

Famine Story
told by Kamshey Chamchang

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Name	Famine Story
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Tangsa Text

Translation

Analysis

- 1) ikvrvka man na ram ngu-tvlv-ka akha nashiq
 i³kərəkə² man² na² ram³ ŋu²-tələ-ka² a¹k^ha³ na¹ʃi?
 that long ago at famine say-CONT3-that thus 1PL.INCL
- maik se raq jam lai wa pha-q-siq-tvkai vrvka
 maik se¹ raʔ ʒam²lai² βa² p^haʔ-siʔ-təkai³ ərəkə²
 human AG what eat-eat-CONT.1PL this
- ram dong raüta tsam jaq ka sham-kai
 ram³ doŋ³ rau²-ta² tsam¹ ʒaʔ ka² ʃam³-kai³
 famine come out SEQ-LINK rice hand that work- PST.1PL

rvshat maq.

rəʃat maʔ

but

‘And long ago, there was what is called famine, what did we people eat, when there was famine, although we were doing our work in the fields.’

This means that even though work was done in the fields, still there was famine.

- 2) ikvrvka / riirin ram ka rvmak jaq sham-kai
 i³kərəkə² / rɣ¹rin¹ ram³ ka² rəmak ʒaʔ ʃam³-kai³
 that / drought famine that AUX-NEG.3 hand work- PST.1PL

tvkvrv ka tsam kvrvka lap-mai-dea
 tə-kərəkə² tsam¹ i³kərəkə² lap-mai³dəə²
 PST-that rice that get-NEG1PL.PRT

‘So famine was due to drought, not due to laziness, we would do our work but still we would not get rice.’

0’36”

- 3) ikvra ningkhan na pha-q-siq-tvkai ikvraka ümkha wa
 i³kəra² niŋ²k^han² na² p^haʔ-siʔ-təkai³ i³kərəkə² m²k^ha³ βa²
 that cause at eat-eat-CONT.1PL that how
- phaq sea kvrvka rum wa phanrau siqkhun
 p^haʔ-səə² kərəkə² rum¹ βa³ p^han¹rau¹ siʔk^hun²
 eat-eat.NMZ that jungle from big wild yam yam on vine

kvmaq wak na jamlai wa chhi jang-tvkai kvra.
 kəmaʔ βak na² zam²lai² βa² tɕʰi²-ʒaŋ¹-təkai³ kəra²
 as well as field in what things plant-press-CONT1PL that
 ‘And because of this what things would we plant in the field, as well as
 getting the *phanrau siqkhun* from the forest as every day eating?’

Notes: *phaq-siq-tvkai* was translated as ‘eating on a day to day basis’
asea is a nominal form. Discussed at nst-
 kim_20120306_06_SM_H4n_Yanger_Eating

chhi plant a seedling
jang means to put the seed of the rice into the hole that has been made by
 pressing down with a stick

4) a tɕpe tɕpa ralanglang se maq phaŋ siq.
 a¹ təpe² təpa¹ ra²laŋ²laŋ² se¹ maq pʰaʔ siʔ
 EXCL survive little bit child A.AG eat eat
 ‘And we would eat just a little bit to survive.’

Tɕpa ‘to hang down’. The phrase *tɕpe tɕpa* means what we will eat just to survive, it
 is not enough but only just.

0’57”

5) raüta awü kvrv kvka ika jaŋ aju alü
 rau²-ta² a¹wu³ kəra² kəka² i³ka² ʒaʔ a¹ʒu² a¹lu³
 SEQ-LINK 3SG-year that this 3SG-summer 3SG-winter

kvra tong-wan.
 kəra² toŋ²-βan³
 that cover-COS
 ‘And in this way, in the year, it would be enough for the summer and winter.’

Tong is used to mean that there is enough to cover the needs for the year.

6) maiq chok maiq raŋ phan ka phaŋ-siq-mai.
 maiʔ tɕok maiʔ raʔ pʰan² ka² pʰaʔ-siʔ-mai³
 things harmful to humans type that eat-eat-NEG.1PL
 ‘We would not eat the things that were harmful to humans.’

maiq chok maiq raŋ ‘things which are harmful for humans’
chok ‘poison’

- 7) ikvr̥vka jamlai laq wa maiq raq phaʒ-siq-tvkai.
 i³kəra² zam²lai² laʔ βa² maiʔ raʔ p^haʔ-siʔ-təkai³
 that what person AG eat-eat-CONT.1PL
 ‘And what things would we humans eat?’

1’10”

- 8) ikvra weashaü nyiipjaq man kvrvka tsi gok khiq mo
 i³kəra² βe²ʃau¹ ɲɔpʒaʔ man² kəra² tsi²gok k^hiʔmo²
 that curry edible leaf also that thorny leaf bitter leaf
- jaq baitai khoro ikvra kvrvmaq kvkha
 ʒaʔ bai¹tai k^ho²ro² i³kəra² kəra²maʔ kək^ha²
 leaf wet mushroom dry mushroom that then thus
- h li ashong a¹chaq maq ja chang kvrv kvka
 ha²li² a¹ʃoŋ² a¹tʃaʔ maʔ ʒa²tʃaŋ¹ kəra²kəka²
 again NOMZ-cook NOMZ-light fire A.AG this is that
- siqkhun likha kvrv maq kvrv kvlaq wak jam chu akham
 siʔk^hun² li²k^ha¹ kəra²maʔ kəra²kəlaʔ βakʒam² tʃu²a¹k^ham²
 long yam round yam and that field EUPH
- rum wa rit-tvkai kvrv kvka phan räü siq khun
 rum¹ βa³ rit-təkai³ kəra²kəka² p^han¹rau¹ siʔk^hun²
 jungle from search-CONT.1PL that big wild yam yam on vine
- kvrv maq siq chhi ikvrv kvka räüta tsam maq
 kəra²maʔ siʔtʃ^hi² i³kəra²kəka² rau²-ta² tsam¹ maʔ
 and small yam that SEQ-LINK rice A.AG
- wong rai ka ahü.
 βoŋ² rai² ka² a¹-hu¹
 husked rice grain that NEG. have
 ‘And there was also curries, and *tsigok*, *khiqmo*, and wet and dry mushrooms,
 were cooked on a fire and eaten, whereas the wild long and round yams which
 we would search for in the jungle and field, these were found and eaten but as
 for rice, there was not one grain of husked rice.’

The word *washaü nyiipjaq* is a compound that is meaning ‘curries’

The *tsigok* cannot be eaten alone; it needs to be mixed with other things to make taste. It is a kind of leaf with small thorns (Ass. *mejenga pat*). Rev. Yanger said of it that “If we eat it, it seems like something is walking in our mouth.”

The *khiqmo* is the size of a person’s hand

The *baitai* mushroom is shaped like an ear

The *khoro* is a very small mushroom

1'46''

9) tsam ka a tso ki raü svna kvrv ...
 tsam¹ ka² a¹tso² ki¹ rau² səna² kərə ...
 rice that 3SG-ill formed grain go SEQ then that ...

ikvra shong nyung kvrv raq saiü ase maq ka
 i³kəra² ʃoŋ² juŋ¹ kəre-raʔ sau¹ a¹se¹ maʔ ka²
 that cook mother that-AG GR.CH 3SG-child A.AG that

hea hea tvphaq-sea-chong.

həə³ həə³ tə-p^haʔ-seə²-təaŋ¹

nicely CAUS-eat-do

‘And if the grain is ill-formed, still the mother (has to manage) to cook nice foods for the children and grandchildren to eat.’

Notes: It should be *atso rvki raüta* ‘*atso rvki*’, illformed grain’

Atso means that because there was no water, the grains were improperly formed.

This refers to the way that the mother will cook the jungle foods in time of poor harvest

10) a chhuq chhuq jaq man achhuq sii anai
 a¹-tə^huʔ tə^huʔ ʒaʔ man² a¹-tə^huʔ sɣ³ a¹-nai²
 3SG-one one there also 3SG-one equal 3SG-two

chaq raü anai sii.
 təaʔ rau² a¹-nai² sɣ³
 equal SEQ 3SG-two equal

‘If (they have) one to one, then it would be equal one for all, if it were two it would also be two.’

This means that each child will get an equal amount; there was no partiality.

1'57''

11) ika raüta tvkham nyam kuq raüta ikvra
 i³ka² rau²-ta² tək^ham² jam² kuʔ rau²-ta² i³kəra²
 that SEQ-LINK distribute equally give SEQ-LINK that

phaq-siq.

p^haʔ-siʔ

eat-eat

‘And after distributing equally, then they would eat.’

- 12) ikvmaq ira chhiiwi chhiiwi kvra lum ka
i³kəmaʔ i³ra² tɕ^hi²βi² tɕ^hi²βi² kəra² lum² ka²
and then wild plant wild plant that cook that

ha hea.

ha³ he³

very difficult

‘And then as for *chhiiwi*, it was very difficult to cook.’

The *chhiiwi* is a fruit bearing plant that people only eat if there is nothing else to eat. It takes many hours to cook. It comes from the forest and it is a kind of fern, which is cut down and from deep inside a white portion is removed, fermented with good quality ash then maybe one week after it has to be taken in a basket and put in a flowing stream overnight so that all the poison is taken away. After that a white pulp comes out and that can be dried, pounded and powdered or it can be cooked. In the 1950s because of a bamboo flowering all the rats came out and ate the crops, so Rev. Yanger had to eat it (although his family did have enough to get through that famine).

2’08”

- 13) ikvrv kvka tapkhu maq lum.
i³kəra kəka² tapk^hu² maʔ lum²
that ash A.AG cook
‘And for this reason it is cooked by ashes.’

2’12”

- 14) soq raüta tapkhu maq lum raüta she
soʔ rau²-ta² tapk^hu² maʔ lum² rau²-ta² ʃe²
peel SEQ-LINK ash A.AG cook SEQ-LINK CONF

kvmaq jii na chin ki.

kəmaʔ jɣ² na² tɕin² ki¹

as well as river at soak go

‘After peeling the skin of the *chhiiwi*, having cooked it by ashes, it was kept in the river.’

Note: It would be kept immersed in river water for two days.

- 15) kvrv maq bitchi kera pha^ha[?]-mai.
 kə^{rə}ma[?] bi^ttʃi² kə^{rə}a² p^ha[?]-mai³
 then big fruit that eat-NEG.1PL
 ‘Apart from that, we did not eat the *bitchi*.’

Bitchi is a kind of poisonous tree. Its fruit is round shape and the leaf is good for poisoning fish. It grows in the jungle

- 16) hili³ ka pha^ha[?]-tvkai.
 hi³lɿ² ka² p^ha[?]-təkai³
 big bean that eat-CONT.1PL
 ‘We would eat the *hili*.’

The *hili* is the fruit of a big creeper (*gila* in Cholim Tangsa)

- 17) hili³ kvman kvrv kvka / kvmaq wa na shu
 hi³lɿ² kə^{rə}-man² kə^{rə} kəkə² / kə^{rə}ma[?] βa¹ na² ʃu¹
 big bean that-also that / as well as fire in bake
- raüta akha kham ke tvke raüta lum
 rau²-ta² a¹k^ha² k^ham² ke² tə-ke² rau²-ta² lum²
 SEQ-LINK thus water hot CAUS-hot SEQ-LINK cook
- raüta tapkhu maq phong raüta kvrvka jii na
 rau²-ta² tapk^hu² ma[?] p^hoŋ³ rau²-ta² kə^{rə}kə² ʒɿ² na²
 SEQ-LINK ash A.AG cover SEQ-LINK that river at
- wa nai wa tsiim ika chin ki.
 βa²nai² βa²tsɿm³ i³ka² tʃin² ki¹
 night-two night-three that dip go
 ‘And the *hili*, after baking it in the fire, like this, having made it hot, having cooked it, having covered it with ashes, it would be dipped in the river water for two or three nights.’

2’42”

- 18) chin ki raüta she kham sii rai she
 tʃin² ki¹ rau²-ta² ʃe² k^ham² sɿ³rai³ ʃe²
 dip go SEQ-LINK CONF water finish SEQ

sii-to	ngu	kvjaq	she	a	jang	shi shi
sɣ ³ -to ³	ŋu ²	kəʒaʔ	ʃe ²	a ³	ʒaŋ ¹	ʃi ¹ - ʃi ¹
finish-PST.3	say	there	CONF	HESIT	times	one.REDUPL

akoq phaɣ.
a¹koʔ p^haʔ
fry eat

‘After dipping it, and when the water is finished, after indeed finishing it (as it is said), then sometimes we would fry and eat it.’

2’52’’

19)	ka	weashaü	maq	ja chang	kata	kvra	hili
	ka ²	βe ² ʃau ¹	maʔ	ʒa ² tɕaŋ ¹	ka ² -ta ²	kəra ²	hi ³ lɣ ²
	that	curry	A.AG	must be	that-LINK	that	big bean

kvrvka.
kəɾəka²
that

‘(All this is done) so that it must be like a curry, that big bean.’

20)	hea hea	ha li	pitsi	ka	...	pitsi	ka
	heə ³ heə ³	ha ² li ²	pi ¹ tsi ¹	ka ²	...	pi ¹ tsi ¹	ka ²
	nicely	again	type of fruit	that	...	type of fruit	that

man phaɣ-tvkai.
man² p^haʔ-təkai³
also eat-CONT.1PL

‘And again nicely, we would eat the *pitsi*.’

21)	aphaq	asea	phan	maiq	nashiq	maiq	se
	a ¹ -phoʔ	a ¹ -seə ²	p ^h an ²	maiʔ	na ¹ ʃiʔ	maiʔ	se ¹
	NOMZ –eat	NOMZ –eat. NOMZ	type	person	1PL.INCL	person	child

ara choq rv-mai phan kvrvka nyung we
a¹ra² tɕoʔ rə-mai³ p^han² kəɾəka² juŋ¹ βe¹
that harmful AUX-NEG.1PL type that mother father

pat	na	ka	rvman	song	aram	ka	ram	hea.
pat	na ²	ka ²	rə-man ²	soŋ ²	a ¹ ram ³	ka ²	ram ³	heə ³
time	at	that	AUX-then	famine	that	famine	very	

‘And as for the edible things, we people would not eat harmful things, even when in ancestors time there used to be severe famine.’

3’07”

22)

rvshat	maq	ka	maiq	se	kvrvka	achok	
rəʃat	maʔ	ka ²	maiʔ	se ¹	kərəka ²	a ¹ tək	
but		that	human	child	that	NOMZ-harmful	

araq	chang	phan	phaq	siq	raiü	jaka	maiq
a ¹ raʔ	təŋ ¹	p ^h an ²	p ^h aʔ	siʔ	rau ²	ʒa ² -ka ²	maiʔ
EUPH	be	type	eat	eat	SEQ	if-that	human

kvrvka hong-wan-mak.
kərəka² hoŋ³-βan³-mak
that fulfil-COS-NEG.3

‘But the humans if we eat the harmful things, for the humans it is not possible.’

23)

ikvra	ningkhan	na	sap-laita	rit-laita	ika	
i ³ kəra ²	niŋ ² k ^h an ²	na ²	sap-lai ² ta ²	rit-lai ² ta ²	i ³ ka ²	
that	cause	at	know-ADV	know-ADV	that	

sap-laita	ikvra	phan	ika	phaq	sea	kvrv
sap-lai ² ta ²	i ³ kəra ²	p ^h an ²	i ³ ka ²	p ^h aʔ	seə ²	kərə
know-ADV	that	type	that	eat	eat.NOMZ	that

raiüta	/	kvrvka	ram	rawii	ka	kv kha	raiüta
rau ² -ta ²	/	kərəka ²	ram ³	ra ² βɣ ³	ka ²	kək ^h a ³	rau ² -ta ²
SEQ-LINK	/	that	famine	sky-year	that	thus	SEQ-LINK

chhun-wan-taq.
tə^hun²-βan³-taʔ

alive, survive

‘And due to this, by knowingly seeking out things to eat, in the year of that famine, they stayed alive.’

sap ‘know’

laita ‘after’. This may be some kind of adverbialiser

In other words because they knew what was poisonous and what was not, they were able to live.

3'25''

- 24) mang rap mang rii kvrvka ümchhai natsam
 maŋ²rap maŋ²rɣ² kərəka² m²tɕ^hau¹ na¹tsam²
 everywhere EUPH that now 1PL
- maiq ümchu wa thung tii-tvkai ara ikvra ram
 maiʔ m²tɕu² βa² t^huŋ¹ tɣ¹-təkai³ a¹ra² i³kəra² ram³
 human how many gather-CONT.1PL here that famine
- raq chhi-mak ram sap-mak maiq se
 raʔ tɕ^hi¹-mak ram³ sap-mak maiʔ se¹
 EUPH see- NEG.3 famine know- NEG.3 human child
- ka ju man ahü mung kang na ka
 ka² zu² man² a¹-hu¹ muŋ²kaŋ³ na² ka²
 that who also NEG. have world at that
- ram dong-to.
 ram³ doŋ²-to³
 famine come out-PST
 'Now everywhere, however many of we people gather together, there is nobody in this world who does not see and does not know famine, and thus famine occurs.'

mang 'country'

mangrap mangrii 'all the tribes of people, the people of all the countries'

3'39''

- 25) ikvra ningkhan na phaŋ sea kham nyang
 i³kəra² niŋ²k^han² na² p^haʔ siʔ k^ham² ŋaŋ²
 that cause at eat eat water drink
- kvrvka ikvrvka khu akham kvmin kvrvka kvtin cho
 kərəka² i³kərəka² k^hu¹ a¹-k^ham² kə-min² kərəka² kətin² tɕo¹
 that that EUPH 3SG-water that-also that at that time
- kvra kham ke nyang ngu-ta kvrvka rvkhaŋ li
 kəra² k^ham² ke¹ ŋaŋ² ŋu²-ta² kərəka² rək^haʔ li²
 that water warm drink say-LINK that correct

kv	khaq khaq	ka	hü.	nyung	we	pat	na.
kə	k ^h aʔ k ^h aʔ	ka ²	hu ¹	ɲuŋ ¹	βe ¹	pat	na ²
that	timely	that	NEG.have	mother	father	life	at

‘And because of that, as for eating and drinking, as for drinking also, at that time what we call hot water was not regularly drunk as a common practice, in our ancestors time.’

Notes: Rev Yanger suggested that the phrase ‘hot water’ be transcribed as *kham a-ke*.

3’53”

26)	kham	kaiq	kvrv	kham	rai	ka	ahea.
	k ^h am ²	kaiʔ	kəɾə	k ^h am ²	rai ²	ka ²	a ¹ həə ³
	water	cold	that	water	river	that	NOMZ-good

‘As for cold water, the rivers were good.’

The phrase *kham rai* is used for the drinking place where people would go in order to get drinking water.

27)	ikvra	...
	i ³ kəɾa ²	...
	that	...

‘And that ...’

This line could not be clearly made out

4’01”

28)	nashiq	ikvra	phaq	sea	kham	nyang	kvra
	na ¹ ʃiʔ	i ³ kəɾa ²	p ^h aʔ	seə ²	k ^h am ²	ɲaŋ ²	kəɾa ²
	1PL.INCL	that	eat	eat.NOMZ	water	drink	that
	ümchäü	maiq	ikvra	jam nang	ngu	raü-la	khu
	m ² təau ¹	maiʔ	i ³ kəɾa ²	ʒam ² naŋ ³	ɲu ²	rau ² -la ²	k ^h u ¹
	now	human	that	example	say	SEQ- SUB	EUPH
	ke	kham	ke	ngu	kvmaq	khiqwin	wiiti
	ke ¹	k ^h am ²	ke ¹	ɲu ²	kəmaʔ	k ^h iʔβin ³	wɣ ² ti ³
	hot	water	hot	say	that-A.AG	bowl	EUPH
	ngu	raü	min	kvrvka	nashiq	kvraq	pat
	ɲu ²	rau ²	min ²	kəɾəka ²	na ¹ ʃiʔ	kəɾaʔ	pat
	say	SEQ	also	that	1PL.INCL	that-AG	lifetime
							at

alap	alu	kvr̥v maq	ikvr̥v	nyung	we	pat
a ¹ lap	a ¹ lu ¹	kəɾə-maʔ	i ³ kəɾə	juŋ ¹	βe ¹	pat
NOMZ-get	NOMZ-get	that-A.AG	that	mother	father	lifetime
na	kvr̥vka	kv̥tin cho	song aram	choji		kvr̥v kv̥ka
na ²	kəɾəka ²	kətin ² tɕo ¹	soŋ ² a ¹ ram ³	tɕo ² ʒi ²		kəɾə kəka ²
at	that	at that time	famine	famine time		that
pin	kv̥-min	wii	pin	li	kvr̥vmaq	lak kong
pin ²	kə-min ²	wɣ ¹	pin ²	li ²	kəɾə-maʔ	lak.koŋ ³
plate	that-also	bamboo	plate	only	that-A.AG	spoon
kv̥min	wii	lak kong	kvr̥vmaq	khiq win	kvr̥vka	wii
kə-min ²	wɣ ¹	lak.koŋ ³	kəɾə-maʔ	k ^h iʔβin ³	kəɾəka ²	wɣ ¹
that-also	bamboo	spoon	that-A.AG	bowl	that	bamboo
khaqtu	kv̥nang ka	khaqtu	wii	khaqtu	hai-kai	ka
k ^h aʔtu ³	kənaŋ ² ka ²	k ^h aʔtu ³	wɣ ¹	k ^h aʔtu ³	hai ² -kai ³	ka ²
bowl	that	bowl	bamboo	bowl	make-PST. 1PL	that
ikvjah	saü	ase	ma	tvphaq	sea	min
i ³ kəʒaʔ	sau ¹	a ¹ se ¹	ma ³	tə-p ^h aʔ	seə ²	min ²
there	GR.CH	3SG-child	for	CAUS-eat	eat.NOMZ	also

ikvr̥vka.
i³kəɾəka²
that

‘And as for what we are eating now, (although) we people for example in this our lifetime, we get hot water in what we call bowls and cups, in our parents lifetime there was famine and want and there were only bamboo plates and bamboo spoons and other implements and bowls that they we would make an these were used for feeding the children and grandchildren.’

Khuke khamke ‘hot water’

Jam nang ngu raii la ‘for example’

Khaqtu is around 5 inches for curries, *kok* is smaller and used for drinking and the longer one is called *khap* for alcohol, which is 10 inches to one foot long.

It is definitely *tvphaq sea ma* ‘to feed the children with’

4’49”

29)	mvren mra	raüta	akhvlii akhvlii	ashi	maq	rvta	
	məren ² mra ¹	rau ² -ta ²	a ¹ k ^h əlɣ ² a ¹ k ^h əlɣ ²	a ¹ ʃi ¹	maʔ	rə-ta ²	
	equal	SEQ-LINK	like this.REDUPL	one	A.AG	AUX-LINK	
	ashi	anyung	nai	awe	kvrvka	tsapkop	raüta
	a ¹ ʃi ¹	a ¹ ɲuŋ ¹	nai ³	a ¹ βe ¹	kərəkə ²	tsapkop	rau ² -ta ²
	one	3SG-mother	two	3SG-father	that	faithfully	SEQ-LINK
	tvphaq siq	raüta	ikha	tin khan	nashiq	ikha	
	tə-p ^h aʔ-siʔ	rau ² -ta ²	i ¹ k ^h a ³	tin ² k ^h an ²	na ¹ ʃiʔ	i ¹ k ^h a ³	
	CAUS-eat-eat	SEQ-LINK	thus	that much	1PL.INCL	thus	
	shi	shong	nga-wan	raüta	song aram	ngu	raüta
	ʃi ¹	ʃoŋ ²	ŋa ³ -βan ³	rau ² -ta ²	a ¹ ram ³	ŋu ²	rau ² -ta ²
	one	live	sit-COS	SEQ-LINK	famine	say	SEQ-LINK
	üm chäu	na	saüli	tvma-hai	min	kvrvka	maih chok
	m ² tɕ ^h au ¹	na ²	sau ² li ²	təma ² -hai ³	min ²	kərəkə ²	maiʔ tɕok
	now	at	until	think-FUT.1PL	also	that	person-poison

maiq rah phan kvrvka pha-q-sea-chang-rvmak.
 maiʔ raʔ p^han² kərəkə² p^haʔ-siʔ-tɕaŋ¹-rə-mak
 person-EUPH type that eat-eat-be-AUX-NEG.3

‘And equally, in this way, from one to another, our parents faithfully did this, giving us so much food to eat, for our living, so that now if we think about that famine, poisonous foods were not taken.’

Notes: This line means that “our parents and ancestors faithfully fed and cared for us.
Ashi maq rvta ashi ‘from one to another’
saüli tvma hai min ‘to think about how the parents managed in the famine

*chang*¹ ‘bed’
*chang*² ‘rhino’

5’11”

30)	hea hea	kvrvka	ngu-i	kvrvka	jam	phan	wa	hai
	hə ³ hə ³	kərəkə ²	ŋu ² -i ³	kərəkə ²	ʒam ²	p ^h an ²	βa ²	hai ²
	good.REDUPL	that	say-HORT	that	what	type	RL	EUPH
	awong	she	lap-lo	kvmaq	jam	phan	raü	min
	a ¹ βoŋ ²	ʃe ²	lap-lo ³	kə-maʔ	ʒam ²	p ^h an ²	rau ²	min ²
	grain	CONF	get-PST.3	that-A.AG	what	type	SEQ	also

kvr̥vka	nashiq	raq	ahe-atse-lai-tv-she			phaq
kə̃rəkə ²	na ¹ ʃiʔ	raʔ	a ¹ -he ³ -a ¹ tse ¹ -lai ³ -tə-ʃe ²			p ^h aʔ
that	1PL.INCL	AG	NOMZ-wash-NOMZ-EUPH 1PL-LINK?-CONF			eat

sea	ikvra	ara	kvla	ka	wong	thap-chang
seə ²	i ³ kə̃ra ²	a ¹ ra ²	kə̃la ²	ka ²	βoŋ ²	t ^h ap-təŋ ¹
eat.NOMZ	that	this	EMPH	that	grain	measure-be

kvmin	kvra	wong	thü-chang	dong dii	kvrvka
kə̃-min ²	kə̃ra ²	βoŋ ²	t ^h u ³ təŋ ¹	doŋ ² dɣ ²	kə̃rəkə ²
that-also	that	grain	put in-be	must	that

si-ta	hii	wong	thü-chang	ngu-tv-ka
si ¹ -ta ²	hy ¹ -ta ²	βoŋ ²	t ^h u ³ təŋ ¹	ŋu ² -tə-ka ²
have-LINK	NEG. have-LINK	grain	put in-be	say-LINK-that

wong	chü	kham	chü	kaü	raüta	ikvjvka
βoŋ ²	təu ²	k ^h am ²	təu ²	kau ²	rau ² -ta ²	i ³ kə̃-ʒe-ka ²
grain	container	water	container	CLF	SEQ-LINK	that-if-that

ahap	rv räü	hap	raüta	koti	kvra
a ¹ hap	rə-rau ²	hap	rau ² -ta ²	ko ² ti ³	kə̃ra ²
lid	AUX-SEQ	lid	SEQ-LINK	brass pot	that

tvda	raü	wong	hap	kvmaq	maih
tə̃-da ³	rau ²	βoŋ ²	hap	kə̃-maʔ	maiʔ
CAUS-put on fire	SEQ	grain	lid	that-A.AG	person

apa	atsap	ahap	kvmaq	thap-saq	raüta
a ¹ pa ²	a ¹ tsap	a ¹ hap	kə̃-maʔ	t ^h ap-saʔ	rau ² -ta ²
more	less	lid	that-A.AG	measure	SEQ-LINK

ikvr̥v	prak chang	kvmin-ka	tsoqlaq	ngu
i ³ kə̃rə̃	prak-təŋ ¹	kə̃-min ² -ka ²	tsoʔlaʔ	ŋu ²
that	stir-be	that-also-that	wide bamboo stirring stick	say

sin dea		ngu	ika	raüta	hea hea
sin ² də̃ə ²		ŋu ²	i ³ ka ²	rau ² -ta ²	heə ³ heə ³
narrow bamboo stirring stick		say	that	SEQ-LINK	good.REDUPL

phea nyin	wiipin	pin shi	na	kvrvka	ase
p ^h ə̃ə ² ŋin ²	βɣ ¹ pin ²	pin ² -ʃi ¹	na ²	kə̃rəkə ²	a ¹ -se ¹
distribute	bamboo plate	CLF-one	at	that	3SG-child

atsam	anai	ngu	raü	min	kvrvka	awe
a ¹ tsam ²	a ¹ nai ³	ŋu ²	rau ²	min ²	kərəkə ²	a ¹ -βe ¹
three	two	say	SEQ	also	that	3SG-father
rai	sea-ti	awe	anyung	rai	sea thi	
rai ³	seə ² -ti ²	a ¹ -βe ¹	a ¹ -juŋ ¹	rai ³	seə ² -ti ²	
with	eat-AG. NOMZ	3SG-father	3SG-mother	with	eat-AG.NOMZ	
anyung	ikha	phaq-siq	ikha maq	shong	nga wan	
a ¹ -juŋ ¹	i ³ k ^h a	p ^h aŋ-siŋ-βan ³	i ³ k ^h a ³ -maŋ	ʃoŋ ²	ŋa-βan ³	
3SG-mother	thus	eat-eat-COS	thus-A.AG	stay	sit- COS	
maiq	se	ngu-tvlvka	ikha	ngu-ta	manphan	
maiŋ	se ¹	ŋu ² - tələkə ²	i ³ k ^h a	ŋu ² -ta ²	man ² p ^h an ²	
human	child	say-CONT.3-that	thus	say-LINK	story	
ka	üm chaiü	na	saüli.	ikvrvka	tvma-kai-la,	
ka ²	m ² təau ²	na ²	sau ² -li ³	i ³ kərəkə ²	təma ² -kai ³ -la ³	
that	now	at	reach-1PL	that	think-PST.1PL-1NON.FIN	

nyung we manphan kvrvka, ajiq ka rvmak.
juŋ¹ βe¹ man²p^han² kərəkə² a¹-ziŋ ka² rə-mak
mother father story that NOMZ-wrong that AUX-NEG.3

‘Let us say it is good, that whatever kind of grain we get, we will wash it and doing like that, measuring out the rice also, whatever is there must be put into the big bamboo rice or water tube, and then should be closed up and with that lid on, will be measured according to how many or how few people there are put stirred in the brass pot with the bamboo stirring sticks *tsoqlaq* and *sindea*, and being nicely distributed to two or three children, those who are will eat with the father eat with him, and those who will eat with the mother eat with her, and like this we eat, and we people are staying like this, and that’s how the story is until now we have heard, and thinking like this, our parents story is not wrong.’

Jam phan wa ‘what kind of’. Here *wa* modifies the interrogative *jam*.

Hai awong ‘grain, husked rice’

Si taq hii taq ‘whatever is there’

Once the rice is closed up into the bamboo tube the rice will be measured according to the number of people present and then put into the brass pot for cooking

Thap saq – *saq* means ‘quickly’, maybe here it should be translated as properly

It should be *atsam bvlai* ‘three or four’

Tvma kai la, ‘we have heard this story now we analyse it and think th.at it is true.’

This phrase literally means ‘considering it, analysing it’

Sindea ‘bamboo stirring stick, a narrow one for removing curry past or chutney from the bamboo tube in which it has been pounded

6'17''

- 31) ahea ngu-ta tvma kvrvka, araka ngu
 a¹hə³ ŋu²-ta² təma²-kai³ kərəka² a¹rəka² ŋu²
 NOMZ-good say-LINK think-PST.1PL that that say
 hea-dea.
 hə³-də²
 good.EMPH
 'And thinking that it is correct, he said, this is indeed good.'

- 32) ikha saü wa min ikha saü-tvlo.
 i³k^ha³ sau² βa² min² i³k^ha³ sau²-təlo³
 thus happen RL also thus happen-CONT.3
 'And it happens in that way.'

- 33) rvtvka manphan ikrvvka nyung we pat na
 rə-təka² man²p^han² i³kərəka² ŋuŋ¹ βe¹ pat² na²
 aux-THAT story that mother father time at
 man phan song aram pat na ngu wa.
 man²p^han² soŋ² a¹ram³ pat² na² ŋu² βa²
 story famine time at say RL
 'And this is the story our parents time, the story of the time of famine.'

6'28''

- 34) hih jong mu räita kvrvka ngu räi jaq
 hi? zoŋ¹ mu² rau²-ta² kərəka² ŋu² rau² za?
 earth inside shake SEQ-LINK that say SEQ there
 kvrvka hih jong mu ta kvrv wvka
 kərəka² hi? zoŋ¹ mu² ta² kərə βe-ka²
 that earth inside shake LINK that from-that
 song aram kvra dong rai-mak-li ngu räi
 soŋ² a¹ram³ kərə² doŋ² rai³-mak-li³ ŋu² rau²
 famine that come out cause-NEG-SUB say SEQ

min ahai ka asi.
 min² a¹hai² ka² a¹si¹
 also NOMZ-fear that NOMZ-have
 ‘And as for what are called earthquakes, a famine is not made to come out from earthquakes, yet the fear is still there.’

Hih jong mu ‘earthquake’

Because of the earthquake the famine also comes out

Dong rai mak li, ‘even though it does not come out frequently, yet the fear of famine or earthquake is there

6’43”

35) ka hih jong mu ta kvrvka nyung we
 ka² hi[?] ʒoŋ¹ mu² ta² kərəkə² ɲuŋ¹ βe¹
 that earth inside shake LINK that mother father

manphan ka ikha ka ümrii loq chocho wii wa
 man²p^han² ka² i³k^ha³ ka² m²rɣ²lo[?] tɕo² tɕo² wu³ βa²
 story that thus that how much when year RL

hih jong mu kvrv min barap kvrvka / ümchäü
 hi[?] ʒoŋ¹ mu² kərə-min² ba²rap kərəkə² / m²tɕ^hau¹
 earth inside shake that-also everywhere that / now

ngu räü min kvrvka hih jong mu raq
 ŋu² rau² min² kərəkə² hi[?] ʒoŋ¹ mu² ra[?]
 say SEQ also that earth inside shake AG

tvkho-to lom-to, lom-mak, ngu-tvla kvrvka
 tək^ho²-to³ lom²-to³ lom²-mak ŋu²-təla³ kərəkə²
 divide- PST.3 include-PST.3 include-NEG.3 say-CONT.3 that

rilung thi-chang-li ka.
 ri²luŋ² t^hi²-tɕaŋ¹-li² ka²
 life measure-be-SUB that
 ‘And as for the earthquakes, in our parents story, from which year it happened, now also, if the earth quakes, it does so everywhere, whether the generations are divided or included or not, and in this way life is measured.’

To measure the generation, whether the person was alive or dead or not yet born, about the story.

Rilung thi chang li ka ‘to measure the life’

7’03”

36) kv̄tin cho ka nyung we re pat na
 kət̄in³ t̄o² ka² ɲuŋ¹ βe¹ re² pat na²
 then time that mother father PL time at

kv̄rvka barap ümchu wa kv̄rvka hiq shi
 kərək̄a² ba²rap m²t̄ɕu² βa³ kərək̄a² hiʔ ʃi¹
 that everywhere how much from that earth one

min tam-mak.
 min² tam²-mak
 also leave aside-NEG.3

‘At that time, in our ancestors time, everywhere (there was earthquake), so much that not even one village escaped it.’

37) nok shi min tam-mak ka hih jong
 nok ʃi¹ min² tam²-mak ka² hiʔ ʒoŋ¹
 people one also leave aside-NEG.3 that earth inside

mu ngu räüta.
 mu² ŋu² rau²-ta²
 shake say SEQ-LINK

‘And no one group of people escaped from the earthquake, it is said.’

38) lam paq kv̄rvka phan shi arom re khv̄la
 lam²-paʔ kərək̄a² p^han² ʃi¹ a¹-rom² re² k^həla²
 road-bind that type one NOMZ-join PL like that

rvta man nvka lu hea khom-tvkai ngu-ta
 rət̄a² man² nə-ka² lu¹ hɛə³ k^hom²-təkai³ ŋu²-ta²
 AUX-LINK long ago at-from long very walk-CONT.1PL say-LINK

ikha nyung we re raq chong räü räüta
 i¹k^ha³ ɲuŋ¹ βe¹ re² raʔ t̄ɕoŋ¹-rau² rau²-ta²
 thus mother father PL AG tell- used to SEQ-LINK

ikvra tai-lala-ta ikvra manphan ka ikha kha
 i³kəra² tai¹-la³la³-ta² i³kəra² man²p^han² ka² i¹k^ha³ k^ha³
 this hear-1SG.SUB-LINK this story that thus

ngu-ta	phan-tvlo	nyung	we	re	raq.
ŋu ² -ta ²	p ^h an ² -təlo ³	nuŋ ¹	βe ¹	re ²	raʔ
say-LINK	tell-CONT.3	mother	father	PL	AG

‘And they may have joined the routes together, because long ago we our ancestors would walk a very long route, they used to tell this way and I used to hear the story in this way, as told by our ancestors.’

Notes: This means that our ancestors told us they used to walk a long way
The word *lampah* means that the road is shortened because of the earthquake

If it is he used to hear *apaiq raq tai raii raii ta*

We used to hear *nashiq raq tai lai lai ta*

You use to hear *tai laiü laiü ta*

You used to hear *tai lan lan ta*

Tai la ta ‘I have heard’

Tai la la ta ‘I used to hear, I have often heard’

39)