

RECORDING CHUK111015B

9) In [CHUK290412A8A_0005] lahanleda means fetch-bring-do. If subject is a point A and item is at point B, then lada means to get something at point B FETCH. handa means bring something from B to A PHALO = BRING. thonda means to bring something from A to B BULO = TAKE. Is that correct? LAHANLEDA = LADA HANDA LEDA = PHUN-PHAN-AN-NYI. if at tsangpa and get something at duhum then lawabaq. WAZINGNGOQ BEJ LAHANLEDA,

10) [CHUK290412A8A_0005] abe naŋ is what you or what wait as in naŋ aj wait ok? is there a verb naŋda to wait as in to spare a moment? ABENA not NANG. ABENAQ! ABENAQ = HANG DANG? QUESTION MARKER. ABE = WHAT. ABEYA = WHAT? ABENAQ HANG DANG? (if you forget something and ask). NAQ KITAP. APHINAQ how much was it? if making a counting of money when someone is present out loud. and u loose count. and then u ask the other person present how much was it? ADANGNAQ? (When was it again) MINAQ? (who was it again). But u have to be able to presume that the person with you is aware of the answers. ALL WITH QUESTION WORDS.

ALSO GENETIVE SEMCENNAQ LUSPU.

GANNA. SHALAKNA.

LONBAKHONA.

11) [CHUK290412A8A_0006] Duhum be? or Duhumbi or Duhum be? DUHUMBI

12) [CHUK290412A8A_0008] why is it gala? gar i.e. our we? IT IS DOUBLE SO EITHER ONE WOULD BE OK.

13) the demonstrative adjective =gi 'that' can also specify a particular individual when it is used on a nominalised verb as in [CHUK290412A8A_0008] tent^haŋ = gi; ink^hen = gi.

14) in [CHUK290412A8A_0008] tɕ^ha is a shortcut of tɕ^hada? YES ZANYI = CHADA.

15) in [CHUK290412A8A_0009] gitɕ^hej is contraction of gitɕ^ha ʔaj copula-ok 'it is, it really is, it's like that ok' is it from Tshangla copula gi + tɕ^ha past potentiality would so: 'it would have been like that ok'. So past tense counterpart of dɕut^he? would be present/future potentiality. ga praŋpu gitɕ^ha I am poor I AM POOR NOW. or I was poor ga go prangpu juba, ho shikpu shetba. or I would have been poor? Or [CHUK290412A8A_0023] better to translate 'it is so that'/'it would be so that'? BEFORE LIKE THAT, NOW ALSO: IT IS SO THAT.

16) is ogi a demonstrative 'that there' distant? invisible? Or just 'that' [CHUK290412A8A_0009] OSE would also be ok. OGI IS CLOSE AND VISIBLE. OTHEY = FAR AND VISIBLE.

17) In [CHUK290412A8A_0010] could it also be lesena or leseta? NO IT CANNOT GO. ONLY LESE. GINYIBU.

18) In [CHUK290412A8A_0011] and [CHUK290412A8A_0011] and [CHUK290412A8A_0013] is the use of galabak correct or is it galubak? Shouldn't it then be

garbak or galaʔbak? SHOULD BE GARBAK. GALBAK is Khispi. GALAQBAK implies possession.

19) In [CHUK290412A8A_0011] =se implies a clear ‘when’ and not ‘if’. For sure the phu and da were propitiated, so they did it together when it was done, not if it was done. But then why can it not be =k^ho, i.e. p^hu sojbak^ho depk^ho? What is the difference? But see also [CHUK290412A8A_0019] tɕ^hase hin indicates that =se here is a nominaliser, something like the way of doing something? Like TSB zat^haŋ ɕam^haŋ they way of eating/to eat and drinking/to drink. ZANU JAMNU depka, phu SOYNU DEPKA, SAME AS LESE in 17). WHEN{EVER} –ING. phu soybakho and phu soybagangkho are for specific event.

ZHARNATPA = someone who is sick in summer and then not allowed to eat anything.

20) Meaning of [CHUK290412A8A_0011] kiduk hin **ledɕuba ɕuba** gitɕ^hej ‘it would have been so that all of us **stayed doing** a single welfare ok’. See also [CHUK290412A8A_0012] tɕ^hadɕuba ɕuba eat-cont-pt stay-pt ‘**stayed eating**’. = were eating. Can it also be said without the second ɕuba or does that change the meaning? IT IS SO THAT ANNYI CHONA GILEY.

21) In [CHUK290412A8A_0012] lej or lja? LEJ (shortcut) ~LEJLJA (= up far but visible). LYA [lʲæ] LE. BYA ~ BE. PEYBYA (down but visible) ~ PEY (shortcut). THYA ~ THE (far on that side invisible). TEYTHYA (far on that side visible). JOKHO (= this side visible).

22) [CHUK290412A8A_0017] what is difference between gitɕ^ha and gitɕ^hej? GILA ~ GILEY. it is. it is, ok.

23) [CHUK290412A8A_0018] why does he use ɕuba-ɕej here? Is it to emphasise the reality of the situation? ‘It really was like that’? YES.

24) What is the meaning of kiduk leda ‘doing welfare’? [CHUK290412A8A_0020]. KYITPU DUKPU experiencing good times and bad times.

25) Is the syntax of the part abe nalabak leda correct? Shouldn’t that be abe leda nalabak? [CHUK290412A8A_0020]. NARBAK. *NALAQBAK.

26) Is tɕ^hasana/disana a Khispi form of tɕ^haɕitina/diɕitina or of tɕ^hasena/disena in [CHUK290412A8A_0022]? SANA should be SENA!

27) Is this ʔinba? or ʔinba? [CHUK290412A8A_0022] also [CHUK290412A8A_0023] INBAQ.

28) ʔo lej^ho or ʔoljak^ho [CHUK290412A8A_0028] O LEJKHO up there.

29) ɕut^haŋk^ho means at the place to stay? [CHUK290412A8A_0028] SHOULD HAVE BEEN JUBAKHO. *juthangkho but juthangloq. juthangkho at/to my place to stay.

30) is this sentence complete? or is there still missing? because the last –da. [CHUK290412A8A_0028] CHOTBALE.

31) this sentence also appears incomplete [CHUK290412A8A_0029]. Needs to be one sentence together with [CHUK290412A8A_0030] and [CHUK290412A8A_0031] YES ALL TOGETHER.

32) What is the meaning of dapʔoŋleda in [CHUK290412A8A_0031]? Cannot simply say dapʔoŋda? Does the leda make it passive, i.e. does it mean he was made to go back and not that he went back by himself? HE WENT BACK BY HIMSELF. NOT WAS MADE TO GO BACK.