

RECORDING CHUK110115C

Nan̄ ʔabe ʔinda ja? What did you say

Nan̄ŋo? ʔabe ʔinpi ja_What did you say_

Boj jaŋdi? t^haboj ʔaj ga taʔdi? ʔinda_

p/p^h/b/pr/p^hr/br/pj/p^hj/bj/*prj/*p^hrj/brj/-p

p^hrakta ‘to break off’

brakta ‘to separate’

prak ‘gap, space’

pakta ‘to move location’

p^hakta ‘peel off’

bakta ‘resemble, slide off’

pjak ‘slope’

p^hjakso ‘jealousy’

bjakda ‘mature, ripen’

braktse ‘load’

brokpaba? bran̄sa pakti? biʔlo?_it is so that the nomads ‘pakta’ a shed

doksa lebejlo? ʔok^ho? doksa dahajda durʔoŋk^hen̄pi pakta ʔinbaʔle_a place, to the going off from a place leaving it behind will be called ‘pakta’

ʔot̄^hi bakta ʔot̄^hit^hi? bi?_like this, this also is’ i.e. this is similar like this

woj bakta wojt^hi? bi?, ga bakta nan̄t^hi? bi?_he is like him, you are like me

sa bakta londi? ʔogit^hi? bakta ʔind̄zule, sa baklonloŋ_the earth slides down, that too will be called bakta, the earth has slidden

baŋtɕʰaŋgi bjaʔda londzule ʔaragi bjaʔda balon_beer will be ripening, liquor
won't be ripened. ʔobjaʔ vs. ɕuʔpa

pʰrakta ~ pʰrjakta

kapda 'nip, be motionless, be combined'

kʰropda 'gather, collect'

kʰipda 'cry'

tʰupda 'be under influence'

kʰepda 'spread, cover'

kʰoʔ and hroʔ_womb and placenta

ɕalak kʰaŋtʰaŋ kʰoʔ ʔogi ʔindiʔbejloʔ galaʔ_our place carrying the foetus that is
called 'khoʔ'

wojgi ɕetbalon dʒudzule ʔoŋ ʔokʰo_he doesn't come out but will stay inside
there right_

kʰopna hoki kʰop_but kʰop means a chicken nest_

kʰoʔ ʔogi ɕalaʔ dʒukʰenna kʰoʔ ʔoŋ, hiliŋ naŋŋaʔ_the womb, this one where the
foetus stays kʰoʔ right, inside the stomach_

pʰak bindadiʔ ʔoloʔ jowdiʔbejloʔ_the beer keeps fermenting and then it wakes
up_

kʰoʔ_the immature fermented grains

sa tɕʰikbaganʔkʰo_during the time when the earth is hot_

pʰak tʰupda_be drunk_

mannoʔ tʰupda duʔoʔ tʰupda_be intoxicated by medicine or poison_

k-/k^h-/g-/kr-/k^{hr}-/gr-/kj-/k^{hj}-/gj-/-k/-ʔ

kaŋda ‘be filled’

k^haŋda ‘carry, lift up, let cool off’

gaŋda ‘lift up partially’

krukta ‘stir’/krep ‘sore’

k^hraŋpa ‘boil, ground maize’

graŋta ‘count’

kjaŋta ‘weather clear up’

k^hjaŋda ‘pull, grind’

gjaŋda ‘warm up’

kamtaŋ krukta t̪^haba krukta _stir curry stir rice_

krep zosta _large boil to appear

krejbu _kidney_

kron̪t̪^huŋ _mosquito

k^hralaŋ _maize dough_

krukta krukta krukta lak^hun bjaka bjaka bjaka t̪^howbaŋnila _stirring it later
doesn’t it make noise like bjaka

gar katik^ho gala? ʔapajaŋ rahun̪pagijo? t̪^had̪zuba ʔose _when we were small
because our father Rahungpa we were eating like this_

k^haŋ _dried maize stem_

k^hraŋ _dried maize cob_

bej gjaŋda _warm at fire_

ɕabej gjaŋ _porcupine skin_

t-/t^h-/d-/*ṭ-//*ṭ^h-/*ḍ-/tj-/t^hj-/dj-/-t

takta ‘be exact’

t^haŋ ‘rope’

dakda ‘become purified, open’

t^hobata ‘fearful mask’; ṭimba ‘red cloud’

ṭ^him ‘law’

ɖaŋŋa ‘blood pee’; ɖaŋbu ‘honest’; ɖipa ‘central warp rod’

tjakta ‘space full’

t^hjakta ‘be preoccupied’

djakta ‘neglect’; djaŋda ‘shoot’

tenda ‘hold back’

t^henda ‘be affected’

denda ‘know, be only, be right’

takda ‘fear’ vs takta ‘be exact’ → difference in tak!

ko: dakda_open door_

grip dakda_become purified pollution_

takta ḍzubaçiloŋ ogiloŋ galaŋçiloŋ biṭ^ha leloŋ_truck is an Indian word_

t^his_the lowest thing_

doksa tjakta ma dat^haŋ baŋ_the space is full there is no place to keep the things_

warŋi gala? tjakda_ they rely upon us_

t̪^hepla t^hjakda_ patch up clothes_

na? t̪^hjakkak^ho ga goskor ʔoŋdi?_ when I am preoccupied with you I get
disturbed_

ɕalaʔba? t̪^hjakkak^ho ga hataraŋ t̪^hjaŋpaŋ_ when preoccupied with the children I
don't get to go anywhere_

ɕalaʔba? t̪^hjakta gapi ljaka ʔaberaŋ mant^habaŋ_ the children are preoccupying
me they don't allow me to do any work_

djaʔda vs djakta_ shoot vs neglect_

s-/h-/hw-/hj-/hr-/-s

saŋta ‘improve (health, weather)’; saŋda ‘become light’

haŋda ‘show’

hwaŋ ‘thread’

*hjaŋ; hjaʔ ‘louse’/hjaŋkes ‘alder tree’

hraŋ ‘weight measure’

hjaʔka_ knit_

nam t̪^hoŋdiʔ_ sky is cloudy_

p̪^hoŋd̪z̪udiʔ gar mindiʔ ʔoŋ, ʔoloʔ ʔoŋt̪^hi waŋras ʔajt^haŋloʔ gar jowdiʔbejloʔ_ we
sleep when dark we wake up when seeing light_

saŋda vs. saŋʔta

ɕ-/z̪-

It is not s̪/z̪ because unlike k̪j/k̪^hj/g̪j; p̪j/p̪^hj/b̪j etc. ɕ and z̪ occur also with /i, e, o, u/ not only with /a/. Is this an argument to posit /ia/ instead of Cj? Argument against: comparative evidence from Tibetan, Dzongkha, Sherdukpen (old lady) shows that many Cj-clusters have changed into affricates; e.g. t̪j-/k̪j-/p̪j- > t̪ɕ-; t̪^hj-/k̪^hj-/p̪^hj- > t̪ɕ^h-; d̪j-/g̪j-/b̪j- > d̪z̪-. This

might have happened in Duhumbi with the Cji-/Cjo-/Cje-/Cju- clusters (e.g. *byer > ɕerda ‘fly’; *brak > ɕak ‘cliff’;) but for some reason this change was resisted by some Cja-clusters. Or these are plain Ca- with later palatalisation? More evidence?

ɕaŋta ‘to shake up’/ɕaŋda ‘be warm’

zaŋta ‘construct, get up (H)’

namts^ha ɕaŋda_be warm_

ts-/ts^h-/*dz-/tɕ-/tɕ^h-/dʒ-

*tsaŋda/?utsaŋ ‘clean’

ts^haŋda ‘be complete’; ts^haŋta ‘recite (Bonpo)’

*tɕaŋta/tɕaŋda ‘respond, reply’

tɕ^haŋda ‘light, pierce’

dʒaŋta ‘study’/dʒaŋda ‘fall’

tsakta ‘mammal top’

tsjakta ‘be stingy’

ts^hakta ‘pass message’

ts^hjakda ‘make tshjakpu’ ~ ts^hakda

tɕakda ‘to repay, be accustomed to’

tɕ^hakta ‘settle, occupy’/tɕ^hakda ‘boil in water’

dʒakda ‘wait’/dʒa? ‘wool’

tɕada ‘wash face, measure’

t̄ç^hada ‘eat’

d̄zada ‘sieve flour, to presume and gossip’

d̄za ‘tea, yam, hundred’

d̄zamta ‘become better’

semt̄çenlan lesena hinna? t^huŋka hin tsakti?bejlo semt̄çen_animals mount on
top of each other_

d̄za tsakta_tea leaves stuck_ go:men_villager messenger_

gomenno? ts^hakta_

mejçin̄ ts^hjakpu t̄ç^hotda_make maize into kernels_

korça ts^hjakda_husk beans_

tsjakkon̄ and ruŋow_stingy_

bi dep wada ?indi?, bi jik^ho gada ?indi?_she goes with others, she likes others_

pron̄ta_backbite and wish bad for someone_