

RECORDING CHUK111015D

67) [CHUK300412J2_0069] diranjlo?ta instead of diran?ta. YES LOQ. why =bej for reported speech? Because it is said/expected/presumed that a car will be obtained from Dirang? MANJULEBE OLOQ nyongburang gila. WILL BE SURE TO GET IT ONLY.

68) [CHUK300412J2_0070] lehaj?ida? le hajda? letting start to go back? lehajshi = anshi. angai. do it please.

69) [CHUK300412J2_0097] mi waba?ci? HUMA WABAQSHI.

70) [CHUK300412J2_0118] meaning? DONE

71) [CHUK300412J2_0165] jun?hajma first drink tea? start drinking tea? JA NYUNGMA = JA JAMKHU (JA JAMSHO). JA NYUNGHAJMA = JA JAMSHI . NANGNGAQ = NONGKHU = WAIT IMP. WHEN SITTING DOWN, SAY IMP NYUNGMA. WHEN GETTING READY TO GO, SAY NYUNGHAJMA 'FIRST DRINK TEA'.

72) [CHUK300412J2_0179] hampa? lonba or lonba? HAMPAQ LONBAQ

73) [CHUK300412J2_0179] why ?uba also in [CHUK300412J2_0005] when in it is d?upi in [CHUK300412J2_0001] and ?inpi in [CHUK300412J2_0002] and [CHUK300412J2_0176] and haw?on?h?api in [CHUK300412J2_0183]? SHOULD BE SHUNYI NOT SHUBA. WHY? IT CAN BE SHUBA IF THE MEETING WAS AN EVENT THAT TOOK PLACE FOR SOME TIME!

74) [CHUK300412J2_0180] haw?on?h?aleda means? SHOULD BE HAWQONGTHANYI. HAWQONGTHALEDA means it slipped from the mouth almost unknowingly not consciously.

75) [CHUK230512A1A_0001] Is this is a finite, completed sentence, or should it be linked with the next? I.e. can it be said gothakpa, go? l?ek wojda. NO IT ALL S+CONNECTS WITH COMMAS. TILL LAST ARJULE ONE SENTENCE.

76) [CHUK230512A1A_0002] phus < phusta? YES PHUSTA.

77) [CHUK230512A1A_0009] phowdale = phowda-le or phow-da-le or phow-da-ba-le or phow-da-le-da? Same also in [CHUK230512A1A_0016] bindale, bin-da-baq-le? PHOW-DA-LE shortcut of PHOW-DA-LE-Da. BINDALE = BIN-DA-LE-DA.

78) [CHUK230512A1A_0013] ?orhatleda means what? grind-loose-make-da. leda = made to hat = passive shor = grind 'make it to be ground'? Also in [CHUK230512A1A_0014] t?h?akhatleda 'making them to become ground'. MAKING IT TO BE GROUND. the people do it. IT IS NOT PASSIVE.

79) [CHUK230512B1_0001] Does -bale refer to past or present? I.e. does d?ubale only refer to past 'it was like that HAS BEEN?' or also to present i.e. 'it is being like this i.e. it is like this'? YES IT IS LIKE THAT ALSO NOW. IT WAS LIKE THAT AND IT STILL IS LIKE THAT.

Difference ose d?uba 'this is how it was' AND NO LONGER IS. and ose d?ubale 'this is how it was HAS BEEN' WAS AND IS and ose d?ulon HAS BEEN 'this is how it has/had been'

AND NO LONGER IS and ose *dzuni* ‘this is how it was’ AND NO LONGER IS and ose be? ‘this is how it is’ TOO NOW and ose *dzuda* ‘being like this’ NOW TOO and ose *dzuba?* ‘this is how it will be’ and ose *dzut^he?* ‘this is how it might be’ and ose *dzuba?le* ‘this is how it will be’ NO INCORRET SHOULD BE OSE LONJULE.

80) [CHUK230512B1_0002] *londe?* vs. *lonbale*. comes vs is coming? comes vs. came? comes vs. was coming? CAME AND STILL COMES. Here *lonbale* implies some habitual sense, namely that *takin* usually comes from the mountains. YES Or is it an undeniable fact that the speaker knows from personal experience? NO What about ‘I usually eat meat’ *ga tshematshegan sha chade/sha chabale?* GA TSHEMAT SHEGAN SHA CHADA. WOJ TSHEMAT SHEGAN SHA CHADEQ. NANG TSHEMAT SHEGANG SHA CHADEQ ONG? For another example of habitual –bale see *ongbale* in [CHUK230512B1_0021]. Or again personal knowledge? –BALE expresses something that occurred in the past and is still the case. continued relevance.

81) [CHUK230512B1_0003] Does the *kemnyak inkhengi* belong to the phrase *gangri loq lonbale* YES or to the phrase *le gangri loq lonleda?* NO. Why is it *lonleda?* Who is making it to come? HE COMES BY ITSELF NOT BEING MADE TO COME. Shouldn’t it be *lonthanglo* or *lonbakho* ‘after coming’ or ‘when coming’? NO CANT BE. Is the last *dzubale* or *dzuba?le?* JUBALE. was there and still is there.

82) [CHUK230512B1_0004] Here it is clearly 1. a present tense ‘the meat is tasty’ and 2. personal experience. Or ‘will be tasty’ *dzuba?le*. Does he say *dzubale* because he tasted it before and therefore knows it is tasty? NO JUBALE IT WAS AND STILL IS.

83) [CHUK230512B1_0010] *sha* or *shapa?* not able to get more than one or two animals or if just one or two hunters will not get it? SEE TEXT.

84) [CHUK230512B1_0011] past *‘wats^hetba:* vs. future *wa^{ts^hetba?}* DIFF WITH BAQ BA.

85) [CHUK230512B1_0012] *woj* or *wa?* or *wojni/ mathang chotthang* ‘a chance to finish’ *bangbale* → ‘there is no way to finish him’ lit. ‘there is no way his finishing’? Why *bangbale* and not *bang?* MANTHANG CHOTTHANG means not easy to get. = THANG → chance to (get). YES CHANCE. THERE IS NO WAY TO GET HIM EASILY. IT HAS TO BE BANGBALE.

86) Difference between *hako ongda?* *hako waba?* I.e. when coming from the road head and walking up home, or when coming from Khamkhar bazar and walking to Tsangpa they ask ‘*hako ongda*’ i.e. ‘where to did you go’? Or *hata ongda* ‘towards where did you go’? Why not ‘*halo londa?*’ ‘where are you coming from?’ and in opposite direction they ask ‘*hako/hata waba?*’ i.e. ‘where to are you going?’. DONE SEE BEFORE.