याँती
roast (in oil) (v.) — भु-थेमो
roast (on fire) (v.) — रोमो
roasted barley — पो
roasted food — रोम
rock — बे
roll down (v.) — पोर्ता-सुन्मो
roll up (v.) — गिम्मो
rolled — गिन-सिदा
roof — चिम-०र-टो(लिचटिक्चर्य'ं ओन्थे हसु')
roots — bōtu
rope — phi
rotten — sidə
rough — khas-räktə
round — Dəlo
rub (v.) — nemo
run away (stealing) (v.) — phoŋmo
rupee — cln-cln
sacrifice (v.) — samo
saliva — ak-silti
salt — cha
same — ruktə, ruksit
sand — balwa
say (v.) — lemo
scar — ghau (IA)
scorpion — khwan
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.) — chərmo
set (sun) (v.) — ni-remo
seven — hnis
seventeen — cyənni
seventy — pyəl-jyeć-cha, Tukcha-ci
seventy eight — Tukcha-gə-cyəbjye
seventy five — Tukcha-gə-cyəbən
seventy four — Tukcha-gə-cyəpi
seventy nine — Tukcha-gə cyərgu
seventy one — Tukcha-gə-cyate
seventy seven — Tukcha-gə-cyənni
seventy six — Tukcha-gə-cyəTTo
seventy three — Tukcha-gə-cyəsum
seventy two — Tukcha-gə-cyəne
shake (vi.) — lo-ci-mo
shake (vt.) — lomo
shallow — yuta-mani
sharp — cəntə
shirt — khilta
shoes (woolen) — bək-tsu
shoes — pola
shoot (v.) — pemo
short, small — mida
shoulder — rəŋ
shout (v.) — yərmo
show (v.) — hwommo
shrink (v.) — cığ-gub
sickle — akhan
side (left) — səŋ-la
side (right) — ta-la
silver — mul
sing (v.) — berə-sunmo
sit (v.) — con-ci-mo
six — Tuggo
sixteen — cyəTTo
sixty — Tuk-cha
sixty eight — Tuk-cha-jyəd
sixty five — Tuk-cha-ŋəi
sixty four — Tuk-cha-pi
sixty nine — Tuk-cha-gui
sixty one — Tuk-cha-tiŋə
sixty seven — Tuk-cha-hnis
sixty six — Tuk-cha-Tuggo
sixty three — Tuk-cha-sum
sixty two — Tuk-cha-nise
skin — bə
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 — cyoktə
sneeze — jhim
sneeze (v.) — jhimmo
snot — hnp-ti
snow — hro
snow-fall — gun-cha
soak (v.) — cyamo
soft — ɡarka
soil — sa
sole — potal
sour — sirta
south (left side) — ser-tom
sow (v.) — yammo
speak (v.) — phamo
spider — Don-Don-kali
spin (v.) — ɡamo
spinach — paļiṇu (IA)
split (milk) (v.) — bitth-remo
split (wood) (v.) — pišamo
spread (bed) (v.) — banšamo
spread (grains) (v.) — komo
spread (seed) (v.) — phamo
spread (tent) (v.) — chyara-tsumo
spring — tha
spring — yen
spring (v.) — pon-ɡi-mo
squeeze (v.) — hlaśar
stale — basi (IA)
stand up (v.) — yammo
steal (v.) — khumo
stealthily — khu-Gi-go
stick — duli
stinking — laṭakta
stir (v.) — koma
stitch (v.) — rummo
stop (v.) — yammo
straight — hmyuktा
tear — pamo
stream — khwa
strike (v.) — Thamo
strong — ɡamtा
tear — pamo
suck (v.) — cip-ɡen
sugar — cini (IA)
summer — chyapa
sun — ni
supporting pillar — phoŋ-yu
suspect (v.) — sɔk-ci-mo (IA sɔk)
swallow (v.) — gimo
sweep (v.) — ɡamo
sweet — chaktа, chyak-tа
take (v.) — khəmmo
take (v.) — kwamо
take (v.) — ɡamо
take (oath) (v.) — yam-jamo
take out (v.) — khəmmo
talk (v.) — a-bajamo
taste — nyamо
taste (v.) — myamо
tea — jya
teach (v.) — hrimо
tear — mat-ti
tear (v.) — ɡamo
temple — mar-kontи
temple — sɔtham (IA)
ten — ɡi
tether (v.) — chirmо
that — ati-ɡamо
take (v.) — ɡamо
take (v.) — ɡo
their (dual) — usi-ni migе
take (pl.) — usi-laige
take (pl.) — usi-gе
then — ati-baktа
there — ače
there — hidi bəTTho-məŋ
take (all) — usi ɡamma, ati-bəŋ
take (pl.) — usi
take (two) — usi-ni, usi-nise
thick (liquid) — pheta
thigh — jəŋo (IA)
thin (liquid) — thita
thin (objects) — laṭkта
thirteen — cyəs-sum
thirty — sum-sa
thirty eight — nassa-cyəbjye
thirty five — nassa-cyəbən
thirty four — nossa-cyopi
thirty nine — nossa-cyopi
thirty one — nossa-cyote
thirty seven — nossa-çanni
thirty six — nossa-çooTo
thirty three — nossa-cyosum
thirty two — nossa-cyone
this, it — hidi
thorn — na-tsi
those — ati-baTTho-man
trash (wool) (v.) — pharmo
thread — bhe
three — sum
three days after — sum-jya
three days before — tha-sum-jya
three years ago — tha-sun-man
thresh (grains) (v.) — tabmo, Dhuugmo
throat — bhokro
throw (v.) — themo
thumb — bo-la
tie (v.) — guimo
tight-fit — gamta
till now — itta-wa-sa
till then — ajan-wa-sa
time — jigu
tobacco — tamaku (IA)
today — thiyä
toe — lak-pum
tomorrow — maci
tongs — kaptso
tongue — jëblili (IA)
tooth — su, so
towards — çento
tree — cinj
tremble (v.) — Dhummo
trust (v.) — lo-demo
twelve — cyone
twenty — nossa
twenty eight — nossa-jyad
twenty five — nossa-ñai
twenty four — nossa-pi
twenty nine — nossa-gui
twenty one — nossa-tiæ
twenty seven — nossa-hnis
twenty six — nossa-Tuuggo
twenty three — nossa-sum
twenty two — nossa-nise
two — nic
two years after — dayen
two years ago — rugan
understand (v.) — tsi-ramo
unhappy — yada
untie (v.) — pharmo
upwards — tho-cento
urine — chyak-ca
use (v.) — se-cimo
usually — amtor-ko (IA)
utensils — bhanDo (IA)
valley — raju
vegetables — dimti
verandah — Doñ-her
vomit (v.) — loñmo
wall — bjan-phal
walnut — kha
want (v.) — cimmo
wash (animals) (v.) — ninë-urmo
wash (clothes) (v.) — chilmo
wash (floor) (v.) — lummo
wash (hands) (v.) — urmo
water — ti
water-pot — poli
we (all) — in-jëmma, in-loiri
we (pl. excl.) — ni
we (two) — in-ni
weak — thuta
weave (v.) — rombo
week — hapta (IA)
weep (v.) — temo
west — re-nam
wet (to get) (v.) — thimo
wet (to make) (v.) — cyamo
wet — thita
what — khë
wheat — raje
when — o-lam-pa
where — ulo
whisper — rartsə
white — cidə
who (sg.) — khəmi
who (pl.) — khəmi-khəmi
whole — ləmma
whom — khəmi-ja
whose — khəmi-ge
widow — rāDi (IA)
widower — rāDo (IA)
win (v.) — jita (IA)
window — tibari (IA)
wing — rəŋ
winter — khapa
wool — məla-tsum, tshum
worship — thomə
worship (v.) — thomo
wring (v.) — cimo
write (v.) — rimo
yak (cross-bred; male) — jho
yak (cross-bred; female) — jho-mo
yak (female) — gəl
yak (male) — Dumo
year — bərəs (IA)
yeast — bəlmo
yellow — hledə
yes — ā
yesterday — nyaraə
yoke — hyəkəm
yoke string — Dāri (IA)
you (all) — gənī jəmma, gənī ləiri
you (pl.) — gənī
you (sg.) — ge
you (two) — gənī-ni
young — jyoda
your (pl.) — gənī ləige
your (sg.) — nə-ge