

RECORDING CHUK110115C

33) Why in [CHUK300412J2_0001] there is ?otɕ^hi when referring to a human? ‘this here’ = ‘he here’? **SHOULD HAVE BEEN WOY only not ochi.**

34) Is in both verbs the non-past for in -pa?/ba? correct in [CHUK300412J2_0002]? He will come to learn or he came to learn? The next sentence indicates that it should be hampa? lonba ‘came to learn’, that’s why denmalon has finished knowing. LAMPO gA UNA he CAME to study.

35) What would I have said in [CHUK300412J2_0002], e.g. Go? nala? Duhumbi ŋak daŋ K^hispi ŋak hampa? lonba?. GA NALAQ DUHUMBI DANGNGAQ KHISPI NGAQ HAMPAQ LONBA(Q) I came/ will come to study ur language.

36) [CHUK300412J2_0005] What is the meaning of ?obja? It is a locative demonstrative ‘that down there’, indicating a specific location at a lower plane. How would this sentence be completely? Go? wojni ?obja ɕuba gidan? Is this a complete sentence? Why not ɕuni? Or ɕulon? GANYI WOJ OBYA SHUBA GIDANG. GOQ WOY SHUBA GIDANG. IT SHOULD HAVE BEEN SHUNYI because he was there when he met. SHULONG ONLY COMES WITHOUT MEMORY. If cant remember it then shulong. maybe when drunk.

37) [CHUK300412J2_0012] What is the exact meaning of Bina ganpu ts^haŋla hawt^haçi, hawdase kikba? be?? Is this hawda t^hada ɕida or hawda t^hada ɕi ‘he really is letting speak’. Why is the t^hada here? Is it that I let Tshangla speak from my mouth? Or let others speak it to me? hawdase means ‘if he keeps speaking’? kikba? or kikba? It is an adjective so why -ba? shouldn’t it be –ba? HAWDASHI yakla mai. he speaks right. HAWTHASE KIKBAQ BEQ. yakbinu krikpo la. all the people speak Tshangla, if they are let to speak it is better.

38) [CHUK300412J2_0013] It is be?ni and baŋni not be?ni and baŋni right? –NYI not *-NI.

39) [CHUK300412J2_0014] ja-ɕej is a contraction of ja-ɕi-?aj reach-give-ok. Request is made with ɕida. Note the word order SVO with S marked as agent and O marked as beneficiary of the action. Yes ja-ɕi-?aj > jaɕej, le-ma-?aj > lemej are all contractions.

40) [CHUK300412J2_0016] why here is used ?adi how? and ?adik^ho at how? When asking time it is used to ask ?adi not ?adan when or ?ap^hin how much/many? When asking for a day it is asked ?adan, e.g. yesterday or day after tomorrow. When using ?ap^hin then there should be a noun to which it related, e.g. budun ?ap^hin, rup ?ap^hin, tɕ^huts^he ?aphin. In this case ?adik^ho is used how-at i.e. how late.

41) [CHUK300412J2_0016] why here it is used waba? when it is in a question? Why it is not wada? Or why it is not wat^he? because it is not sure that they are going or not? IT IS FUTURE SO NOT WADA (that is present). IT COULD BE WATHEQ. that is ok.

42) [CHUK300412J2_0017] ?otɕ^hi can mean both ‘this here proximal’ demonstrative as well as ‘here’ demonstrative location? NO ?otɕ^hi means ‘this {thing} here’ and ?otɕ^ho means ‘here’. But when saying ‘from here’ it will be said ?otɕ^hilo? not ?otɕ^holo?!

43) [CHUK300412J2_0018] could this also be p^hetts^hett^he?? BOTH GO.

44) [CHUK300412J2_0020] why is it *ɖuba?* and not *ɖuda?* BECAUSE IT IS FUTURE NOT PRESENT.

45) *badzu* [CHUK300412J2_0021] won't stay negative of *ɖuba?* will stay. *badzute^he?* would not stay negative of *ɖute^he?* would stay (future potentiality). *ɖuban* is not staying negative of *ɖude?* is staying (present) and *ɖuda* (in question: staying?) OR **badzuda?* *badzuba* did not stay negative of *ɖuba* stayed (inferred past imperfective). *badzuni* did not stay negative of *ɖuni* stayed (experienced past). *badzulon* has not stayed negative of *ɖulon* has stayed? *badzubale* did not stay negative of *ɖubale* stayed (inferred past perfective). *badzute^ha* wouldn't have stayed negative of *ɖute^ha* would have stayed (past potentiality). *t^hadzu* don't stay negative of *ɖuma* stay (imperative). *ɖunu* let's stay, *badzunu* let's not stay (adhortative). *badzute^hun* don't let him/them sit negative of *ɖute^hun* let him/them sit ().

46) [CHUK300412J2_0023] *lahajda* means after fetching/getting? could also be said *lat^hanlo?* or *labak^ho?* *leke*. LAHAJDA and LATHANGLOQ is same. *wang dokshinyi uppho*. but HAJ = completive.

47) did [you] meet [him] *ɖuniji?* or *ɖubani?* In the first case, the speaker presupposes that the addressee must have met the third person, because they had meet an appointment, and the speaker knows this. E.g. Dorji Chojom calls her brother in who went to Dirang and was supposed to meet driver Atha Genden. So she will ask *ɖuniji* 'did you meet him'. *rumshi mo?* But if the speaker would ask the addressee whether he has ever seen person X, he would ask *ɖubani?* YES! See for example DAHL TAME 37-52 and 141-151.

48) [CHUK300412J2_0027] is this a question or a statement? If a question, shouldn't it have been *ose innyini?* YES INNYINYI

49) [CHUK300412J2_0029] can this also be *?inde?ci?* Why is it *?indaçi?* Is it a question? The = *çi* is like an assertive particle, so 'confirming (by saying)'. See also [CHUK300412J2_0051] *samdaçi*. It appears that the assertive particle only occurs on verbs in *-da?* And [CHUK300412J2_0066] *londaçi*. -DA-SHI. NOT *INDEQSHI BUT INDEQSHE. NOT *SHEY BUT SHE! MONGKHA INBAQSHI. YES.

50) [CHUK300412J2_0030] meaning?

51) [CHUK300412J2_0031] *awu ŋojmo?* *p^hon p^hetleda* means *awu ngoimu* making the phone to arrive? *awu ngoimugi phon khung-anyi?* NO NO. INNYI. OQ goes with INNYI, and *phon p^hetleda* is a adverbial clause. making the phone to arrive.

52) [CHUK300412J2_0035] why is there no *nart^he?* = *ji?* NYI not coming. NARNYITHEQ *baphambaq*. FIRST the patient/agent marker then the other markers.

53) [CHUK300412J2_0039] Or *let^honçiseta* do-take-let-if = emph. YES ALE GA LE. if you make the car take us safely. *tantan le {da} thonshiseta*

54) [CHUK300412J2_0040] *walo?* *?ose ?inda dapda* or *walo?* *?ose ?inde?* *dapda?* -*da* is strange? Or is it a question? INDA DAPDA it is an adverbial clause.

- 55) [CHUK300412J2_0040] ?ose lepi ?insena or ?ose lepu insena ‘if they say let’s do like this’ seems more correct? LENYI not LENYU.
- 56) [CHUK300412J2_0043] lebak^ho goes with the previous phrase ‘when doing’ or with the next ‘but ...’? NO WITH PREVIOUS JIKDA LEBAKHO whilst asking. JIMNYI ALO GA.
- 57) [CHUK300412J2_0043] naminami is afternoon or early morning? must be afternoon! YES AFTERNOON.
- 58) [CHUK300412J2_0044] hanleda = passive ‘being brought’? Making brought? Or? PHANTHANNYI ~ PHANSHINYI. bringing back.
- 59) [CHUK300412J2_0047] difference between nar bistan tɕ^hada; nar bistan tɕ^hahajda; nar bistan tɕ^hahajleda. tochang zanshinyi. CHADA can’t be. CHAHAJDA is good. after eating. CHAHAJDA (if the speaker has made the food, he will say this, go after eating) = CHAHAJLEDA (if the speaker has not made the food, but for example tells the addressee to eat from a hotel and after that go).
- 60) [CHUK300412J2_0049] Chutshe thikhukhoq phetTHUPbaqny? Chutshe thikhukhoq phetthupTHEQny? Chutshe thikhukhoq phetthuptheqnyilo? Is there a difference in -ba? and -t^he? depending on whether the object (nar) is there or not? NO (difference on certainty). Whether it is nar (nashi) or nalo? (nashigai)? BOTH OF THEM ARE OK.
- 61) [CHUK300412J2_0052] is wanaba?baŋ correct? Or should that be wanaba baŋ ‘are unable to go’ or wanabaŋ ‘aren’t/won’t be able to go’? WANABAQ BANG. will not be able to go.
- 62) [CHUK300412J2_0056] p^hetjaŋ ga = abe leseraŋ ga/?a lese ga? or p^hetda jaŋda ga? khungnyirang odo. =JANG = even, also, too,
- 63) [CHUK300412J2_0061] why gejbi holo dala inba and not gejbi hoko dala innyi? or inba? I will tell it to awu ngoimu myself right away? IT IS PAST I FINISHED SAYING IT! if innyi then someone else said it. NYI for third person in affirmative!
- 64) [CHUK300412J2_0063] you paying a visit came right in time? YES
- 65) [CHUK300412J2_0064] when I went or if I will go? WASE HE WILL GO
- 66) [CHUK300412J2_0068] lahanda vs. lada? LAHANDA dokphannyi. LADA doknyyi. not fetch but receive.