<table>
<thead>
<tr>
<th>著者(英)</th>
<th>シュリー・クルサク</th>
</tr>
</thead>
<tbody>
<tr>
<td>作品名</td>
<td>川勝語学校概要</td>
</tr>
<tr>
<td>作品名(英)</td>
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<tr>
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<td>19</td>
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<tr>
<td>号</td>
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</tr>
<tr>
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<tr>
<td>URL</td>
<td><a href="http://doi.org/10.15021/00002152">http://doi.org/10.15021/00002152</a></td>
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1.0 Introduction

The geographical area where Chaudangsi is spoken starts from the village Pangu /pünɡu/ 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 /cauda:ɡə/ and so the area and the people are known by the name /caudāːɡə/ or /caudāːs/. The village Pangu is around eight kilometers from Tawaghat via a hilly pathway (on foot) and twenty four kilometers via a jeepable road.

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

As stated elsewhere, /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>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
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</thead>
<tbody>
<tr>
<td>Stops:</td>
<td>p</td>
<td>t</td>
<td>T</td>
<td></td>
<td>k</td>
<td></td>
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<td>voiceless</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>voiceless aspirated</td>
<td>ph</td>
<td>th</td>
<td>Th</td>
<td></td>
<td>kh</td>
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<tr>
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<td>b</td>
<td>d</td>
<td>D</td>
<td></td>
<td>g</td>
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<tr>
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<td>bh</td>
<td>dh</td>
<td>Dh</td>
<td></td>
<td>gh</td>
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<tr>
<td>Affricates:</td>
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<tr>
<td>voiceless</td>
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<tr>
<td>voiceless aspirated</td>
<td>ts</td>
<td></td>
<td></td>
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<td>c</td>
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<tr>
<td>voiced</td>
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<td></td>
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<tr>
<td>voiced aspirated</td>
<td>tsh</td>
<td></td>
<td></td>
<td></td>
<td>ch</td>
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<tr>
<td>Fricatives:</td>
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<td>s</td>
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<tr>
<td>voiceless aspirated</td>
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<tr>
<td>voiced</td>
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</tr>
<tr>
<td>voiced aspirated</td>
<td></td>
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</tr>
<tr>
<td>Nasals:</td>
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<tr>
<td>plain</td>
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<td>n</td>
<td>N</td>
<td></td>
<td>n</td>
<td></td>
</tr>
<tr>
<td>pre-aspirated</td>
<td>hm</td>
<td></td>
<td></td>
<td></td>
<td>hn</td>
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<tr>
<td>Liquids:</td>
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<td></td>
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<tr>
<td>pre-asp. lateral</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trills:</td>
<td></td>
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<td></td>
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</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>u</td>
<td>u</td>
</tr>
<tr>
<td>e</td>
<td>o</td>
<td>o</td>
</tr>
<tr>
<td>e</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

2.1 Occurrence of Phonemes

2.1.1 Vowels

(i) /i/ and /ur/ 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 /f/ 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' /ton/ 'trap'
/tha/ 'spring (water)' /the-ma/ 'to change'
/tho/ 'upwards' /thum/ 'custom'
/da-ma/ 'to give' /delo/ 'round'
/dup/ 'poison' /duumti/ '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)'
/kwalen/ 'animal's bell' /kha/ 'walnut'
/khala/ 'a pit of water' /khu/ 'smoke'
/ga/ 'paddy' /gunda/ 'middle'
/gima/ 'to swallow' /gwalcya/ 'lock'
/ghukar/ 'ram' /ghakta/ 'tight'
/ghau/ 'scar'

/c ch j jh /
/ci/ 'memory; ten' /ce-ma/ 'to burn'
/cama/ 'to hold' /che-ma/ 'to hesitate'
/cyo-ma/ 'to last' /che/ 'fat, grease'
/chii/ 'hate' /che/ 'wife's younger brother'
/chii-ma/ 'to meet' /channi/ 'hut'
/charma/ 'dry' /chyo-ma/ 'to break'
/je/ 'I' /jiga/ 'my'
/j/e/ 'barley' /jyoda/ 'young'
/jhi-ma/ 'to sneeze' /jhma/ '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.
Medial contrasts: /i u u e o e a/

<table>
<thead>
<tr>
<th>Phoneme</th>
<th>Word</th>
<th>Phoneme</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>/cim/</td>
<td>'pin prick'</td>
<td>/rim-a/</td>
<td>'to write'</td>
</tr>
<tr>
<td>/cim/</td>
<td>'house'</td>
<td>/rim/</td>
<td>'arrow'</td>
</tr>
<tr>
<td>/sir/</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>/bud/</td>
<td>'to carry on one's back'</td>
<td>/budda/</td>
<td>'good'</td>
</tr>
<tr>
<td>/Thuço/</td>
<td>'hammer'</td>
<td>/Thuŋ/</td>
<td>'dance'</td>
</tr>
<tr>
<td>/sun/</td>
<td>'double, pair'</td>
<td>/sonŋ/</td>
<td>'village'</td>
</tr>
<tr>
<td>/soŋ-ma/</td>
<td>'sit'</td>
<td>/kholi/</td>
<td>'nest'</td>
</tr>
<tr>
<td>/kholi/</td>
<td>'black-faced monkey'</td>
<td>/roktə/</td>
<td>'bleeding'</td>
</tr>
<tr>
<td>/ructor/</td>
<td>'same'</td>
<td>/sal/</td>
<td>'teakwood tree'</td>
</tr>
<tr>
<td>/sal/</td>
<td>'coal'</td>
<td>/jhan/</td>
<td>'gold'</td>
</tr>
<tr>
<td>/jhangko/</td>
<td>'wild lizard'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Final contrasts: /i e a u o o/

<table>
<thead>
<tr>
<th>Phoneme</th>
<th>Word</th>
<th>Phoneme</th>
<th>Word</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>/tsi/</td>
<td>'memory, grass'</td>
<td>/tse/</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>/biŋa-ma/</td>
<td>'to pierce through'</td>
</tr>
<tr>
<td>/budh-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>/pho/</td>
<td>'male'</td>
<td>/tho/</td>
<td>'a type of basket'</td>
</tr>
</tbody>
</table>

2.4. Occurrence of phonemes in various positions

2.4.1. Consonants

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>/pala/</td>
<td>'mortar'</td>
</tr>
<tr>
<td>/ph/</td>
<td>/pha/</td>
<td>'ash'</td>
</tr>
<tr>
<td>/b/</td>
<td>/buti/</td>
<td>'buttermilk'</td>
</tr>
<tr>
<td>/bh/</td>
<td>/bhokə/</td>
<td>'copper bigul'</td>
</tr>
<tr>
<td>/t/</td>
<td>/tete/</td>
<td>'grandfather'</td>
</tr>
<tr>
<td>/th/</td>
<td>/thaŋmi/</td>
<td>'mother's brother'</td>
</tr>
<tr>
<td>/d/</td>
<td>/duklaŋ/</td>
<td>'meal'</td>
</tr>
<tr>
<td>/dh/</td>
<td>/dhou/</td>
<td>'bravery'</td>
</tr>
<tr>
<td>/T/</td>
<td>/Torma/</td>
<td>'to burn'</td>
</tr>
<tr>
<td>/Th/</td>
<td>/Thuŋo/</td>
<td>'hammer'</td>
</tr>
<tr>
<td>/D/</td>
<td>/Delo/</td>
<td>'round'</td>
</tr>
<tr>
<td>/Dh/</td>
<td>/Dhami/</td>
<td>'marriage'</td>
</tr>
<tr>
<td>/k/</td>
<td>/kurtə/</td>
<td>'lamb'</td>
</tr>
<tr>
<td>/kh/</td>
<td>/khuli/</td>
<td>'nest'</td>
</tr>
</tbody>
</table>
2.4.2 Vowels

/i/ /in/ 'we (exclusive)  /sim/ 'marsh'  /ti/ 'water'
/h/ /na/ 'mine'  /sil/ 'dew'  -----  
/e/ /el/ 'vocative'  /De/o/ 'round'  /re/ 'field'
/e/ -----  /sel/ 'rainy season'  /be/ 'skin'
/a/ /ati/ 'that'  /lan/ 'only'  /uga/ 'his'
/a/ /ak/ 'mouth'  /yada/ 'bad'  /sa/ 'soil'
/u/ /usi/ 'they'  /gul/ 'phlegm'  /labu/ 'butter'
/ou/ -----  /tum/ 'egg'  -----  
/ol/ /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/, /nb/, /nt/, /ND/; nasal + nasal, /nm/, and /pr/, /bl/, /kt/, /kd/, /kr/, /gd/, /lb/, /ID/, /lm/, /ml/, /lc/, /rt/, /tk/.
2.6 Vowel sequences:
The most common vowel sequences are the following:
/ıa/, /ıa/, /ıe/, /ıu/, /ıa/, /ıo/, /ıu/, /ıı/

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/, /CV/, /CCV/, /CCVC/, /VCV/, /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:

/ıthi/ 'wet' /ıyər/ 'shout'
/ıthi-ma/ 'to get wet' /ıyər-ma/ 'to shout (cry)'
/ıthi-ııa/ 'one who/which is wet' /ıyər-ııa/ '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'
/rāDo/ 'widower' /rāDi-cya/ 'widow'
/khe/ 'daughter's son' /khu-me/ 'daughter's daughter'
/hrong-pho/ 'horse (male)' /hrong-mo/ 'horse (female)'

3.1.2 The Diminutive

The diminutive is marked with the suffix /tse/:

/hrithi-tse/ 'young horse'
/kor-tse/ 'young sheep (male)'
/bhār-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 nimī/ 'two girls'
/tsame jamma/ or /tsame lairi/ 'all the girls'
/tsame deye/ 'the girl goes'
/tsame nimī 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)
maطة 'many' (for animates)
yomba 'many' (for inanimates)
cyong 'much'
cyong măng '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><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 lairi</td>
</tr>
<tr>
<td><strong>Second person</strong></td>
<td>ge</td>
<td>gənī nimi</td>
<td>gənī jamma</td>
</tr>
<tr>
<td><strong>Third person</strong></td>
<td>o/ətī</td>
<td>uci nimi / uci nise khan</td>
<td>uci jamma / øtibɔŋ</td>
</tr>
</tbody>
</table>

Examples:

\( /ji ja ye/\) 'I eat.'
\( /in nimi jyan/\) 'we two eat.'
\( /in jyan/\) 'we (excl.) eat.'
\( /in jamma jyan/\) 'we (incl.) eat.'
\( /in lairi jyan/\) 'we (incl.) eat.'

3.1.5.2 Possessive pronouns

\([jige~ jiga]\) 'my / mine'
\( /inge/\) 'our'
\( /naga/\) 'your (sg)'
\( /gənī nimi ga/\) 'your (dual)'
\( /gənī lei ga/\) '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 /gənī/ 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) \( /in lairi in jya tung ne/\) 'We drink our tea.'
3.1.5.3 Demonstrative pronouns

hidi  'this'
hidi boTTho məŋ  'these'
hiche  'here'
əti tan gani  'that (visible)'
əti mətən gani  'that (invisible)'
əti boTTho məŋ  'those'
xche  'there'

3.1.5.4 Interrogative pronouns

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

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

3.1.5.5 Relative pronouns and relative clauses

There are two forms for the relative clause, the native Tibeto-Burman form where a clause nominalized by /ta/ appears before the head noun (without a relative pronoun; exx. (i-iii) below), and Indo-Aryan-style post-head relative clause involving one of two relative pronouns, i.e. /jo/ or /jai/ (exx. (iv-vii) below; actually, the relative clause not only follows the head noun in this construction, but also the verb of the main clause, giving a 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) /nyərə ra-ta siri /
yesterday come-NOM boy
'the boy who came yesterday'
(ii) /we-or-sə  car-ta  hrəŋ/  
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  əti  siri  hle  jo  nyarə  ra-s/  
this  that  boy  is  who  yesterday  come-PAST  
'He is the same boy who came yesterday.'

(v) /ji  əti  mi  hle  joga  ga-sə  go  chi  ye-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  əti  hrəŋ  hle  joi  we-sə  gun-ca/  
this  that  horse  is  which  mountain-LOC  fall-PAST  
'It is the same horse which fell from the mountain.'

(vii) /hidi  əti  məla  hle  joi  jis-sə  ge  deyaŋe/  
this  that  goat  is  which  y1-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:

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

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

/joi -sə  lan  suŋ-ta  əti  gərib  hle  mə-tər/  
who-AGT  work  do-NOM  he  poor  COP  not-able  
'One who works cannot 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 [dəŋsi ~ daŋci]
5. Ablative /sə/, /khorci /
7. Genitive [ge ~ go]
8. Comitative /tebə/ 'with, along with'

Examples:
1. Nominative:
   (a) /ji pangū denE/ I Pangu go+FUT 'I will go to Pangu.'
   (b) /siri jagonil boy eating 'The boy is eating.'

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

3. Instrumental:
   /tsəmə-ste-so tapli-so cyə ce-ye/ girl-GEN-AGT knife-INST meat cut-NONPAST 'The girls cut meat with a knife.'

4. Dative:
   (a) /baba-so sən-məŋ-daŋsi miThai hə ra-si/ father-AGT child-pl.-DAT sweet bring come-perf. 'The father has brought sweets for the children.'
   (b) /hidi khasəbasə sən-məŋ-daŋci həl e/ this cloth child-pl.-DAT COP 'This cloth is for the children.'
5. Ablative:
(a) /siŋ-hyɔr-kaɾci pato bɔɾ-ni/
  tree-LOC-ABL leaf fall-NONPAST
  'A leaf falls from the tree.'

(b) /zi dharcu-la-khorci ra-yasə/
  I Dharchula-from come-perf.
  'I have come from Dharchula.'

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

(b) /o-so ji-ga lɔn sʊŋ-yəŋ/
  he-AGT I-GEN work do-FUT
  'He will do my work.'

7. Locative:
(a) /Bhaga sing chim-əɾ con-sidə-əni/
  Bhagat Singh house-LOC sit mood-NONPAST
  'Bhagat singh is sitting in (his) house.'

(b) /banəɾ cin hyɔr 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'
/buə-da/  'good'  /buə mi/  'good person'
/saɾo/  'hard'  /saɾo si/  'hard wood'
/nəm-tə/  'strong'  /nəm mi/  'strong person'
/akoɾo/  'costly'  /hra-tə/  'clean'
/po-da/  'large'  /po-də ba/  'father’s eldest brother' (cf. /baba/ 'father')
Placement of adjectives in sentence constructions:
(a) /sɔŋ-wa po-do wa hle/ 'The lion is a big animal.'
   lion    big    wild. animal    COP

(b) /we ɔŋsi-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 'forty' plus 'eleven', 'sixty' plus 'eleven', and 'eighty' plus 'eleven', etc. respectively. Some major formations are given below:

/tigɔ/    'one'    /nassa tigɔ/    'twenty one'
/nis/     'two'    /nassa nisɛ/    'twenty two'
/sum/     'three'    /nassa sum/    'twenty three'
/pi/      'four'    /nassa pi/    'twenty four'
/ŋai/     'five'    /nassa ŋai/    'twenty five'
/Tuggɔ/   'six'    /nassa Tuggɔ/    'twenty six'
/hnis/    'seven'    /nassa hnis/    'twenty seven'
/jyɔd/    'eight'    /nassa jyɔd/    'twenty eight'
/gui/      'nine'    /nassa gui/    'twenty nine'
/ci/      'ten'    /sum sa/    'thirty'
/cyote/   'eleven'    /nassa cyote/    'thirty one'
/cyone/   'twelve'    /pisa/    'forty'
/cyasum/  'thirteen'    /ŋasa/    'fifty'
/cyɔppi/  'fourteen'    /pisa cyote/    'fifty one'
/cyɔbɔn/  'fifteen'    /Tuk cha/    'sixty'
/cystTTo/ 'sixteen'    /Tuk cha tigɔ/    'sixty one'
/cyɔnni/  'seventeen'    /pyal jyeɛ cha/    'seventy'
/cyɔbjye/ 'eighteen'    /Tuk cha go cyote/    'seventy one'
/cyarqgu/ 'nineteen'    /jyɛɛ cha/    'eighty'
/nossa/   'twenty'    /jyɛɛ cha tigɔ/    'eighty one'
/pyɔlte sai/  'ninety'    /jyɛɛ cha go cyɔ/    '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.

/lir̥a go/ '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 /py él/ 'half'. Examples:

/pua/ 'one fourth'
/py él/ 'half'
/po py él/ 'three fourths'
/py él te nis/ 'half less than two (one and a half)'
/py él 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 intuative. 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:

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji ja-yE/</td>
<td>'I eat (1sg+NONPAST).'</td>
</tr>
<tr>
<td>/in nimi ja-ne/</td>
<td>'We two eat (1non-sg+NONPAST).'</td>
</tr>
<tr>
<td>/in ja-ne/</td>
<td>'We (pl. excl.) eat (1non-sg+NONPAST).'</td>
</tr>
<tr>
<td>/in lairi ja-ne/</td>
<td>'We (pl.incl.) eat (1non-sg+NONPAST).'</td>
</tr>
</tbody>
</table>

Second Person:

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/gE ja-nE/</td>
<td>'You (sg.) eat (2sg+NONPAST).'</td>
</tr>
<tr>
<td>/gani nimi ja-ni/</td>
<td>'You (two) eat (2non-sg+NONPAST).'</td>
</tr>
<tr>
<td>/gani lairi ja-ni/</td>
<td>'You (pl.) eat (2non-sg+NONPAST).'</td>
</tr>
</tbody>
</table>

Third Person:

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/o ja-ni/</td>
<td>'He eats (3sg+NONPAST).'</td>
</tr>
<tr>
<td>/usi nimi ja-ni/</td>
<td>'They (two) eat (3non-sg+NONPAST).'</td>
</tr>
<tr>
<td>/usi lairi ja-ni/</td>
<td>'They (pl.) eat (3non-sg+NONPAST).'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji ja-g-on-yE/</td>
<td>'I am eating.'</td>
</tr>
<tr>
<td>/in nimi ja-g-on-ne/</td>
<td>'We (two) are eating.'</td>
</tr>
<tr>
<td>/gE ja-g-on-ne/</td>
<td>'You are eating.'</td>
</tr>
<tr>
<td>/o ja-g-on-ni/</td>
<td>'He is eating.'</td>
</tr>
<tr>
<td>/usi lai ja-g-on-nE/</td>
<td>'They are eating.'</td>
</tr>
</tbody>
</table>

Present Perfect: In the present perfect, the prefix /kə-/ 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.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji kəjəd/</td>
<td>'I have eaten.'</td>
</tr>
<tr>
<td>/in kəjəd/</td>
<td>'We (excl.) have eaten.'</td>
</tr>
<tr>
<td>/gə kəjəd/</td>
<td>'You have eaten.'</td>
</tr>
<tr>
<td>/o kəjəd/</td>
<td>'He has eaten.'</td>
</tr>
<tr>
<td>/usi lai kəjəd/</td>
<td>'They have eaten.'</td>
</tr>
</tbody>
</table>
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 [yon] instead of [ye] and [ni], respectively.

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji jaŋ ge/</td>
<td>'I will eat.'</td>
</tr>
<tr>
<td>/ni nimi jaŋ ne/</td>
<td>'We two will eat.'</td>
</tr>
<tr>
<td>/ge jaŋ ne/</td>
<td>'You (sg.) will eat.'</td>
</tr>
<tr>
<td>/goni lai jaŋ ni/</td>
<td>'You (pl.) will eat.'</td>
</tr>
<tr>
<td>/o jaŋ yon/</td>
<td>'He will eat.'</td>
</tr>
<tr>
<td>/usi lai jaŋ ne/</td>
<td>'They will eat.'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji jag ni yon ye/</td>
<td>'I will be eating.'</td>
</tr>
<tr>
<td>/in jag ni yon ne/</td>
<td>'We (pl. excl.) will be eating.'</td>
</tr>
<tr>
<td>/ge jag ni yon na/</td>
<td>'You (sg.) will be eating.'</td>
</tr>
<tr>
<td>/goni lai jag ni yon ni/</td>
<td>'You (pl.) will be eating.'</td>
</tr>
<tr>
<td>/o jag ni yon/</td>
<td>'He will be eating.'</td>
</tr>
<tr>
<td>/usi lai jag ni yon ne/</td>
<td>'They will be eating.'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji kajad ni yon ye/</td>
<td>'I would have eaten.'</td>
</tr>
<tr>
<td>/in loi kajad ni yon ne/</td>
<td>'We (excl.) would have eaten.'</td>
</tr>
<tr>
<td>/goni loi kajad ni yon ni/</td>
<td>'You (pl.) would have eaten.'</td>
</tr>
<tr>
<td>/o kajad ni yon/</td>
<td>'He would have eaten.'</td>
</tr>
<tr>
<td>/usi loi kajad ni yon ne/</td>
<td>'They would have eaten.'</td>
</tr>
</tbody>
</table>

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

Simple past (statement)

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji jesol/</td>
<td>'I ate.'</td>
</tr>
<tr>
<td>/ni nimi jenes/</td>
<td>'We (two) ate.'</td>
</tr>
<tr>
<td>/ge jonsa/</td>
<td>'You ate.'</td>
</tr>
<tr>
<td>/goni nimi jonsa/</td>
<td>'You (two) ate.'</td>
</tr>
<tr>
<td>/o jas/</td>
<td>'He ate.'</td>
</tr>
<tr>
<td>/usi nimi jones/</td>
<td>'They (two) ate.'</td>
</tr>
<tr>
<td>/usi lai jones/</td>
<td>'They (pl.) ate.'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ji jag nes/</td>
<td>'I was eating.'</td>
</tr>
<tr>
<td>/ni jag nines/</td>
<td>'We (excl.) were eating.'</td>
</tr>
</tbody>
</table>
/ge jag ninsa/ 'You were eating.'
/goni lai jag niniso/ 'You (pl.) were eating.'
/o jag nisa/ 'He was eating.'
/usi lai jag nines/ 'They were eating.'

Past Perfect (Recent): /kə-/ + V + PAST
/ji kəjo yəs/ 'I have finished eating.'
/in lai kəjo nəs/ 'We (pl.) have finished eating.'
/ge kəjo nəs/ 'you (sg.) have finished eating.'
/gəni nimi kəjo nis/ 'you two have finished eating.'
/o kəjas/ 'he has finished eating.'
/usi lai kəjo nəs/ 'they have finished eating.'

Past Perfect (Remote): /kə-/ + V + /-d-ni/ + PAST
/ji kəjad ni əs/ 'I had eaten.'
/in lai kəjad ni nəs/ 'We (pl.) had eaten.'
/ge kəjad nəsə/ 'you (sg.) had eaten.'
/gəni kəjad nimi nəsə/ 'you two had eaten.'
/o kəjad nəsə/ 'he had eaten.'
/usi lai kəjad nəs/ '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 kəjad ni nəhE/ 'I had eaten.'
/ji jag ni nəhE/ 'I was eating.'
/ji je nəhE nəhE/ 'I ate.'

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

(i) /ge ji-daŋci dukləŋ hre yəŋ ma/ you I-DAT food bring action IMP 'You bring food for me.'
(ii) /bɔgiɑː-khɔrçi so tho ge hre yəŋ 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 ɡəja/ 'You (please) eat.'
(ii) /ji kha da/ '(Please) give me a walnut.'

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

(i) /ge 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 /ma-/ (the negative marker) prefixed to the verb /da-mo/ 'give'. Examples:

(i) /khudɔ de ma-da-m/ 'Don't let the thief go!' thief go NEG-give-NEGIMP
(ii) /o dukləŋ ma-da-m/ '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 anʃida hle/ 'The mountain is high.'
(ii) /we anʃidə hle ni/ 'The mountain is generally high.'
(iii) /hidi jige cim hle/ 'This is my house.'
(iv) /mal batho sāi hle jai yami da phān thok ta/ 'The money is that which is good for the poor people.'

3.2.2.3 Abilitative: /tor/

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

(i) /ji de tor ye/ 'I can walk.'
(ii) /sēndō de tor ni/ 'The child can walk.'
(iii) /ji de tor ānī sa/ 'I was able to walk.'
(iv) /o de tor tor yoo/ '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) /sēta dem cin ni/ 'Sita should go.'
(iii) /gē 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) /gē 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/ INTERROGATIVE /hida wa ri ra ni/ NONPAST 'Does the tiger also come here?'
3.2.3 Negation: /me-/  

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) /send 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) /syon ena hya y a kon/  'The child sleeps.'  
(ii) /moma senda hyaka/  'The mother puts child to sleep.'  
(iii) /tsam e yer y a kon/  'The girl cries.'  
(iv) /siri-sa tsam e yer-kata/  'The boy makes the girl cry.'

Transitive:

(i) /o-sa ji libin da sa/  'He gave me a book.'  
(ii) /o-sa ji libin da phim sa/  'He got a book from someone.'  
(iii) /sudha-sa l an su n ta/  'Sudha does the work.'  
(iiiia) /sudha-sa dha n mi ja l an su n phim ta/  'Sudha causes the servant to work.'  
(iiiii) /o-sa ji ga d ad hle/  'He will give me the paddy.'  
(iiiiiia) /o-sa ji ga da phimdo 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.)')'
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) /amtkorko/ 'usually' (a Hindi loan)
   /o amtkorko hichhi rani/ 'He usually comes here.'
(ii) /khaliimantra/ 'continuously'
    /o khaliimantra oche deni/ 'He continuously goes there.'

4.2 Adverbs of time
(i) /thon/ 'now'
   /thon o de tanti/ '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 gani/ 'He is going towards Dharchula.'
(ii) /lare/ 'before'
    /ji lare de/ 'Go before me.'
(iii) /yojkati/ 'after'
     /ji yojkati ra/ 'Come after me.'
(iv) /hwanam/ 'far away'
   /cina hwanam hle/ 'China is far away.'

4.4 Adverbs of Manner
(i) /hina rokta/ 'like this'
   /hina rokta sunj/ 'do like this'
(ii) /ana rokta/ 'like that'
    /ana rokta sunj/ 'do like that'
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:

/sirī deni/  'The boy goes.'
/podo siri denil/  'The big boy goes.'
/podo siri cim deni/  'The big boy goes to the house.'
/podo siri cim deganī/  'The big boy is going to the house.'
/podo siri ci ts animator cim degane/  'The big boy and the girl are going to the house.'
Chaudangsi-English Glossary

 öğe — there
 öğamo — refuse (v.)
 ajyu — again
 akhan — sickle
 agra (IA) — costly
 alDua-hre — jaw
 alsan-wa-sa — till then
 am — path
 aŋsi-dø — high, height
 aŋa-rokt-o — like that
 aŋi — have (v.)
 aŋmo — lift (vt.)
 api-sungmo — occupy (v.)
 atri-bokta — then
 atri-BOTho-maŋ — those
 atri-maŋ-gøni — that
 a — yes
 a-bajamo — 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
 bádœr (IA) — monkey
 balo (IA) — infant
 bamo — fold (cloth) (v.)
 bøŋ-sømø — spread (bed) (v.)
 bana — neck
 bas (IA) — fragrant
 basi (IA) — stale
 be — skin
 be — rock
 be-bøŋ — precipice
 begun (IA) — brinjal
 bøn-thuluk — headgear (for male)

 berasungmo — sing (v.)
 bin — bell of temple
 bitth-remo — split (milk) (v.)
 bøt-čemo — swim (v.)
 bø-la — thumb
 bokyо (IA) — goat (uncastrated)
 bøŋ-tø — donkey
 bøŋci — hoe
 bøłu — roots
 boŋ — porcupine
 brolu — frost
 buddi (IA) — brain
 buti — buttermilk
 byoli-čya — bride
 byolo — bride-groom
 byomo — afraid of (v.)
 byuk-kyø-li — coward
 baba — father
 bøgica (IA) — garden
 bøk-tsu — shoes (woolen)
 bølmo — yeast
 bølwa — sand
 bøŋ — cot
 bøŋ — place
 bøŋ-phøl — wall
 bøŋkhrs — morning
 børs (IA) — year
 børæk (IA) — duck
 børd-dø — good, happy
 bun-cim — granary
 but-temo — enjoy (v.)
 bha — slope
 bhata — ribs
 bhe — thread
 bhesi (IA) — buffalo
 bhokro — throat
 bhu-Themo — roast (in oil) (v.)
 bhuŋ-tø — broad, long
 bhuru — bush
bhāndō (IA) — utensils
bhor-mincha — midnight
cem-tsa — goat (female)
cemo — cut (grass) (v.)
cemo — burn (kindle) (v.)
cente — towards
ceto — cold (to get) (v.)
ci — ten
cig-gub — shrink (v.)
cil, pil-pai — post (pillar)
cimmo — want (v.)
cimo — blow (nose) (v.)
cimo — squeeze (v.)
cimo — wring (v.)
cin-cin — rupee
cini (IA) — sugar
ciñe — need (v.)
cip — fist
cip-ciñe — suck (v.)
ciramo (IA) — cut (with saw) (v.)
cok-tsāmo — dry (vi.)
como — pierce (v.)
cuḷuṭi — headgear (for female)
cuku — lemon
cyamo — cover (something) (v.)
cyamo — hide (something) (v.)
cyamo — soak (v.)
cyamo — wet (to make) (v.)
cyaci-mo — hide (self) (v.)
cyemo — hesitate (v.)
cyo — chin
cyo-da, nam-ta — fat
cyomo — last
cyunj — blouse
cyagbiye — eighteen
cyabān — fifteen
cyane — twelve
cyānni — seventeen
cyappi — fourteen
cyargu — nineteen
cyās-sum — thirteen
cyote — eleven
cyTTO — sixteen
co-ci-mo — quarrel (v.)
cakkyo — ladle (for liquids)
camo — hold (v.)
cən-ta — sharp
cər-pya — cock
cargō — fall down (v.)
cim — house
cim-yar-to — roof (lit.: 'on the house')
cukti — cap (male)
cha — salt
chai — cat (female)
chai-Dhāu — cat (male)
chaku — rice (cooked)
changō — corpse
chāto — fast
chāto — quickly
chāto-cyay-chāto — as soon as
che — fat, grease, life
che-me — wife or husband's sister
chermō — serve (food) (v.)
che-tta — ripe (fruit)
chilmo — wash (clothes) (v.)
chimmo — tether (v.)
chimo — meet (v.)
chirbi — cheese
chon-kalēn — cucumber
choa — lake
chu-ci-mo — divide (v.)
chayak-ca — urine
chayak-ta — sweet
chayamo — break (thread, stick) (v.)
chya-ramō — spread (tent) (v.)
chyermo — bring out (scoop) (v.)
cheyomo — dye (v.)
cheyomo — scratch (v.)
cheyob — needle
cheyon-kun — below
cheyopa — summer
chak-ta — sweet
chānni (IA) — hut
Chaudangs-English Glossary

chān-tā—bright (light)
chār-tā—dry
chāru—straw
dak-ci-mo—fight (v.)
damo—give (v.)
damo—offer, pay (v.)
demo—go, leave (v.)
dhou-dhou—bravely
dhārma (IA)—religion
dhārti (IA)—earth
dimti—vegetables
dirmo—push (v.)
dok-ci-mo—collide (v.)
don-ṭho—hole
duk-laj—food, meal
duk-tā—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-tālā—pastel
Dāi (IA)—yoke string
De—mule
Doṅ-Doṅ-kali—spider
Doṅ-her—verandah
Doṅmo—help (v.)
Dumo—yak (male)
Dolo—round
Dhami—marriage
Dhunmo—beat (v.), pound (v.)
Dhummo—tremble (v.)
ga—paddy
gārō—another
gē—you (sg.)
gimmō—roll up (v.)
gīmo—swallow (v.)
gin-si-dō—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
gal—glacier
gal—yak (female)
gām-su—molar tooth
gām-tā—tight-fit
gōṅ-thoṅ-mi—father's younger sister's husband
gōṇi jāmma, gāni lāri—you (all)
gōṇi lāge—your (pl.)
gōṇi—you (pl.)
gōṇi-nī—you (two)
gōṇmo—close (door) (v.)
gōṇgro—next
gar-so—fang
gāṃā—close
ghak-tā—right
ghoga—maize
ghāk-tā—narrow
ghāri (IA)—jar, pot
ghāu (IA)—scar
hasimo—complain (v.)
hi—flour
hina roktā—like this
hichē—here
hidi boṅTho-mōṅ—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
hājār (IA)—one thousand
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<td>hanga</td>
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<td>how</td>
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<td>in-ni</td>
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<td>itte</td>
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<td>joŋ</td>
<td>pair</td>
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<td>jon-si-ma</td>
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<td>jyac-cha-ga-cyate</td>
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kơbin-da — full
kơcar — mud
kơdu — gourd
kơjiujmo — drown (inanimate) (v.)
kơlo-ci-mơ — forget (v.)
kơlak-chiri — sword
kơmmo — close (eyes, mouth) (v.)
kơn — ill
kơntsơ — bowl (for pulses)
kapasu (IA) — cotton
kơrtsimo — lay down (vi.)
kaơ (IA) — bell metal
kơtu-matigu — harvest time
kơyơ-ruơmo — obey (v.)
ka — walnut
ka-sya — kidney
kha-da — bitter
kha-da — difficult
khlai-man-ta — continuously
khe — what
khe — son’s son, daughter’s son
khegani — cold (to feel cold) (v.)
kheter (IA) — crop
khilta — shirt
khomo — peel out (v.)
khoyañ — plate (for females)
ku — smoke
ku-mơ — daughter’s daughter, son’s daughter
ku-ci-gơ — stealthily
khuci — knot
kholi — nest
khumo — steal (v.)
khure — mole
khurmơ — accept (v.)
khwa — stream
khwe-mơ — dig (v.)
khwemơ — scrub (v.)
khwơ — scorpion
khwơpă — heel
khwơrañ — pigeon
khwơsr — deer
khwơtơ — plough
khơja-guja — casually
khơja-guja — often
khơmi — who (sg.)
khơmi—ge — whose
khơmi-ja — whom
khơmi-khơmi — who (pl.)
khơmmo — rinse (v.)
khơmmo — take out (v.)
khơpa — winter
khơr buja (IA) — melon
khơsr-kơtơ — rough
khơse — pajamas
la — hand
la-du — dough
la-mơla — goat (male)
la-ye-mơ — send off (v.)
lagotar (IA) — regularly
lak — finger, toe, clutch
lak-cin — nail
lak-suŋ, lak-ko — gloves
laŋ-gaŋi — fly (v.)
lasơŋ — goat (bearable)
le-mơ — say (v.)
libin — book
like, lige — foot
lim-pri — tail
liŋe — animal (domestic)
lintsơ — bowl
lisu — resin (of pine)
lo — fruit
lo — language
lo-demơ — trust (v.)
lo-lo-sơ — nearly
lo-ci-mơ — shake (vi.)
lohla — bright moon fortnight
lok-ci-mơ — climb up (v.)
lomo — burn (vi.)
lomo — shake (vt.)
lơmơ — vomit (v.)
lo-ta—cheap, easy
lo-ta—heavy
luka, luga—cloth
lu—backbone
lu-bar—lungs
labu—butter
lacyaŋ—above
lage—leg
lahma—priest
lak-ta—thin (objects)
lala—father’s mother, mother’s mother
lamma—whole
lammo—plaster (v.)
lən—only
lan-suŋmo—do (v.)
lan-thomo—reply (v.)
ləŋmo—cross (by jumping) (v.)
lare—after
laθaŋ—ladder
laθak-ta—stinking
lammo—wash (floor) (v.)
ha—month, moon
hla-chan—light (of moon)
he-la—yellow
hl-ci-mo—climb down (v.)
he-si-ta—low
hlemo—bring down (v.)
hlok-ci-mo—read (v.)
hlakar—sprout
hləŋmo—play (v.)
ma-nemo—node (v.)
ma-nui—breast, nipple
makha (IA) —fly (insect)
mamo—search (v.)
mə—eye
mə məbat—blind
mə-lin—hearth
mebar—heaven
mela (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
moron—door
mya-hmya—daughter’s husband
myanmo—taste (v.)
myan-ta—light (in weight)
myana (IA)—scythe
mə-cən-ta—blunt
mə-gam-ta—loose-fit
mə-hra-ta—dirty
məci—tomorrow
məi-kyamo—insult (v.)
mak-kam—eye lid
mala-tsum, tshum—wool
mama—mother
mən (IA)—mind
mən-ramo—like (v.)
mənmo (IA)—celebrate (v.)
məndə—chili
məŋ-da—red
mər—clarified butter
mər-konti—temple
masu—husband’s younger brother
məsi (IA)—ink
mət-ti—tear
məta (IA)—many (animate)
murl—silver
hmə—fire
hmə—paw
hmə, məh—crack (in earth)
hmin-tamo—name (to give) (v.)
hmomo—fill (grain) (v.)
hmyuk-ta—straight
na-kal—moss
nana—wife’s younger sister’s husband
naraŋgi (IA)—orange
nasa—fifty
nəmo—oil (v.)
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<tr>
<td><strong>ni</strong> — sun</td>
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<tr>
<td><strong>ni</strong> — we (pl. excl.)</td>
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<tr>
<td><strong>ni-chan</strong> — light (of sun)</td>
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<td><strong>ni-remo</strong> — set (sun) (v.)</td>
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<td><strong>ni-ci-mo</strong> — live (v.)</td>
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<td><strong>niccho</strong> — day</td>
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<td><strong>niero (IA)</strong> — near</td>
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pe—knee
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pi—four
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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-me—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,
    senba—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-thaj—mother's elder brother
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    husband
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sera—forest
si-ci-mo—die (v.)
si-dɔ—rotten
sil—dew
sim—mark
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sim—chest
sinj-jyɔŋ—creeper
sinj-kɔ—bark of tree
sip-tsuy—comb
sire—cow
siri—boy
siri—son, brother's son, boy
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syotamo—lie (to tell) (v.)
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sai-hyaŋ-nise—hundred and two
sai-hyaŋ-tiŋe—hundred and one
saju—slow
sak-ci-mo (IA sak)—suspect (v.)
saka—cloud
sakha—breath
sai—coal
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səŋ-wa—lion
səŋ-ta—old (person)
səŋəŋ—hell
səŋhan (IA)—temple
səŋThom-ŋat—place of worship
sum—three
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ci—blood
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ci-da—white
ciŋ—firewood
ciŋ—tree
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cyok-ŋa—smooth
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tamo—put up (v.)
tarɔm—key
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tete—father's father, mother's father
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ti-phak-ci—at once
tibari (IA)—window
tiga—one
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tilin—ice
tim-bu—sky
timbu-raŋ—blue (sky colour)
timi—person
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tomo — buy (v.)
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tak-təm — north (right side)
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thimo — wet (to get) (v.)
thi-tə — thin (liquid)
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tho-cənto — upwards
tho-ci-mo — beg (v.)
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thomo — pluck (v.)
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thuru — colt (young horse)
thu-tə — weak
tha-sim-jya — three days before
tha-sun-man — three years ago
thəm-sinmo — cut (into pieces) (v.)
thəŋ — beam (wooden log)
thəŋ — ground
thəŋ-mi — mother's brother, wife's father, husband's father
thəmno — cross (by walking) (v.)
Tollya (IA) — deaf
Tomo — burn (fire) (v.)
Tomo — open (eyes) (v.)
Tuggo — six
Tuk-cha — sixty
Tuk-cha-gu — sixty nine
Tuk-cha-hnis — sixty seven
Tuk-cha-jiəd — sixty eight
Tuk-cha-nis — sixty two
Tuk-cha-ni — sixty four
Tuk-cha-pi — sixty four
Tuk-cha-sum — sixty three
Tuk-cha-tiə — sixty one
Tuk-cha-Tuggo — sixty six
Tuk-cha-gə — seventy
Tuk-cha-gə — seventy nine
Tuk-cha-gə — seventy eight
Tuk-cha-gə — seventy seven
Tuk-cha-gə — seventy six
Tuk-cha-gə — seventy five
Tuk-cha-gə — seventy four
Tuk-cha-gə — seventy three
Tuk-cha-gə — seventy two
Tuk-cha-gə — seventy one
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Təmo — bind (join) (v.)
Thamo — strike (v.)
Thuŋo — hammer
Thumo — dance (v.)
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tshum — hair
tshur — back
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ulo — where
urmo — wash (hands) (v.)
usi jomma, ati-bān — they (all)
usi — they (pl.)
usi-ge — their (pl.)
usi-laig — their (pl.)
usi-ni mige — their (dual)
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we — hill, mountain
wi — bow
wi-da — old
wo-so — medicine
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wur-ci-mo — bath (vi.)
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hwa — honey
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hwurmo — smoke (v.)
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ya-da — bad, unhappy
yada-buddha-lemo — accuse (v.), rebuke (v.)
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a few—duma, cittə
able (vt.)—tərmo
above—lacyəə
accept (vt.)—khurmo
accompany (with) (vt.)—satho-suŋmo
accuse (vt.)—yəda-buḍa-lemo
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after—lore
again—əjyu
all—jəmma, ləiri
anger—rusu (IA)
aminal (domestic)—liphə-mala
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ankle—pagare
another—gərə
ant—hnoŋ-kəro
apple—seb (IA)
arm—roD
armpit—cuguli
arrow—rim
as soon as—chaʃʃəo-çəŋ-chaʃʃəo
ash—pha
ashamed of (vt.)—hramo
ask for (vt.)—hrumo
at once—ti-phak-ci
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avalanche—wur, kunDi
awake (v.)—dəo-ci-mo
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back—tʃhur
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bamboo—hyəlba
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bank of river—yaŋt̥i-thəm
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bathe (vt.)—wur-ci-mo
bathe (vi.)—wur-ci-mo
beam (wooden log)—thəŋ
beans—səITə
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beard—ak tʃhum, cyo tʃim
beat (vt.)—Dhuŋmo
bed bug—piku (IA)
bee—hwa-nim
before—yoŋkəti
beg (vt.)—tho-ci-mo
begin (v.)—jun-ci-mo
beginning—joŋ-si-mə
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bell of animal—kwəlen
bell of temple—bin
belly—dən
below—chəŋ-kunə
betel leaf—pan (IA)
betel nut—supari (IA)
big, large—pədə
bind (bundle) (vt.)—phər-chemo
bind (join) (vt.)—Təmo
bird—nə-pəya
birth—jənma (IA)
bite (vt.)—tʃemə
bitter—khaŋ
black—womdə
blanket—pas, cyo tə
blind—mə məbat
blood—ci
bloom (v.)—jhelmo
blouse—cyəŋ
blow (nose) (vt.)—ci-mo
blow (wind) (v.)—phirmo
blue—timbu-əŋ (sky colour)
blunt—ma-cəntə
boil (cook) (vt.)—kwəmo
bone — hre
tree — liib
bow — wi
bowl — lintso
bowl (for pulses) — kantso
boy — siri
braid — pisak tshum
brain — buddi (IA)
branch — hanga
brass — pital (IA)
bravely — dhou-dhou
break (pots) (v.) — pagwe
break (thread, stick) (vt.) — chyamo
break (pots, etc.) (vt.) — kwemo
breast, nipple — ma-nu
breath — sak
breathe (v.) — sak-ci-mo
bride — byoli-cya
bride-groom — byolo
bright moon fortnight — lohla
bright (light) — chonta
bring down (vt.) — hlemo
bring out (scoop) (vt.) — chyermo
bring (vt.) — hremo
brinjal — begun (IA)
broad, long — buhnta
brown, gray — phada
buffalo — bhesi (IA)
build (vt.) — sumo
bulge (v.) — pargan
bull — saru (IA)
burn (fire) (v.) — Tomo
burn (hand, etc.) (vt.) — jimmo
burn (kettle) (vt.) — cemo
burn (v.) — lomo
bury (vt.) — tagmo
bush — bhuru
butter — labu
buttermilk — buti
buttocks — yungo
buy (vt.) — tomo
calf — kolan-luk-tse
call (vt.) — hwimo
calves — papal cya
cap (male) — cuktii
carry (in hand) (vt.) — tan kware
carry (vt.) — kwamo
casually — khaja-guja
cat (female) — chai
cat (male) — chai-Dharu
catch (vt.) — tsummo
cave — phe
celebrate (v.) — mnamo (IA)
change (v.) — themo
cheap, easy — loto
cheeks — hratii
cheese — chirbi
chest — sim
chew (vt.) — kwemo
chicken — na-pya-tsip-se
child — senda, syando
chili — maqdo
chin — cyo
chuckle (v.) — ruk-ci-mo
clarified butter — mor
clean — hratii
clear — jilda
climb down (v.) — hle-ci-mo
climb up (v.) — lok-ci-mo
close (door) (vt.) — gamo
close (eyes, mouth) (vt.) — kamo
close — gamo
cloth — lukra, lugra
cloud — soka
clutch — lak-pum
coal — sel
cobra — na-bu
cock — car-pya
cold (to get) (v.) — ceta
cold (to feel cold) (v.) — khogani
collapse (house) (v.) — yek-ghua
collapse (person) (v.) — tok-ci-mo
collide (v.) — dok-ci-mo
colour — raŋ (IA)
colt (young horse) — thuru
comb — sip-tsun
comb (vt.) — rok-ci-mo
come (v.) — ramo
compare (vt.) — oŋga
complain (v.) — hasimo
continuously — khali-məntə
copper — phu
corner — ru
corpsse — chango
costly — əkra (IA)
cot — bəŋ
cotton — kəpasu (IA)
cough (v.) — gul-ci-mo
couple — rithi-rithi-cya
cover (something) (vt.) — cyamo
cover (self) (v.) — phok-ci-mo
cow — sīrē
coward — byuk-ka-li
crack (in earth) — hmə, mhə
creeper — siŋ-jaŋ
Crooked (curved) — kyo-raktə
crop — kheti (IA)
cross (by jumping) (vt.) — ləŋmo
cross (by walking) (vt.) — thəŋmo
crow — ka
cry (v.) — yərmo
cucumber — choŋ-kaŋən
curd — rətə-nu
curse (vt.) — kolo-coŋmo
custom — Thum-ca-rə
cut (tree) (vt.) — kemo
cut (with saw) (vt.) — ciramo (IA)
cut (grass) (vt.) — čemo
cut (into pieces) (vt.) — thəm-sinmo
dance (v.) — Thummo
dark moon fortnight — phala
dark — wom-bəŋ
day — jəyə

day after tomorrow — nin-jəyə
day before yesterday — hra-jəyə
defaf — Tollya (IA)
defeat — kalo (IA)
dee — yutə, koŋə
defense — pa-sim
dew — sil
die (v.) — si-ci-mo

difficult — khədə
dig (vt.) — khwe-mo
dirt — məla (IA)
dirty — ma-hrətə
divide (vt.) — chu-ci-mo
divorce — hwe-mə

do (vt.) — ləŋ-suŋmo
dog — na-khui
donkey — bəŋ-tsə

door — morən
dough — la-du
downwards — yu-cento
drag (vt.) — səmo

drink (vt.) — təŋmo

drive (cattle) (vt.) — nəŋmo
drop (vt.) — phurmo
drown (animate) (v.) — jʊŋmo
drown (inanimate) (v.) — kəj-jʊŋmo
drum — dəmə
dry (v.) — cok-təŋmo
dry — chartə
dry (vt.) — təŋmo

duck — bətək (IA)
dusk — yaŋ-pa
dye (vt.) — chyomə

ear — ratsə
earth — dhərti (IA)
east — jəɾ-nəm

eat (vt.) — jamə

echo — hum-si-ne
egg — tum

eight — jyəd
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</table>
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—dam
ginger—cin-rom
girl—təmə
give (vt.)—damo
glacier—gol
gloves—lak-suŋ, lak-co
go, leave (v.)—demo
goat (bearable)—lasəŋ
goat (female)—cem-tə
goat (male)—la-məla
goat (uncastrated)—bokyо (IA)
God—se
gold—jhəŋ
good—buďda
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—thaŋ
gums—nil
guts—paŋ-dən
hair—tshum
hammer—Thuŋo
hand—la
hang (vt.)—təməmo
happy—buďda

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.)—run-ci-mo
heart—ci-ci
hearth—mə-lin
heaven—meŋar
heavy—lotə
heel—khwapa
height—əŋsida
hell—səpəŋ
help (vt.)—Donmo
here—hiche
hesitate (v.)—cyəmo
hide (self) (v.)—cy-a-ci-mo
hide (something) (vt.)—cyamo
high—əŋsida
hill, mountain—we
hips—yiŋgo
his, her—o-ge
hoe—boŋci
hold (vt.)—cəmo
hole—don-tho
honey—hwa
horn—ru
horse—hrəŋ-pho
hot—təktə
house—cim
how—hano
hum (a tune) (v.)—nip-ci-mo
hundred and one—sai-hyr-tige
hundred and two—sai-hyr-nise
hundred—sai
hunt (v.)—phi-ci-mo
husk—pu
husk (v.)—pu-themo
hut—chān (IA)
l (1sg pronoun)—ji, je
ice—tilin
ill—kān
in front of—nuo-kūŋ
incisors—nu-so, so
increase (liquid) (v.)—sēmo
increase (stretch) (v.)—nomo
infant—balo (IA)
ink—masi (IA)
insect—nābu-nāba
insult (v.)—māi-kyamo
intestines—tsiri
invite (v.)—huica-thirmo
iron—na-jaŋ
iron shaft—phalām
jar, pot—ghari (IA)
jaw—ālDua-hre
joints—tse
jump (over) (v.)—tik-bāŋmo
just now—itte
keep (v.)—tamo
kettle—tipri
key—tām
kidney—ka-sya
kill (v.)—sēmo
king—hya
kite—ye
knead (v.)—dumā
knee—pe
knit (v.)—rāmmo
knot—khuci
know (v.)—pēmo
ladder—laθanŋ
ladle (used for dry things)—yōŋ-kāl
ladle (for liquids)—cākkyo
lake—choa
lamb—kur-tsa
language—lo
last—cyomo
last year—nayon
lately—ittano
lay down (vi.)—kārṣimo
lay down (vt.)—hyamo
leaf—pat (IA)
leak (v.)—soŋmo
leech—joŋka (IA)
leg—lāge
lemon—cuku
lie (to tell) (v.)—syotamo
lift (vt.)—oŋmo
light (in weight)—myāŋta
light (of moon)—hla-chān
light (of sun)—ni-chān
light (v.)—tomo
like that—ana-rok-tō
like this—hi-na-rok-tō
like (v.)—mān-ramo
lion—sāŋ-wa
lips—ak-plī
listen (v.)—run-ci-mo
live (v.)—ni-ci-mo
liver—tɕiŋ
lizard (wild)—jaŋ-ko
lock—gwālcyā
loin—tshur
long for (v.)—tsi-ramo
look after (v.)—ong-e-somo
loose—hwālta
loose-fit—ma-gāmta
loud—yārtā
loudly—saro
louse egg—hrācar
louse—nare
low—hle-si-ta
lungs—luŋ-bōr
maize—ghoga
mango—am (IA)
many (animate)—māta (IA)
many (inanimate)—yāmbo
mare—hrāŋ-mo
mark—sim
marriage—Dhami
measure (grains) (v.) — pamo
measure (v.) — hnaŋmo
meat — cya
medicine — wo-so
meet (v.) — chimo
melon — kharbuja (IA)
melt (v.) — thi-ci-mo
melt (v.t.) — thimo
memory — tsi, tsi-ram
midnight — bhar-mincha
middle size — gun-dhak
milk (v.) — nu-chirmo
mind — mana (IA)
molar tooth — gam-su
molasses — guru (IA)
mole — khure
monkey — bādār (IA)
month — hla
moon — hla
morning — bāŋkhar
mortar — pala
mosquito — hālkti
moss — na-kāl
moss (on the tree) — pam-pu
mouse — napyu
mouth — ak
mud — kacar
mule — De
mushroom — mok-cya
my, mine — ji-ge
nail — lak-cin
name (to give) (v.) — hmin-tamo
name — hnim
narrow — ghaktɔ
navel — piri
near — niero (IA)
early — lo-lo-so
neck — bana
need (v.) — cinta
needle — chyab
nest — khuli
net — ton-yəŋ
new — nūdə
next — gəŋə
next year — naŋ-kho
night — mincha
nine — gui
nineteen — cyərgu
ninety — pyə-te-sai
ninety eight — jya-c-ha-ga-cyəbiye
ninety five — jya-c-ha-ga-cyəbən
ninety four — jya-c-ha-ga-cyəpi
ninety nine — jya-c-ha-ga-cyərgu
ninety one — jya-c-ha-ga cyate
ninety seven — jya-c-ha-ga-cyənni
ninety six — jya-c-ha-ga-cyəTTo
ninety three — jya-c-ha-ga-cyasum
ninety two — jya-c-ha-ga-cyanе
node (v.) — ma-nəmo
north (right side) — tək-təm
nose — hnim
nostrils — hnim-Don-Tho
obey (v.) — kaya-rəŋmo
obstruct (v.) — tomo
occupy (v.) — api-suŋmo
offer, pay (v.) — damo
often — khaJa-guja
oil — tela (IA)
oil (v.) — nəmo
old (person) — səntə
old — wida
one thousand — həjar (IA)
one — tigə
onion — pyaj (IA)
only — łaŋ
open (door) (v.) — phomo
open (eyes) (v.) — Tomo
open (knot) (v.) — pharo mo
open (mouth) (v.) — a-thomo
open — kə-bhoktə
orange — narəngi (IA)
our — in-ge
ox — rəl-sinə
paddy — ga
paint (v.) — τηγη-σεμο
pair — ĵoň
pajamas — khase
palm — ṣhe-la
parrot — sua (IA)
part — jāl
pastel — ḍum-tāla
patella — pe-hre
path — am
paw — hmē
peacock — mor (IA)
pebble — ḥrak-sa
peel out (v.) — khomo
peg — tok-sin
person — timi
phlegm — gul
pierce (v.) — como
pig — suṉar (IA)
pigeon — khwarān
pinch (v.) — sepi-cemo
place — bāj
place of worship — sāThom-bāj
plank — roē
plant (v.) — ropēmo
plaster (v.) — lommo
plate (for females) — khoyar
plate (for males) — tāli (IA)
play (v.) — ḥlāmno
plough — khwātan
pluck (v.) — thomo
poison — duo
porcupine — boa
post (pillar) — cil, pil-pai
potato — alu (IA)
pound (v.) — Dhunmo
pour out (v.) — hyēmo
pray (v.) — nip-ci-mo
precipice — be-bāj
prepare (v.) — yanmo
price — molā (IA)
priest — lāhma
protect (v.) — darmo
pungent — duktā
push (v.) — dīrmo
put up (v.) — tamo
python — τη-ŋ-bu
quarrel (v.) — ca-ci-mo
queen — rani (IA)
quickly — chaĩō
rabbit — phia
rain — nam
rainy season — sel
read (v.) — hlok-ci-mo
ready — ka-jhoktā
rear (v.) — thoŋmo
rebuke (v.) — yadā-budā-lemo
red — māṅdo
refuse (v.) — Əhāmo
regularly — lagotar (IA)
rels — a-ɡal
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relax (v.) — hna-ci-mo
religion — dharmo (IA)
reply (v.) — laŋ-thomo
resin (of pine) — lisu
return (v.) — thok-ci-mo
ribs — bhata
rice (cooked) — chaku
rice — phucēp
right — ghaktā
rinse (v.) — khāmno
ripe (fruit) — chetta
ripe — po-hmintə
river — yanṭi
roast (in oil) (v.) — bhu-Thēmo
roast (on fire) (v.) — romo
roasted barley — po
roasted food — rom
rock — be
roll down (v.) — pətā-suŋmo
roll up (v.) — gimmo
rolled — gin-si-da
roof — cim-yar-to(literally 'on the house')
roots — bō'tu
rope — phi
rotten — sidə
rough — khas-rəktə
round — Đalo
rub (v.) — nemo
run away (stealing) (v.) — phoŋmo
rupee — cln-cln
sacrifice (v.) — samo
saliva — ak-silti
salt — cha
same — ruktə, rumkə
sand — balwa
say (v.) — lemo
scar — ghau (IA)
scorpion — khwan
scratch (v.) — chyomo
scrub (v.) — khwemo
scythe — myanə (IA)
search (v.) — mamə
see (v.) — oŋmo
seek — pijə
sell (v.) — rəŋmo
send off (v.) — la-yəmo
serve (food) (v.) — chərmə
set (sun) (v.) — ni-remo
seven — hnis
seventeen — cyənni
seventy — pyəl-jyeɔ-chə, Tukcha-ci
seventy eight — Tukcha-gə-cyəbiyə
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-cyəTTọ
seventy three — Tukcha-gə-cyəsum
seventy two — Tukcha-gə-cyəne
shake (vi.) — lo-ci-mo
shake (vt.) — lomo
shallow — yutə-məni
sharp — cəntə
shirt — khilta
shoes (woolen) — bək-tswu
shoes — polə
shoot (v.) — pemə
short, small — midə
shoulder — rəŋ
shout (v.) — yərmo
show (v.) — hərməmo
shrink (v.) — cəg-gub
sickle — akhan
side (left) — səŋ-la
side (right) — ta-la
silver — mul
sing (v.) — bərə-səŋmo
sit (v.) — con-ci-mo
six — Tuggo
sixteen — cyəTTọ
sixty — Tuk-cha
sixty eight — Tuk-cha-jyəd
sixty five — Tuk-cha-ŋəi
sixty four — Tuk-cha-pi
sixty nine — Tuk-cha-gu
sixty one — Tuk-cha-tiə
sixty seven — Tuk-cha-hnis
sixty six — Tuk-cha-Tuggo
sixty three — Tuk-cha-sum
sixty two — Tuk-cha-nise
skin — bə
skull — pəu-cya
sky — tim-bu
sleep (v.) — yamo
slip (v.) — syomo
slope — bha
slow — saju
smell (v.) — hənimmo
smoke — khu
smoke (v.) — hwurmo
smooth — cyəktə
sneeze — jhim
sneeze (v.) — jhimmo
snot — hənep-ti
snow — hro
snow-fall — gun-cha
soak (v.) — cyamo
soft — nakta
soil — sa
sole — potal
sour — siro
south (left side) — ser-tom
sow (v.) — yammo
speak (v.) — phamo
spider — Don-Don-kali
spin (v.) — rammo
spinach — paliyu (IA)
split (milk) (v.) — bitth-remo
split (wood) (v.) — palamo
spread (bed) (v.) — ban-samo
spread (grains) (v.) — kamo
spread (seed) (v.) — phemo
spread (tent) (v.) — chyara-tsumo
spring — tha
spring — yen
spring (v.) — pon-ci-mo
sprout — hakar
squeeze (v.) — cimo
stale — basi (IA)
stand up (v.) — yammo
steal (v.) — khumo
stealthily — khu-ri-mo
stick — duli
stinking — laaktta
stir (v.) — komo
stitch (v.) — rummo
stop (v.) — yammo
straight — hmyuktta
straw — charu
stream — khwa
strike (v.) — Thamo
strong — namta
suck (v.) — cip-cen
sugar — cini (IA)
summer — chyapa
sun — ni

supporting pillar — pho-ju
suspect (v.) — sak-ci-mo (IA sak)
swallow (v.) — gimo
sweep (v.) — pamo
sweet — chaktta, chyak-ta
swim (v.) — bpt-cemo
swing (v.) — tani-ci-mo
sword — kolsk-chiri
tail — lim-pri
take (oath) (v.) — yan-jamo
take out (v.) — khao-mo
take (v.) — kwamo
talk (v.) — a-bajamo
taste — nyamo
taste (v.) — myamo
te — jya
teach (v.) — hromo
tear — mat-ti
tear (v.) — pemo
temple — mar-conti
temple — sothanh (IA)
ten — ci
tether (v.) — chimmo
that — ati-matn-gani
their (dual) — usi-ni migE
their (pl) — us-i-lage
then — ati-bakta
there — ahe
these — hidi batth-o-ma
they (all) — usi jamma, ati-ba
they (pl) — usi
they (two) — usi-ni, usi-nise
thick (liquid) — pheta
thigh — japo (IA)
thin (liquid) — thita
thin (objects) — laktta
thirteen — cyos-suma
thirty — sum-sa
thirty eight — nassa-cyabajye
thirty five — nassa-cyaban
thirty four — nassa-cyapi
thirty nine — nassa-cirgu
thirty one — nassa-cyote
thirty seven — nassa-cyanni
thirty six — nassa-cyosoTTo
thirty three — nassa-cyosum
thirty two — nassa-cyone
this, it — hidi
thorn — ma-tsi
those — ati-baiTTho-man
trash (wool) (v.) — pharmo
thread — bhe
three — sum
three days after — sum-jya
three days before — th-i-sum-jya
three years ago — th-sun-man
thresh (grains) (v.) — tabmo, Dhuamo
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 — thiyaa
toe — lak-pum		
tomorrow — maci
tongs — kaptso
tongue — jabl (IA)
tooth — su, so
towards — cento
tree — cinj
tremble (v.) — Dhummo
trust (v.) — lo-demo
twelve — cyone
twenty — nassa
twenty eight — nassa-jyad
twenty five — nassa-ṇai
twenty four — nassa-pi
twenty nine — nassa-gui
twenty one — nassa-tigə
twenty seven — nassa-hnis
twenty six — nassa-Tuggo
twenty three — nassa-sum
twenty two — nassa-nise
two — nič
two years after — dayen
two years ago — ragan
understand (v.) — tsi-ramo
unhappy — yada
untie (v.) — pharmo
upwards — th-o-cento
urine (v.) — chyak-ca
use (v.) — se-cimo
usually — amtor-ko (IA)
utesils — bhanDo (IA)
valley — raju
vegetables — dimti
verandah — Don-her
vomit (v.) — loMo
wall — bant-phal
walnut — kha
want (v.) — cimmo
wash (animals) (v.) — nin-urmo
wash (clothes) (v.) — chimmo
wash (floor) (v.) — lummo
wash (hands) (v.) — urmo
water — ti
water-pot — poli
we (all) — in-jamma, in-lairi
we (pl. excl.) — ni
we (two) — in-ni
weak — thuta
weave (v.) — rommo
week — hapt (IA)
weep (v.) — temo
west — re-nam
wet (to get) (v.) — thimo
wet (to make) (v.) — cyamo
wet — thita
what — khə
wheat—raje
when—o-laŋ-pa
where—ulo
whisper—rartsə
white—cidə
who (sg.)—khami
who (pl.)—khomi-khami
whole—lamma
whom—khami-jə
whose—khami-ge
widow—rāDi (IA)
widower—rāDo (IA)
win (v.)—jita (IA)
window—tibari (IA)
wing—rəŋ
winter—khaṇa
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—ə
yesterday—nyara
yoke—hyəkəṃ
yoke string—Dāri (IA)
you (all)—gəni jəmma, gəni ləiri
you (pl.)—gəni
you (sg.)—ge
you (two)—gəni-ni
young—jyoda
your (pl.)—gəni laige
your (sg.)—na-ge