<table>
<thead>
<tr>
<th>項目</th>
<th>内容</th>
</tr>
</thead>
<tbody>
<tr>
<td>項目</td>
<td>国立民族学博物館調査報告</td>
</tr>
<tr>
<td>格</td>
<td>本章</td>
</tr>
<tr>
<td>投稿者</td>
<td>調査報告書作成者</td>
</tr>
<tr>
<td>機関</td>
<td>調査報告書の作成機関</td>
</tr>
<tr>
<td>機関</td>
<td>調査報告書の作成機関</td>
</tr>
</tbody>
</table>
A Sketch of Chaudangs 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 /caudāːs/ or /caudāːːs/. 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 Chaudangs 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 1: The Consonant Phonemes of Chaudangsi

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Dental</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>p</td>
<td>t</td>
<td>T</td>
<td>k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless aspirated</td>
<td>ph</td>
<td>th</td>
<td>Th</td>
<td>kh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td>b</td>
<td>d</td>
<td>D</td>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced aspirated</td>
<td>bh</td>
<td>dh</td>
<td>Dh</td>
<td>gh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricates:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td>ts</td>
<td>c</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless aspirated</td>
<td>tsh</td>
<td>ch</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td>j</td>
<td>jh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives:</td>
<td>s</td>
<td>c</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasals:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>plain</td>
<td>m</td>
<td>n</td>
<td>N</td>
<td>n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pre-aspirated</td>
<td>hm</td>
<td>hn</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquids:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pre-aspirated lateral</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trills:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<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>unrounded</td>
<td>rounded</td>
</tr>
<tr>
<td></td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td></td>
<td>o</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 /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 /r/ 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 /c/ 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' /to/ 'trap'
/tha/ 'spring (water)' /the-ma/ 'to change'
/tho/ 'upwards' /thum/ 'custom'
/da-ma/ 'to give' /delo/ 'round'
/dup/ 'poison' /du/mi/ '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'
/Dhahi/ 'marriage' /Dhum-ma/ 'to tremble'

/k kh g gh/
/ka/ 'crow' /kunDi/ 'avalanche'
/kwa-ma/ 'to boil, to cook' /kwe-ma/ 'to fell (tree)'
/kwaten/ 'animal's bell' /kha/ 'walnut'
/khala/ 'a pit of water' /khu/ 'smoke'
/ga/ 'paddy' /gunda/ 'middle'
/gima/ 'to swallow' /gwacya/ 'lock'
/ghakor/ 'ram' /ghakta/ 'tight'
/ghau/ 'scar'

/c ch j jh /
/ci/ 'memory; ten' /ce-ma/ 'to burn'
/cama/ 'to hold' /cay-ma/ 'to hesitate'
/cyo-ma/ 'to last' /chey/ 'fat, grease'
/chii/ 'hate' /che/ 'wife's younger brother'
/chih-ma/ 'to meet' /chayn/ 'hut'
/charta/ 'dry' /chyo-ma/ 'to break'
/je/ 'l' /jiga/ 'my'
/jce/ 'barley' /jyoda/ 'young'
/jhi-ma/ 'to sneeze' /jhasma/ 'to bloom'
### 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.

<table>
<thead>
<tr>
<th>Consonant Cluster</th>
<th>Meaning</th>
<th>Consonant Cluster</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/jhəŋ/</td>
<td>'to run away'</td>
<td>/tsʰ/</td>
<td>'grass'</td>
</tr>
<tr>
<td>/tsʰ/</td>
<td></td>
<td>/tsʰə/</td>
<td>'daughter'</td>
</tr>
<tr>
<td>/tsʰi/</td>
<td></td>
<td>/tʰʃə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'liver'</td>
</tr>
<tr>
<td>/tʃʰə/</td>
<td></td>
<td>/tʃʰə/</td>
<td>'intestine'</td>
</tr>
</tbody>
</table>
Medial contrasts: /i u u e o e a/

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Meaning</th>
<th>Consonant</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/cim/</td>
<td>'pin prick'</td>
<td>/rim-ma/</td>
<td>'to write'</td>
</tr>
<tr>
<td>/cim/</td>
<td>'house'</td>
<td>/rim/</td>
<td>'arrow'</td>
</tr>
<tr>
<td>/sim/</td>
<td>'marsh'</td>
<td>/sem-ma/</td>
<td>'to drag'</td>
</tr>
<tr>
<td>/rum/</td>
<td>'root of a tree'</td>
<td>/tum/</td>
<td>'egg'</td>
</tr>
<tr>
<td>/budə/</td>
<td>'to carry on one's back'</td>
<td>/buddə/</td>
<td>'good'</td>
</tr>
<tr>
<td>/Thuŋo/</td>
<td>'hammer'</td>
<td>/Thuŋ/</td>
<td>'dance'</td>
</tr>
<tr>
<td>/sun/</td>
<td>'double, pair'</td>
<td>/son/</td>
<td>'village'</td>
</tr>
<tr>
<td>/sɔŋ-ma/</td>
<td>'sit'</td>
<td>/khi/</td>
<td>'nest'</td>
</tr>
<tr>
<td>/kholi/</td>
<td>'black-faced monkey'</td>
<td>/roktə/</td>
<td>'bleeding'</td>
</tr>
<tr>
<td>/rʊkə/</td>
<td>'same'</td>
<td>/sal/</td>
<td>'teakwood tree'</td>
</tr>
<tr>
<td>/səl/</td>
<td>'coal'</td>
<td>/ʃɔŋ/</td>
<td>'gold'</td>
</tr>
<tr>
<td>/ʃɔŋ/</td>
<td>'coal'</td>
<td>/ʃɔŋ/</td>
<td>'gold'</td>
</tr>
</tbody>
</table>

Final contrasts: /i e o o o o /

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Meaning</th>
<th>Consonant</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/di/</td>
<td>'string of the yoke'</td>
<td>/De/</td>
<td>'mule'</td>
</tr>
<tr>
<td>/hri-ma/</td>
<td>'to track'</td>
<td>/hre/</td>
<td>'bone'</td>
</tr>
<tr>
<td>/tʃi/</td>
<td>'memory, grass'</td>
<td>/tʃe/</td>
<td>'joint'</td>
</tr>
<tr>
<td>/che/</td>
<td>'life'</td>
<td>/che/</td>
<td>'fat (grease)'</td>
</tr>
<tr>
<td>/be/</td>
<td>'skin'</td>
<td>/bidi-ma/</td>
<td>'to pierce through'</td>
</tr>
<tr>
<td>/bʊdə-ma/</td>
<td>'to carry on one's back'</td>
<td>/pha/</td>
<td>'ash'</td>
</tr>
<tr>
<td>/ga/</td>
<td>'paddy'</td>
<td>/kha/</td>
<td>'walnut'</td>
</tr>
<tr>
<td>/phu/</td>
<td>'copper'</td>
<td>/ru/</td>
<td>'corner (inside a house)'</td>
</tr>
<tr>
<td>/pho/</td>
<td>'cave'</td>
<td>/tho/</td>
<td>'upwards'</td>
</tr>
<tr>
<td>/phə/</td>
<td>'male'</td>
<td>/rə/</td>
<td>'a type of basket'</td>
</tr>
</tbody>
</table>

2.4. Occurrence of phonemes in various positions

2.4.1. Consonants
2.4.2 Vowels

\[ \begin{array}{llll}
/i/ & /in/ & 'we (exclusive)' & /sim/ & 'marsh' & /ti/ & 'water' \\
/i/ & /m/ & 'mine' & /sil/ & 'dew' & & \\
/e/ & /el/ & 'vocative' & /Delo/ & 'round' & /re/ & 'field' \\
/e/ & ----- & ----- & /sel/ & 'rainy season' & /be/ & 'skin' \\
/o/ & /oi/ & 'that' & /loan/ & 'only' & /uga/ & 'his' \\
/a/ & /ak/ & 'mouth' & /yada/ & 'bad' & /sa/ & 'soil' \\
/u/ & /usi/ & 'they' & /gul/ & 'phlegm' & /labu/ & 'butter' \\
/\&/ & ----- & ----- & /tum/ & 'egg' & & \\
/o/ & /ol/ & 'he' & /poda/ & 'big' & /tho/ & 'up' \\
/o/ & ----- & ----- & /ton/ & 'trap' & /palo/ & 'frog' \\
\end{array} \]

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/, /njb/, /nt/, /ND/; nasal + nasal, /nm/, and /pr/, /bl/, /kt/, /kd/, /kr/, /gd/, /lb/, /LD/, /lm/, /ml/, /tc/, /rt/, /rk/. 

2.6  **Vowel sequences:**

The most common vowel sequences are the following:

-/iə/ /iæ/, /iə/ /uəl/, /uə/, /uə/, /oə/, /oə/, /oə/ /iə/

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/, /VC/, /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/, /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'  /yər/  'shout'
/θi-ma/  'to get wet'  /yər-ma/  'to shout (cry)'
/θi-tə/  'one who/which is wet'  /yər-tə/  '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 /-cya/ 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 /nisal 'two', and /mi/ means 'person', whereas the plural marker /jomma/ or /lairi/ means 'all' or 'group'. /jomma/ 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:

/tsâme/ 'girl'
/tsâme nimi/ 'two girls'
/tsâme jomma/ or /tsâme lairi/ 'all the girls'
/tsâme deye/ 'the girl goes'
/tsâme nimi dene/ 'two girls go'
/tsâme jomma dene/ 'all girls go'
/tsâme lairi dene/ 'all girls go'

### 3.1.4 Quantifiers

jomma 'all' (for things)
lairi 'all' (for human beings)
mâc 'many' (for animates)
yâmba '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></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</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 loiri</td>
</tr>
<tr>
<td>Second person</td>
<td>ge</td>
<td>gɔnì nimi</td>
<td>gɔnì jomma</td>
</tr>
<tr>
<td>Third person</td>
<td>o/ɔti</td>
<td>uci nimi / uci nise khɔn</td>
<td>uci jomma / ɔtibɔŋ</td>
</tr>
</tbody>
</table>

Examples:

/i/ja yE/     'I eat.'
/in nimi jæ/  'we two eat.'
/in jæ/       'we (excl.) eat.'
/in jomma jæ/ 'we (incl.) eat.'
/in loiri jæ/ 'we (incl.) eat.'

3.1.5.2 Possessive pronouns

[jige~ jiga]  'my / mine' /oga/    'his'
/ingæ/        'our' /uci nimi ga/ 'their (dual)'
/nagæ/        'your (sg)' /uci lei ga/ 'their (plural)'
/gɔnì nimi ga/  'your (dual)'
/gɔnì lei ga/  'your (plural)'

The possessive/genitive marker is [-ga ~ -ge ~ -gæ] 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 /gɔnì/ 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 nɛ/  'We drink our tea.'
(iii) /ge gənə jya tung ni/ 'You drink your tea.'
(iv) /o oga jya tung ni/ 'He drinks his tea.'
(v) /ram ramga jya tung ni/ 'Ram drinks his tea.'

### 3.1.5.3 Demonstrative pronouns

- hidi 'this'
- hidi bɔTTho məŋ 'these'
- hichə 'here'
- əti tan gani 'that (visible)'
- əti məmən gani 'that (invisible)'
- əti bɔTTho məŋ 'those'
- əchə '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'
- khəmi 'who' (sg.)
- khami-khami 'who' (pl.)
- khəmi-ga 'whose'
- khami-ja 'whom, whose'
- kha '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. /jɔ/ 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)). /jɔ/ 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-әә sar-tә hәә/ mountain-LOC-ABL fall-NOM horse 'the horse which fell from the mountain'

(iii) /ji-sә da-tә mәә/ I-AGT give-NOM goat 'the goat given by me'

(iv) /hidi әә siri hә jo nyәә ra-sә/ this that boy is who yesterday come-PAST 'He is the same boy who came yesterday.'

(v) /ji әә mi hә jo we-әә gә-sә go chi ye-sә/ I that person is who you-AGT bus in meet-PAST 'I am the same person whom you met in the bus.'

(vi) /hidi әә hәә hә jo we-әә gun-cә/ this that horse is which mountain-LOC fall-PAST 'It is the same horse which fell from the mountain.'

(vii) /hidi әә mәә hә jo jis-sә ge deyәәngә/ 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:

/jәi mi itәn ra-sә әә jи-ge pe hә/ 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:

/jәi-sә laә suә-tә әә gәәib hә mәә-tәә/ 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 
3. Accusative
4. Dative
5. Ablative
6. Locative
7. Genitive
8. Comitative

Examples:

1. Nominative:
   (a) /ji/  pangi  dene/
       I     Pangu     go+FUT
       'I will go to Pangu.'
   (b) /siri  jagoni/
       boy      eating
       'The boy is eating.'

2. Agentive:
   (a) /siri-so  duklaj  jagoni/
       boy-AGT  food      eating
       'The boy is eating his food.'
   (b) /sudha-so  leh  sun-ye/
       Sudha-AGT  work        do-NONPAST
       'Sudha works.'

3. Instrumental:
   /tsam-e-ge-so  tapli-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-maŋ-dɔŋsi  miThai  hrə  ra-si/
       father-AGT  child-pl.-DAT  sweet bring  come-perf.
       'The father has brought sweets for the children.'
   (b) /hidi  khasɔba-sə  sen-maŋ-dɔŋci  hle/
       this cloth  child-pl.-DAT  COP
       'This cloth is for the children.'
5. Ablative:
(a) /sin-hyr-khorci pato bhar-ni/  
tree-LOC-ABL leaf fall-NOPAST  
'A leaf falls from the tree.'

(b) /ji dharcula-khorci ra-yasa/  
I Dharchula-from come-perf.  
'I have come from Dharchula.'

6. Genitive:
(a) /o-so ji-go siri hle/  
he-AGT I-GEN son COP  
'He is my son.'

(b) /o-so ji-go lon sun-yon/  
he-AGT I-GEN work do-FUT  
'He will do my work.'

7. Locative:
(a) /Bhagasing chim-ar con-si-da-ami/  
Bhagat Singh house-LOC sit mood-NOPAST  
'Bhagat singh is sitting in (his) house.'

(b) /banar cin-hyr con-si-da-ami/  
monkey tree-LOC sit mood-NOPAST  
'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 [-ta ~ -da] is the most productive adjectival suffix, as has been observed from the data, but not all the adjectives have the [-ta ~ -da] ending. It may be interesting to note here that in some cases the suffix [-ta ~ -da] is deleted when it is used in constructions before the noun. Examples:

/y-a-da/ 'bad' /ya mi/ 'bad person'
/bu-d-da/ 'good' /bu-d mi/ 'good person'
/sar-o/ 'hard' /saro sin/ 'hard wood'
/nom-ta/ 'strong' /nom mi/ 'strong person'
/ak-ro/ 'costly' /hra-ta/ 'clean'
/po-da/ 'large' /po-da ba/ 'father's eldest brother' (cf. /baba/ 'father')
Placement of adjectives in sentence constructions:
(a) /sɔŋ-wa po-dɔ wa hle/ 'The lion is a big animal.'
   lion   big    wild. animal  COP
(b) /we əŋsi-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:

/tigɔ/ 'one' /nossa tigɔ/ 'twenty one'
/nis/ 'two' /nossa nisɛ/ 'twenty two'
/suim/ 'three' /nossa suim/ 'twenty three'
/pi/ 'four' /nossa pi/ 'twenty four'
/ŋai/ 'five' /nossa ŋai/ 'twenty five'
/Tuggɔ/ 'six' /nossa Tuggɔ/ 'twenty six'
/hnis/ 'seven' /nossa hnis/ 'twenty seven'
/jyɔd/ 'eight' /nossa jyɔd/ 'twenty eight'
/gui/ 'nine' /nossa gui/ 'twenty nine'
/çi/ 'ten' /sum sa/ 'thirty'
/cyote/ 'eleven' /nossa cyote/ 'thirty one'
/cyone/ 'twelve' /pisa/ 'forty'
/cyɔs assum/ 'thirteen' /ŋasa/ 'fifty'
/cyɔppi/ 'fourteen' /pisa cyote/ 'fifty one'
/cyɔbɔn/ 'fifteen' /Tuk cha/ 'sixty'
/cyɔTTo/ 'sixteen' /Tuk cha tigɔ/ 'sixty one'
/cyɔnni/ 'seventeen' /pyal jyeɔ cha/ 'seventy'
/cyɔbjye/ 'eighteen' /Tuk cha gɔ cyote/ 'seventy one'
/cyɔrgu/ 'nineteen' /jyɔc cha/ 'eighty'
/nossa/ 'twenty' /jyɔc cha tigɔ/ 'eighty one'
/pyɔlte sai/ 'ninety' /jyɔc cha gɔ cyɔt/ '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, /hajar/ '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.

/lochen 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 /pyel/ 'half'. Examples:

/pua/  'one fourth'
/pyel/  'half'
/po pyel/  'three fourths'
/pyel te nis/  'half less than two (one and a half)'
/pyel 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'
/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-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-ne/  '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 lairi 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 [yəŋ] instead of [yə] and [ni], respectively.

/əj jəŋ ge/ 'I will eat.'
/ni nimi jəŋ ne/ 'We two will eat.'
/ge jəŋ ne/ 'You (sg.) will eat.'
/gənə lai jəŋ ni/ 'You (pl.) will eat.'
/o jəŋ yəŋ/ 'He will eat.'
/usi lai jəŋ ne/ 'They will eat.'

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.

/əj jagni yəŋ ye/ 'I will be eating.'
/in jagni yəŋ ne/ 'We (pl. excl.) will be eating.'
/ge jagni yəŋ na/ 'You (sg.) will be eating.'
/gənə lai jagni yəŋ ni/ 'You (pl.) will be eating.'
/o jagni yəŋ/ 'He will be eating.'
/usi lai jagni yəŋ ne/ 'They will be eating.'

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

/əj kajad ni yəŋ ye/ 'I would have eaten.'
/in loi kajad ni yəŋ ne/ 'We (excl.) would have eaten.'
/gənə loi kajad ni yəŋ ni/ 'You (pl.) would have eaten.'
/o kajad ni yəŋ/ 'He would have eaten.'
/usi loi kajad ni yəŋ ne/ 'They would have eaten.'

3.2.1.2 Past: [-s .v -se .v -nEs N nsa N nisa]

Simple past (statement)

/əj jesə/ 'I ate.'
/ni nimi jenes/ 'We (two) ate.'
/ge jonsa/ 'You ate.'
/gənə nimi jənsə/ 'You (two) ate.'
/o jəs/ 'He ate.'
/usi nimi jənes/ 'They (two) ate.'
/usi lai jənes/ 'They (pl.) ate.'

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

/əj jag nies/ 'I was eating.'
/ni jag nines/ 'We (excl.) were eating.'
/ge jag ninso/ 'You were eating.'
/goni loi jag ninso/ 'You (pl.) were eating.'
/o jag nisa/ 'He was eating.'
/usi loi jag ninss/ 'They were eating.'

Past Perfect (Recent): /ko-1 + V + PAST
/ji kojo yos/ 'I have finished eating.'
/in loi kojo nEs/ 'We (pl.) have finished eating.'
/ge kojo nes/ 'you (sg.) have finished eating.'
/goni nimi koja nis/ 'you two have finished eating.'
/o kojas/ 'he has finished eating.'
/usi loi koja nes 'they have finished eating.'

Past Perfect (Remote) : /ko-/ + V + /-d-ni/ + PAST
/ji kajad ni es/ 'I had eaten.'
/in loi kajad ni nes 'We (pl.) had eaten.'
/ge kajad nin sa/ 'you (sg.) had eaten.'
/goni kajad nimi so/ 'you two had eaten.'
/o kajad ni sa/ 'He had eaten.'
/usi loi kajad nes 'They had eaten.'

Note: It has been observed that the final allomorphs [-so - -sE - -os] of the Pangu dialect as given in the above paradigms correspond with [nhE - nohE] in the Sirkha and Sausa village dialects of Chaudangsi. Examples:
/ji kajad ni nohE/ 'I had eaten.'
/ji jag ni nohE/ 'I was eating.'
/ji je nhE nohE/ '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) /-mɔ/
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) /gɛ ji-dəŋci dukləŋ hre yəŋ mɔ/ 
you 1-DAT food bring action IMP
'You bring food for me.'

(ii) /bəgica-khərqi so tho ge hre yəŋ mɔ/ 
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) /gɛ ja gəja/ 'You (please) eat.'
(ii) /ji kha da/ '(Please) give me a walnut.'

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

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

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

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

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

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 anšida hle/ 'The mountain is high.'
(ii) /we anšida hle ni/ 'The mountain is generally high.'
(iii) /hidi jie cim hle/  'This is my house.'
(iv) /mal baho ati hle jai yami da phan thok ta/
   'The money is that which is good for the poor people.'

3.2.2.3 Abilitative: /tər/

   The ability marker /tər/ 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 tər ye/  'I can walk.'
   (ii) /sendo de tər ni/  'The child can walk.'
   (iii) /ji de tər təni sə/  'I was able to walk.'
   (iv) /o de tər tər yən/  '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 yə/  '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 ([kata] 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) /mama senda hyakta/  
    'The mother puts child to sleep.'
(iii) /tsamę yer ya kon/  
    'The girl cries.'
(iv) /siri-so tsamę yer-kta/  
    '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-so lan suŋ ta/  
    'Sudha does the work.'
(iv) /sudha-so dhaoŋ mi ja lan suŋ phin ta/  
    'Sudha causes the servant to work.'
(iiiia) /o-so ji ga dad hle/  
    'He will give 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.)')
(iv) /phok-ci-mo/ 'cover (self) (vi.)'
(v) /doo-ci-mo/ 'awake (vi.)'
(vi) /lo-ci-mo/ 'shake (vi.; < lo-mo 'shake (vt.)')'
(vii) /co-ci-mo/ 'quarrel (vi.)'
(viii) /dak-ci-mo/ 'fight (vi.)'
(ix) /dok-ci-mo/ 'collide (vi.)'

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) /khalimonto/ 'continuously'
/o khalimonto oché deni/ 'He continuously goes there.'

4.2 Adverbs of time
(i) /thon/ 'now'
/thon 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 dharchula cento ra gəni/ 'He is going towards Dharchula.'
(ii) /lare/ 'before'
/ji lare de/ 'Go before me.'
(iii) /yonkati/ 'after'
/ji yonkati ra/ 'Come after me.'
(iv) /hwanəm/ 'far away'
/cina hwanəm hle/ 'China is far away.'

4.4 Adverbs of Manner
(i) /hina rokta/ 'like this'
/hina rokta sunj/ 'do like this'
(ii) /ana rokta/ 'like that'
/ana rokta sunj/ '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.'
/poda siri deni/  'The big boy goes.'
/poda siri cim deni/  'The big boy goes to the house.'
/poda siri cim degani/  'The big boy is going to the house.'
/poda siri c tsemê cim degane/  'The big boy and the girl are going to the house.'
<table>
<thead>
<tr>
<th>Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anhe</td>
<td>there</td>
</tr>
<tr>
<td>ahamo</td>
<td>refuse (v.)</td>
</tr>
<tr>
<td>ajyu</td>
<td>again</td>
</tr>
<tr>
<td>akhan</td>
<td>sickle</td>
</tr>
<tr>
<td>akra (IA)</td>
<td>costly</td>
</tr>
<tr>
<td>alDua-hre</td>
<td>jaw</td>
</tr>
<tr>
<td>alon-wa-sa</td>
<td>till then</td>
</tr>
<tr>
<td>am</td>
<td>path</td>
</tr>
<tr>
<td>anji-da</td>
<td>high, height</td>
</tr>
<tr>
<td>ana-rok-to</td>
<td>like that</td>
</tr>
<tr>
<td>ani</td>
<td>have (v.)</td>
</tr>
<tr>
<td>anjo</td>
<td>lift (vt.)</td>
</tr>
<tr>
<td>api-sunmo</td>
<td>occupy (v.)</td>
</tr>
<tr>
<td>ati-bokta</td>
<td>then</td>
</tr>
<tr>
<td>ati-baTTho-maŋ</td>
<td>those</td>
</tr>
<tr>
<td>ati-maŋ-gani</td>
<td>that</td>
</tr>
<tr>
<td>a</td>
<td>yes</td>
</tr>
<tr>
<td>a-bajamo</td>
<td>talk (v.)</td>
</tr>
<tr>
<td>a-gal</td>
<td>reins</td>
</tr>
<tr>
<td>a-thomo</td>
<td>open (mouth) (v.)</td>
</tr>
<tr>
<td>ak</td>
<td>mouth</td>
</tr>
<tr>
<td>ak tshum, cyo tsim</td>
<td>beard</td>
</tr>
<tr>
<td>ak-pli</td>
<td>lips</td>
</tr>
<tr>
<td>ak-silti</td>
<td>saliva</td>
</tr>
<tr>
<td>alu (IA)</td>
<td>potato</td>
</tr>
<tr>
<td>am (IA)</td>
<td>mango</td>
</tr>
<tr>
<td>amtor-ko (IA)</td>
<td>usually</td>
</tr>
<tr>
<td>baŋ</td>
<td>speak (v.)</td>
</tr>
<tr>
<td>bala</td>
<td>infant</td>
</tr>
<tr>
<td>bamo</td>
<td>fold (cloth) (v.)</td>
</tr>
<tr>
<td>ban-ŋ-ammo</td>
<td>spread (bed) (v.)</td>
</tr>
<tr>
<td>bana</td>
<td>neck</td>
</tr>
<tr>
<td>bas (IA)</td>
<td>fragrant</td>
</tr>
<tr>
<td>basi (IA)</td>
<td>stale</td>
</tr>
<tr>
<td>be</td>
<td>skin</td>
</tr>
<tr>
<td>be</td>
<td>rock</td>
</tr>
<tr>
<td>be-baŋ</td>
<td>precipice</td>
</tr>
<tr>
<td>begun (IA)</td>
<td>brinjal</td>
</tr>
<tr>
<td>ben-thuluk</td>
<td>headgear (for male)</td>
</tr>
<tr>
<td>bera-sunmo</td>
<td>sing (v.)</td>
</tr>
<tr>
<td>bin</td>
<td>bell of temple</td>
</tr>
<tr>
<td>bitth-remo</td>
<td>split (milk) (v.)</td>
</tr>
<tr>
<td>böt-čemo</td>
<td>swim (v.)</td>
</tr>
<tr>
<td>b-a-la</td>
<td>thumb</td>
</tr>
<tr>
<td>bokyo (IA)</td>
<td>goat (uncastrated)</td>
</tr>
<tr>
<td>boŋ-tse</td>
<td>donkey</td>
</tr>
<tr>
<td>boŋci</td>
<td>hoe</td>
</tr>
<tr>
<td>boŋ</td>
<td>roots</td>
</tr>
<tr>
<td>boñ</td>
<td>porcupine</td>
</tr>
<tr>
<td>brudi</td>
<td>frost</td>
</tr>
<tr>
<td>buddi (IA)</td>
<td>brain</td>
</tr>
<tr>
<td>buti</td>
<td>buttermilk</td>
</tr>
<tr>
<td>byoli-cya</td>
<td>bride</td>
</tr>
<tr>
<td>byolo</td>
<td>bride-groom</td>
</tr>
<tr>
<td>byomo</td>
<td>afraid of (v.)</td>
</tr>
<tr>
<td>byuk-kya-li</td>
<td>coward</td>
</tr>
<tr>
<td>baba</td>
<td>father</td>
</tr>
<tr>
<td>bægica (IA)</td>
<td>garden</td>
</tr>
<tr>
<td>bæk-tsu</td>
<td>shoes (woolen)</td>
</tr>
<tr>
<td>bælmo</td>
<td>yeast</td>
</tr>
<tr>
<td>bælwa</td>
<td>sand</td>
</tr>
<tr>
<td>bæŋ</td>
<td>cot</td>
</tr>
<tr>
<td>bæŋ</td>
<td>place</td>
</tr>
<tr>
<td>bæŋ-phæl</td>
<td>wall</td>
</tr>
<tr>
<td>bæŋ-khar</td>
<td>morning</td>
</tr>
<tr>
<td>baræs (IA)</td>
<td>year</td>
</tr>
<tr>
<td>bætæk (IA)</td>
<td>duck</td>
</tr>
<tr>
<td>bæt-ða</td>
<td>good, happy</td>
</tr>
<tr>
<td>bæn-cim</td>
<td>granary</td>
</tr>
<tr>
<td>bæt-ľemo</td>
<td>enjoy (v.)</td>
</tr>
<tr>
<td>bha</td>
<td>slope</td>
</tr>
<tr>
<td>bhata</td>
<td>ribs</td>
</tr>
<tr>
<td>bhe</td>
<td>thread</td>
</tr>
<tr>
<td>bhesi (IA)</td>
<td>buffalo</td>
</tr>
<tr>
<td>bhokro</td>
<td>throat</td>
</tr>
<tr>
<td>bhu-Themo</td>
<td>roast (in oil) (v.)</td>
</tr>
<tr>
<td>bhuŋ-tə</td>
<td>broad, long</td>
</tr>
<tr>
<td>bhuru</td>
<td>bush</td>
</tr>
<tr>
<td>English</td>
<td>Nepali</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>bhāṇḍo (IA) — utensils</td>
<td>cūte — eleven</td>
</tr>
<tr>
<td>bhor-mincha — midnight</td>
<td>cyāTTo — sixteen</td>
</tr>
<tr>
<td>cem-ṭa — goat (female)</td>
<td>cō-ci-mo — quarrel (v.)</td>
</tr>
<tr>
<td>cemo — cut (grass) (v.)</td>
<td>cākkyo — ladle (for liquids)</td>
</tr>
<tr>
<td>cemo — burn (kindle) (v.)</td>
<td>cāmo — hold (v.)</td>
</tr>
<tr>
<td>cento — towards</td>
<td>cān-tō — sharp</td>
</tr>
<tr>
<td>ceta — cold (to get) (v.)</td>
<td>cār-pyā — cock</td>
</tr>
<tr>
<td>ci — ten</td>
<td>cārgō — fall down (v.)</td>
</tr>
<tr>
<td>cīg-gub — shrink (v.)</td>
<td>cim — house</td>
</tr>
<tr>
<td>cil, pil-pai — post (pillar)</td>
<td>cim-yār-to — roof (lit.: 'on the house')</td>
</tr>
<tr>
<td>cimmo — want (v.)</td>
<td>cūktī — cap (male)</td>
</tr>
<tr>
<td>cim — blow (nose) (v.)</td>
<td>cha — salt</td>
</tr>
<tr>
<td>cimo — squeeze (v.)</td>
<td>chai — cat (female)</td>
</tr>
<tr>
<td>cimo — wring (v.)</td>
<td>chai-Dhāu — cat (male)</td>
</tr>
<tr>
<td>cimo —— cold (to get) (v.)</td>
<td>chaku — rice (cooked)</td>
</tr>
<tr>
<td>cimo —— cold (to get) (v.)</td>
<td>chango — corpse</td>
</tr>
<tr>
<td>cim —— cold (to get) (v.)</td>
<td>chāṭo — fast</td>
</tr>
<tr>
<td>cimo — want (v.)</td>
<td>chāṭo — quickly</td>
</tr>
<tr>
<td>cimmo — want (v.)</td>
<td>chāṭo-cyāṃ-chāṭo — as soon as</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>che — fat, grease, life</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>che-mē — wife or husband's sister</td>
</tr>
<tr>
<td>cimmo — want (v.)</td>
<td>chērmo — serve (food) (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>che-tta — ripe (fruit)</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chilmo — wash (clothes) (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chimmo — tether (v.)</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chimmo — meet (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chirbi — cheese</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chonj-kālēn — cucumber</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>choā — lake</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chu-ci-mo — divide (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chyak-ca — urine</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chyak-ta — sweet</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chyamo — break (thread, stick) (v.)</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chyara-tsumo — spread (tent) (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chyōrmo — bring out (scoop) (v.)</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chyōmo — dye (v.)</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chyōmo — scratch (v.)</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chyāb — needle</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>chyāṃ-kūn — below</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chyāpā — summer</td>
</tr>
<tr>
<td>cil —— cold (to get) (v.)</td>
<td>cha-kā — sweet</td>
</tr>
<tr>
<td>pil-pai — post (pillar)</td>
<td>chānni (IA) — hut</td>
</tr>
</tbody>
</table>
chōn-to - bright (light)
char-tō - dry
chāru - straw
dak-ci-mo - fight (v.)
damo - give (v.)
damo - offer, pay (v.)
demo - go, leave (v.)
dhou-dhou - bravely
dhorma (IA) - religion
dhārti (IA) - earth
dimti - vegetables
dirmo - push (v.)
dok-ci-mo - collide (v.)
don- - hole
duk-laŋ - food, meal
duk-tō - pungent
duli - stick
duma, cittā - a few
duma - knead (v.)
duo - poison
dyār - floor
dām - garlic
dāmē - drum
dān - belly
dāo-ci-mo - awake (v.)
dārmo - protect (v.)
dayen - two years after
dum-tāla - pastel
Dāi (IA) - yoke string
De - mule
Don-Don-kali - spider
Don-her - verandah
Donmo - help (v.)
Dumbo - yak (male)
Dālo - round
Dhami - marriage
Dhunmo - beat (v.), pound (v.)
Dhummo - tremble (v.)
ga - paddy
gārō - another
gē - you (sg.)
gimmo - roll up (v.)
gimo - swallow (v.)
gin-si-dā - 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
gāl - glacier
gāl - yak (female)
gām-su - molar tooth
gām-tā - tight-fit
gān-thān-mi - father's younger sister's husband
gāni jāmma, gāni lairi - you (all)
gāni laige - your (pl.)
gāni - you (pl.)
gāniti - you (two)
gānmo - close (door) (v.)
gāŋrhō - next
gēr-so - fang
gārmā - close
ghak-tā - right
ghoga - maize
ghūk-tā - narrow
ghāri (IA) - jar, pot
ghου (IA) - scar
hasimo - complain (v.)
hi - flour
hina roktā - like this
hiche - here
hidi bāTTho-mān - these
hidi - this, it
himo - grate, grind (v.)
hiya - wife's elder sister's husband
hu-mē - face
huica-thirmo - invite (v.)
hum-si-ne - echo
hājar (IA) - one thousand
halkti—mosquito
hanga—branch
hano—how
hapta (IA)—week
in-ge—our
in-jamau, in-laeri—we (all)
in-ni—we (two)
itam-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.)
jon—pair
jon-si-ma—beginning
jonka (IA)—leech
jun-ci-mo—begin (v.)
junomo—drown (animate) (v.)
yamo—tea
jya—day
jya-da—young
jyo-da—young
jyju-Jun—gown belt
jyaw-chu—eighty
jyaw-chu-gu—eighty nine
jaw-chu-gu-ca cyate—ninety one
jaw-chu-ga-cirgu—ninety nine
jaw-chu-ga-ca-cyanni—ninety seven
jaw-chu-ga-ca-cyabje—ninety eight
jaw-chu-ga-ca-ca-ban—ninety five
jaw-chu-ga-ca-ca-one—ninety two
jaw-chu-ga-ca-ca-ay—ninety four
jaw-chu-ga-ca-ca-sum—ninety three
jaw-chu-ga-ca-ca-Tto—ninety six
jaw-chu-hnis—eighty seven
kəbîn-də—full
kəcər—mud
kədu—gourd
kə-juŋmo—drown (inanimate) (v.)
kəl-lo-ci-mo—forget (v.)
kələk-chiri—sword
kəmmo—close (eyes, mouth) (v.)
kən—ill
kəntsə—bowl (for pulses)
kəpasu (IA)—cotton
kərtsimo—lay down (vi.)
kəso (IA)—bell metal
kətigu-mətigu—harvest time
kəyə-ruŋmo—obey (v.)
khə—walnut
khə-sya—kidney
khə-da—bitter
khə-da—difficult
khəli-mən-tə—continuously
khə—what
khə—son's son, daughter's son
khəqəni—cold (to feel cold) (v.)
kheti (IA)—crop
khilta—shirt
khəmo—peel out (v.)
khoyəŋ—plate (for females)
khu—smoke
khumə—daughter's daughter, son's daughter
khui-ci-go—stealthily
khuci—knot
khuli—nest
khumo—steal (v.)
khure—mole
khurmo—accept (v.)
khwa—stream
khwa-mo—dig (v.)
khwemo—scrub (v.)
khwən—scorpion
khwəpa—heel
khwənən—pigeon
khwənən—deer
khwənən—plough
khəja-guja—casually
khəja-guja—often
khəmi—who (sg.)
kəmi-ge—whose
khəmi-ja—who
khəmi-kəmi—who (pl.)
kəməmo—rinse (v.)
kəməmo—take out (v.)
kəpa—winter
kəpəbuja (IA)—melon
khəs-rək-tə—rough
khəse—pajamas
la—hand
la-du—dough
la-məla—goat (male)
la-yəmo—send off (v.)
lagotar (IA)—regularly
lak-pəm—finger, toe, clutch
lak-cən—nail
lak-suŋ, lak-kə—gloves
laŋ-gəni—fly (v.)
ləsə—goat (bearable)
ləmo—say (v.)
libn—book
like, lige—foot
lim-pri—tail
liŋe-məla—animal (domestic)
lıntsə—bowl
lisu—resin (of pine)
lo—fruit
lo—language
lo-demo—trust (v.)
lo-lo-sə—nearly
lo-ci-mo—shake (vi.)
lohla—bright moon fortnight
lok-ci-mo—climb up (v.)
lomo—burn (vi.)
lomo—shake (vt.)
lonmo—vomit (v.)
lo-ta—cheap, easy
lo-ta—heavy
luka, luga—cloth
lu—backbone
lu-bar—lungs
labu—butter
lacyan—above
lage—leg
lahma—priest
lak-ta—thin (objects)
lala—father's mother, mother's mother
lamma—whole
lammo—plaster (v.)
lon—only
lan-suymo—do (v.)
lon-thomo—reply (v.)
lonmo—cross (by jumping) (v.)
lori—after
lathan—ladder
latak-ta—stinking
laumo—wash (floor) (v.)
ha—month, moon
hla-chan—light (of moon)
hle-da—yellow
hle-ci-mo—climb down (v.)
hle-si-ta—low
hlemo—bring down (v.)
hlok-cmo—read (v.)
hlakar—sprout
hlajmo—play (v.)
ma-nemo—node (v.)
ma-nu—breast, nipple
makha (IA)—fly (insect)
mamo—search (v.)
meh—eye
me mopat—blind
me-lin—hearth
mehar—heaven
mela (IA)—dirt
mi-da—short, small
min-chao—night
mit-tshum—eye brow, eye lashes
mo-mal—family
mok-cya—mushroom
mo (IA)—price
mor (IA)—peacock
moro—door
mya-hmya—daughter's husband
myanmo—taste (v.)
myan-ta—light (in weight)
myana (IA)—scythe
ma-can-ta—blunt
ma-gam-ta—loose-fit
ma-hra-ta—dirty
maci—tomorrow
mai-kamo—insult (v.)
mak-kam—eye lid
mala-tsum, tshum—wool
mama—mother
man (IA)—mind
man-ramo—like (v.)
amamo (IA)—celebrate (v.)
mehda—chili
ma-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
hmce—fire
hm—paw
hm, mh—crack (in earth)
hmin-tamo—name (to give) (v.)
hmom—fill (grain) (v.)
hmyuk-ta—straight
na-kal—moss
nana—wife's younger sister's husband
naranji (IA)—orange
nasa—fifty
nemo—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.)
niccho — day
niero (IA) — near
nil — gums
nin-jya — day after tomorrow
nig-e-urmo — wash (animals) (v.)
nip-ci-mo — pray (v.)
nip-ci-mo — hum (a tune) (v.)
nic — two
nomo — increase (stretch) (v.)
ni-da — new
nu-chirmo — milk (v.)
nu-so, so — incisors
nuo-kun — in front of
nyə — fish
nyarə — yesterday
nyəmda — taste
na-bu — cobra
na-ge — your (sg.)
na-jhaŋ — iron
na-khui — dog
na-pya — bird
na-pya-tsip-tsə — chicken
na-tsi — thorn
nabu-naba — insect
ŋai — five
nak-tə — soft
nam — rain
nam-cya — son's wife
nam-cya — younger brother's wife
namin — autumn
nam-tə — strong
nəŋ-kho — next year
nəŋmo — drive (cattle) (v.)
nənu — younger brother
nəpyu — mouse
nəre — louse
nassə-nise — twenty two
nassə — twenty
nassə-cirgu — thirty nine
nassə-cyəbiye — thirty eight
nassə-cyəban — thirty five
nassə-cyəne — thirty two
nassə-cyənni — thirty seven
nassə-cyəpi — thirty four
nassə-cyəsum — thirty three
nassə-cyəte — thirty one
nassə-cyəTTo — thirty six
nassə-gui — twenty nine
nassə-hnis — twenty seven
nassə-jəd — twenty eight
nassə-ŋai — twenty five
nassə-pi — twenty four
nassə-sum — twenty three
nassə-tiŋə — twenty one
nassə-Tuggo — twenty six
nəyan — last year
hna-ci-mo — relax (v.)
hnep-ti — snot
hnim — name
hnim — nose
hnim-Don-Tho — nostrils
hnimmo — smell (v.)
hnis — seven
hnəŋ-koŋə — ant
hnəŋmo — measure (v.)
hnəŋ-si-da — flexible
o — he
o-ge — his, her
o-ləŋ-pa — when
ongə — compare (v.)
onəŋ-somo — look after (v.)
onəŋmo — see (v.)
pa-sim — defense
pala — mortar
paliŋu (IA) — spinach
pamo — measure (grains) (v.)
pan (IA)—betel leaf
pan-dan—guts
pat (IA)—leaf
t—knee
pe-hre—patella
pemo—know (v.)
pemo—shoot (v.)
pemo—tear (v.)
pha—ash
pi—four
pi-jya—four days after
pijya—seek
piku (IA)—bed bug
pir—navel
pisa—forty
pisa-cibhya—fifty eight
pisa-cirgu—fifty nine
pisa-cyoban—fifty five
pisa-cyane—fifty two
pisa-cyanni—fifty seven
pisa-cyapi—fifty four
pisa-cyasmum—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-Tugo—forty six
pisa-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-mé—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,
šenba—father's younger brother
po-da—big, large
po-ga, che—
pola—shoes
poli—water-pot
poñ-ci-mo—spring (v.)
potol—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-than-mi—father's elder sister's
husband
pyaj (IA)—onion
pyel-jiye-chad, Tukchad-ci—seventy
pyel-te-sai—ninety
pemo—sweep (v.)
pagare—ankle
pagwe—break (pots) (v.)
paj-jhyap—extinguish (v.)
palo—frog
pam-pu—moss (on the tree)
pammo—spin (v.)
papal cyo—calves
pargan—bulge (v.)
parta-sunjmo—roll down (v.)
pas, cyoto—blanket
puu-cya—skull
pha-da—brown, gray
phamo—speak (v.)
phela—palm
phemo—spread (seed) (v.)
phete—thick (liquid)
phi—rope
phi-ci-mo—hunt (v.)
phia—rabbit
phirmo—blow (wind) (v.)
pho—cave
pho-phy-a—animal (wild)
phok-ci-mo—cover (self) (v.)
phomo—open (door) (v.)
phom-yu—supporting pillar
phomo—run away (stealing) (v.)
pho—copper
phucap—rice
phuli (IA)—flower
phala—dark moon fortnight
phalam—iron shaft
phar—chemo—bind (bundle) (v.)
phareli—damo—fan (v.)
pharlo—open (knot) (v.)
pharlo—trash (wool) (v.)
phortno—untie (v.)
phurmo—drop (v.)
raDi (IA)—widow
rando (IA)—widower
raju—valley
ramo—come (v.)
rani (IA)—queen
rap, hmē—rap—flame
rartso—whisper
ras—ear
re—field
renam—west
rim—arrow
rimo—write (v.)
rin-cya—wife's younger brother's wife
rithi—rithi-cya—couple
ro-hwā-si-mo—fast (v.)
rok-ci-mo—comb (v.)
rom—roasted food
romo—roast (on fire) (v.)
ron—shoulder
ropemo—plant (v.)
roo—plank
ru—corner
ru—horn
rugon—two years ago
ruk-ci-mo—chuckle (v.)
rukta, ruksit—same
run-ci-mo—hear, listen (v.)
rusu (IA)—anger
rajē—wheat
ral-sinē—ox
rammo—knit (v.)
rammo—weave (v.)
raη (IA)—colour
raη—wing
raη—arm
raη—pli—feather
rantō—nu—curd
raηmo—sell (v.)
raη-semo—paint (v.)
rāmmo—stitch (v.)
hrājya—day before yesterday
hramo—ashamed of (v.)
hrato—clean
hre—bone
hrēmo—bring (v.)
hrimo—teach (v.)
hro—snow
hrok-ci-mo—graze (v.)
hrumo—ask for (v.)
hrācēr—louse egg
hreak-sa—pebble
hraηmo—mare
hhrē—pho—horse (male)
hraηti—cheeks
sā—soil
sāu (IA)—bull
saco—empty
sak-ci-mo—breathe (v.)
samo—sacrifice (v.)
saro—hard
saro—loudly
satho—sūmo—accompany (with) (v.)
se—God
se-ci-mo—use (v.)
seb (IA)—apple
sel—rainy season
semo—increase (liquid) (v.)
semo—kill (v.)
semo—drag (v.)
seŋ-la—side (left)
seći—father's younger brother's wife
sensa, syanda—child
sepi-ce-mo—pinch (v.)
ser-ci-mo—believe (v.)
ser-tam—south (left side)
sera—forest
si-ci-mo—die (v.)
sid—rotten
sil—dew
sim—mark
sim-jya—three days after
sime—chest
siŋ-jyəŋ—creeper
siŋ-ko—bark of tree
sip-tsuo—comb
sire—cow
siri—boy
siri—son, brother's son, boy
sir-ta—sour
soŋmo—leak (v.)
son-ta—fresh
soiTə—beans
su, so—tooth
sua (IA)—parrot
suŋmo—build (v.)
suŋər (IA)—pig
supari (IA)—betel nut
swo—fodder
syalo (IA)—fox
syomo—slip (v.)
syotamo—lie (to tell) (v.)
sai—hundred
sai-hyɛr-nise—hundred and two
sai-hyɛr-tige—hundred and one
saju—slow
sak-ci-mo (IA sak)—suspect (v.)
soka—cloud
sokh—breath
səl—coal
səmpalo—foam
səŋ-wa—lion
səŋ-ta—old (person)
səŋəŋ—hell
səthan (IA)—temple
səThom-bəŋ—place of worship
sum—three
sum-sa—thirty
ci—blood
-ci—heart
ci-də—white
ciŋ—firewood
ciŋ—tree
cin-ram—ginger
cŋ-ci-mo—sit (v.)
cy—a—meat
cy-ça—relatives
cyok-ta—smooth
ta-la—side (right)
taŋmo, Dhungmo—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
tiŋa—one
tik-bəŋmo—jump (over) (v.)
tilin—ice
tim-bu—sky
timbu-raŋ—blue (sky colour)
timi—person
tin-də—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-ji-mo — fasten (v.)
ton-ya — net
tujmo — drink (v.)
 tyar (IA) — festival
tak-tam — north (right side)
tak-tω — hot
tali (IA) — plate (for males)
tamaku (IA) — tobacco
tammo — hang (v.)
 tan-bu — python
tani-ci-mo — swing (v.)
tangmo — bury (v.)
tnea-kware — carry (in hand) (v.)
tmo — able (v.)
ta—sister, wife's father's brother's wife
tata, hrin-cya — son's wife's mother,
daughter's husband's mother
tum — egg
 tham — spring
 thermo — change (v.)
 thermo — throw (v.)
 thiya — today
 thi-ci-mo — melt (vi.)
thimo — melt (vt.)
thimo — wet (to get) (v.)
 thi-ta — thin (liquid)
 thi-ta — wet
 tho-cento — upwards
 tho-ci-mo — beg (v.)
thok-ci-mo — return (v.)
thomo — pluck (v.)
thomo — worship (v.)
thomα — worship
 thommo — rear (v.)

thuru — colt (young horse)
 thu-ta — weak
 thow-sim-jya — three days before
 thow-sun-man — three years ago
 thow-simmo — cut (into pieces) (v.)
thow — beam (wooden log)
 thow — ground
 thow-mi — mother's brother, wife's father, husband's father
 thowmo—cross (by walking) (v.)
 Tolleya (IA) — deaf
 Tomo — burn (fire) (v.)
 Tomo — open (eyes) (v.)
 Tuggo — six
 Tuk-cha — sixty
 Tuk-cha-gui — sixty nine
 Tuk-cha-hnis — sixty seven
 Tuk-cha-jaed — sixty eight
 Tuk-cha-nise — sixty two
 Tuk-cha-na — sixty five
 Tuk-cha-pi — sixty four
 Tuk-cha-sum — sixty three
 Tuk-cha-tiga — sixty one
 Tuk-cha-Tuggo — sixty six
 Tukcha-ga-cyTo — seventy six
 Tukcha-ga-cyargu — seventy nine
 Tukcha-ga-cyajyie — seventy eight
 Tukcha-ga-cyapan — seventy five
 Tukcha-ga-cyanoe — seventy two
 Tukcha-ga-cyanii — seventy seven
 Tukcha-ga-cyapi — seventy four
 Tukcha-ga-cyosum — seventy three
 Tukcha-ga-cyote — seventy one
 Tam — end
 Thamo — bind (join) (v.)
 Thamno — strike (v.)
 Thumo — hammer
 Thum-ca-ru — custom
 Thummo — dance (v.)
 tse — elbow
tse — joints
tsem — bite (v.)
tsi—grass
tsii, tsi-ram—memory
tsii-ramo—long for (v.)
tsii-ramolo—understand (v.)
tsii—intestines
tsom—daughter, brother’s daughter
tsom—girl
tsummo—catch (v.)
tcii—liver
tshormo—dry (vt.)
tshum—hair
tshur—back
tshur—loin
ulo—where
urmo—wash (hands) (v.)
usi jomma, ati-ba—they (all)
usi—they (pl.)
usi-ge—their (pl.)
usi-loage—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-ba—dark
wom-d—black
wur, kunDi—avalanche
wur-ci-mo—bathe (vi.)
wurmo—bathe (vt.)
hwa—honey
hwa-nim—bee
hwanam—far
hwe-m—divorce
hwimo—call (v.)
hwommo—show (v.)
hwurmo—smoke (v.)
hyam—loose
ya-do—bad, unhappy
yada-budda-lemo—accuse (v.), rebuke (v.)
yamo—back bite (v.)
yamo—sleep (v.)
yam—dusk
yamno—prepare (v.)
yant—river
yantham—bank of river
yat-teo—hate (v.)
ye—kite
ye-ca-men—feast
yen—spring
yermo—cry out (v.), shout (v.)
yingo—hips
yon-kaa—ladle (used for dry things)
yonkati—before
yu-cento—downwards
yum-phen—behind
yungo—buttocks
yu-ta, ko-ta—deep
yut-maii—shallow
yobi—stop (v.)
yak-gwha—collapse (house) (v.)
yomma—many (inanimate)
yommo—sow (v.)
yommo—stand up (v.)
yen-jamo—take (oath) (v.)
yar-ta—loud
hye—king
hyamo—lay down (vt.)
hyemo—pour out (v.)
hyom—a long one
hyom—yoke
hyom—bamboo
English-Chaundangsi Glossary

able (vt.)—tormo
above—lacyəŋ
accept (vt.)—khurmo
accompany (with) (vt.)—satho-suŋmo
accuse (vt.)—yada-budə-lemo
afraid of (vt.)—byomo
after—løre
again—əjąu
all—janna, ləiri
anger—rusu (IA)
animal (domestic)—linə-mala
animal (wild)—pho-phya
ankle—pagare
another—gärə
ant—hnon-kaŋ
apple—seb (IA)
arm—roD
armpit—cuguli
arrow—nim
as soon as—chaTə-cyəŋ-chəTo
ash—pha
ashamed of (vt.)—hramo
ask for (vt.)—hrumo
at once—ti-phak-ci
autumn—namin
avalanche—wur, kunDi
awake (v.)—dəo-ci-mo
back bite (vt.)—yamo
back—tshur
backbone—luŋ
bad—yada
bamboo—hyəlba
banana—kəla (IA)
bank of river—yaŋti-thəm
bark (dog) (v.)—jhelmə
bark of tree—sinj-ko
barley—je (IA)
bathe (vt.)—wur-ci-mo
bathe (vi.)—wur-ci-mo
beak (wooden log)—thaŋ
beans—solTə
bear—wom
beard—ak tshum, cyo tsim
beat (vt.)—Dhuŋmo
bed bug—piku (IA)
bee—hwa-nim
before—yoŋkəti
beg (vt.)—θo-ci-mo
begin (v.)—jun-ci-mo
beginning—joŋsi-ma
behind—yum-phən
believe (vt.)—sər-ci-mo
bell metal—kaso (IA)
bell of animal—kwəlen
bell of temple—bin
belly—dan
below—chəŋ-kuŋ
betel leaf—pan (IA)
betel nut—supari (IA)
big, large—poda
bind (bundle) (vt.)—phər-chemo
bind (join) (vt.)—Təmo
bird—na-pya
birth—janna (IA)
bite (vt.)—tsemo
bitter—kəda
black—womda
blanket—pas, cyoto
blind—me məbat
blood—ci
bloom (v.)—jhelmə
blouse—cyəŋ
blow (nose) (vt.)—cimo
blow (wind) (v.)—phirmo
blue—timbu-raŋ (sky colour)
blunt—ma-čəntə
boil (cook) (vt.)—kwəmo
bone—hre
book—libm
bow—wi
bowl—lintsɔ
bowl (for pulses)—kɔntsɔ
boy—siri
braid—pisak tshum
brain—buddi (IA)
branch—hʌŋa
brass—pitol (IA)
bravely—dhou-dhou
break (pots) (v.)—pɔɡwe
break (thread, stick) (vt.)—chyaomo
break (pots, etc.) (vt.)—kwemo
breast, nipple—ma-nʌ
breath—sakh
breathe (v.)—sak-ci-mo
bride—byoli-cya
bride-groom—byolo
bright moon fortnight—lohra
bright (light)—chɔntɔ
bring down (vt.)—hlEmo
bring out (scoop) (vt.)—chyEmo
bring (vt.)—hrEmo
brinjal—bʌŋ gun (IA)
broad, long—bhuɔtɔ
brown, gray—phʌdo
buffalo—bʌsi (IA)
build (vt.)—sumo
bulge (v.)—pargʌn
bull—sʌru (IA)
burn (fire) (v.)—Tomo
burn (hand, etc.) (vt.)—jimmo
burn (kindle) (vt.)—cemo
burn (v.)—lomo
bury (vt.)—tʌŋmo
bush—bhuru
butter—lʌbu
buttermilk—buti
buttocks—yungo
buy (vt.)—tommo
calf—kolaŋ-luk-tse
call (vt.)—hwimo
calves—pʌpʌl cya
cap (male)—cukti
carry (in hand) (vt.)—tʌŋ-ʌkwʌre
carry (vt.)—kwʌmo
casually—khaj-a-guja
cat (female)—chai
cat (male)—chai-Dharu
catch (vt.)—tsummo
cave—pho
celebrate (v.)—mʌnamo (IA)
change (v.)—themo
cheap, easy—lɔtʌ
cheeks—hratɔ
cheese—chirbi
chest—simɛ
chew (vt.)—kwemo
chicken—nə-pya-tsip-tse
child—sɛnda, syʌndo
chili—maŋdɔ
chin—cyo
chuckle (v.)—rʌk-ci-mo
clarified butter—mʌr
clean—hratɔ
clear—jilɛ
climb down (v.)—hle-ci-mo
climb up (v.)—lok-ci-mo
close (door) (vt.)—gæmмо
close (eyes, mouth) (vt.)—kʌmmo
close—gæmɔ
cloth—lukra, lugfa
cloud—sʌkɔ
clutch—lak-pʌm
coal—sʌl
cobra—nə-bu
cock—cʌr-pya
cold (to get) (v.)—cɛtɔ
cold (to feel cold) (v.)—kʰeŋɔni
collapse (house) (v.)—yək-ghwa
collapse (person) (v.)—tok-ci-mo
collide (v.)—dok-ci-mo
colour — ḥaṅ (IA)
colt (young horse) — thuru
comb — sip-tsus
comb (vt.) — rok-ci-mo
come (v.) — ramo
compare (vt.) — ōngā
complain (v.) — hasimo
continuously — khali-maṅta

copper — phu
corner — ru
corpses — ḭājango
costly — ḥaṅkra (IA)
cot — boṅ
cotton — ḍaṅpasu (IA)
cough (v.) — gil-ci-mo
couple — rithi-rithi-ya
cover (something) (vt.) — cyamo
cover (self) (v.) — phok-ci-mo
cow — slrē
coward — byuk-kya-li
crack (in earth) — hme, mph
creeper — siṅ-jiyāṅ
crooked (curved) — kyo-raktā

crop — kheti (IA)
cross (by jumping) (vt.) — lāṅmo
cross (by walking) (vt.) — thāṅmo
crow — ḍa

cry (v.) — yērmo
cucumber — choṅ-kālen
curd — ḍaṅ-ta-nu

curse (vt.) — kolo-coṅmo
custom — Thum-ca-ru

cut (tree) (vt.) — kemo
cut (with saw) (vt.) — ciramo (IA)
cut (grass) (vt.) — cemo
cut (into pieces) (vt.) — thāṅ-sinmo
dance (v.) — Thummo
dark moon fortnight — phala
dark — wom-boṅ
day — jya
day — niṅccha
day after tomorrow — nin-jya
day before yesterday — hra-jya
defaf — Tollya (IA)
defeat — kalo (IA)
deep — yuta, koṅta
defense — pa-sim
dew — sil
die (v.) — si-ci-mo
difficult — khaṅ
dig (vt.) — khwemo
dirt — mēla (IA)
dirty — mā-hraṅa
divide (vt.) — chu-ci-mo
divorce — hwe-mē
do (vt.) — lāṅ-suṅmo
dog — na-khui
donkey — boṅ-tsē
doors — mōrṇa

dough — la-du
downwards — yu-cento
drag (vt.) — semo
drink (vt.) — tūṅmo
drive (cattle) (vt.) — nāṅmo

drop (vt.) — phurmō

drown (animate) (v.) — juṅmo
drown (inanimate) (v.) — kāj-juṅmo

drum — dāṅme

dry (v.) — cok-tāṁmo
dry —/charta

dry (vt.) — tāṁmo

duck — baṅk (IA)
dusk — yaṅ-pa
dye (vt.) — chyomo
ear — ratsē
earth — dhāṛti (IA)
east — jēr-nām

eat (vt.) — jamo

echo — hum-si-ne

egg — tum

eight — jyād
four days after—pi-jya
four—pi
fourteen—cyappi
fox—syalo (IA)
fragrant—bas (IA)
fresh—sontə
frog—palo
frost—brudi
fruit—lo
full—labinda
garden—bəgica (IA)
garlic—dəm
ginger—cin-rom
girl—tsəmbə
give (vt.)—damo
glacier—gol
gloves—lak-suŋ, lak-ko
go, leave (v.)—demo
goat (bearable)—lasəŋ
goat (female)—cem-tsə
goat (male)—la-məla
goat (uncastrated)—bokyo (IA)
God—sə
gold—jhəŋ
good—buḍə
gourd—kədu
gown belt—jyu-jyəŋ
gown—jhugo (for unmarried female)
granary—bun-cim
grass—tsi
grate, grind (vt.)—himo
graze (v.)—hrok-ci-mo
green—tindo
ground—thəŋ
gums—nil
guts—pəŋ-dən
hair—tshum
hammer—Thuŋo
hand—la
hang (vt.)—təmmo
happy—buḍə
hard—saro
harvest time—kətigu-mətigu
hate (vt.)—yat-temo
have (vt.)—əni
he—o
head—pica
headgear (for female)—cukti
headgear (for male)—bən-thuluk
hear (vt.)—rəŋ-ci-mo
heart—ci-ci
hearth—mə-lin
heaven—mehər
heavy—lotə
heel—khwa-pa
height—əŋsida
hell—səpəŋ
help (vt.)—Doŋmo
here—hichə
hesitate (v.)—cyəmo
hide (self) (v.)—cya-ci-mo
hide (something) (vt.)—cyamo
high—əŋsida
hill, mountain—we
hips—yiŋəo
his, her—o-ge
hoe—boçi
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-hyer-tige
hundred and two—sai-hyer-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—kan
in front of—nuo-kuŋ
incisors—nu-so, so
increase (liquid) (v.)—seмо
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-jhəŋ
iron shaft—phaləm
jar, pot—ghari (IA)
jaw—əlDua-hre
joints—tse
jump (over) (v.)—tik-bəŋmo
just now—itte
keep (v.)—tamo
kettle—tipri
key—təɾəm
kidney—kha-sya
kill (v.)—seмо
king—hyə
kite—ye
knead (v.)—dume
knee—pe
knit (v.)—rəŋmo
knot—kuχi
know (v.)—pəmo
ladder—ləθəŋ
ladle (used for dry things)—yοŋ-kəl
ladle (for liquids)—cəkkoŋ
lake—choŋ
lamb—kur-tsa
language—lo
last—cyomo
last year—nəyaŋ
lately—ittano
lay down (vi.)—kərtsimo
lay down (vt.)—hyamo
leaf—pate (IA)
leak (v.)—soŋmo
leech—joŋka (IA)
leg—lage
lemon—cuku
lie (to tell) (v.)—syotamo
lift (vt.)—əŋmo
light (in weight)—myaŋtə
light (of moon)—hla-chan
light (of sun)—ni-chan
light (v.)—tomo
like that—ana-rok-tə
like this—hi-na-rok-tə
like (v.)—məŋ-rəmo
lion—səŋ-wa
lips—ak-pli
listen (v.)—run-ci-mo
live (v.)—ni-ci-mo
liver—təŋ
lizard (wild)—jhaŋ-ko
lock—gwəlcyə
loin—tʃhur
long for (v.)—tsi-rəmo
look after (v.)—onɡə-somo
loose—hələŋ
loose-fit—mə-gəmtə
loud—yarə
loudly—saro
louse egg—hraćar
louse—nare
low—hle-si-tə
lungs—luŋ-bər
maize—ghoga
mango—am (IA)
many (animate)—məta (IA)
many (inanimate)—yəmba
mare—hraŋ-mo
mark—sim
marriage—Dhami
measure (grains) (v.) — pamo
measure (v.) — hnaŋmo
meat — cya
medicine — wo-so
meet (v.) — chimo
melon — kharbujja (IA)
melt (v.) — thi-ci-mo
melt (vt.) — thimo
memory — tsi, tsi-ram
midnight — bhar-minchə
middle size — gun-dhak
milk (v.) — nu-chirmo
mind — mən (IA)
molar tooth — gam-su
molasses — guru (IA)
mole — khurə
monkey — bədar (IA)
month — hla
moon — hla
morning — bəŋkhar
mortar — pala
mosquito — həlkti
moss — na-kəl
moss (on the tree) — pəm-pu
mouse — nəpyu
mouth — ak
mud — kəcar
mule — De
mushroom — mok-cya
my, mine — ji-ge
nail — lak-cin
name (to give) (v.) — hmin-tamo
name — hnim
narrow — ghəktə
navel — pərr
near — niero (IA)
early — lo-lo-so
neck — bana
need (v.) — ciŋə
needle — chyəb
nest — khuli
net — ton-yaŋ
new — nūdə
next — gəŋə
next year — naŋ-kho
night — minchə
nine — gui
nineteen — cyərgu
ninety — pyəl-te-sai
ninety eight — jyəc-cha-gə-cyəbjye
ninety five — jyəc-cha-gə-cyəbən
ninety four — jyəc-cha-gə-cyəpi
ninety nine — jyəc-cha-gə-cyərgu
ninety one — jyəc-cha-gə cyəte
ninety seven — jyəc-cha-gə-cyənni
ninety six — jyəc-cha-gə-cyəTTə
ninety three — jyəc-cha-gə-cyəsum
ninety two — jyəc-cha-gə-cyəne
node (v.) — ma-nəmo
north (right side) — tək-əm
nose — hnim
nostrils — hnim-Dor-Tho
obey (v.) — kəya-runmo
obstruct (v.) — tomo
occupy (v.) — api-suŋmo
offer, pay (v.) — damo
often — khəja-guja
oil — tela (IA)
oil (v.) — nəmo
old (person) — sənte
old — wida
one thousand — həjar (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 — kə-bhəktə
orange — naraŋi (IA)
on — in-ge
ox — rəl-siŋə
roots — bōtu
rope — phi
rotten — sidā
rough — khas-rāktā
round — Dālo
rub (v.) — nemo
run away (stealing) (v.) — phoŋmo
sacrifice (v.) — samo
saliva — ak-siltī
salt — cha
same — ruktā, ruksit
sand — balwa
say (v.) — lemo
scar — ghou (IA)
scorpion — khwān
scratch (v.) — chyomo
scrub (v.) — khwemo
scythe — myanā (IA)
search (v.) — mamo
see (v.) — oŋmo
seek — pijē
sell (v.) — rāŋmo
send off (v.) — la-yēmo
serve (food) (v.) — chērmo
set (sun) (v.) — ni-remo
seven — hnis
seventeen — cyərnni
seventy — pyēl-jyeč-cha, Tukcha-ci
seventy eight — Tukcha-gā-cyəbbje
seventy five — Tukcha-gā-cyəbbən
seventy four — Tukcha-gā-cyəpi
seventy nine — Tukcha-gā cyərgu
seventy one — Tukcha-gā-cyate
seventy seven — Tukcha-gā-cyənni
seventy six — Tukcha-gā-cyəTTō
seventy three — Tukcha-gā-cyəsum
seventy two — Tukcha-gā-cyəne
shake (vi.) — lo-ci-mo
shake (vt.) — lomo
shallow — yutā-mani

sharp — canto
shirt — khiltā
shoes (woolen) — bək-tswu
shoes — pola
shoot (v.) — pemo
short, small — midə
shoulder — rəŋ
shout (v.) — yərmo
show (v.) — hwommo
shrink (v.) — cig-gub
sickle — akhān
side (left) — seŋ-la
side (right) — ta-la
silver — mul
sing (v.) — bėra-sunmo
sit (v.) — con-ci-mo
six — Tuggo
sixteen — cyəTTō
sixty — Tuk-cha
sixty eight — Tuk-cha-jyəd
sixty five — Tuk-cha-ŋi
sixty four — Tuk-cha-pi
sixty nine — Tuk-cha-gi
sixty one — Tuk-cha-ti
sixty seven — Tuk-cha-hnis
sixty six — Tuk-cha-Tuggo
sixty three — Tuk-cha-sum
sixty two — Tuk-cha-nise
skin — bē
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 — hrep-ti
snow — hro
snow-fall — gun-cha
soak (v.) — cyamo
soft — nakta
soil — sa
sole — potal
sour — sirta
south (left side) — ser-tom
sow (v.) — yommo
speak (v.) — phamo
spider — Don-Don-kali
spin (v.) — pammho
spinach — palinu (IA)
split (milk) (v.) — bitth-remo
split (wood) (v.) — pialmo
spread (bed) (v.) — ban-samo
spread (grains) (v.) — komo
spread (seed) (v.) — phemo
spread (tent) (v.) — chyara-tsumo
spring — tha
spring — yen
spring (v.) — pon-ci-mo
sprout — hlakar
squeeze (v.) — cimo
stale — basi (IA)
stand up (v.) — yammo
steal (v.) — khumo
stealthily — khu-cigo
stick — duli
stinking — laktta
stir (v.) — koma
stitch (v.) — rummo
stop (v.) — yammo
straight — hymyuktta
straw — charu
stream — khwa
strike (v.) — Thamo
strong — namtta
suck (v.) — cip-cen
sugar — cini (IA)
summer — chyapa
sun — ni

supporting pillar — phom-yu
suspect (v.) — sak-ci-mo (IA sak)
swallow (v.) — gimo
sweep (v.) — pamo
sweet — chakta, chyak-ta
swim (v.) — bot-cemo
swing (v.) — tan-ci-mo
sword — kalok-chiri
tail — lim-pri
take (oath) (v.) — yan-jamo
take out (v.) — khommo
take (v.) — kwamo
talk (v.) — a-bajamo
taste — nyamdo
taste (v.) — myamho
tea — jya
teach (v.) — hrimo
tear — mat-ti
tear (v.) — pemo
temple — mar-konti
temple — sathan (IA)
ten — ci
tether (v.) — chimmo
that — ati-maton-gani
their (dual) — usi-ni mige
their (pl) — usi-laije
their (pl.) — usi-ge
then — ati-batka
there — ache
these — hidi batTho-man
they (all) — usi jamma, ati-ban
they (pl.) — usi
they (two) — usi-ni, usi-nise
thick (liquid) — pheto
thigh — jajo (IA)
thin (liquid) — thita
thin (objects) — lakta
thirteen — cyos-sulm
thirty — stum-sa
thirty eight — nassa-cyabjiye
thirty five — nassa-cyaban
thirty four—nassa-cyapi
thirty nine—nassa-cirgu
thirty one—nassa-cyote
thirty seven—nassa-cyanni
thirty six—nassa-cyarTo
thirty three—nassa-cyosum
thirty two—nassa-cyone
this, it—hidi
thorn—na-tsi
those—ati-baTTho-man
thresh (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, Dhugmo
throat—bhokro
throw (v.)—themo
thumb—bo-la
tie (v.)—guimo
tight-fit—gamta
till now—itta-wa-sa
till then—alan-wa-sa
time—jigu
tobacco—tamaku (IA)
today—thiyá
toe—lak-pum
tomorrow—maci
tongs—kapTo
tongue—jabli (IA)
tooth—su, so
towards—cento
tree—cin
tremble (v.)—Dhummo
trust (v.)—lo-demo
twelve—cyane
twenty—nassa
twenty eight—nassa-jyad
twenty five—nassa-ja
twenty four—nassa-pi
twenty nine—nassa-gui
twenty one—nassa-ti
twenty seven—nassa-hnis
twenty six—nassa-Tuggo
twenty three—nassa-sum
twenty two—nassa-nise
two—nic
two years after—dayen
two years ago—rugan
understand (v.)—tsi-ramo
unhappy—yado
untie (v.)—pharmo
upwards—tho-cento
urine (v.)—chyak-ca
use (v.)—se-cimo
usually—amtor-ko (IA)
utensils—bhanDo (IA)
valley—raju
vegetables—dimti
verandah—Don-her
vomit (v.)—lommo
wall—boj-phal
walnut—kha
want (v.)—cimmo
wash (animals) (v.)—niñe-urmo
wash (clothes) (v.)—chilmo
wash (floor) (v.)—llummo
wash (hands) (v.)—urmo
water—ti
water-pot—poli
we (all)—in-jamma, in-liri
we (pl. excl.)—ni
we (two)—in-ni
weak—thute
weave (v.)—rommo
week—happta (IA)
weep (v.)—temo
west—re-nam
wet (to get) (v.)—thimo
wet (to make) (v.)—cyamo
wet—thite
what—khê
wheat—raje
when—o-lom-pa
where—ulo
whisper—ratsa
white—cidə
who (sg.)—khami
who (pl.)—khami-khami
whole—lamma
whom—khami-ja
whose—khami-ge
widow—rāDi (IA)
widower—rāDo (IA)
win (v.)—jiτa (IA)
window—tibari (IA)
wing—raŋ
winter—khopa
wool—mala-tsum, tsum
worship—thomə
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—baras (IA)
yeast—balmo
yellow—hledə
yes—ä
yesterday—nyara
yoke—hyakəm
yoke string—Dari (IA)
you (all)—gəni jamma, gəni ləiri
you (pl.)—gəni
you (sg.)—ge
you (two)—gəni-ni
young—jyoda
your (pl.)—gəni ləige
your (sg.)—nə-ge