NEGATIVE AND INTERROGATIVE TRANSFORMATIONS IN ENGLISH AND RASKOTI DIALECT

**A Thesis Submitted to the Department of English Education
in Partial Fulfillment for the Master's Degree in Education**

Submitted by

Puspa Raj Baral

Faculty of Education

Tribhuvan University

Surkhet Campus (Education)

Surkhet, Nepal

2009

NEGATIVE AND INTERROGATIVE TRANSFORMATIONS IN ENGLISH AND RASKOTI DIALECT

A Thesis Submitted to the Department of English Education
in Partial Fulfillment for the Master's Degree in Education
(Specialization in English Education)

Submitted by

Puspa Raj Baral

Faculty of Education
Tribhuvan University
Surkhet Campus (Education)
Surkhet, Nepal
2009

DECLARATION

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.
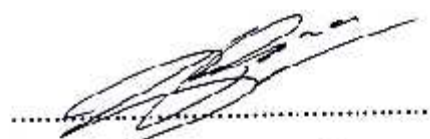
Date: 2065/08/19...............

Pusparaj Baral

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Mr. Puspa Raj Baral has prepared the thesis entitled **"Negative and Interrogative Transformations in English and Raskoti Dialect"** under my guidance and supervision.

I recommend the thesis for approval and acceptance.

Date: 2066/08/20

....

⌐Mr. Lal Bahadur Rana

(Guide)

Teaching Assistant

Department of English Education

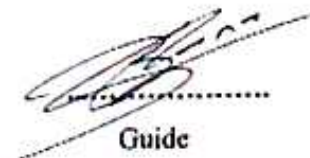Tribhuvan University

Surkhet Campus (Education)

Surkhet, Nepal

RECOMMENDATION FOR EVALUATION

This thesis has been recommended for evaluation by the following Research Guidance Committee.

Signature

Mr. Nem Bahadur Shahi

Head and Teaching Assistant

Department of English Education

Tribhuvan University

Surkhet Campus (Education)

Chairperson

Mr. Lal Bahadur Rana

Teaching Assistant

Department of English Education

Tribhuvan University

Surkhet Campus (Education)

Guide

Mr. Vasu Dev Karki

Teaching Assistant

Department of English Education

Tribhuvan University

Surkhet Campus (Education)

Member

Date: 2066/05/22...............

iii

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following thesis Evaluation and Approval Committee.

Signature

Mr. Nem Bahadur Shahi
Head and Teaching Assistant
Department of English Education
Tribhuvan University
Surkhet Campus (Education)

Chairperson

Dr. Jai Raj Awasthi
Professor/Chairperson
English and Other Foreign Language
Education Subject Committee
Tribhuvan University

Expert

Mr. Lal Bahadur Rana
Teaching Assistant
Department of English Education
Tribhuvan University
Surkhet Campus (Education)

Guide

Date: 2066/06/26

iv

DEDICATION

Dedicated to

My Grandparents, parents and Teachers

And

Especially those whose Constant inspiration

for my further study

ACKNOWLEDGEMENT

I can not but extend my sincere gratitude and hearty grateful to my guide and thesis supervisor **Mr. Lal Bahadur Rana** Teaching Assistant, Department of English Education to Surkhet Campus Education, Surkhet, who guided me throughout the study. His patience, enthusiasm, co-operation, suggestions and keen interest in this study are ever memorable. His vigorous efforts made me present this research work in this form.

I would like to express a deep sense of gratitude to honorable **Guru Prof. Dr. Jai Raj Awasti,** chair person English and other foreign languages education subject committee Tribhuvan University, for providing me invaluable suggestions and guidance regarding the formatting of the thesis without which it would not have come out in this shape.

I owe a great deal of gratefulness to express my sincere gratitude to **Mr. Nem Bahadur Shahi**, Head and Teaching Assistant, Department of English Education T.U. Surkhet Campus (Education), Surkhet, for his invaluable suggestions and regular inspirations.

Similarly, I am heartly grateful to **Mr. Uttam Gaulee** Teaching Assistant Department of English Education, T.U. Surkhet Campus (Education), Surkhet for his encouragement valuable suggestions and co-operations to accomplish this work. Likewise I would like to extend my sincere gratitude to **Mr. Vasu Dev Karki**, Teaching Assistant Department of English Education T.U Surkhet Campus (Education) for showing keen interests and giving constructive suggestions throughout the research work.

I am very grateful to my relatives especially to **Mr. Mani Raj Baral**, Head-teacher Shree Badimalika Higher Secondary school, Raskot, Kalikot for their help. I can not remain without thanking my Gurus and Gurumas who

taught me in different levels because of those I am now about to complete my degree. I am thankful to my staff, especially to **Mr. Prabhu Lal Neupane, Mr. Beda Prasad Baral** and **Mr. Hari Prasad Neupane**. Forthermore, I would like to thank for my closest friend **Mr. Deepak Kumar K.C.**, brothers-**Krishna Prasad Baral**, **Kabi Raj Baral**, my wife **Sunita Kumari Neupane**, Son **Ganatantra Baral** and appreciation to my brother-in-low for their co-operation, moral support and love.

I would like to thank **Mr. Padam Bahadur Rawal** (Nawadurga Offset Press, Surkhet) for excellent service of computer typing and setting. Finally, all my well-wishes who directly and indirectly helped me also deserve thanks for their kind co-operation in this work.

Puspa Raj Baral

ABSTRACT

This thesis entitled **"Negative and Interrogative Transformations in English and Raskoti Dialect"** is an attempt to identify the process of negative and interrogative transformations in the Raskoti Dialect and to compare and contrast on the basis of their common and uncommon features in both English and Raskoti. The researcher utilized both primary and secondary sources of data. The sample population of the study consists of 90 Raskoti Native speakers who were selected using Stratified random sampling procedure to elicit the required data of negative and interrogative transformations in Raskoti Dialect, but for English it was taken from secondary sources. A set of interview schedule was prepared for illiterate and literate informants but a set of test questions (Questionnaires) were for the educated ones. After collecting, the data, it was analyzed interpreted and then presented descriptively and comparatively with the help of example and illustrations, the major findings of the study are: the negative markers /na/, /na:i/ and /nan/ are added after the main verb in Raskoti assertive sentence. In Raskoti imperative sentences /na/ is added before the main verb to make them negative. In Raskoti yes/no question, the yes/no question marker 'kya' or 'ki:ta' is placed at the end of the sentences. In wh-question, 'K-words' occur after the subject or before the main verb. Similarly, 'do support' rule is redundant in Raskoti yes/no question. In Raskoti alternative question /ki:/ or /ya:/ is used to present the alternation. In tag-question of the same dialect the negative marker /na/ is attached after the main verbs. Similarly, only main verb is highlighted and /kya:/ is used instead of pronoun in this dialect.

The thesis consists of four chapters. Chapter one deals with introduction. It consists of general background, language, language family the English language in Nepal, Language and dialect, dialect, criteria for determining dialect, classification of dialect, some variations in the English dialect, Nepali

and its dialects, Jumli dialect at a glance, Raskoti dialect, Differences between Raskoti dialect and Standard Nepali, Transformation Theory, negative and interrogative transformations in English and contrastive analysis. It also includes literature review, objectives of the study and significance of the study. The second chapter tries to present the methodology adopted for the study. This chapter is basically encompasses sources of data [Primary and Secondary Sources), sample population, sampling procedure tools, process of data collection and limitation of the study. The third chapter deals with the analysis and interpretation of the data. It comprises rules of negative and interrogative transformations in Raskoti dialect, and the process of negative and interrogatives transformations of Raskoti. Chapter fourth presents the summary of the findings and recommendations.

TABLE OF CONTENT

CHAPTER ONE
INTRODUCTION

CHAPTER TWO

METHODOLOGY

CHAPTER THREE

ANALYSIS AND INTERPRETATION

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

LIST OF TABLES

Page No.

LIST OF FIGURES

ABBREVIATIONS AND SYMBOLS

Adv : Adverb

Aff. : Affirmative

AME : American English

Aux. V. : Auxiliary Verb

Br.E : British English

CA : Contrastive Analysis

e.g. : For example

Edu. : Education

et al. : and other people (Latin et alii/alia)

etc. : etcetera

F : Female

FL : Foreign Language

H : Honorific

HH : Higher Honorific

ICE : Inner City English

Illit. : Illiterate

Imp. : Imperative

i.e : That is

Lit : Literate

L_1 : First Language

L_2 : Second Language

m : male

m : modal

m.v. : modal verb

Neg. : negative

NP : Noun Phrase

Pos. : Positive

SAE : Standard American English

S.N. : Serial Number

Stat. : Statement

Sub. : Subject

SLC : School Leaving Certificate

SOV : Subject Object Verb

SVO : Subject Verb Object

TG : Transformational Generative

TU : Tribhuvan University

UK : United Kingdom

USA : Unite States of America

UN : United Nation

VDC : Village Development Committee

Viz : That is (Latin Videlicet)

Vs : Versus

Wh-q : Wh-question

y/n q : Yes/No question

CHAPTER ONE
INTRODUCTION

This study is about the "Negative and Interrogative Transformation in English and Raskoti Dialect" This chapter consists of language, language family, the English language in Nepal, language and dialects, dialect, criteria for determining dialect, classification of dialect, some variations of the English dialect, Nepali and its dialects, Jumli dialect at a glance, Raskoti dialect, differences between Raskoti dialect and standard Nepali, transformational theory, negative and interrogative transformations in English and contrastive analysis. It also includes literature review, objectives of the study and the significance of the study:

1.1 General Background
1.1.1 Language

Language can be defined as "a voluntary vocal system of human communication". It is a means to get and impart information from other people. It is made up of voluntarily produced sounds that express user's wishes or desires. It is primarily spoken. It is also called a system of systems. It is not only a random mass of sounds or words because all the languages have their own phonological and grammatical systems and sub-systems. Language is acquired only by human beings, not by other animals. It is purely human or a special gift given to only human beings by the god.

Language is species specific. It is for exchange of ideas and message or information between two or more than two persons. By means of it, information and ideas are exchanged among human beings. It is the most powerful, convenient and permanent means of human communication. It is used for the fulfillment of a particular drive, so it is fully regulated by our will. In language, there is no inherent or logical relation or similarity between any

given features of language and its meaning. Thus, it is entirely arbitrary. It also refers to the creative power by means of which people are able to produce and comprehend never heard or spoken sentences. It is the foundation of interaction, where turn-taking is possible. It has the quality to move or to shift or to transpose. So having displacement within language enables human being to talk about things that are remote in time and space.

Language is totally purposeful, if we have no purpose in our mind, we do not use any language. It is not genetically inbuilt, but culturally transmitted through listening and learning.

Chomsky (1957.p.12) defines language as "a set (finite or infinite) of sentences, each in length and constructed out of a finite set of sentences".

In other words Sapir (1921, p. 1), "It is a purely human and non-instructive method of communicating experiences, ideas, emotions and desires by means of voluntary produced symbols." (as cited in Patwari, 2008, p. 1)

Likewise Wardhaugh (1986, p. 1), "Language is what the members of a particular society speak"

Similarly, Crystal (1988, p.1), "It is remarkable how often the language turns up as a topic of interest in daily conversation whether it is a questions about accents and dialect, a comment about usage and standards or simply curiosity about a world's origins and history". So, the language is the system of human communication by means of a structured arrangement of sounds (or their written representation) to form larger units, for example: morpheme, words and sentences. In the same way, it can also refer to non-human system of communication such as the "Language" of bees the "Language" of dolphin etc.

1.1.2 Language Family

Nepal, situated on the lap of the Himalays. According to the Interim Constitution of Nepal (2063, p. 2, section-1, continuation-3), "Nepal is a multi-rural, multi-religious, multi-cultural and multi lingual country." Though it is a small country, has been very fertile land for languages. It is a country of linguistic diversity. According to the population census report 2001, there are 92 identified languages spoken in Nepal. "These languages and their innumerable satellite dialects have genetic affiliation to at least four language families viz. Indo-Aryan, Tibeto-Burman, Austro-Asiatic/ Munds and Dravidian" (Rai, 2005, p.10).

[A] The Indo-Aryan Family

It includes the following languages:

Nepali	Rajbansi	English	Maithili	Danuwar	Bhote
Bhojpuri	Bangali	Magahi	Tharu	Marwari	Churauti
Awadi	Bajjika	Hindi	Urdu	Majhi	Darai
Kumal					

[B] The Tibeto-Burman Family

It includes the following languages:

Tamang	Tibeton	Barmel	Newar	Jirel	Koche
Magar	Yhomo	Kagate	Gurung	Dura	Lhomi
Limbu	Meche	Toto	Sherpa	Pahadi	Kham
Sunuwar	Lepche	Syang	Chepang	Raji	Marpha
Thams	Hayu	Nar	Dhimal	Byanghi	Bhujel
Ghale	Thakali	Kaike	Raute	Chhantyal	

Rai (More than 33 languages)

[C] The Austro-Asiatic /Munds Family

It includes only one language i.e. Satar/Santhali which is spoken in Jhapa district of the eastern part of Nepal.

[D] The Dravidian Family

This family also includes only one language i.e. Jhangar/Dhangar, which is spoken on the province of the Koshi river in the eastern part of Nepal.

Among the four language families mentioned above, the Tibeto-Burman language family is the largest one as it includes a large number of languages.

1.1.3 The English Language in Nepal

According to Lamsal (Nepali Bhasha ra Byakaran, 2025, p.10), there are nearly ten thousands and than above languages are spoken in the world. Among them English is the most widely used. It is also used extensively as an auxiliary language. It is a global language which at present is most widely taught as a foreign language round the world. It is a invaluable means to access to new scientific, medical and technological information. It has penetrated deeply into the international domains of political life, business, safety, communication, entertainment, media and education. It has reached in every continent being either first or second or foreign or official language. It is so widely used that it is no longer the language of English people only. However, it has gained the status of an international language. It is equally used as a lingua franca for Nepal so as to make communication possible among the speakers of different languages. It is also one of the official languages offered by the UN. English has become an inevitable source of knowledge for non-native speakers because most of the important books of the world are written and translated in English. At the age of scientific discoveries and development, English is the gateway to knowledge. The importance of the English language in the present world need

not be overemphasized. It is a principal language for international communication. In view of these facts, English is given great importance in the education system of Nepal.

> Bhattari (1995, p.226) has stated that English has become
>
> indispensable vehicle to the transmission of modern civilization in
>
> the nation. It is a passport through which one can visit the whole
>
> world and one who knows English can enjoy the advantages of a
>
> world citizen. He is received and understood everywhere. Therefore,
>
> English is the only means of preventing our isolation from the world
>
> and we will act unwisely if we allow our selves to be enveloped in
>
> the folds of dark curtain of ignorance.

English is undoubtedly of vital importance for accelerating the modernization process in Nepal. Thus, it is the language of higher education mass media, business and diplomacy. We need English to make a link with the outer world. Teaching the English language in Nepal started for the first time at Darbar High School in 1854. Now, English has occupied an important place in the educational system of Nepal. In Nepal, It is taught as a subject right from grade one up to the master's level whereas the English medium schools and their impacts on society proves the importance of English in Nepal. We need English mainly for two purposes viz. academic and communicative. Such a giant language belongs to the Indo-European language family of the world.

1.1.4 Language and Dialects

Language is the sum total of several linguistic norms whereas dialect is anyone of the several linguistic norms. In other words, language is the subordinate term

that can be used without reference to dialect, but dialect is meaningless unless it is implied that there are other dialects that belong to the language.

Sometimes, it happens that a sociolinguist is unable to make a clear cut distinction between language and dialect. It causes difficulty in determining whether variety 'A' and variety 'B' belong to two dialects of the same language or two independent languages. The following criteria can be established to distinguish language from dialects.

[a] Whole-part Relationship (Abstract-concrete)

This is also called abstract concrete relationship. Just as phoneme is a bundle of allophones, language is regarded as the sum total of one or more dialects. Dialect is the concrete manifestation of language. Everyone speaks a dialect, not a language as language is an abstract phenomenon. Thus, language is the whole and dialect is a part of it. This is the most prominent and most commonly accepted criterion.

A dialect identifies the regional background of its users. How dialects relate to each other is the subject of dialectology or dialect geography: According to Coulmas (2005, p.22) has given following example to show relation between language and dialect or dialect variation:

Figure No. 1
Language and Dialect
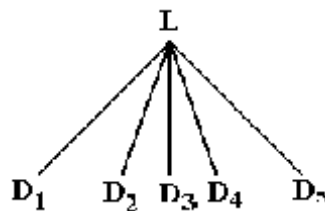
This shows that within a language there may be several dialects. So language is

whole and dialects are its parts:

Figure No. 2

Variable Affiliation of Dialect
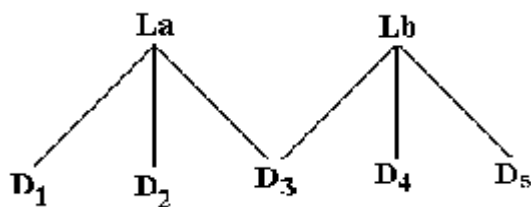
The above figure states that within language-a, there may be different dialects; similarly, within language-b there can also be found other many dialects. Furthermore, we may get many other dialects having the features of 'language-a' and 'language-b'. Here, D_3 shown above resembles the features of 'language-a' and 'language-b'

[b] Writing System Based Criterion

The question whether a particular variety has its written manifestation or not determines whether it is a language or a dialect. To follow this criterion, if a variety possesses its written manifestation, it is determined as a language whereas if it does not possess it is simply a dialect. This criterion does not seem to be satisfactory since we know that there are number of languages in the world which matter of fact, as a speech is the primary form to prove the existence of language.

(c) Prestige Based Criterion

According to Hudson (2001, p.31) the other contrast, between

language and dialect is a question of prestige, a language has prestige

which a dialect lacks. The formal language having own writing

system is called language; whereas the varieties which are not used

in formal writing are dialects, whether some variety is called a

language or a dialect depends on how much prestige one thinks it has

and for most people this is clear cut matter, which depends on

whether it is used in formal writing.

Among several varieties of linguistic code in a society one variety may deserve more prestige that the other. Among them, the most prestigious one is given the name, the 'language' and less prestigious ones 'dialects'. The criterion is also not satisfactory. The matter of prestige is subjective. There may be no agreement between speakers of several varieties as to which one is more prestigious. The speakers of all dialect can claim that their dialects are prestigious.

(d) Grammatical System Based Criterion

If the two or more varieties have common grammatical systems, they belong to the same language and are called dialects of the same language. If they have two different grammatical systems then they are regarded as separate language. This criterion does not take vocabulary into account. Moreover, there are many languages which share the same grammatical systems, but belong to different languages such as Hindi, Urdu, Nepali, etc.

(e) Standardization Criterion

Following this criterion, the one among the several varieties that has undergone though the process of standardization is regarded as a language. If it has not undergone through the process of standardization, it is a dialect. A standardized variety is codified and used for a number of purposes whereas a non-standardized is not.

Haugen (1994) has given the following criteria for a variety to be a standard language (as cited in Hudson, 2001, p.32).

i. Selection - A particular variety must have been selected as the one to be developed into a standard language. It may be an existing variety, such as the one used in an important political or commercial centre, but it could be an amalgam of various varieties. The choice is a matter of great social and political importance, as the chosen variety necessarily gains prestige and so the people who already speak it share in this prestige. However, in some cases the chosen variety has been one with no native speakers at all - for instance, Classical Hebrew in Israel and the two modern standards for Norwegian.

ii. Codification - Some agency such as an academy must have written dictionaries and grammar books to 'fix' the variety, so that everyone agrees on what is correct. Once codification has taken place, it becomes necessary for any ambitious citizen to learn the correct forms and not to use in writing any 'incorrect' forms that may exist in their native variety.

iii. Elaboration of function - It must be possible to use the selected variety in all the functions associated with central government and with writing: for example, in parliament and law courts, in bureaucracy, educational and scientific documents of all kinds and, of course, in various forms of literature. This may require extra linguistic items to be added to the variety, especially technical words, but it is also necessary to develop new conventions for using existing forms - how to formulate examination questions, how to write formal letters and so on.

iv. Acceptance - The selected variety has to be accepted by the relevant population as the variety of the community - usually, in fact, as the national language. Once this has happened, the standard language serves as a strong unifying force for the state, as a symbol of its independence of other states (assuming that its standard is unique and not shared with others), and as a marker of its difference from other

states. It is precisely this symbolic function that makes states to some lengths to develop one.

By observing the features mentioned above, it is clear that a dialect lacks them. So language is a standard variety; whereas dialect is a non-standard one. Nevertheless or not a particular variety is standard depends upon social judgement, rather than linguistic judgement.

(f) Population based Criterion

Some linguists say that the variety which is more popular among its users is called language and the one which is less popular or used by a few numbers of people is regarded as dialect. But it is not to be taken for granted that the number of its users is the determinant factor in deciding whether a variety is a language or a dialect. This criterion is not scientific; such kind of judgement is not to be done in terms of the number of people.

> According to Haugen (1996), there is a difference of size because a language is larger than a dialect. That is a variety called a language contains more items than one called a dialect. This is the sense in which we may refer to English as a language containing the sum total of all the terms in all its dialect. The greater size is a language and other smaller falls in dialect (as cited in Hudson, 2001, p.32).

(g) Mutual Intelligibility

Following this criterion, variety A and B are regarded on the dialects of the common language if the speaker of 'A' understands the variety 'B' and speaker of 'B' understands the variety A. If not, they are regarded as two different languages otherwise.

To make conclusion to distinguish language from dialects no single criterion is sufficient though some of them are more plausible to distinguish language and dialects. Taking this fact into account, Haven (1966) has pointed out that "language and dialect are ambiguous terms ordinary people use them quite freely to speak about various linguistic situations but scholars often experience a considerable difficulty in deciding that one term should be used rather than the other in certain situations" (as cited in Guragai and Pokharel, 2005, p.17). On the contrary, Hudson (1996 p. 31.) says, "It is a part of our culture to make a distinction between language and dialect."

1.1.2 Dialect

It is a variety of a language spoken in one part of a country (regional/ geographical dialects) or by people belonging to a particular social class (social dialect/ sociolect) which are different in some words, grammar and pronunciation from other forms of the same language. Therefore, a dialect is such a variety of language that tells something about or identifies the speaker or the user of the language. A dialect is reflected in our geographical origin and our social background. Social background includes the social factors like sex, age, education, social class, castes, economical status, colour and so on. Dialect is a regionally/ socially distinctive variety of language identified by particular set of words and grammatical structures, spoken dialects are usually also associated with a distinctive pronunciation or accent. Any language with a reasonably large number of speakers will develop a dialect especially when a geographical barrier separates groups of people from each other or if there are division of social classes. Language varies from user to user or speaker, according to his/her social class background and geographical origin. So dialects are regarded as user based varieties. Dialects are generated due to different social background, geographical origin of the speakers. American English, British English, Black English etc are the example of dialects.

Richard et al. (1999, p.80) say, Dialect is a variety of a language spoken in one part of a country (regional dialect) or by people belonging to a particular social class (social dialect or sociolect) which is different in some words, grammar and or pronunciation from other forms of the same language. A dialect is often associated with a particular accent. Sometimes a dialect gains status and becomes the standard variety of a country.

Likewise Trask (1995) defines the dialect in the following way:
a more or less identifiable regional or social variety of a language. Every language that is spoken over any significant area is spoken in some what different forms in different places; there are its regional dialects. Moreover, even in a single community the language may be spoken differently by members of different social groups; these different forms are social dialect or sociolect (p. 75).

Similarly, Lyons (1995. p. 269) defines a dialect as the form of a language that is spoken in one area with grammar words, and pronunciation that may be different from other forms of the same language. Furthermore, Robins defines (1964, p. 49) as,

Dialect is generally recognized as one of the language form; many clearly observable differences of pronunciation; grammar and vocabulary are not haphazardly mixed, but occupy regions with the

territory, shading continuously into one another in all directions. This sort of situation is apparent to any one journeying by stages.

Robins (1991) further explains that dialect is an abstraction of the same sort of language; but as it covers fewer people. It enables one to keep one's statements closer to the actual speech of the speakers; each abstracted element in the description of a dialect covers a less wide range of actually different phenomena. The number of dialect to be recognized within a language is clearly not fixed in advance; it depends on the fineness of the scale on which the linguist is working; the smaller each dialect is taken to be and therefore the greater, the number of dialects distinguished, the more precise each description can be as each generalization will cover a smaller range of divergence. In such circumstance dialects will fall into successively larger groups of dialects, the largest group being the language itself as a unity. The lower limit of dialect division comes down to the individual speaker and for the limiting case of dialect the term idiolect (the speech habits of a single person) has been coined. So he adds that dialect is taken as sub-divisions of language only.

Some Examples of English Dialects are as follow:

Figure No. 3

English Dialects
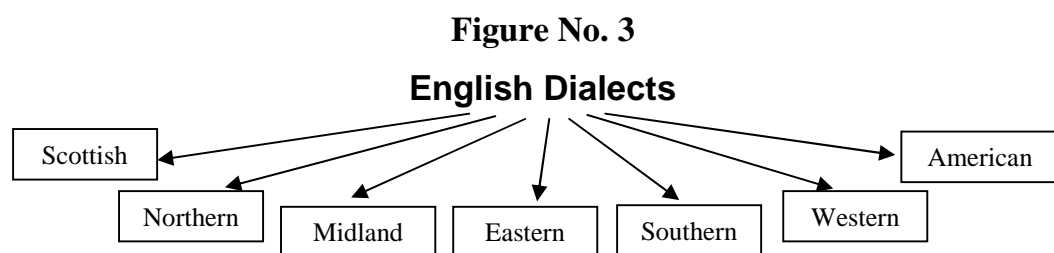
R.H. Robins (1991, p.365)

To concretize it, a dialect is simply a distinct form of a language, possibly associated with a recognizable regional, social, or ethnic group, differentiated from other forms of the language by specific linguistic features (e.g., pronunciation, or vocabulary, or grammar, or any combination of these). This

rough definition is intended to do no more than capture a certain intuitive idea of the term dialect.

1.1.2.1 Some Variations in the English Dialect

It is important to note that dialects are never purely regional, or purely social, or purely ethnic. For example, the distinctive Ozark and Appalachian dialects are not merely dialects spoken by any of the inhabitants. As we will see, regional, social and the ethnic factors combine and intersect in various ways in the identification of dialects.

In popular usage the term *dialect* refers to a form of a language that is regarded as "substandard", "incorrect", or "corrupt", as opposed to the "standard", "correct", or "pure" form of a language. In sharp contrast the term *dialect,* as a technical term in linguistics carries no such value judgement and simply refers to a distinct form of a language. Thus, for example, linguists refer to so called Standard English as a dialect of English, which, from a linguistic point of view, is no more "correct" than any other form of English. From this point of view, the monarchs of England and teenagers in Los Angeles and New York all speak dialects of English.

Although dialects are often said to be regional, social, or ethnic, linguists also use the term *dialect* to refer to language variations that cannot be tied to any geographical area, social class, or ethnic group. Rather, this use of *dialect* simply indicates that speakers show some variation in the way they use elements of the language, according to Akmajan et al. (2004, pp. 276-285).

Some of the steps that show the variation between different English dialects are as below:

 [A] Variations in Sentence Level

Some example that shows the variations in sentence level are as follow:

Example-1: Tools are expensive *anymore*

In the above sentence *anymore* means roughly the same as *nowadays* or *lately*. Other speakers of English can use *anymore* only if there is a negative element, such as *not* in the sentence.

Example-2: Tools are *not* cheap anymore

Here, there is not so difference between speakers. It is acceptable most of the part of the world. And it can not be linked to a particular region of the country or to a particular social class or ethnic group.

Similarly, the following sentence has seen in different form in different dialect:

i.   Standard British English ⇨ 'I don't want to go.

Lancashire dialect ⇨ 'do't want for to go.

ii. Standard British English ⇨ 'He and I are going.

Lower class sociolect ⇨ 'I m an me is going.

[B] Some Variations in Pronunciation, Vocabulary and Syntax

Some of the examples of English dialect that shows some variation in pronunciation, vocabulary and syntax are given below:

Table No. 1

Variation in Pronunciation, Vocabulary and Syntax

Standard British English	Scottish Dialect	North of the AME Dialect	Liverpool Dialect
no → /n u/	/no:/	-	-
girl →/g :l/	/gr l/		
small man	-	-	diddy man
girl friend	-	-	Juddy
	trilled /r/ as symbol	/r/ the separate second person	

[C] Some words and their corresponding meaning in different English dialect that shows the variations.

Table No. 2

Variations in Some words and their Meanings

Words	Meanings	Dialects' name/area
dope	cola	some parts of the South
pocketbook	purse	Boston and in parts of the South
fetch up	raise (children)	in the South
pavement	sidewalk	Eastern Pennsylvania and in England
happygrass	grasshopper	Eastern Virginia
bubbler	water fountain	Wisconsin
knock up	to wake someone up by knocking	England
bonnet	hood (of a car)	England
fag	cigarette	England

[D] Some words pronunciation and its meaning in English dialect

Table No. 3

Some English Dialects

Meaning	English	German	French	Italian	Spanish
hand	hand /hænd/	Hand /hant/	main /mɛ/	mano /mano/	mano /'mano/
foot	foot /fut/	fuss /fu:s/	pied /pjɛ/	piede /piɛde/	pie /'pie/

There are different dialectial variations in the English language. Among them British English, American English, Black English and White English are regarded main.

i. **British English Vs American English** The English language speech connected with the United Kingdom of Great Britain or Northern Ireland or the people who live there. Generally, the people of the UK are called British English. This English is not only spoken by the Britisher of U.K. but also by the people of other countries. It is different in terms of their vocabularies, spellings, pronunciations and meanings than other. In Nepal, we are also accepting and using it as a standard variety of English in many terms. Most of the cases, the questions is properly raised that it is not totally different from other English is especially American English but it is separate than this. For example: *jumble sale* (a sale of old or used clothes etc. to make money for church ....)*, agony aunt* (a person who writes a newspaper)*.* Whereas, American English refers to those expressions, spellings and pronunciations in American English. As the name suggests a person from America is called the American and the English language as spoken in the U.S. or connected with North or South America especially the governmental language of it as well as speech used by the educated is American English. Mainly, this is spoken or its speakers can be found in the USA. Under it North America, Central America, Canada, Mexico, Spain are the major places where the American English is being use. For example: *bleachers* (for cheap seats at a sports ground)*, blindside* (a direction in which somebody can not see very much)*, blooper* (an embarrassing mistake that you make in a public).

The above dialects vary in different areas. Some of them are given below:

a) Spelling

British English	American English
centre	center
colour	color

labour	labor
programme	program
traveller	traveler
skilful	skillful
fulfil	fulfill
a licence	a license
to practise	to practice

b) Vocabulary

British English	American English
car park	parking lot
coach	bus
lift	elevator
lorry	truck
petrol	gasoline
vest	undershirt
call box	telephone booth

c) Pronunciation

Word	British English	American English
go	/g u/	/gou/
car	/ka:(r)/	/ka:r/
card	/ka:d/	/ka:rd/
got	/g t/	/ga:t/

d) Grammar

British English	American English
Ram is taller than Hari.	Ram is taller from Hari

1.1.2.2 Criteria for Determining Dialect Status

The question is properly raised about the criteria for determining dialect status because there are no hard and fast criteria to determine it. Various scholars have been accepting that dialect is determined commonly on the basis of variation in pronunciation, vocabularies, grammar, spelling etc. It is also determined on the basis of writing system, prestige, grammatical system, social, political and commercial importance. Likewise it is also determined on the basis of written books, dictionaries or is it used in courts, parliament, bureaucracy, educational and scientific documents? The dialect can be determined especially on the basis of social position, castes, class, sex, age etc. or certain geographical origin, number of population, daily speech habit. Apart from this several different and often conflicting criteria are commonly and tacitly admitted.

According to Robins (1991, p.56) dialect is used for:

(i) Forms of speech those are different but mutually intelligible without special training;

(ii) The forms of speech current within a politically unified area; and

(iii) Forms of speech of speakers sharing a common writing system and set of written classics.

By (i) the various types of English speaker in the British Isles are regarded as dialects of English, whereas Welsh, Irish and Scots Gallic are different languages.

By (ii) the various types of low German spoken on either side of the Dutch-German frontier are sometimes described as dialects of Dutch-German respectively, without regarded to their mutual similarities and intelligibility in the same way Swedish, Norwegian and Danish are usually termed different languages, despite their relative inter comprehensibility, and in particular that between standard Norwegian and Danish.

By (iii) the different tongues spoken in China and among the Chinese outside China (Malaysia Formosa etc.) are traditionally called dialect, although spoken North Chinese tongue) are mutually in comprehensible. These usages are somewhat reinforced by such factors as the existence and officials use of standard. Dutch and standard German over the whole of Holland and Germany, respectively and by the quasi-official status of Mandarin Chinese

According to Coulmas (2005, p.18), the followings are the criteria for determining dialect:

(i)   Dialect shows a speaker's regional origin.

(ii)   There may be more than one dialect in one place.

(iii)   Dialect shows a speaker's social position.

(iv)   Speakers adjust their speech behaviour to how they are spoken to.

(v)   Dialect can be chosen

(vi)   Speakers adjust their speech behaviour to a particular social circumstance.

1.1.2.3 Classification of Dialects

Mainly dialects are classified into the following types:

1.1.2.3. i Geographical/Regional Dialects

The variety of language that reflects the geographical origin of the speakers is called geographical or regional dialect. American English, British English, etc. come under geographical dialect. All national dialects are geographical but not all geographical dialects are national dialects. Thus, language varies from one geographical region to another or one nation to another and such varieties are called geographical/regional dialects.

1.1.2.3. ii Social Dialects/Sociolect

Social dialect refers to speech having non-regional differences. The relevant factors of sociolect are social class, sex, and age etc. Because of these other factors, a speaker may be more similar in language to people from the same social group in a different area than to people from a different social group in the same area. Those speeches show their class of origin at least through their pronunciation vocabulary and grammar differences. Social dialect focuses that there are linguistic differences between speakers which are not only to geography but also to other social factors. Speaker's sex, age, social class, race etc. belong to particular social networks or groups which cause the origination of social dialects.

The variety of language that reveals the social background of the speaker is called social dialects or sociolects - Black English, Baby English, Educational English; White-English etc are the example of social dialects/sociolects.

1.1.2.3. iii Temporal Dialect

Temporal dialect refers to speech that is created according to gap of the time. It is the dialect connected with the real physical world, not spiritual matters. Similarly, temporal dialect is the speech (it may in written or in spoken form) connected with or limited by time. For example, Bhanubhakatia Ramayan, Bewolf in English literature, copperplate in script etc. are the example of temporal dialect.

1.1.3 Nepali and its Dialects

The Nepali language is included within Indo-Arayan language family. 'Khas' is it prename. Most of the Nepalese people are using it as a major language. According to census report 2001 50 percent of people in Nepal are using it as L_1. It is taken as standard on which has the highest status in Nepalese

community or in Nepal. It is usually based on the speech and writing. The Nepali language is generally used in the news media and in literature. It is described in dictionaries and grammars. It is taught in schools and taught to non-native speakers when they need and want to learn it. This language is spoken by many educated Nepali. It is given more priority and used in its greater size. It has greater importance than other in the context of Nepal. It is selected as a prestigious one. It has its own writing systems; it also involves the production of dictionary and grammar books, spellers, style manuals, punctuation and pronunciation guide, specialized glossaries and so on. It is able to serve all the functions associated with national affairs such as education, parliament, bureaucracy, mass communication, literature, law etc. It has some Nepalese technical words too.

Likewise the Nepali language is not only selected, codified and elaborated but also accepted by a majority of population usually as the national, official, formal and authentic language as a unifying force for the state and being a lingua-franca. The following scholars have divided the Nepali language in to different dialects.

According to the Pokharel (2003), "There are five main dialects in Nepali viz. Purbeli, Majhali, Orpachhima, Majpachhima and Parpachhima. Under Majhali, Sijhali, Raskoti, and Asidarali can be included" (Lamsal, 2062, B.S. p.55).

According to Uppadhya (2064 B.S., p. 4) the following people divide the Nepali language in different dialects. They are given below.

(i)   Achharaya (2050 B.S.) says that Nepali has the dialects such as "Dharchurali, Baitadeli, Dadeldhurali, Doteli, Bajhangi, Bajureli, Achhami, Humli, Sijali, Jumli, Mugali, Dolpali, Kalikote, Jajarkoti, Rukumeli, Salyani and Purbeli"

(ii)   Timilsena (2050 B.S.) says that Nepali language has "Purbeli, Jumli Sijali, Humli, Jajarkoti, Achhami, Bajhangi, Darchurali, Baitadeli, Doteli and Dadeldhurali"

(iii)   Niraula (2051 B.S.) says "Purbeli, Gandakali, Bheri area, Dailekhi, Jajarkoti, Jumli, Sijali, Achhami, Bajureli, Bajhangi, Doteli, Dadeldhurali, Baitadeli and Darchurali dialects.

1.1.4 Jumli Dialect at a Glance

People living in Karnali zone and neighbouring districts such as Achham, Bajura and Dailekh are called Jumli and their original speech is called Jumli dialect. It is one of the central and important dialect of the Nepali language. It is not only the dialect used in the above mentioned districts and zone but also in some parts of the Kailali, Kanchanpur, Banke, Bardiya, Surkhet and even in Dang districts. A large number of people from Karnali zone have migrated to the low-land districts and they have been speaking Jumli dialect.

According to the Balkrishna Pokharel (2050 B.S), "Jumli dialect is also known as 'Majhali' dialect. He again divides Jumli dialect in three dialects viz. Senjali, Asidarali, Raskoti" (cited in Baral, 2064 B.S., p. 2)

(i)   The 'Senjali' is one of the dialects that falls under the Jumli or Majhali dialect. The speakers of this dialect can be found in whole 'Seeja' area and some other parts of Jumla district. This can be found practically in Mugu and Kalikot districts.

(ii)   The 'Asidarali' is the original speech of people who live in all areas of Jumla district except Senja. South-west part of Dolpa and eastern part of Tila River, lower part of Humla, south-west part of Dolpa and eastern part of Mugu district.

(iii)   'Raskoti' on the otherhand, is the dialect used by the people who live in Raskot and Sanni. Both of them were two states among 22 states before unification of Nepal in the past. But now they are in Kalikot district. However, there are speakers of the Raskoti dialect in other parts of the district.

1.1.4.1 Raskoti Dialect

This is one of the dialects of Raskoti people. Nearly 36,000 people of Raskot are using it as a mother tongue. So it is a separate dialect. The main speakers of this dialect are found in Raskot (Nanikot, Phukot, Syuna, Shipkhana VDCs) and Sanni area (Mumra, Mehalmudi, Raku VDCs) of Kalikot district. The other main places of this dialect are Khatayed belt of Mugu, Kundakhola of Bajura, northern part of Humla district and in around the origin-place of Mahakali-river. This dialect can also be heard in speech of those who go to India at work for maintaining their daily lives and those persons who are spending their present days at business in centres Manma, Nepalgunj, Surkhet, Tikapur, Sukhad, Dhangadhi, Pahalmanpur, Karanali Chispani and most parts of the Karnali high-way. Many scholars have said that Raskoti is not a separate dialect but most of the people are using it with their one pronunciation, vocabulary and grammar. It has its own speakers and covers most of the areas. This dialect is neither similar to standard variety of Nepali nor similar to other dialects of Nepali such as Doteli, Humli, Jumli etc. It is taken as the central dialect of the Nepali Language.

Some of the scholars have given their views maintaining that Raskoti is a separate dialect. They are as follows:

According to Challa (1312 B.S.), "The Nepali language developed in this period from Karnali in the name of Khas/Jumli" (Copperplate in script-tamaraptra, as quoted in Lamsal, 2062 B.S. p.39).

"Nepali a national language is different from Doteli and Humli/Jumli. So Jumli is one of the dialects which Raskoti incorporates." (Gyawali, 1990 B.S. p.18).

In Bandhu's (2025 B.S., p.28) words, "Dialect used in Karnali is one of the central under which Raskoti can be found"

Similarly, in Bandhu's (2025 B.S.) words "Raskoti dialect is one of the central dialect of Karnali and found in western Nepal" (Upadhya, 2064, B.S. p.28)

We can conclude that there are many differences from one language to another, one dialect to other due to the geographical differences, social and cultural norms, values, caste, sex, colour, social structure, religious and economic relations, profession, time gap, language condition, and regional difficulties. Most of the above qualities can be found in Raskoti dialect and many scholars have focused it as a central and separate dialect.

1.1.5 Differences Between Raskoti Dialect and Standard Nepali

Standard Nepali is a language that falls under the Indo-Aryan language family. It is a common language of Nepal and it has its own specific status/ position. It is an authentic as well as official language. Nepali language is being used in science technology, art, literature and communicative media. This is used as a lingua franca in Nepal. It is being taught from grade one to university level as a compulsory and major subject. According to the census report 2001, 48.61 percent people are speaking it. Not only the people of Nepal but also in India (Sikkim, Aasam, Deharadhun, Darjiling, Banaras, Bhutan, Myanmar) it is being used as a mother tongue. It specially found in oral form and it has its own written system. Similarly, Nepali is a formal language and much prestigious than other dialects. It has a separate grammatical system and different vocabularies. It has a great social and political importance in the same way. It is used in academic institutions and it has grammar and dictionaries. It is accepted as the major language in parliament and courts, in bureaucratic educational and scientific documents of all kinds in Nepal. This is accepted by the high variety of communities, so, it is our national language. It has more speakers; its size is also larger than other speech communities of Nepal. It develops our national proud and national unity. It is broad and general. It had originated from the Indian Arya Bhasa. And Khas Bhasa' is its prename. Whereas, Raskoti dialect is an original speech and mother tongue of Raskoti

people in Raskot area of Kalikot district. This is one of the central and cultural dialects of the standard Nepali. Most of the scholars and other books had proved that it is the origin of the Nepali, too because 'Sijali Khas' is related to the Raskoti in some vocabularies. It is common for Raskoti native speakers and the people of Karnali zone either they are in motherland or they have migrated in low land districts. It has fewer speakers than Nepali. It has its own vocabularies, grammar system and pronunciation etc. This dialect is neither similar to standard variety of Nepali nor similar to other dialects of Nepali such as Doteli, Jumli, Achhami etc. It has not national wise written books and dictionaries. It has not mostly accepted grammar and pronunciation system but some of the researches, local newspapers, and magazines were published, but without proper care or attention of the concerned authority it is being rare one. This dialect covers the certain area, certain speakers and certain speech communities having different vocabularies, grammar and pronunciation. It is not accepted by the parliament and courts, in bureaucracy, educational and scientific documents as the Nepali language. In the context of the Nepali language Raskoti dialect has its own gender, case, person, noun, pronoun, verb, adjective, adverb, tense forms etc. It was created due to geographical and social features. It is difficult to understand and measure. It has low prestige and related to daily local use only.

1.1.5.1 Transformational Theory: An Overview

Chomsky (1957) used the term transformation in his linguistic theory of transformational generative grammar (hence forth TG Grammar), which means transforming one structure of a sentence into another, deep structure into surface structure. Transformation rule is applied in syntax in language. Transformation is a rule which may be applied in input altering it to produce output. Obviously, there are two types

of transformation rules; obligatory transformation in the case of

kernel and optional transformation in the case of non-kernel sentence

(as cited in Oli, 2007, p.9)

Robins (1967, p. 142) says that "essentially transformation is a method of stating how the structure in many sentences in language can be generated or explained formally as the result of specific transformations applied to certain basic sentence structures".

To specify a transformation explicitly we must describe the analysis of the strings to which it applies and the structural changes that it affects on the strings. Transformational grammar is generative in nature. It contains finite set of rules which can generate infinite number of all and only the grammatical sentences.

Transformations show various relationships among linguistic categories by adding, permuting, deleting and substituting constitutions. By means of rules, an infinite number of grammatically correct sentences can be formed.

Transformation is a part of functional grammar which has eventually introduced varieties of transformation like active, passive, direct, indirect, affirmative, negative and interrogative. It has pragmatic value. The sentences derived from the transformation rules tend to serve communicative purposes. These sentences in the English and Raskoti dialect make communication effective and possible as well. They are highly used in spoken and written discourses. The present study only deals with the negative and interrogative transformations in English and Raskoti dialect.

1.1.5.2 Negative and Interrogative Transformations of English

A. Negative Transformation

(a) Introduction

According to Robins (1967 p. 242), "Essentially transformation is a method of stating how the structures of many sentences in language can be generated or explained formally as the result of specific transformations applied to certain basic structures." Negation is a process in grammar to contradict the meaning of a sentence. Funk and Waghalls (1960 p. 1660) define negation as "the act of denying or of asserting the falsity of a proposition."

In English grammar, it is expressed by inserting the negative particle 'not' or its contacted form 'n't'. However, if there is not auxiliary verb in an affirmative sentence, we need to apply do-support (also known as operator addition) rule. Negation affects word, phrases and sentences. Hence, it can be expressed on the following level.

(I) The Word or Lexical Level

The lexical level negation can be made by adding a negative derivational prefix (un, in, il, dis, a) to adjectives and adverbs:

For example

    Happy - unhappy,   Happily - unhappily

(II) The Phrase Level

The negative determine 'no' is used to make a noun phrase (NP) negative.

    e.g.:- Plans have been made - No plans have been made.

Similarly, infinitive phrase can be made negative using 'not' before infinitive words

    e.g.:- Ramesh has decided to pay his income tax this year

       Ramesh has decided not to pay his income tax this year.

(III) Sentence Level

'Not' is the main sentence level negation because it makes the whole preposition negative.

e.g.:- Nirmala is at home - Nirmala is not at home.

(b) Rules of Negative Transformation

Crystal (2003, p.310), defines negation as "a process or construction in grammatical and semantic analysis which typically express the contradiction of some or all of some or all of a sentences meaning." Although negative transformation is found in almost all languages of the world, the process of transformation from affirmative into negative differs from one language to another.

(a) Rules for transforming affirmative sentence into negative

The following rules must be borne in mind while transforming affirmative sentence into negative.

   i.   The negation of a simple sentence is accomplished by inserting the negative marker 'not' or its contracted form 'n't' between the operator and predication.

     <u>For example</u>

     He is coming ⇨ He is not (n't) coming

  ii.   If there is no auxiliary verb in the affirmative sentence we put 'do', 'does' or 'did' after the subject followed by 'not or 'n't' followed by the base form of the main verb.

     <u>For example</u>

     They play volleyball.   ⇨ They do not (don't) play volleyball.

     He eats rice.   ⇨ He does not (doesn't) eat rice.

     I Knew that.   ⇨ I did not (didn't) know that.

iii. If the main verb is 'do' in an affirmative sentence we still put 'do', 'does' or 'did' after subject followed by 'not' or 'n't' followed by the base form of 'do'.

For example

We do our homework	⇨ We do not (don't) do our homework.
Sita does this	⇨ Sita does not (doesn't) do this.
I did that	⇨ I did not (didn't) know that

iv. If the verb is 'have' in an affirmative sentence and it functions as a verb, we usually put 'do', 'does' or 'did' after the subject followed by 'not' or 'n't' followed by the base form of have.

For example

I have my meal	⇨ I do not (don't) have my meal.
She has her meal	⇨ She does not (doesn't) have her meal.
She had a great heart	⇨ She did not (didn't) have a great heart.

v. Imperative sentences are changed into negative by using 'do not' or 'don't' in the beginning of the sentences.

For example

| Tell the truth | ⇨ Do not (don't) tell the truth. |
| Speak honestly | ⇨ Do not (don't) speak honestly. |

vi. 'Some' is changed into 'any' therefore, 'somebody' is changed into 'anybody', 'Something' into 'anything', 'someone' into 'anyone', 'somewhere' into anywhere.

For example

Sunita gave him something ⇨ Sunita did not (didn't) give him anything

But, if these words (somebody, someone, something etc) are used as subject of verbs we change the sentence into negative by changing only these particular words. If we do so, no grammatical changes are needed we change the word as follows:

Affirmative	Negative
someone	⇨ none
somebody/Everybody	⇨ nobody
something	⇨ nothing

For example

Someone helped me.	⇨ No one helped me.
Something is lost.	⇨ Nothing is lost.

vii. In some cases, formation of negative is possible only by changing the following affirmative words into negative ones without adding 'not' after auxiliary verb.

Affirmative	Negative
always / ever	⇨ never
every.../some....... /any.......	⇨ no
either .... or.............	⇨ neither .... nor........
some	⇨ any
already	⇨ yet
too	⇨ either

For example

Rita always smokes	⇨ Rita never smokes.
Either Ram or Hari will come	⇨ Neither Ram nor Hari will come.

viii. 'Must' is often changed into 'need not' when there is the absence of obligation and rarely into 'must not' when there is negative obligation imposed by the speaker or very emphatic advice" (Swan, 1996, p. 189).

For example

You must make two copies	⇨ You need not make two copies (one will do)
You must repeat this to someone	⇨ You must not repeat this to anyone

ix.   Another way in which we can make a statement negative is of using a broad negative marker. Broader negatives, according to Sinclair (2000), are adverbs like 'rarely' and 'seldom' which are used to make statement almost totally negative.

  For example

  We able to move ⇨ We were scarcely able to more.

  Here is a list of the most common broad negatives: rarely, hardly, barely, scarcely, seldom etc.

x.   Some negative prefixes can be added to the beginning of some words to give them the opposite meaning.

  For example

  *un*happy, *in*visible, *dis*like, *im*possible, *il*legal, *ir*responsible, *mal*nutrition etc.

  They were happy ⇨ They were unhappy.

xi.   Similarly, the suffix. 'less' also can be added to many nouns in order to form negative adjectives

  For example

  care*less*, harm*less*, home*less*, name*less*, child*less*, help*less*, need*less*, end*less*, hope*less*, sense*less*, land*less*.

B. Interrogative

(a) Introduction

Interrogative transformation is the process of making assertive sentences interrogative. An interrogative sentence is also called question. Question is broadly divided into two types such as yes/no question and wh-question. All types of questions involve movement. The movement of tense to the first auxiliary verb to the initial position of a sentence is called the subject auxiliary inversion rule.

(b) Types of Questions

(I) Yes/no Question

As its name implies, it expects yes/no answer. In it, tense and the first auxiliary verb are moved to the initial position of a sentence. In case, only tense is present before a main verb except 'be' or 'have', 'do' is inserted by applying do-support rule. Yes/no question is of two types:

(i) Positive yes/no question

Does Pratibha study English?

(ii) Negative yes/no question

Does Pratibha not study English?

Rules of making yes/no Question

Yes/no question refers to a question for which either yes or no is the expected answer. Yes/no question is formed through the process of subject - auxiliary / operator inversion. Written variety is marked by placing the sign of interrogation (?) at the end of the sentence whereas spoken variety is marked by rising intonation.

The following rules must be applied while transforming statements into yes/no questions.

i. Yes/no question is usually made according to the pattern given below:

Aux. V + Sub + M.V. +...?

ii. In a statement if there is an auxiliary verb (except 'do' and 'have' in the main verb function), the auxiliary verb is moved to the initial position of the sentence which is followed by the subject then the main verb.

For example

They will like my garden ⇨ Will they like my garden?

iii. If there is more than one auxiliary verb in a given sentence, the auxiliary which occurs immediately after subject each fronted.

He had been murdered ⇨ Had he been murdered?

iv. If there is no auxiliary verb in a statement, do-support/operator is added then the operator is fronted.

You live in Kathmandu ⇨ Do you live in Kathmandu?

v. It is to be noticed that if the main verb is do, we still put 'do', 'does' or 'did' at the beginning of the classes in front of the subject. And the main verb is changed into bare infinitive.

They did the work ⇨ Did they do the work?

vi. If the verb is have, we usually put 'do', 'does' or 'did' at the beginning of the clause in front of the subject.

I have some good books ⇨ Do you have any good books?

vii. In yes/no questions, non-assertive words (e.g. only word like 'any', 'anybody', 'anyone', 'anywhere' etc) are generally used.

He gave her something ⇨ Did he give her anything?

(II) Wh-Question

It is also called a content question. It asks for completing some specific information in a sentence. It involves operator addition rule in the absence of auxiliary verb in a sentence. Like yes/no question. It is also of two types:

(i) Positive wh-question:

What is your name?

(ii) Negative wh-question:

Where do you not go?

Rules for transforming statement into wh-question

The pronouns 'who', 'whose', 'whom', 'what' and 'which' are interrogative pronouns. They are used to introduce direct wh-questions. The question which begins with a wh-word such as 'what', 'who', 'when', 'where', 'how' etc. is called wh-question. Such a question is often called information question.

The question which begins with a wh-word such as 'what', 'who', 'when', 'where', 'how' etc. is called wh-question. Wh-question is called content question. According to Crystal (2003, p.499) "A question is a term used in the grammatical sub-classification of question types to refer to a question beginning with a question word." Wh-question is formed by placing wh-word at the beginning of the sentence followed by subject/operator inversion rule.

The following rules must be borne in mind which transforming statement into wh-question.

i. Wh-question is usually made according to the pattern given below-
   QW + Aux. Verb + Sub + M.V. +.......?

ii. While transforming a statement into wh-question, the exact answer should be deleted.
   For example
   Jack climbed the tree ⇨ What did Jack do?

iii. If we are using the simple present tense or the simple past tense of any verb except be, we put 'do' , 'does' or 'did' in front of the subject.
   For example
   Binod lives in Kalikot ⇨ Where does Binod live?

iv. If the statement is in simple present tense or the simple past tense of be, the main auxiliary verb has to be placed in front of the subject. We do not use 'do', 'does' or 'did'.
   For example
   The station is near the post office ⇨ where is the station?

v. When the answer of the wh-question is the main verb being used in a given sentence, the verb should be replaced by 'do'.

For example

He is writing a letter ⇨ What is he doing?

Some rules which have to be considered to use different wh-words (e.g. who, whom, whose, which etc) in making wh-questions are as follows.

a. 'Who' and 'Whom'

The pronoun 'who' is used to ask a question about a person's identity 'who' can be the subject or object of a verb.

For example

Who discovered this?

'Who' and 'whom' can also be the object of a preposition when 'who' is the object of preposition, the preposition is put at the end of the clause.

For example

Who did you dance with?

When 'whom' is the object of a preposition, the preposition is put at the beginning of the clause, in front of 'whom'.

For example

To whom is a broadcast responsible?

b. 'Whose' and 'Which'

'Whose' is used as a determiner or pronoun to ask which person something belong to or in associated with–

For example

Whose babies did you think they were?

'Which' is used as a pronoun or determiner to ask someone to identify a specific person or thing out of a number of people or things.

For example

Which is the best restaurant? (Which as 'pronoun')

Which item do you like best? (Which as 'determiner')

c. 'When' and 'Where'

'When' is used to ask a question a question about the time something happened, happens or will happen.

For example

When did you find her?

'Where' is used to ask a question about place, position or direction.

For example

Where does she live? (Where as 'place')

d. 'Why' and 'How'

'Why' is used to ask a question about the reason for something.

For example

Why are you here?

'How' is usually used to ask about the method for doing something or about the way is which something can be achieved.

For example

How do we open it?

'How' is also used to ask a question about the way a person feels about the way someone or something looks or about the way something sounds feels testes.

For example

How are you feeling today?

How do I look?

'How' can be combined with other words at the beginning of questions.

For example

How many, How much, How long, How far? etc.

(III) Tag-Questions

The meaning of tag-questions is reflected in their form: words something is a question attached to a statement. In other words, something is being asserted to which the listener is invited to respond. Quick et al. (1985) suggest that it is important to distinguish the assumption underlying the main clause from the expectation expressed in the tag question. These two intersect with the two intonation pattern patterns introduced earlier to give us four possible combinations (Celce – Murcia and Larsen – Freeman; 1999, p. 261).

Generally, a tag question is a short question from appended to a statement. The tag question generally contrasts in polarity with the statement. That is when the statement is affirmative; the tag is negative & vice-versa.

Maximum conduciveness is expressed by a further type of yes/no question which conveys positive or negative orientation a tag question which conveys positive or negative orientation a tag question appended to a statement:

For example The boat hasn't left, has it

                John recognized you, didn't you?

Rules for transforming Statements into Tag-Questions

According to Quirk et al. (1985, pp. 810-814), the following rules are presented to transform statements into tag-question.

a. The tag-question consists of operator and subject in that order: Is he?, didn't she?, Can't I?, will you?. Informal English the negative particle is placed after the pronoun did they not? Is she not? that position is usual in informal English in northern BrE. Dialects.

b. The operator is generally the same as the operator of the preceding statement. I haven't seen you before, have I? If the statement has no operator the dummy auxiliary 'do' is used, as for yes/no questions is general. e. g. She knows you, doesn't she?

c. The subject of the tag must be a pronoun which either repeats or is in co-reference with the subject of the statement agreeing with it in number, person and gender.

d. If the statement is positive the tag is generally negative and vice-versa.

e. The nuclear tone of the tag occurs on the auxiliary and is either rising or falling.

According to Mukhaya (2003, pp. 15-18) the following are the rules presented to transform statements into tag-questions.

[a] General Rules

    (i)   If the statement is positive, the tag is generally negative and vice-versa (if there is auxiliary verb in the statement)

        For example

        She is a doctor, isn't she?

        They are not tourist, are they?

    (ii)   If there is no auxiliary verb in the statement, we have to make tag by the help e.g. 'do' support.

        For example

        He plays flute, doesn't he?

        We went to Kathmandu, didn't we?

        Students eat meal, don't they?

[b] Other Rules

Rule No. I

We have to make the tag by changing the following auxiliary verbs as shown below:

Auxiliary Verb	Tag question
is	isn't ....?
am	aren't ....?
aren't	are ....?

are	aren't ....?
am n't	am ....?
was	wasn't ....?
were	weren't.........?
has+v^3	hasn't ....?
have +v3	haven't.........?
had+V3	hadn't ....?
has +NP	doesn't.........?
have +NP	don't.........?
had +NP	didn't.........?
do	don't.........?
does	doesn't.........?
did	didn't.........?
will	won't.........?
shall	shan't.........?
may	mayn't ....?
can	can't.........?
would	wouldn't ....?
should	shouldn't.........?
might	mightn't.........?
could	couldn't ....?
must	mustn't ....? etc.

need and dare   changed into - 'do' support verb.

Rule No.II.

Following apostrophe (') is changed according to given idea.

Statement	Tag
's + present	isn't ....?
's + past	wasn't ....?

's + V3	hasn't ....?
's + NP + present adverbial	doesn't.........?
'd + V1	wouldn't.........?
'd + V3	hadn't.........?
'd + better	hadn't ....?
'd + rather	wouldn't ....?
've + V3	haven't ....?

Rule No.III.

The following 'Let's' rule should be considered to make tag.

Statement	Tag
let + ...	will you?
Let us	will you?
let's	shall we?

Rule No. IV.

'Will you' is used for imperative sentence.

Rule No. V.

Following verbs are changed as shown below:

Statement	Tag
used to	didn't you?
Ought	ought not ?

Rule No. VI.

Following adverbials belong to the negative sense, so, we have to make positive tag if these consist in the statements:

never, rarely, hardly, seldom, barely, no, not, no one, nothing, nobody, none, scarcely, neither... nor....

Rule No. VII.

Following subjects or words of the statement should be changed in pronouns of tag as shown below.

Subject	Pronouns of tag
I/we/you/he/she/it/they	I/we/you/he/she/it/they
male	he
female	she
things	it
proper/material/.... etc noun	it
singular subject	it
plural subject	they
everything/anything/nothing	it
someone/no one/ everyone	they
there is/here is	it
your/my/our/his/her/their.... noun	according to the noun
anybody/anyone/everybody	
/nobody/somebody ... etc.	they
either/neither	they

(IV) Alternative Questions

Those that expect as a reply one of two or more options presented in the question, as in would you like to go far walk or stay at home? 'Shall you buy shirt or cap or coat?' are alternative questions.

According to Quirk et al. (1985), there is two minor types of question. They are yes/no alternative and wh-alternative questions. (Celce – Murcia and Larsen – Freeman, 1999. p.262)

Rules for Transforming Statements into Alterative Questions

According to Quirk et al. (1985, pp. 815-818), the following rules are presented to transfer statements into alternative questions. There are two types of

alternative questions. The first resemble yes/no question and the second wh-question - as cited in (Celce-Murcia and Larsen-Freeman (1999, p. 264).

e.g.   would you like chocolate, vanilla or strawberry (ice-cream) ? [1]

Which ice-cream would you LIKE? (chocolate, VANILia or STRAWberry? [2]

The first type differs from a yes/no question only in intonation instead of the final rising tone; it contains a separate nucleus for each alternative, a raise in intonation occurs on each item in the list, except the last, on which there is a fact indicating that the list is complete. The difference of intonation between alternative and yes no questions is important, in that ignoring it can lead to misunderstanding as the contrast between these replies indicates.

Alternative: A- Shall we go by BUS or TRAIN?

B- By BUS

Yes/No: A- Shall we go by bus or train?

B- No, let's take the car.

The second type of alternative question is really a compound of two separate questions.

a. Wh-question followed by an elliptical alternative question. Thus [2] might be taken as reduced version of:

- Which ice-cream would you like?

- Would you like chocolate, VANILLA or STRAWBERRY?

b. Converting a yes/no question into an question introduces this tautology into the presupposition. e. g.

- Are you ready or aren't you ready?

[Either you are ready or you are not ready] the second conjoin may be reduced to or not:

e.g. Are you ready or NOT?

There is no fronted version of 'Are you coming or not? (*Are you or not coming) because fronting would violate the requirement of structure equivalence of conjoins.

(V) Exclamatory Questions

The exclamatory question is interrogative in structure, but it has the illocutionary force of an exclamatory assertion; typically it is a negative yes/no question with a final falling instead of rising intonation.

For example

Wasn't it a marvelous concert!

(VI) Rhetorical Questions

The rhetorical question is interrogative in structure, but it has the force of a strong assertion. It generally doesn't expect an answer. A positive rhetorical yes/no question is like a strong negative assertion, while a negative question is like strong positive one.

(a) Positive Rhetorical question.

　　Is that a reason for despair? (Surely that is not a reason ……?)

(b) Negative Rhetorical question

　　Isn't the answer obvious? (Surely that is obvious)

1.1.6 Need and Importance of Contrastive Analysis (CA)

To quote James (1980, p.3), "Contrastive analysis is a linguistic enterprise aimed at producing invested (i.e. contrastive, not comparative) two valued typologies (a CA is always concerned with a pair of languages), and founded on the assumption that language can be compared" (as cited in Oli, 2007, p.24).

In the early 19th century CA was used for the study of genetic relationship of languages. In Mid-twentieth century CA was started to be used in the field of language teaching. It was first advocated by C.C. Fries and Robert Lado. In

1945 Fries published a book entitled 'Teaching and learning English as a Foreign Language' in which he writes the most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner Lado (....) wrote a book entitled "Linguistic Across Culture" which disseminated the work initiated by Fries. Lado (1957) provided three underlying assumptions of CA, which have significant role in language teaching.

    (a) Individuals tend a transfer the forms and meanings and distribution of forms and meaning of their native language and culture of the foreign language and culture, both productively when attempting to speak the language... and respectively when attempting to grasp and understand and language.

    (b) In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.

    (c) The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problem are and can better provide for teaching them. (as cited in Sharma, 2005, p.204)

CA is based on the behaviouristic theory of learning. According to his theory, learning is a matter of habit formation. It may happen that before a learner starts to learn a new habit he has already mastered an old habit. In such a case, they transfer the system of their L_1 in learning L_2, due to the gravitational pull of the first language. Therefore, the L_1 and the L_2 need to be compared to find out their similarities and differences which are sources of case and difficulty in learning an L_2 respectively. Due to the gravitational pull of the first language, the learner creates either positive or negative transfer in his statement. If the knowledge of L_1 interfaces in learning the second language the transfer becomes negative.

CA is an important part of application of linguistic to language teaching. It helps the teachers to show the relation between the areas of differences in the two languages, identify which areas are more difficult for learners, and find errors in their performance. CA is important from pedagogical point of view. CA is helpful for determining the areas which the learners have to learn with greater emphasis and designing teaching-learning materials for those particulars areas that need more attention. CA not only predicts the likely errors to be committed by L_2 learns but also explains the sources of errors in one's performance. The language teacher, teaching experts, syllabus designers and textbook writers get benefits from the findings of CA.

Sthapit (1978, p. 86) writes the roles of CA in L_2 teaching in the following ways.

> When we start learning an L_1 our mind is no longer a clean state. Our knowledge of L_1 has, as it were, stiffened our linguistically flexible mind. The linguistic habits of L_1 deeply rooted in our mental and verbal activities do not allow us to learn freely the new linguistic habits of L_2. In other words, L_1 interference stands as main obstacle on our way to L_2 learning. Learning an L_2 is, therefore essentially learning to overcome this obstacle. So any attempt to teach an L_2 should be preceded by an explanation of the nature of possible influence of L_1 behaviour on L_2 behaviour this is precisely what CA does. (as cited in Sharma, 2005, p.199)

Nepal is a multilingual country where L_2 or FL teaching and learning is inevitable thus, CA is helpful for teachers, linguists, textbook designers testing exports and syllabus designers and so other. CA is one of the various

pedagogical aids for the teachers to help themselves receive more knowledge and sharpen their knowledge so that their ability to detect errors can be improved. Because of its highly significant scope in the area of L_2 teaching and learning, linguists are interested in the preparation of contrastive grammar.

1.2 Review of the Related Literature

Regarding Raskoti dialect no research has ever been carried out. Thus, it will be an asset to the Department of English Education. But the researcher has carried out at Department of Nepali Education. Those researches have been reviewed below.

Rana (2001) has carried out a research entitled "A Comparative Study of Tense and Aspect System of Magar and English" It was found that the Magar language has past vs. non-past binary spilt-system as English has. Both past and non-past tenses are marked feature in the Magar language whereas only the past tense is marked feature in English.

Paudel (2004) has done a research entitled "A Comparative Study on Negative and Interrogative Transformations in English in Pachthare Dialect of Limbu" His research area was Panchthar district of eastern Nepal. He found out that the affix 'me' is the negative marker in Limbu, which occurs before the verbs in assertive and interrogative sentence, whereas the negative marker in English is 'not' which is added after auxiliary verb. Yes/no question in Limbu is formed by placing 'bi' or 'pi' after the verb whereas an auxiliary occurs at the beginning of the sentence in English.

Phyak (2004) has carried out a research on "English and Limbu Pronominal" a Linguistic Comparative Study. He wanted to determine Limbu pronominal and to find out similarities and differences between those in relation to English pronominal. He found that Limbu has more pronouns and more complex pronominal system than English. There is no distinct use of Limbu pronouns for male, female, human and non-human beings. Regarding personal and

possessive pronouns, both are categorized under singular, dual and plural number in Limbu, but they are categorized under singular and plural number in English.

Kushawaha (2005) has carried out a research on "Negative and Interrogative Transformations in English and Bhojpuri: A Comparative Study" He wanted to find out the negative and interrogative system of English of Bhojpuri. He found that they are similar in many respects but different in others. It shows that only negative marker in English is 'not' or n't which is placed after an auxiliary verb in an assertive sentence and whereas the negative markers in Bhojpuri are 'nat', 'mat', naikhe, and naikhi which are added immediately before the main verb. There is no operator addition system.

Adhikari (2006) has carried out a research work on "A Comparative Study on Passivization in English and Tharu Language", and found out that the Tharu-speaking student may commit an error while passivizing English verbs because in English only transitive verbs are passivized but in Tharu both transitive and intransitive are passivized.

Oli (2007) has carried out a research on "Question Transformations in English and Tharu A Comparative Linguistic Study". He carried this research in Dang district. He selected 60 Tharu native speakers to elicit the data. He found that the Tharu yes/no question marker /ka:/ is introduced at the beginning of the sentence whereas in English auxiliary verb is placed at the beginning for yes/no question or 'do support' is applied. In Wh-question of Tharu 'K-words' are introduced just after the subject whereas in English wh-words are fronted. In alternative question of Tharu /ki/ is used to present the alternation whereas 'or' is introduced in English. In the context of tag-question, the tag question marker /ka:/ is used at the beginning of the tag in Tharu, whereas auxiliary verb is used at the beginning of tag and periphrastic do is also applied the English.

Patwari (2008) has carried out a research on "Negative and Interrogative Transformations in English and Tharu" He carried out this research in Parsa district. He selected sixty informants from two VDCs using random sampling. He wanted to find out the negative interrogative system of English and Tharu. He found that they are similar in some respects but different in others. It shows that only negative marker in English is 'not' or n't; which is placed after an auxiliary verbs whereas the negative marker in Tharu are 'nat/mat' occurs only and 'naikhe' which are added immediately before the main verbs. The Thru negative markers nat/mat occurs only in imperative sentences but 'naikhe' occurs either tenses in yes/no questions, an auxiliary verb occurs at the beginning of the sentence in English whereas the 'yes/no' question marker 'ka' is introduced and placed at the end of the sentence in Tharu. Here, he tried to research new topic and tried his best; He used small population and area because Tharu is the language of most of the western Terai people.

Here, this research is different from the other one because I had tried to give insight on negation and interrogation in Raskoti dialect with those in the English language. I had chosen the new topic that the no researches had carried out about this topic. I had also taken new sample area. Similarly, I had also added the sample population than other researches. On the other hand, I had tried to submit more background information; it is totally new for the English Department. It opens the track for researching in different title of Raskoti dialect.

1.3 Objectives of the Study

The study had the following objectives:

(i) To identify the process of negative and interrogative transformations in Raskoti.

(ii) To compare and contrast the process of negative and interrogative transformations of the Raskoti with those in the English language.

(iii) To list some pedagogical implications.

1.4 Significance of the Study

The significance of the study will be as follows:

This will be the first research on Negative and Interrogative Transformation in the Raskoti Dialect at the Department of English Education. This will be invaluable for the department itself because the department will advise other researchers to undertake further researches in Raskoti dialect. The Study will further give insight on negation and interrogation in Raskoti dialect along with that in English. The study will be significant for language planners. They will study to get some point about Raskoti dialect. The study will be significant for syllabus designer and textbook writers. They will get some idea of making negative transformation of Raskoti sentence, analyze the important things of this research and will include some items in the context of preparing syllabus and textbook in Raskoti mother tongue. This will be helpful for the teachers and students. They understand something about dialects, rules of making negative and interrogative transformation in English and Raskoti dialect. They will identify the gap of transformation in both systems. They will teach and read respectively taking it as a reference material. This study will be equally significant for the researchers. 'Researchers will research on the different titles of Raskoti dialect. They will feel opening the track on this dialectical field of Raskoti dialect; and they will take it as an important source.

1.5 Definitions of the Specific Terms

Negation: Negation is a process or construction is grammatical and semantic analysis which typically expresses the contradiction of some or all of a sentence's meaning.

Interrogative: An interrogative is a term used in the grammatical classification of sentence types, and usually seen in contrast to declarative.

Passivization: Passivization is a process in the grammatical analysis of voice, referring to a sentence, clause or verb from where the grammatical subject is typically the recipient or goal of the action devoted by the verb.

Transformation: Transformation is a formal linguistic operation which enables two levels of structural representation to be placed in correspondence.

Inversion: Inversion is a term used in grammatical analysis to refer to the process or result of syntactic change in which specific sequence of constituents is seen as the reverse of another.

Comparative: Comparative is a term used to characterize a major branch of linguistic, in which the primary concern is to make statements comparing the characteristics of different languages (dialects varieties etc) or different historical states of a language.

Insertion: Insertion is a basic syntactic operation within the framework of transformational grammar which introduce (inserts) a new structural element into a string.

Deletion: Deletion is a basic operation which eliminates a constituent of input phrase-marker.

Substitution: Substitution used in linguistics to refer to the process or result of replacing one item by another at particular place in a structure.

Permutation: Permutation is a basic kind of transformation operation which has the effect of moving constituents (usually one at a time) from one part of a phrase-maker to another verification. Verification is the process of making sure of showing that something is true, accurate or justified.

CHAPTER TWO
METHODOLOGY

The methodology adopted by the researcher to carryout the research is described below:

2.1 Sources of Data

Both primary and secondary source of data were used to carry out the research.

2.1.1 Primary Sources of Data

Raskoti native speakers from Nanikot, Phukot, Syuna, Shipkhana and Mumra VDCs of Kalikot district were the primary sources from whom the researcher elicited the required data for the research. On the other hand, the researcher as being the permanent inhabitant of Phukot VDC Ward No. 9, speaks Raskoti as his native dialect. So he himself is a major source of primary data.

2.1.2 Secondary Sources of Data

Various books Lado (1946), Rabins (1964), Haugen (1966), James (1980), Wardhaugh (1986), Aarts andAarts (1986), Thomson and Martinet (1986), Lyons (1995), Trask (1995), Murphy (1997), Celce-Murcia and Larsen Freeman (1999), Mukhiya (2003), Coulmas (2005), Sharma (2005), Guragai and Pokharel (2005), Subedi (2054 B.S.), some reports articles, research studies and journals related to the topic in questions were used as secondary sources of data.

2.2 Population of the Study

The Population of the present study includes all the permanent inhabitants of Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district.

2.3 Sample Population of the Study

The Population of the present study was the ninety permanent inhabitants of Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district.

2.4 Sampling Procedure

Sample population was Ninety Raskoti native speakers, above 15 years of age from the selected five VDCs of Kalikot district. Eighteen informants were taken from each VDCs. The total sample population was divided into three groups viz. illiterate, literate and educated. The informants in each group were selected using stratified random sampling procedure. Here, those who are unable to read and write were considered as illiterate and their responses were transcribed by the researcher himself. Similarly, the people having academic qualifications below SLC were taken as literate and the population with academic qualifications above SLC was as educated.

Table No. 4

District-Kalikot

VDCs	Nanikot						Phukot						Syuna						Sipkhana						Mumra					
Types of informants	ill.		lit.		Edu.		ill.		lit.		Edu.		ill.		lit.		Edu.		ill.		lit.		Edu.		ill.		lit.		Edu.	
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Number of informants	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Total	18						18						18						18						18					
Grand Total	90																													

2.5 Tools of Data Collection

The researcher basically used two tools in gathering required information viz. interview schedule for the illiterate and literate informants test item. But a set of questionnaire was given to the educated informants. Both tools were based on certain negative and interrogative (questions) transformations of Raskoti sentences (see appendices I, II).

2.6 Process of Data Collection

The stepwise processes used to collect the primary data by the researcher are given below:

i.   The researcher developed two types of research tools such as interview schedule and a set of questionnaire.

ii. The researcher went to the selected VDCs and established a good rapport with selected informants.

iii. The researcher motivated the respondents by explaining clearly and in simple terms the interview schedule and questionnaire, purpose and relevance of the study.

iv. Then, the researcher randomly selected the sample.

v.   The researcher asked the informants for their invaluable co-operation and elicited the required data for the completion of the study.

vi. After that, the researcher himself conducted the structured interview with selected illiterate and literate informants; researcher made personal contact stronger, used their own dialect and gave some necessary instructions, helped them. Then researcher recorded elicited the informants' oral response in written form.

vii. Similarly, the researcher handed over the test items to the selected educated informants giving them necessary instructions clearly. The informants wrote their answers within half an hour.

viii. When the literate and illiterate informants finished their responses, similarly educated informants returned the test answer. The researcher thanked the informants for their kind help and co-operation.

2.7 Limitations of the Study

The study was limited in the following ways:

(i)   The total population of the study was limited only to ninety Raskoti native speakers from Nanikot, Phukot, Syuna, Siphkhana, and Mumra VDCs of Kalikot district.

(ii)   The total population was confined only to three groups viz. illiterate, literate and educated having 18 (9 males and 9 females) informants in each group above 15 years of age.

(iii)   The study focused only on the process of negative and interrogative transformations of Raskoti with reference to English.

(iv)   The negative transformation was limited only to assertive and imperative sentences (simple sentences).

(v)   The interrogative transformation was limited only to positive (yes/no question, wh-question, alternative question, tag question) assertive sentences.

(vi)   The transformation was limited only to simple Raskoti sentences.

CHAPTER THREE
ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data obtained from the selected informants from Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district. Firstly, the analysis of rules of negative and interrogative transformations of English was done mainly on the basis of secondary data extracted basically from Sinclair (2000), Quirk and Green baum (1990) and Thomson and Martinet (1986). Similarly sentences for English have been taken from Murphy (1994) and some of the items were also picked up from Celce-Murcia and Larsen-Freeman (1999). And then Raskoti rules were verified on the basis of oral and written primary data collected from Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district. Then, it deals with the comparison and contrast of the processes of negative and interrogative transformations of Raskoti with those of English. The collected data was analyzed and interpreted descriptively and comparatively with the help of tables, diagrams and illustrations.

3.1 Process of Negative and Interrogative Transformations in Raskoti

The researcher tested the rules of negative and interrogative transformation in Raskoti dialect with the help of oral and written primary data collected from ninety Raskoti native speakers from Nanikot, Phukot, Syuna, Sipkhana, and Mumra VDCs of Kalikot district.

3.1.1 The Rules of Negative Transformation

In Raskoti, the negation is generally formed by adding negative markers (na, na:i, nan) 'not' after the main verb in simple assertive sentences. But in imperative sentence only the negative marker /na/ 'not' is placed before the main verb.

For exmple:

a. - Gita: chithhi:ka lekhti: chha.

  'Gita writes a letter'.

  Gita: Chithhi:ka lekhti: na.

  'Gita letter writes not' (3rd, sg. pres)

  Gita doesn't write a letter.

b. - U: tamikana dhu:kirhya: ko chha.

  'He is waiting for you'.

  U: tamikana dhu:kirhya:ko na:i.

  'He for you waiting not' (3rd, sg. cont)

  He is not waiting for you.

c. - Toka: Toki: haru ga:na: ga:irhyo: ka: chhiya:

  'Young boys and girls were singing a song'.

  Toka: Toki: haru ga:na: ga:irhyo: ka: chhiya:nan.

  'Young boys and girls a song singing were not' (3rd, sg. cont.).

  Young boys and girls were not singing a song.

d. Dehelo: U:ga:dha.

  'Open the door'.

  Dehelo: nau:ga:dha.

  'The door not open' (imp.).

  'Don't open the door'.

3.1.2 The Rules of Interrogative Transformation

There are two main types of interrogative clauses in Raskoti dialect. They are yes/no question and wh-question but within interrogative some other questions can be submitted. Thus, it would be better to classify yes/no-question as types-I interrogative, wh-question as type-II interrogative. Similarly, alternative question as type-III interrogative (question) and tag question as type-IV interrogative (question).

[A] Yes/No- Question

The researcher tested the rules of yes/no question in Raskoti dialect with the help of oral and written primary data collected from ninety Raskoti native speakers from Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district.

Actually, in the Raskoti question morpheme /kya: or Kita/ come at the final position of the sentences and functions as a question.

For example

i. Tamile bhat kha:yu kya:?

'you rice eat' (2nd, sg. pres)

- Do you eat rice?

ii. Mahesh le sarita:kana raiba:ra patha:yo kita?

'Mahesh to Sarita this message sent' (3rd, sg. past)

Did Mahesh send this massage to Sarita?

Figure No. 4
Yes/no question transformation

(a)   (b)
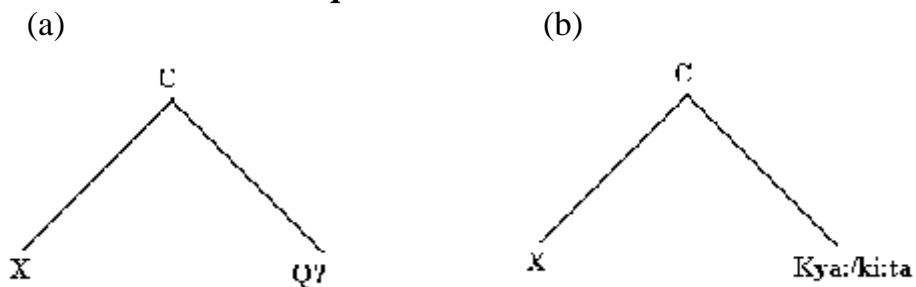
The symbol 'X' represents the succeeding non-interrogative or non-'k' constituents. Thus, an interrogative type-I (yes/no question) sentence such as the following sentence (i) has a deep structure shown in figure no. 5.

(i) Ma gi:t ga:ido chhau: ki:ta?

I a song sing question (1st, sg, pres)

Figure No. 5

Deep structure for the above sentence

```
            C
        /  |  \   \
      NP  NP   V   Q?
      |    |   |
      △    △   △
```
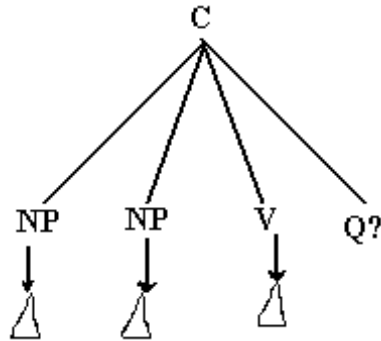
The transformation rule stated in figure no. 4 for the yes/no question will transfer the structure shown in figure no. 5 into a derived structure representing sentence (i). This transformed structure is illustrated in figure no. 6.

Representation of the structure before yes/no question transformation applied to the tree in figure no. 5.

Figure No. 6

Tree of the Raskoti Sentence

```
            C
        /  |  \     \
      NP  NP   V   Kya:/Ki:ta
      |    |   |
      △    △   △
      {_____}
```
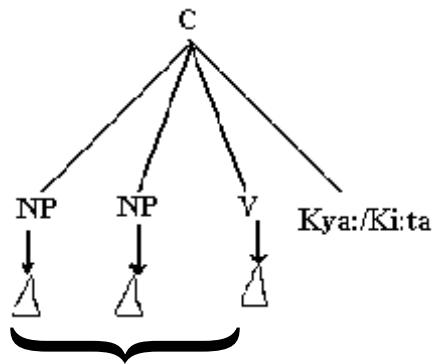
[B] Wh-Question/ Type-II Interrogative Questions

'Wh-question are questions about noun phrase or adverbs. Thus, sentences in the following (i) and (ii) are questions about the subject NP (I) and the NP time (II). And adverbial question involves in reason and manner in (ii) and (iv) respectively" (Celce- Murcia and Larsen- Freeman, 1999, p.241).

For example

(i) Pa:ni: ko kha:nya:?

   Water who drink (sg, 3rd, pres).

   'Who drinks water?'

(ii) U:ile kaibela: pa:ni: kha:yo?

    He when water drink (3rd, sg, pres)

    'Why does he drink water?'

 (iii) Teile kya:na pa:ni: kha:yo?

     He why water drink (3rd, sg. pres)

    'Why does he drink water?'

 (iv) U:ile kaari pa:ni: kha:yo?

    He how water drink (3rd, sg. pres)

    How does he drink the water?

When an NP or Adv. segment contains [K] in deep structure, it is being questioned. With this interpretation, the interpretation, the interrogative morpheme /ko, kaibela:, kya:na, Kaari, kya:, Kaikhana, ka:, kaikha:/ all contain the feature [K}. However, some other features given is the following sub-categorization, which distinguish these interrogative morphemes from each other.

(a) Sub-categorization of Interrogative Morphemes.

The following listing offers a complete sub-categorization of Raskoti interrogative morphemes.

[ko; pro, human, K ....]

[kaibela; Adv. time K ....]

[Kaya:na; Adv. reason K ....]

[Kaari; Adv. manner K ....]

[Kya; pro. things (non-human) K ....]

[Kaikhana; Pro; human, K ....]

[Ka; pro, location, K ....]

[Kaikha; Det., genitive, K ....]

The interrogative morpheme [kya; pro. things (non-human) K ......] must be distinguished from the yes/no question marker [kya:]. The yes/no question marker [kya:] is not pronominal or adverbial in nature. It simply questions the sentence with a 'yes' or 'no' answer and is in complementary distribution with the rest of the K-morphemes.

Type-II interrogative [Wh-question] contain [K] in their deep structure. The presence of [K] under an NP or an Adv. node indicates that it is being questioned. The wh-questions are generated by the single step transformation which simply deletes the Q? node in the surface structure. The structural description and the structural change involving wh-questions are represented in figure no. 7.

Figure No. 7

Wh-questions transformation

a)

(Structural description)   (Structural Change)
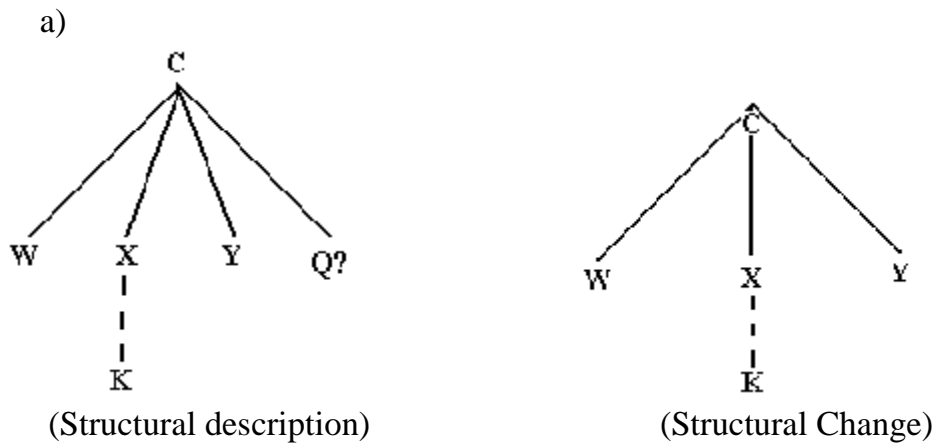
In figure no. 7 'W' and 'Y' represent constituents flanking the interrogative morpheme stemming from the node 'X', 'W' can also be a null symbol. Thus, the following sentence (i) has the deep structure shown in figure no. 8.

(i) Pa:ni: ko kha:nya:?

  'Water who drink' (3rd, sg. pres)

  Who does drink water?

Figure No. 8

Deep Structure for sentence (i)
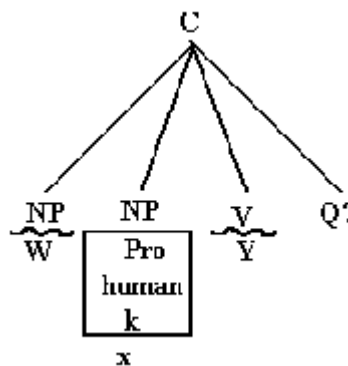
The rule given in figure no. 7 will delete the Q? from the surface structure and the result will be sentence (i). The following sentence (ii) will have the deep structure shown in figure no. 9.

(ii) Teile kya: kha:yo?

   He what drink (3rd, sg. pres)

  'What does he drink?'

Figure No. 9

Deep structure for sentence (ii)
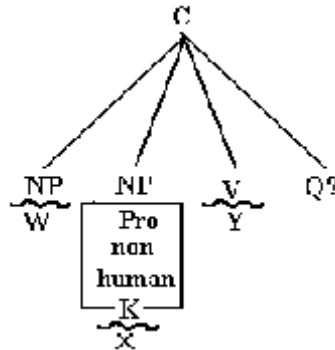
Here again, the application of the rule given in figure no. 7 will give us the ultimate sentence (ii). The selection of the proper interrogative morpheme will depend on the sub-categorization of morphemes. Thus [pro, human K] (Figure no. 8) and [pro., non-human, K] (figure no. 9) will be replaced by /Ko/ 'who' and /kya:/ 'What respectively

[C] Alternative Questions (type-II)

The research supposed to get different rules to making alternative questions in Raskoti dialect in the context of yes/no alternative and wh-alternative. But on the basis of primary data, the informants both /ki:/ and /ya:/ are used for the alternate, sometimes another alternate word is used and sometimes negation marker /nai/, /na/ also used. Thus, all these are using on the basis of meaning and their native speech. So, there is not hard and fast rule in Raskoti alternative question as in English.

(i) Makana mahalo bhalo la:gdo ki: Biscuit?

'I sweet like or biscuits.'

'I like sweet of biscuits?'

or,   Makana mahalo bhalo la:gdo ki: la:gdaina?
        'I sweent like or not'

        'I like sweet or not?'

(ii) Ashok Maida:uni dhu:lyo ki:dhu:lyona?

Ashok on the floor slept or not?

'Ashok slept on the floor or not?'

or,   Ashok Maida:uni dhu:lyo ki: kha:tauni?
        Ashok on the floor slept or on the bed'

        'Ashok slept on the floor or on the bed?'

[D] Tag-Question (Type-IV)

According to the research, the process of changing statement sentence into tag-question is that, if the statement is positive, tag-question is negative. If the statement is negative, the tag-question is positive. The tag-question marker is /kya:/. The /kya:/ is used at the end of the tag-question. After the statement the main verb is repeated after comma and then /kya:/ is put and at the end of the tag-question, a sign of interrogation is used.

For example

(i) Maile bhatayadaudo: mastai kha:ya:, kha:inakya:?

  'I ate lots at party, don't I?

(ii) Yotobairi: ra:mno tha:u rahyo: chha, rahyona chha kya?

  'It is a beautiful place, isn't it?'

(iii) Ti:nule makana ra:inan, ra:in kya?

  'She hadn't know me, had she?

3.2 Verification of the rules of Negative and Interrogative Transformations of Raskoti

The researcher tested the rules of negative and interrogative transformations of Raskoti with the help of oral and written primary data collected from ninety Raskoti native speakers from Nanikot, Phukot, Syuna, Sipkhana and Mumra VDCs of Kalikot district. It was found that all the rules set previously are similar with the responses given by the informants of the study. However, some dissimilarities were observed regarding with the use of negative marking morphemes and with the use of wh-words. In course of analyzing the primary data collected from the informants, it was found that the main negative marking morpheme are /na, na:i and nan/ in simple assertive sentences and only /na/ is found in imperative sentence.

Regarding wh-question, it was found that the wh-question marking words have also several other names. They are given in the following table.

Table No. 5

'K-Words' of Raskoti

Primary Data	
- Ko/kasale/kalle/kanle	- Who
- Kaibela:/Kaile/Kyabela	- When
- Kya:na/Kya:ki:/ai	- Why
- Kaari/kya:ari	- How
- Kya:	- What
- kaikhana	- Whom
- ka:/ka:ha:/katta	- Where
- Kaikha	- Whose
- Kasto/kaitho	- Which

Similarly, it was found that yes/no question marker are /kya: or ki:ta/ at the end of the statement.

In the same way, both yes/no alternative and wh-alternative questions were supposed to be research but according to the data, /ki/ is used to present the alternation in some case and related alternate words or negation /nai/ also found in some case. Mainly, all these are based on the meaning of the sentence. At last, when the researcher analyzed the tag-question, the findings show that the process of changing statement sentence into tag-question is: if the statement is negative, the tag-question is positive and if the statement is positive, the tag-question is negative. The tag-question marker /kya:/ is used at the end of the tag just after the main verb, and at the end of the tag, a sign of interrogation is used.

3.3 Negative and Interrogative Transformations Between Raskoti and English

3.3.1 Negative Transformations Between English and Raskoti

The processes of negative transformations of Raskoti are compared with those of English as follows:

Table No. 6

[A] Negative of Assertive Sentence

S.N.	Raskoti	Type	English
I	Gita: Chhithi:ka lekhti: chha 'Gita letter writes'	Aff.	Gita writes a letter
	Gita: Chhithi:ka lekhti: na 'Gita a letter write not'	Neg.	Gita doesn't write a letter

II	U: tamikana dhuMkirahya:ko chha 'He you for waiting is'	Aff.	He is waiting for you.
	U: tamikana dhuMkirahya:ko na:i 'He you for waiting isn't'	Neg.	He isn't waiting for you
III	Maile Kannaliudo ba:u:t khelya: 'I Karnali across swam have'	Aff.	I have swam across the karanali
	Maile Kannaliudo ba:u:t khelina 'I karnali accross swam not'	Neg.	I haven't swam across the Karnali.
IV	Tokatoki ga:na: ga:irahya:ka: chhiya: 'Young boys and girls a song singing were'.	Aff.	Young boys and girls were singing a song
	Tokatoki ga:na: ga:irahya:ka: chhiya:nan: 'Young boys and girls a song singing were not'.	Neg	Young boys and girls weren't singing a song.
V	Kantha: ba:ujiu desha ba:igaya: 'Uncle India had gone'.	Aff.	Uncle had gone to India.
	Kantha: ba:ujiu desha ba:iganan: 'Uncle India had gone not'.	Neg.	Uncle had not gone to India.
VI	Headma:ithar bholi: a:unya:hun 'Headmaster tomorrow come will'.	Aff.	Headmaster will come tomorrow?
	Headma:ithar bholi: a:uda:inan 'Headmaster tomorrow come will not'.	Neg.	Headmaster will come tomorrow.
VII	Thetatheti:haru: bhakundo: khelirahya:ka hunya:chhan 'Students volleyball playing will be'.	Aff.	Students will be playing volleyball.
	Thetatheti:haru: bhakundo: khelirahya:ka hunya:nai 'Students volleyball playing will be not'.	Neg.	Students will not be playing volleyball.
VIII	Ti: angrazi ghoka:uda:chhan	Aff.	They teach English.

	'They English teach'.		
	Ti: angrazi ghoka:uda:inan 'They English teach not'	Neg.	They don't teach English.
IX	Ha:mma: ba:uji:u Jeeula: ka:m arnna gaya: 'Our father to the field at work went'.	Aff	Our father went to the field at work.
	Ha:mma: ba:uji:u Jeeula: ka:m arnna gayanan: 'Our father to the field at work went not'.	Neg.	Our father went to the field at work.

[B] Negative of Imperative Sentences

S.N.	Raskoti	type	English
I	Dehelo: U:gadha 'The door open'.	Imp.	Open the door.
	Dehelo: na U:gadha 'The door not open'	Neg.	Don't open the door.
II	Makana ek gelas chaha deu: 'Me a glass tea give'	Imp.	Give me a glass of tea.
	Makana ek gelas chaha nadeu: 'Me a glass tea not give'	Neg.	Don't give me a glass of tea.
III	Jhya;l dha:k 'The window close'	Imp.	Close the window.
	Jhya;l na dha:k 'The window not close'	Neg.	Don't close the window.

Having compared the processes of negativization between Raskoti and English, the researcher found the following main similarities and differences.

[C] Similarities

I. In both English and Raskoti dialect assertive and imperative sentences are negated.

Assertive

English	Raskoti
- I drink water (pos)	⇨ Ma pa:ni: kha:do (pos)
- I don't drink water (neg)	⇨ Ma pa:ni: khadaina (neg)

Imperative

English	Raskoti
- Drink water (im.pos_	⇨ Pa:ni: kha: (Imp.pos)
- Don't drink water (neg)	⇨ Pa:ni: na kha: (neg)

II. In both English and Raskoti dialect separate negative markers (i.e.: 'not' or 'n't' in English and 'na' 'na:i' and 'nan' in Raskoti dialect) are used while transforming positive sentences into negative.

[D] Differences

I. The only negative marker 'not' or 'n't' is placed after an auxiliary verb in English were as the negative markers such as 'na', na:i' and 'nan' is added immediately after the main verb in Raskoti dialect to make positive assertive sentence negative. The Raskoti negative markers 'na', 'nai' and 'nan' are used in different tenses or in the same tense on the basis of sentences meaning situationally. But only 'na' is used in imperative sentence.

The person seems to be different in English and Raskoti dialect such as:

Table No. 7

Person of English and Raskoti

Person	English	Raskoti Dialect
1st	I	Ma
	we	Ha:mi/Ha:mmo
2nd	you	Tami/Tapa:i/Tammo
3rd	He	U:/Tinu:kana/U:ile/Teile/Tinu:le
	She	U:/Tinu:kana/U:ile/Teile/Tinu:le
	It	Yo
	They	Tiniharu:/Tinu:le/Tinu:kana

For example

Raskoti Dialect   English

(i) Sita blechha:hal a:i   - pos. ⇨ Sita arrived yesterday morning.

   Sita blechha:hal a:ina   -neg. ⇨ Sita didn't arrive yesterday morning.

(ii) Ha:mma: ba:jya: tawa:tawi hedda: chhan   -pos. ⇨ Our grandfather looks
                                               after the children

 Ha:mma: ba:jya: tawa:tawi hedda:inan -neg. ⇨ Our Grandfather doesn't look
                                               after the children.

II. If there is no auxiliary verb in a positive assertive sentence, we need to use a
    rule called do support or operator addition ('do', 'does' and 'did') rule and the
    negative particle 'not' or 'n't' is used after it to form a negative assertive
    sentence. While forming negative by applying this rule, the form of the main
    verb is changed into its root/ verb first form in English whereas there is no
    need to introduce auxiliary verb or 'do' support in Raskoti dialect to make a
    positive sentence into negative.

Raskoti Dialect		English
(i) Ma chi:thi: ka lekhto	- pos. ⇨	I write a letter. .
Ma chithika Lekhtaina	- neg. ⇨	I don't write a letter.
(ii) U: a:rro keendo:chha	- pos. ⇨	He buys a mirror
U: a:rro keendo:chhai:na	- neg. ⇨	He doesn't buy a mirror
(iii) Teile jula:f keeni	- pos. ⇨	She bought socks
Teile jula:f keenina	- neg. ⇨	She didn't buy socks.

III. In imperative sentence, do not (don't) is placed before the verb or at the beginning of the sentence (i.e.) negative imperative sentence is imitated with 'do not' or 'don't' in English where as the negative marker such as /na/ is added just before the main verb in Raskoti dialect.

For example

Raskoti Dialect		English
(i) Ek gela:s pa:ni: lya:o	- pos. ⇨	Bring me a glass of water.
Ek gela:s pa:ni: na lya:o	- neg. ⇨	Don't Bring me a glass of water.

IV. There is no clear-cut rule in negative transformation of Raskoti dialect in terms of gender, person, number and politeness. However, those variations that are found in it are given below.

a. On the basis of gender

On the basis of gender the following rules can be made:

- For the singular male or female the negative marker /na/ is used in simple present, simple past and past continuous.

- The verb form is pronounced /i:na/ for female and /yo:na/ for male.

- In other forms of sentence the singular male and female gender take the negative markers /nan/ and /na:i/.

- The plural male and female take /nan/ and /na:i/ in all forms

For example

Ra:m mai:da:mmo dhulyona.

Sita roto kha:di:na.

Ti: ha:ta gaya:nan.

Thetha:theti:haru i:skula gaya:ka:na:i.

b. On the basis of person

On the basis of person the following rules can be made:

- With first person /ma/ the negative marker /na/ is used in simple present, present perfect, past perfect and all the past forms. Similarly, the negative marker /na:i/ is used in present continuous and all future forms

For example

Ma bha:t kha:daina.

Ma bha:t kha:i rahayako nai.

Ma bha:t kha:nya:nai.

- With first person /ha:mi/ the negative marker /na:i/ is used in all future forms and present continuous. Similarly negative marker /nau/ is used in simple present. Likewise, /na/ is used other forms of the sentences.

For example

Ha:mi bha:t kha:dainau.

Ha:mi le bha:t kha:yauna.

Ha:mi bha:t kha:nya na:i.

- With second person /Ti/ or its other terms the negative marker /na:i/ is used in all future forms, present continuous, present perfect, present continuous and past perfect continuous whereas /nan/ is used in simple present and simple past.

Ti: bha:t kha:irahyaka: na:i.

Ti: bha:t kha:irahyaka: chhiya:nan.

- With third person the negative marker /na/ is used in simple present, simple past, past continuous tenses. Similarly, /nan and na:i/ are used in other forms of sentences.

- With third person plural /Tiniharu:/ or its other terms in Raskoti take/nan and na:i/ are used in all forms of sentences.

For example

Teile bha:t kha:yona.

Uelie gita ga:yona.

Tiniharule bha:t khaya:nan.

c. On the basis of number

On the basis of number the following rules can be made:

- for the singular number the negative marker /na/ is used in simple present, simple past and past continuous tenses.

- In other forms of sentence the singular number take the negative markers /nan/ and /na:i/.

- The plural number take /nan/ and /na:i/ in all forms

For example

Ra:m mai:da:mmo dhulyona.

Sita roto kha:dina.

Ti: ha:ta gaya:nana.

Thetha:theti:haru i:skula gaya:kanai.

3.3.2 Interrogative Transformations Between English and Raskoti

The interrogative transformation is also called questions. So there are yes/no, wh, tag, alternative, exclamatory, rhetorical questions can be found in Raskoti dialect.

But this research only based on the 'yes/no questions', wh-questions', 'alternative questions' and 'tag- questions'.

3.3.2.1 The Process of yes/no Question Transformation

The process of yes/no question transformations of Raskoti are compared with those of English as follows:

Table No. 8

The process of yes/no question transformations of Raskoti

S.N.	Raskoti	type	English
I	Tammo Chhoro: ga:na: ga:ido chha 'Your Son a song sing'	Stat.	Your son sings a song
	Tammo Chhoro: ga:na: ga:ido chha ki:ta? 'Your Son a song sing question'	y/n Q.	Does your son sing a song?
II	Sunita:le maido jho:dirahya:ki chha 'Sunita the floor sweeping is'	Stat	Sunita is sweeping the floor.
	Sunita:le maido jho:dirahya:ki chha ki:ta? 'Sunita the floor sweeping is question'	y/n Q.	Is Sunita sweeping the floor?
III	Fu:jiu: beliba:ha: Sa:tai dhu:lin 'Aunt last night early slept'	Stat.	Aunt slept early last night
	Fu:jiu: beliba:ha: Sa:tai dhu:lin ki:ta? 'Aunt last night early slept question'	y/n Q.	Did aunt sleep early last night?
IV	Tei:le a:mno: Phu:ltin bha:chirahya:ko chhiyo 'He his pen breaking was'	Stat.	He was breaking his pen.
	Tei:le a:mno: Phu:ltin bha:chirahya:ko chhiyo ki:ta?	y/n Q.	Was he breaking his pen?

	'He his pen breaking was question'		
V	Ramita pandhra barsa nabhya:kai biya:nya: bhaisakya:ki chha 'Ramita before 15 years pregnant become has'	stat	Ramita has become pregnant before 15 years.
	Ramita pandhra barsa nabhya:kai biya:nya: bhaisakya:ki chha ki:ta? 'Ramita before 15 years pregnant become has question'	y/n Q.	Has Ramita become pregnant before 15 years?
VI	Teikhi a:ma:le Sa:pan Ki:nin 'His mother a soap bought'	Stat.	His mother bought a soap.
	Teikhi a:ma:le Sa:pan Ki:nin ki:ta? 'His mother a soap bought question'	y/n Q.	Did his mother buy a soap?
VII	Mina ta:la: dhoi:rahanya:chha 'Mina clothes washing will be'	Stat.	Mina will be washing clothes.
	Mina ta:la: dhoi:rahanya:chha ki:ta? 'Mina clothes washing will be question'	y/n Q.	Will Mina be washing clothes?
VIII	A:jeu:li poinabhaya:ki baiki:ni: phiri: bya:hya: arirahya:ki chhan. 'Nowadays widows marrying are'	Stat.	Widows are marrying nowadays.

	A:jeu:li poinabhaya:ki baiki:ni: phiri: bya:hya: arirahya:ki chhan ki:ta? 'Nowadays widows marrying are question'	y/n Q.	Are widows marrying nowadays?
IX	Mohan bai:ri ra:mro ga:na: bana:una saktochha 'Mohan a good song compose may '	Stat	Mohan may compose a good song.
	Mohan bai:ri ra:mro ga:na: bana:una saktochha ki:ta? 'Mohan a good song compose may question'	y/n Q.	May Mohan compose a good song?
X	U: makana ra:idichha 'She me knows'	Stat.	She knows me.
	U: makana ra:idichha ki:ta? 'She me knows question'	y/n Q.	Does she know me?
XI	Sita belchha: hala a:i 'Sita yesterday morning arrived'	Stat	Sita arrived yesterday morning.
	Sita belchha: hala a:i ki:ta? 'Sita yesterday morning arrived question'	y/n Q.	Did Sita arrive yesterday morning?

After comparing the processes of yes/no question transformation between English and Raskoti dialect, the researcher found the following similarities and differences.

[A] Similarities

I. In both English and Raskoti assertive sentences are transformed into yes/no question.

For example

Raskoti   English

Rabi ja:ch dirahya: ko chha   -stat. ⇨ Rabi is taking exam.

Rabi ja:ch dirahaya: ko chha ki:ta? -y/n ⇨ Is Rabi taking exam?

II. In English yes/no question markers (i.e. auxiliary verb) are placed at the beginning of the sentence, but in Raskoti yes/no question marker /ki:ta/ or sometimes /kya:/ both are placed at the end of the sentences.

III. The sign of interrogation or question mark (?) is introduced and placed at the end of the yes/no question in both English and Raskoti.

[B] Differences

I. If the assertive sentence has an auxiliary verb in it, the same auxiliary verb is placed before the subject (i.e. the sentence is initiated with an auxiliary verb) in English whereas yes/no question marking morpheme /ki:ta or kya:/ is introduced and placed at the end of the sentence in Raskoti dialect.

II. If the statement/ sentence has no auxiliary verb, we need to use a rule called 'do support' or operator addition (do, does and did) rule and the form of the verb is changed into its root or verb one form to make a statement yes/no question in English whereas such rule does not occur in Raskoti dialect.

For example

Raskoti   **English**

(i) Tami ga:na: ga:ida: chau: -stat. ⇨   You sing a song.

　　Tami ga:na: ga:ida: chau: ki:ta? -y/no⇨   Do you sing a song?

(ii) Ti: ba:i: gaya: -stat. ⇨   They went.

    Ti: ba:i: gaya: ki:ta?   -y/no⇨   Did they go?

(iii) Tyo: seka:r kha:dochha   -stat. ⇨   He eats meat.

    Tyo: seka:r kha:dochha ki:ta? -y/no⇨   Does he eat meat?

III. Subject - auxiliary inversion or subject operator inversion rule is inevitable to transform a statement into yes/no question in English whereas it is redundant in Raskoti dialect.

<u>For example</u>

Raskoti   **English**

Headma:ithar bholi: a:unya:hun   -stat. ⇨   Headmaster will come tomorrow

Headma:ithar bholi: a:unya:hun ki:ta? -y/no⇨   Will headmaster come tomorrow

Note: The researcher named yes/no question /ho:/, /ho:ina/ 'prasna' as the expected answer he has found is /ho:or /haina/ or /no/ in Raskoti dialect

3.3.2.2 The Process of Wh-question Transformations

The processes of wh-question transformations of Raskoti dialect are composed with those of English as follows:

Table No. 9

Wh-questions of positive assertive sentences Raskoti

S. N.	Raskoti	type	English
I	Umaka:nta katha: lekhto chha 'Unakanta a story writes'	Stat.	Umakanta writes a story.
	Katha: ko lekhto chha? 'a story who writes'	wh. Q.	Who writes a letter?
II	Mero na:u laxmi ho	Stat.	My name is Laxmi.

	'My name Laxmi is'		
	Tammo na:u kya: ho? 'Your name what is'	Wh. Q.	What is your name?
III	Pa:ch bajyo: 'Five o'clock'	Stat.	It is five o'clock.
	a:hile kati: bajyo:? 'now what time'	Wh Q.	What time is it now?
IV	Rajendra angrazi ghokto:chha 'Rajendra English reads'	Stat.	Rajendra reads English
	Rajendra kya: ghokto: chha? 'Rajendra what reads'	Wh Q.	What does Rajendra read?
V	Krishna ma:chha: ma:nna kanna:li gayo 'krishna fishing karnali gone to has'	Stat.	Krishna has gone to fishing in the karnali
	Krishna ma:chha: ka: Ma:nna: gayo?	Wh Q.	Where has krishna gone to fishing?
VI	Krishna fishing where gone to has		
	Abilal chha bazya: u:thyo 'Abilal 6 o'clock got up'	Stat.	Abilal got up 6 o'clock.
VII	Abilal kaibela: U:thyo? 'Abilal when got up'	Wh Q.	When did Abilal get up?
	Maile tamikana ga:inadakya: kohau: 'I you to sing called had'	Stat	I had called you to sing.
VIII	Maile tamikana kya:na dakya:ko hau:? 'I you why called had'	Wh Q.	Why had you called?
	Ti:niharu: haderahi: a:yaka: hun 'They on feet come had'	Stat.	They had come on feet.
IX	Ti:niharu: kaari a:yaka: hu:n? 'They how come had'	Wh Q.	How had they come?

	Ma saraswatikana si:tar dinya: hau	Stat.	I will give sweater to Saraswati.
	'I saraswati to sweater give will'		
X	Ma si:tar kaikhana dinya: hau?	Wh Q.	To whom will I give sweater?
	'I sweater whom give will.'		
	Yi ju:la:fh mera:i hun	Stat.	These socks are mine.
	'These socks mine are'		
XI	Yi ju:la:ph Kaikha: hun?	Wh Q.	Whose socks are these?
	'These socks whose are'		
I	Ma Suki:lo ranga bhalo mandochhau	Stat.	I like white colour.
	'I white colour like'		
	Ma kaitho ranga bhalo mandochhau	Wh Q.	Which colour do I like?
	'I which colour like'		

While comparing the process of wh-question transformation between English and Raskoti, the following similarities and differences were found:

[a] Similarities

I. In both English and Raskoti assertive sentences are transformed into wh-question.

For example

English   Raskoti

Kabiraj writes a poem   -stat. ⇨ Kabiraj kabita: lekhoto chha.

Who writes a poem?   -wh-Q⇨ Kabita ko: lekhoto chha?

II. Both English and Raskoti have their own separate words (i.e. 'wh-words' in English an 'k'-words in Raskoti dialect) for transforming statements into wh-questions. They are shown in the following table:

Table No. 10

'Wh-Words' and 'K-Words'

English (wh-words)	Raskoti Dialect (K-words)
Who	ko/kasale/kalle/kanale
What	kya:/ke
Where	ka:/kaha:/kaso/katta
When	kaibela:/kai:le/kunbela:/kya:bela:
Why	Kyana/kya:bia/kya:ka:la:i/kya:anna
How	kaari/kya:ari
Whom	Kaikhana
Whose	Kaikha:
Which	Kasto/kaitho

III. The sign of interrogation or question marks (?) is placed at the end of the wh-question in both English and Raskoti.

[b] Differences

I. Wh-words and 'K-wrds' are used to transform a statement into wh-question in English and Raskoti respectively.

II. 'Wh-word' occurs at the beginning of the sentence (i.e. wh-question is initiated with wh-words) in English whereas 'K-words' occurs before the main verb or just after the subject/ subject pronoun or sometimes it may occurs in subject too (rarely).

For example

English   Raskoti

(i) Ram slept on the floor.   -stat. ⇨ Ram bhaya:mmo dhulyo:

   Where did Ram sleep?   -wh-q⇨ Ram kammo: dhulyo:?

(ii) I will give a pen to Sita   -stat. ⇨ Ma sitakana phultin dinya:hau:

   To whom will I give a pen?   -wh-q⇨ Ma phultin kaikhana dinya:hau:?

(iii) It is five o'clock.   -stat. ⇨ Aahila pa:ch bajyo.

What time is it now   -wh-q⇨ Ahila kati bajyo?

3.3.2.3 The Process of Alternative Question Transformations

The processes of alternative question transformations of Raskoti dialect are compared with those of English as follows:

Table No. 11

Wh-alternative

S. N.	Raskoti	type	English
I	Makana mahalo bhalo lagdochha 'I sweet like or not'	Stat.	I like sweet.
	Makan mahalo bhalo lagdochha ki: Lagdaina? 'I sweet like or not'	Alt Q.	What do I like sweet or Biscuit?
II	Mina kakshya: cha:rmai paddi chha 'Mina class four in reads.'	stat.	Mina reads in class four.
	Mina Kakshya: cha:rmai paddicha ki: paddina 'Mina class four in reads or not'	Alt Q.	In which class does mina read four or three?
III	Hari ba:iri sappa: ga:na: bana:una saknya: ho 'Hari good song compose may'	stat.	Hari may composed a good song.
	Hari ba:iri sappa: ga:na: bana:una saknya: ho ki: saktaina? 'Hari good song compose may or may not'	Alt Q.	What song may Hari compose good or bad?
IV	Maile ra:mro raiba:r Sunya 'I good news heard'	Stat.	I heard good news.
	Maile ra:mro raiba:r Sunya ya: sunina	Alt.	What news did I hear good

	'I good news heard or heard not.	Q.	or bad?

The following similarities and differences are found while comparing wh-alternative question transformation between the Raskoti and English.

I. Wh-alternative questions are found in both the English and Raskoti.

II. Alternations are presented after the sign of interrogation in both English and Raskoti.

III. In English wh-alternative question, 'or' is used to present the alternation, where as, in Raskoti /ki/ or /ya:/ is used to present the alternation.

IV. In English the 'wh-word' occurs out the beginning of the sentence, whereas, in the Raskoti there is no 'wh-word' but only alternation /ki:/ or /ya:/

Table No. 12

Yes/No Alternative Questions

S. N.	Raskoti	type	English
I	Ma bhatabhatyau:ni ja:dochhau. 'I helicopter by go'	Stat.	I go by helicopter.
	Ma bhatabhatyau:ni ja:dochhau ki: chilgadi:uni:? 'I helicopter by go or plane'	Alt Q.	Do I go by helicopter or plane ?
II	U: totya:un saknya: ho 'She lie can'	Stat.	She can lie.
	U: totya:un sakhya: ho ki: sai arna ho? 'She lie can or tell truth'	Alt Q.	Does she lie or tell truth?
III	Tini:haru: kharcha kha:isaknya: chhan 'They food eaten have'	stat.	They will have eaten food.
	Tini:haru: kharcha kha:isaknya: chhan	Alt	Will they have eaten food

	ki: saknya:nai? 'They food eaten have or not'	Q.	or not?
IV	Ashok maida:uni dhu:lyo 'Ashok on the floor slept'	stat.	Ashok slept on the floor.
	Ashok maida:uni dhu:lyo ki: kha:tau:ni? 'Ashok on the floor slept or on the bed'		Did Ashok slap on the floor or on the bed?

The following similarities and differences are found while comparing yes/no alternative question transformations between English and Raskoti.

(i)   The yes/no alternative questions have alternative marker /ki:/ and /ya:/ used in Raskoti dialect whereas 'or' used in English.

(ii) Sign of interrogation is used at the end of the question.

(iii) In the Raskoti dialect, there is no use of auxiliary verb at the beginning of the sentence as in English.

(iv) In Raskoti, alternation /ki:/ or /ya:/ or both with other alternative words or negation marker /nai:/, /na/ may used.

3.3.2.4 Process of Tag-Question Transformations

The processes of tag-questions transformations of Raskoti dialect are compared with those of English as follows:

Table No. 13

Process of Tag-question Transformations of Raskoti

S.N.	Raskoti	type	English
I	Tami angrezi: ghoka:uda: chhau: 'You English teach'	Stat.	You teach English.
	Tami angrezi: ghoka:uda: chhau:, ghoka:udaina chhau:kya:? 'You English teach, teach not question'	Tag Q.	You teach English don't you?
II	Tinu:le makana ra:inan 'She me known hadn't'	Stat.	She hadn't known me.
	Tinu:le makana ra:inan, ra:in kya? 'She me known hadn't, known question'	Tag Q.	She hadn't known me, had she?
III	Makana mastai: bhokala:gyo 'I hungry'	Stat.	I am hungry.
	makana mastai: bhoka la:gyo, lagyo na kya? 'I hungry, hungry not question'	Tag Q.	I am hungry, aren't I?
IV	Maile bhateama: mastai kha:ya: 'I party at lots ate'	Stat.	I ate lots at party.
	Maile bhatedama: mastai kha:ya:, kha:ina kya? 'I party at lots ate, ate not question'	Tag Q.	I ate lots at party, don't I?

The following similarities and differences are found while comparing the tag-question transformations between English and Raskoti:

I. Negative and positive tag-question are found in both English and Raskoti.

II. Comma is used to separate the statement and tag-question and sign of interrogation is used at the end of the tag-question in English and Raskoti.

III. If the statement is positive, tag-question is negative. If the statement is negative, tag-question is positive in English and Raskoti. But the use of negative marker is different. The negative marker 'not' is used with auxiliary verb in contracted form, but in Raskoti, negative marker 'na' is added after the main verb in negative tag-question.

IV. If the assertive sentence has an auxiliary verb the same auxiliary verb is placed at the beginning of the tag-question. If the assertive sentence has not an auxiliary verb, the appropriate form of the periphrastic 'do' is used in English. But in Raskoti /kya/ is used in all the situations at the end to form the tag-question.

V. In English appropriate pronoun is used at the end of the tag-question. but in Raskoti, there is no use of such pronouns.

CHAPTER FOUR
FINDINGS AND RECOMMENDATIONS

This chapter deals with the summary of the findings of the research along with some recommendations and pedagogical implications.

4.1 Findings

This is a comparative study between English and Raskoti dialect. On the basis of the analysis and the interpretation of the collected data, the major findings of the present study are summarized below:

1. The Raskoti negative markers /na/, /na:i/ and /nan/ occurs after the main verb according to the situational meaning of a given sentence and tense status, and only /na/ occurs especially before the main verbs of imperative sentences.

2. Regarding wh-question, both English and Raskoti dialect have their own separate words for transforming statements into wh-questions.

3. 'Wh-word' and 'K-word' are used in English and Raskoti dialect respectively to transform a statement into wh-question.

4. Alternation is presented after the sign of interrogation in both languages.

5. Negative and positive tag-questions are found in both English and Raskoti dialect.

6. Comma is used to separate the statement and tag-question and sign of interrogative is used at the end of the tag question in English as well as in Raskoti dialect.

7. If the statement is positive, tag-question is negative. If the statement is negative tag-question is positive in both English and Raskoti dialect, but the use of negative marker is different.

8. In English the negative marker 'not' is used with auxiliary verb in contracted from but in Raskoti, /na/ is attached after the main verb in negative tag-question.

9. The negative and interrogative transformation systems have been found in both English and Raskoti dialect. Those systems are similar in some respects but different in others.

10. The only negative marker in English is 'not' or 'n't' which is placed after an auxiliary verb in an assertive sentence whereas the negative markers in Raskoti dialect are /na, na:i, and 'nan' / which are added immediately after main verb.

11. If there is no auxiliary verb in a positive assertive sentence, we need to use a rule call 'do support' or operator addition ('do', 'does' and 'did') rule and the negative marker 'not' or 'n't is added after it as it functions as an auxiliary verb in English whereas there is no need to introduce such a rule in order to transfer a positive sentence into negative in Raskoti dialect.

12. While forming negative of imperative sentence, 'do not' (don't) is placed before the verb or at the beginning of the sentence in English where as the marker /na/ is added just before the main verb in Raskoti dialect.

13. In the yes/no question, an auxiliary verb occur at the beginning of sentence (i.e. the sentence is initiated with an auxiliary verb) in English whereas the yes/no question markers' /ki:ta', kya:/ are introduced and placed at the end of the Raskoti sentence.

14. In the absence of an auxiliary verb, a rule called 'do support' or 'operator addition' (do, does and did) rule is applied to change a statement into yes/no question in English whereas such rule is not applied in Raskoti dialect.

15. Subject- auxiliary/operator inversion rule is used or required to transform a statement into yes/no question in English whereas, it doesn't take place in Raskoti dialect.

16. In English, wh-words is fronted after wh-placement, whereas in Raskoti dailect of Nepali 'k-word' is placed where its antecedent exists. In other words, there is the provision of wh-situated in Nepali.

17. In Wh-question 'do support' (operator addition) and subject - auxiliary inversion (subject operator inversion) rules are applied in English whereas they are redundant in Raskoti dialect.

18. Tense and aspect are realized through inflection and auxiliary verb in English whereas these are realized through only.

19. In English, to make the wh-alternative question 'or' is used to present the alternation and wh-words are put at the beginning of the statement. But in the Raskoti dialect /Ki:/ or /ya:/ is used to present the alternation.

20. In English to make the yes/no alternative question auxiliary verb is fronted and /or/ /not/ is used to present the alternation, whereas in Raskoti dialect some system is used as in wh-alternative questions.

21. If the assertive sentence has an auxiliary verb, the same auxiliary verb is placed at the beginning of the tag question. If the assertive sentence hasn't auxiliary verb, the appropriate form of periphrastic 'do' verb is used in the English. But in the Raskoti dialect /kya:/ is used in all the situations to form the tag question.

22. Appropriate pronoun is used before the sign of interrogation in the tag question in English but in the Raskoti dialect most of the cases, verb and /kya:/ is used instead of pronoun.

23. English Sentence structure is SVO, whereas in the Raskoti dialect Sentence structure is SOV.

4.2 Recommendations

On the basis of the findings obtained from the analysis and interpretation of the collected data, pedagogical implications with some recommendations have been suggested as follows:

(1) The processes of negative and interrogative transformation systems of English are different from those of Raskoti dialect. Therefore, the differences should be taken into account while teaching English transformation systems to Raskoti speaking students.

(2) The knowledge of auxiliary verbs is essential for both negative and interrogative transformations in English so that special attention should be given in the use of auxiliaries in different tenses and aspects while teaching the Raskoti speaking students.

(3) Since the negative markers such as /na, na:i and nan/ are used in negative transformation of Raskoti dialect. Attention should be given to these features of the Raskoti dialect, so that Raskoti speaking students can check themselves in transforming this habit.

(4) The students of the Raskoti community should be taught the ways of using 'do support' (operator addition) and subject-auxiliary inversion/ subject-operator inversion' rules more carefully as they are not using in their dialect.

(5) In English, contractions of auxiliary verb are used in negative and interrogative transformation especially in communication. So attention should be paid on such features of auxiliaries in English while teaching Raskoti dialectical students.

(6) The negative marker 'not' or its contracted form 'n't' is used with auxiliary verb or sometime with 'do support' in English negative transformation whereas the negative marker /na, na:i, nan/ are used after the main verb and

there is no use of 'do support'. Thus, attention should be given so those types of problem for the Raskoti learners of English.

(7)   In wh-question 'wh-words' at the beginning of the sentence is used in English whereas 'K-words' are placed in the position where their antecedents remain in the statement. Thus, this difference should be kept in mind at the time of teaching learning for two kinds of students.

(8)   In yes/no question, the auxiliary verb is placed at the beginning of the sentences in English, and 'do support' is used if there is no auxiliary verb in a given sentence. But in Raskoti dialect /Ki:ta/ and /or /kya:/ are used at the end of the sentence and there is no use of 'do support' rule. Thus, teachers should pay special attention towards the Raskoti learner of English.

(9)   While teaching alternative questions the Raskoti native speakers seem to be different more than from the English because the alternation marker /or, ki and nan/na/ are used according to the sentence meaning. So, we have to aware about it.

(10)   In English /not/ or /n't/ is used for tag-question marker and use of tag pronoun is found while those are not found in Raskoti. So teacher should pay special attention towards the Raskoti learners of English.

(11)   The sentence structure of English (SVO) should be taught very clearly to the Raskoti native speakers, because their native language has SOV pattern.

(12)   The teacher should be more attentive towards learners of the Raskoti dialect because there contains a number of differences between negative and interrogative transformations of English and the Raskoti dialect.

(13)   The syllabus designers and textbook writers should be more conscious while designing the syllabus and writing the textbook for Raskoti learners who are learning English as a second language.

References

Aarts, F & Aarts, J (1986). *English syntactic structure. Functions and categories in sentence analysis.* Oxford: Pergamon Press.

Adhikari, K (2006). *A comparatives study on passivization in English and Tharu.* An unpublished M.Ed. thesis, Tribhuvan University. Kathmandu, Nepal.

Akmajan, A., Demess, R.A., Farmer, A., Harnish, R.M. (2004) *An introduction to language and communication.* New Delhi: Prentice Hall.

Bandhu, C. (1995), *Nepali bhashako utpati.* Kathmandu: Sajha Prakashan.

Baral, M.R. (2008). *Raskoti bhashika ra manak Nepali bhashaka kriyapadharuko tulanatmak adhyayan*. An unpublished M.Ed. (Nep) thesis, Tribhuvan University. Surkhet Campus Education, Surkhet, Nepal.

Celce-Murcia and Larsen-Freeman, D. (1999). *The grammar book*. New York: Newburg House.

Chomsky, N.(1957). *Syntactic structures.* The Hague: Mouton.

Coulamas (2005). *Sociolinguistics*. Cambridge: Cambridge University Press.

Cowan, R. (2009). *The teacher's grammar of English*. New York: Cambridge University Press.

Crystal, D. (2003). *A dictionary of linguistic and phonetics*. New York: Black Well Publication.

Funn and Waghalls (1990). *New standard dictionary of the English language.* London: Collins.

Giri, T.B. (2008). *Raskoti bhashika ra manak Nepali ka kriyapad bichko betirate sambandhako vishleshan*. An unpublished in Ed. (Nep) thesis, Tribhuvan University. Surkhet Campus Education, Surkhet. Nepal.

Guragai, D.P. & Pokharel, B.R. (2005). *A textbook of psycholinguistics and sociolinguistics.* Kritipur Kathmandu: Jupiter Publishers and Distributors. (Pvt.) Ltd.

Haugen, E. (1966). *Dialect, language, nation.* Cambridge: Cambridge University
Press.

Hornby, A.S. (2000). *Oxford advanced learners' dictionary*. Oxford: Oxford
University Press.

Hudson, R.A.(2001). *Sociolinguistics.* Cambridge: Cambridge University Press.

Khanal, B.P. (1998). *Phukoti bhashika - Ek adhyayan.* An unpublished M.Ed.
(Nep) thesis, Tribhuvan University. Kathmandu, Nepal.

Kushawaha, R.P. (2005). *Negative and interrogative transformations in English
and Bhojpuri- A comparative study.* An unpublished M.Ed. thesis,
Tribhuvan University. Kathmandu, Nepal.

Lamsal, R.(2005). *Nepali bhasha ra byakaran.* Kathmandu: Sunlight Publication.

Lyons, J. (1995). *Language and linguistics: An introduction.* Cambridge:
Cambridge University Press.

Mukhiya D.N. (2003). *An easiest SLC English practice book.* Kathmandu: Satyal
Publication.

Murphy, R. (2003 Reprint). *Intermediate English grammar.* New Delhi:
Cambridge University Press.

Niraula, Y. (1994). *Kriyaka ruptatwaka adharma Nepali bhashikako nirdharan.*
An unpublished M.Ed. Nepali thesis, Tribhuvan University. Kathmandu,
Nepal.

Oli, C.K. (2007). *Question transformations in English and Tharu-
A comparative linguistic study*. An unpublished M.Ed. thesis, Tribhuvan
University. Kathmandu, Nepal.

Patwari, D.(2008). *Negative and interrogative transformations in English and
Tharu.* An unpublished M.Ed. thesis, Tribhuvan University. Kathmandu,
Nepal.

Paudel, Y.R.(2004). *A comparative study on negative and interrogative
transformations in English and Panchthare dialect of Limbu language.* An
unpublished M.Ed. thesis, Tribhuvan University. Kathmandu, Nepal.

Phyak, P.B.(2004). *Limbu and English pronominals - A linguistic comparative study.* An unpublished M.Ed. thesis, Tribhuvan University, Kathmandu, Nepal.

Phayak, P.B.(2005). *Translation theory - A basic course.* Kritipur, Kathmandu: Sunlight Publication.

Pokhrel, B. (1993). *Rastra bhasha.* Kathmandu: Sajha Prakashan.

Quirk, R. & Greenbaun, S. (1990). *A University grammar in English.* London: Longman.

Rabins, R.H.(1964). *General linguistics: An introductory survey. London:* Longman.

Rabins, R.H.(1967). *A short history of linguistics.* Bloomington: IUP.

Rana, P.(2001). *A comparative study of tense and aspect system of Magar and English language. An* unpublished M.Ed. thesis, Tribhuvan University. Kathmandu, Nepal.

Singh, A.B. (2009). *Role of motivation in English language proficiency.* An unpublished M.Ed. thesis, Tribhuvan University. Kathmandu, Nepal.

Sharma, U.N.(2005). *A textbook of applied linguistics.* Kathmandu: Students Books Publishers and Distributors.

Shubhechchhu, G.(2007). *Panacea-A journey with translation solution.* Kathmandu: Hira Books Enterprises.

Subedi, R.R. (2054). *Karnali pardeshko madhyakalin itihans.* Kathmandu: Sajha Prakashan.

Swan, M. (1696). *Practical English usage*. Oxford: Oxford University Press.

Tamang, B.L.(2065). *SLC English practice book.* Kathmandu: Asia Publication.

Timilsena, Y.(1993). *Sankhyavachak shabdaka adharma Nepali bhashaka bhashika.* An unpublished M.Ed. Nepali thesis, Tribhuvan University. Kathmandu, Nepal

Wardhaugh, R.(1986). *An introduction to sociolinguistics.* Oxford: Blackwell.

Interview Schedule

This questionnaire is supposed in order to accomplish a research work entitled "Negative and Interrogative Transformation in English and Raskoti Dialect: A Comparative Linguistic Study" This research is being carried out under the supervision of Mr. Lal Bahadur Rana, Teaching Assistant in the Department of English Education, Surkhet Campus (Education) Birendranagar Surkhet. It is hoped that your invaluable co-operation will be a great contribution in the accomplishment of this valuable research.

<div align="right">

Researcher

PuspaRaj Baral

Surkhet Campus (Education)

</div>

[This interview schedule is only for literate and illiterate informants]

नाम (Name):   लिङ्ग (Sex):

गाविस (VDC):   उमेर (Age):

पेशा (Occupation):

शैक्षिक योग्यता (Academic Qualification):

A. Transform the following Raskoti Sentences into negative with help of given example.

    हरि पानी खाँदो (Hari drinks water)

    हरि पानी खादैन ।

    देहेलो उगाढ (Open the door)

    देहेलो नउगाढ ।

१. गीता चिट्ठीक लेख्ती छ (Gita writes a letter)

Ans:

२. ऊ तमिकन ढुकिरह्याको छ (He is waiting for you)

Ans:

३. मैले कन्नालीउदो वाउँत खेल्याँ (I have swam across the Karnali)

Ans:

४. तेइखी जोइले अइथी सेकार पकाई (His wife cooked meat the day before yesterday)

Ans:

५. टोकाटोकी गाना गाइरह्याका छिया । (Young boys and girls were singing a song)

Ans:

६. कान्ठा बाउजु नन्ताल ⁄ देश वाइगया । (Uncle had gone to India)

Ans:

७. हेडमाइठर भोलि आउन्या हुन् । (Headmaster will come tomorrow)

Ans:

८. ठेटाठेटीहरू भकुण्डो खेलिरह्याका हुन्याछन् (Students will be playing volleyball)

Ans:

९. झ्याल ढाक (Close the window)

Ans:

१०. मकन एक गेलास चाहा देऊ (Give me a glass of Tea)

Ans:

११. श्याम चल्लो माद्दो छ । (shyam kills the bird)

Ans:

१२. ती अंग्रेजी घोकाउँदाछन् । (You teach English)

Ans:

१३. हाम्मा बाउज्यू जीउला काम अर्न गया । (Our father went to the field at work)

Ans:

१४. मैले तमीकन् डाकिसक्याओ छिया । (I had called you)

Ans:

१५. हामीले धसिनु पड्डो छ । (we should do labour)

Ans:

१६. ती बाइगया । (They went)

Ans:

१७. त्यइखा काउज्यू छकाल-छकाल पुजाअर्न थान जाँदाछन् । (Her/his Uncle goes to the temple to worship every morning)

Ans:

१८. महेशले सरिताकन रैवार पठायो । (Mahesh sent this message to Sarita)

Ans:

१९. म महलो भलो मान्दोछौ । (I like sweet)

Ans:

२०. तिनुले खर्च खाई सक्याका हुन्याछन् । (They will have eaten food)

Ans:

२१. मीना चार केलासमा पढ्डिछ । (Mina reads in class 4)

Ans:

२२. मोहन बैरी राम्णा गाना बनाउन सक्तोछ । (Mohan may compose a good song)

Ans:

२३. ऊ त्यो काम अर्न सक्न्या हो । (She can do this work)

Ans:

२४. त्यै रैवारले मकन असल्ली अच्यो । (This news pleased to me)

Ans:

२५. हाम्मा बाज्या ट्वाट्वई हेद्दाछन् । (Our grandfather looks after the children)

Ans:

२६. म चौडवडो धगुड्डो छौं । (I run in the field)

Ans:

२७. राम भयाम्मो ढुल्यो । (Ram slept on the floor)

Ans:

२८. रमिताले आर्सो किनी । (Ramita bought a mirror)

Ans:

२९. ऊ मकन राइदिन । (She/He hasn't known me)

Ans:

३०. सीता बेलछाहल आई । (Sita arrived yesterday morning)

Ans:

B. Transform the following Raskoti sentences into yes/no question with the help of given example.

सीता सुर्खेतै बस्तीछ (Sita lives in Surkhet)

सीता सुर्खेत बस्ती छ क्या ∕ कित ?

१. तम्मो छोरो गाना गाइदोछ (Your son sings a song)

Ans:

२. सुनिताले मैडो झाडिरह्याकी छ । (Sunita is sweeping the floor)

Ans:

३. फुउज्यू बेलीवाहा साँटै ढुलिन् । (Aunt slept early last night)

Ans:

४. त्यइले आम्नु फुल्टीन भाँचिरह्याको छियो । (He was breaking his pen)

Ans:

५. रमिता १५ वर्ष नभयाकै वियान्या भइसक्याकी छ ।॰Ramita has become pregnant before 15 years)

Ans:

६. राम भोलि जिल्ला जान्या हो । (Ram will go to headquarter tomorrow)

Ans:

७. मीना टाला धोइरहनेछ (Mina will be washing clothes)

Ans:

८. तेइखी आमाले सापन किनिन् (His mother bought a soap)

Ans:

९. आजेउली पोइनभयाकी बैकीनी फिरी व्याहा अरिरहेकी छन् । (Widows are marrying nowadays)

Ans:

१०. श्यामकन उदोउभो भयो । (Shyam suffered from diarrhea)

Ans:

११. श्याम चल्लो माद्दो छ । (shyam kills the bird)

Ans:

१२. ती अंग्रेजी घोकाउँदाछन् । (You teach English)

Ans:

१३. हाम्मा बाउज्यू जीउला काम अर्न गया । (Our father went to the field at work)

Ans:

१४. मैले तमीकन् डाकिसक्याओ छिया । (I had called you)

Ans:

१५. हामीले धसिनु पड्डो छ । (we should do labour)

Ans:

१६. ती बाइगया । (They went)

Ans:

१७. त्यइखा काउज्यू छकाल-छकाल पुजाअर्न थान जाँदाछन् । (Her/his Uncle goes to the temple to worship every morning)

Ans:

१८. महेशले सरिताकन रैवार पठायो । (Mahesh sent this message to Sarita)

Ans:

१९. म महलो भलो मान्दोछौ । (I like sweet)

Ans:

२०. तिनुले खर्च खाई सक्याका हुन्याछन् । (They will have eaten food)

Ans:

२१. मीना चार केलासमा पढ्दिछ । (Mina read in class 4)

Ans:

२२. मोहन बैरी राम्णा गाना बनाउन सक्तोछ । (Mohan may compose a good song)

Ans:

२३. ऊ त्यो काम अर्न सक्न्या हो । (She can do this work)

Ans:

२४. त्यै रैवारले मकन असल्ली अन्यो । (This news pleased to me)

Ans:

२५. हाम्मा बाज्या ट्वाट्वई हेद्दाछन् । (Our grandfather looks after the children)

Ans:

२६. म चौडवडो धगुड्डो छौं । (I run in the field)

Ans:

२७. राम भयाम्मो ढुल्यो । (Ram slept on the floor)

Ans:

२८. रमिताले आर्सो किनी । (Ramita bought a mirror)

Ans:

२९. ऊ मकन राइदिन । (She/He hasn't known me)

Ans:

३०. सीता बेलछ्राहल आई । (Sita arrived yesterday morning)

Ans:

C. Transform the following Raskoti Sentences in Wh-questions with the help of given example.

म दइ खाने (को) - I eat curd (Who)

दइ को खाने ?

ऊ मान्मा गइरह्याको छ (काँ) - He is going to Manma (Where)

ऊ काँ गइरह्याको छ ?

१. उमाकान्त कथा लेख्तो छ (को)

Umakanta Writes a story (Who)

Ans:

२. मेरो नाऊ लक्ष्मी हो (क्या)

My name is Laxmi (What)

Ans:

३. पाँच बच्यो (कति)

It is five o'clock (What)

Ans:

४. कृष्ण माछ्या मान्न कन्नाली गयो (काँ)

Krishna has gone to fishing in the Karnali (Where)

Ans:

५. अविलाल छ बज्या उठ्यो (कैबेला)

Abilal got up at 6 o'clock (When)

Ans:

६. ठूल्लै मान्ठ बन्न हेमराज मस्तै धसिकन पढिरह्याको छ (क्यान)

Hemraj was reading hardly for becoming great figure (Why)

Ans:

७. तिनीहरु हँडेरै आयाका हुन् (कअरी)

They had come on foot (How)

Ans:

८. म सरस्वतीकन सीटर दिन्या हौ (कैखन)

I will give Sweater to Saraswati (Whom)

Ans:

९. यी जुलाफ मेराइ हुन् (कइखा)

These socks are mine (Whose)

Ans:

१०. म सुकिलो रङ्ग भलो मान्दोछौ (कइथो)

I like white colour (Which)

Ans:

११. राम भयाम्मो ढुल्यो । (काम्मो)

Ram slept on the floor (Where)

Ans:

१२. बज्यू खर्च बनाई सक्यानेछन् । (क्या)

Grandmother will have prepared the meal (What)

Ans:

१३. मैले तमीकन गाइन डाक्याको हौं । (क्यान)

I had called you to sing (Why)

Ans:

१४. राजिन्द अंग्रेजी घोक्दोछ। (क्या)

Rajendra reads English (What)

Ans:

१५. हरि टोट्याउन रामका घर गयो। (कइखा)

Hari went to Ram's house to lie (Whose)

Ans:

१६. गोपी दिनदिनै मेला सोतर काट्न जाँदोछ। (क्यान)

Gopi goes to jungle to cut dry grass (Why)

Ans:

१७. ऊ आम्नी बैनीकन केला किनिदिनेहो। (कैखन)

He well give banana to his sister (Whom)

Ans:

१८. गाउँल्याहरु पालैपालो साजा काम अद्दाछन्। (कअरी)

Villagers do public work turn by turn (How)

Ans:

१९. जीवनले दुई वरस अगाडि व्याहा अऱ्यो। (कइले)

Jeevan got married two years ago (When)

Ans:

२०. कुलराज व्यापार अर्दो छ। (को)

Kularaj does business (Who)

Ans:

D. Transform the following Raskoti Sentence into alternative questions with the help of the following example:

रीताले आर्सो किनिन् । (Rita bought a mirror)

रीताले आर्सो किनिन् की किनिन् ?

१. मकन महलो भलो लाग्दोछ । (I like sweet)-Wh/Alternative

Ans:

२. म भट्भट्याउनी जाँदोछ्रो । (I go by aeroplane) -Yes/No- Alternative

Ans:

३. मीना कक्ष्या चारमै पड्डी छ । (Mina reads in class four)-Wh/Alternative

Ans:

४. तिनीहरु खर्च खाइसक्याछन् । (They will have eaten food) -Yes/No Alternative

Ans:

५. हरि बइरी सप्पा गाना बनाउन सक्न्या हो । (Hari may compose a good song)-Wh/Alternative

Ans:

६. ऊ टोट्याउन सक्न्या हो । (She can lie) -Yes/No Alternative

Ans:

७. मइले राम्णो रैवार सुन्या । (I heard good news) -Wh/Alternative

Ans:

८. हाम्मा बाज्या सप्पै कविलाको हेरचाहा अद्दाछन् । (Our grandfather looks after all the family members)-Yes/No Alternative

Ans:

९. म चौडवडो ढगुड्डो छौं । (I run in the field)-Wh/Alternative

Ans:

१०. अशोक मैडाउनी ढुल्यो । (Ashok slept on the floor)-Yes/No Alternative

Ans:

E. Change the following statement into tag question with the help of the following examples:

म भकुण्डो खेल्दोछौं । (I play volleyball)

म भकुण्डो खेल्दोछौं, खेल्दैन क्या ?

१. तमी अंग्रेजी घोकाउँदा छौं । (You teach English)

Ans:

२. तमी अंग्रेजी घोकाउँदैन छौं । (You don't teach English)

Ans:

३. तिनुले मकन राइनन् । (She hadn't known me)

Ans:

४. हाम्मी बज्यू खर्च पकाई सक्न्याहुन् । (Grandmother will have prepared the meal)

Ans:

५. वेदप्रसाद हिन्दी बोल्न सक्न्या हो । (Bedprasad may speak Hindi)

Ans:

६. यो त बइरी राम्णो ठाउँ रयो छ । (It is a beautiful place)

Ans:

८. मकन मस्तै भोक लाग्यो . (I am hungry)

Ans:

९. समिताले राधिकाकन भेटी अली । (Samita met Radhika)

Ans:

१०. मइले भत्तेडमा मस्तै खाया । (I ate lots at party)

Ans:

Questionnaire

नाम (Name):   लिङ्ग (Sex):

गाविस (VDC):   उमेर (Age):

पेशा (Occupation):

शैक्षिक योग्यता (Academic Qualification):

(This Questionnaire is only for educated informants)

A. Transform the following Raskoti Sentences into negative with help of given example.

        हरि पानी खाँदो (Hari drinks water)

        हरि पानी खादैन ।

        देहेलो उगाढ (Open the door)

        देहेलो नउगाढ ।

१. गीता चिट्ठीक लेख्ती छ (Gita writes a letter)

Ans:

२. ऊ तमिकन ढुकिरह्याको छ (He is waiting for you)

Ans:

३. मैले कन्नालीउदो वाउँत खेल्याँ (I have swam across the Karnali)

Ans:

४. तेइखी जोइली अइथी सेकार पकाई (His wife cooked meat the day before yesterday)

Ans:

५. टोकाटोकी गाना गाइरह्याका छिया । (Young boys and girls were singing a song)

Ans:

६. कान्ठा बाउजु नन्ताल ∕ देश वाइगया । (Uncle had gone to India)

Ans:

७. हेडमाइठर भोलि आउन्या हुन् । (Headmaster will come tomorrow)

Ans:

८. ठेटाठेटीहरू भकुण्डो खेलिरह्याका हुन्याछन् (Students will be playing volleyball)

Ans:

९. भ्याल ढाक (Close the window)

Ans:

१०. मकन एक गेलास चाहा देऊ (Give me a glass of Tea)

Ans:

११. श्याम चल्लो माद्दो छ । (shyam kills the bird)

Ans:

१२. ती अंग्रेजी घोकाउँदाछन् । (You teach English)

Ans:

१३. हाम्मा बाउज्यू जीउला काम अर्न गया । (Our father went to the field at work)

Ans:

१४. मैले तमीकन् डाकिसक्याओ छिया । (I had called you)

Ans:

१५. हामीले धसिनु पड्डो छ । (we should do labour)

Ans:

१६. ती बाइगया । (They went)

Ans:

१७. त्यइखा काउज्यू छकाल-छकाल पुजाअर्न थान जाँदाछन् । (Her/his Uncle goes to the temple to worship every morning)

Ans:

१८. महेशले सरिताकन रैवार पठायो । (Mahesh sent this message to Sarita)

Ans:

१९. म महलो भलो मान्दोछ्रौ । (I like sweet)

Ans:

२०. तिनुले खर्च खाई सक्याका हुन्याछन् । (They will have eaten food)

Ans:

२१. मीना चार केलासमा पढ्दिछ । (Mina read in class 4)

Ans:

२२. मोहन बैरी राम्णा गाना बनाउन सक्तोछ । (Mohan may compose a good song)

Ans:

२३. ऊ त्यो काम अर्न सक्न्या हो । (She can do this work)

Ans:

२४. त्यै रैवारले मकन असल्ली अऱ्यो । (This news pleased to me)

Ans:

२५. हाम्मा बाज्या ट्वाट्वई हेद्दाछन् । (Our grandfather looks after the children)

Ans:

२६. म चौडवडो धगुड्डो छौं । (I run in the field)

Ans:

२७. राम भयाम्मो ढुल्यो । (Ram slept on the floor)

Ans:

२८. रमिताले आर्सो किनी । (Ramita bought a mirror)

Ans:

२९. ऊ मकन राइदिन । (She/He hasn't known me)

Ans:

३०. सीता बेलछ्राहल आई । (Sita arrived yesterday morning)

Ans:

B. Transform the following Raskoti sentences into yes/no question with the help of given example.

सीता सुर्खेतै बस्तीछ (Sita lives in Surkhet)

सीता सुर्खेत बस्ती छ क्या ⁄ कित ?

१. तम्मो छोरो गाना गाइदोछ (Your son sings a song)

Ans:

२. सुनिताले मैडो झाडिरह्याकी छ । (Sunita is sweeping the floor)

Ans:

३. फुउज्यू बेलीवाहा साँटै ढुलिन् । (Aunt slept early last night)

Ans:

४. त्यइले आम्नु फुल्टीन भाँचिरह्याको छियो । (He was breaking his pen)

Ans:

५. रमिता १५ वर्ष नभयाकै वियान्या भइसक्याकी छ ।९Ramita has become pregnant before 15 years)

Ans:

६. राम भोलि जिल्ला जान्या हो । (Ram will go to headquarter tomorrow)

Ans:

७. मीना टाला धोइरहनेछ (Mina will be washing clothes)

Ans:

८. तेइखी आमाले सापन किनिन् (His mother bought a soap)

Ans:

९. आजेउली पोइनभयाकी बैकीनी फिरी व्याहा अरिरहेकी छन् । (Widows are marrying nowadays)

Ans:

१०. श्यामकन उदोउभो भयो । (Shyam suffered from diarrhea)

Ans:

११. श्याम चल्लो माद्दो छ । (shyam kills the bird)

Ans:

१२. ती अंग्रेजी घोकाउँदाछन् । (You teach English)

Ans:

१३. हाम्मा बाउज्यू जीउला काम अर्न गया । (Our father went to the field at work)

Ans:

१४. मैले तमीकन् डाकिसक्याओ छिया । (I had called you)

Ans:

१५. हामीले धसिनु पड्डो छ । (we should do labour)

Ans:

१६. ती बाइगया । (They went)

Ans:

१७. त्यइखा काउज्यू छकाल-छकाल पुजाअर्न थान जाँदाछन् । (Her/his Uncle goes to the temple to worship every morning)

Ans:

१८. महेशले सरिताकन रैवार पठायो । (Mahesh sent this message to Sarita)

Ans:

१९. म महलो भलो मान्दोछौ । (I like sweet)

Ans:

२०. तिनुले खर्च खाई सक्याका हुन्याछन् । (They will have eaten food)

Ans:

२१. मीना चार केलासमा पढ्दिछ । (Mina read in class 4)

Ans:

२२. मोहन बैरी राम्णा गाना बनाउन सक्तोछ । (Mohan may compose a good song)

Ans:

२३. ऊ त्यो काम अर्न सक्न्या हो । (She can do this work)

Ans:

२४. त्यै रैवारले मकन असल्ली अय्यो । (This news pleased to me)

Ans:

२५. हाम्मा बाज्या ट्वाट्वई हेद्दाछन् । (Our grandfather looks after the children)

Ans:

२६. म चौडवडो धगुड्डो छौं । (I run in the field)

Ans:

२७. राम भयाम्मो ढुल्यो । (Ram slept on the floor)

Ans:

२८. रमिताले आर्सो किनी । (Ramita bought a mirror)

Ans:

२९. ऊ मकन राइदिन । (She/He hasn't known me)

Ans:

३०. सीता बेलछ्याहल आई । (Sita arrived yesterday morning)

Ans:

C. Transform the following Raskoti Sentences in Wh-questions with the help of given example.

म दइ खाने (को) - I eat curd (Who)

दइ को खाने ?

ऊ मान्मा गइरह्याको छ (काँ) - He is going to Manma (Where)

ऊ काँ गइरह्याको छ ?

१. उमाकान्त कथा लेख्तो छ (को)

Umakanta Writes a story (Who)

Ans:

२. मेरो नाऊ लक्ष्मी हो (क्या)

My name is Laxmi (What)

Ans:

३. पाँच बच्यो (कति)

It is five o'clock (What)

Ans:

४. कृष्ण माछ्ला मान्न कन्नाली गयो (काँ)

Krishna has gone to fishing in the Karnali (Where)

Ans:

५. अविलाल छ बज्या उठ्यो (कैबेला)

Abilal got up at 6 o'clock (When)

Ans:

६. ठूल्लै मान्छ बन्न हेमराज मस्तै धसिकन पढिरह्याको छ (क्यान)

   Hemraj was reading hardly for becoming great figure (Why)

Ans:

७. तिनीहरु हँडेरै आयाका हुन् (कअरी)

   They had come on foot (How)

Ans:

८. म सरस्वतीकन सीटर दिन्या हौ (कैखन)

   I will give Sweater to Saraswati (Whom)

Ans:

९. यी जुलाफ मेराइ हुन् (कइखा)

   These socks are mine (Whose)

Ans:

१०. म सुकिलो रङ्ग भलो मान्दोछौ (कइथो)

   I like white colour (Which)

Ans:

११. राम भयाम्मो ढुल्यो । (काम्मो)

Ram slept on the floor (Where)

Ans:

१२. बज्यू खर्च बनाई सक्यानेछन् । (क्या)

Grandmother will have prepared the meal (What)

Ans:

१३. मैले तमीकन गाइन डाक्याको हौं । (क्यान)

I had called you to sing (Why)

Ans:

१४. राजिन्द अंग्रेजी घोक्दोछ । (क्या)

Rajendra reads English (What)

Ans:

१५. हरि टोट्याउन रामका घर गयो । (कइखा)

Hari went to Ram's house to lie (Whose)

Ans:

१६. गोपी दिनदिनै मेला सोतर काट्न जाँदोछ । (क्यान)

Gopi goes to jungle to cut dry grass (Why)

Ans:

१७. ऊ आम्नी बैनीकन केला किनिदिनेहो । (कैखन)

He well give banana to his sister (Whom)

Ans:

१८. गाउँल्याहरु पालैपालो साजा काम अद्दाछन् । (कअरी)

Villagers do public work turn by turn (How)

Ans:

१९. जीवनले दुई वरस अगाडि व्याहा अज्यो । (कइले)

Jeevan got married two years ago (When)

Ans:

२०. कुलराज व्यापार अर्दो छ । (को)

Kularaj does business (Who)

Ans:

D. Transform the following Raskoti Sentence into alternative questions with the help of the following example:

रीताले आर्सो किनिन् । (Rita bought a mirror)

रीताले आर्सो किनिन् की किनिन् ?

१. मकन महलो भलो लाग्दोछ । (I like sweet)-Wh/Alternative

Ans:

२. म भट्भट्याउनी जाँदोछ्रो । (I go by aeroplane) -Yes/No- Alternative

Ans:

३. मीना कक्ष्या चारमै पड्डी छ । (Mina reads in class four)-Wh/Alternative

Ans:

४. तिनीहरु खर्च खाइसक्याछन् । (They will have eaten food) -Yes/No Alternative

Ans:

५. हरि बइरी सप्पा गाना बनाउन सकन्या हो । (Hari may compose a good song)-Wh/Alternative

Ans:

६. ऊ टोट्याउन सकन्या हो । (She can lie) -Yes/No Alternative

Ans:

७. मइले राम्णो रैवार सुन्या । (I heard good news) -Wh/Alternative

Ans:

८. हाम्मा बाज्या सप्पै कविलाको हेरचाहा अद्दाछन् । (Our grandfather looks after all the family members)-Yes/No Alternative

Ans:

९. म चौडवडो ढगुड्डो छौं । (I run in the field)-Wh/Alternative

Ans:

१०. अशोक मैडाउनी ढुल्यो । (Ashok slept on the floor)-Yes/No Alternative

Ans:

E. Change the following statement into tag question with the help of the following examples:

म भकुण्डो खेल्दोछौं । (I play volleyball)

म भकुण्डो खेल्दोछौं, खेल्दैन क्या ?

१. तमी अंग्रेजी घोकाउँदा छौं । (You teach English)

Ans:

२. तमी अंग्रेजी घोकाउँदैन छौं । (You don't teach English)

Ans:

३. तिनुले मकन राइनन् । (She hadn't known me)

Ans:

४. हाम्मी बज्यू खर्च पकाई सक्न्याहुन् । (Grandmother will have prepared the meal)

Ans:

५. वेदप्रसाद हिन्दी बोल्न सक्न्या हो । (Bedprasad may speak Hindi)

Ans:

६. यो त बइरी राम्णो ठाउँ रयो छ । (It is a beautiful place)

Ans:

८. मकन मस्तै भोक लाग्यो . (I am hungry)

Ans:

९. समिताले राधिकाकन भेटी अली । (Samita met Radhika)

Ans:

१०. मइले भत्तेडमा मस्तै खाया । (I ate lots at party)

Ans:

RASKOTI (DEVANAGARI) SYMBOLS

The Devanagari Symbols for the Raskoti vowels and consonants with their corresponding phonemes.

Vowels									
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
a	a:	i	i:	u	U:	e	ei	O	au

Consonants					
क	ख	ग	घ	ङ	च
ka	kha	ga	gha	ng	cha
छ	ज	झ	ञ	ट	ठ
chha	ja	jha	na	ta	tha
ड	ढ	ण	त	थ	द
da	dha	na	ta	tha	da
ध	न	प	फ	ब	भ
dha	na	pa	pha	ba	bha
म	य	र	ल	व	श
ma	ya	ra	la	wa	sha
ष	स	ह	क्ष	त्र	ज्ञ
sha	sa	ha	ksha	tra	gyan

INFORMANTS OF THE RESEARCH STUDY

S. No.	VDCs Name	Informants' Name	Type of informants	Sex	Age
1	Nanikot	Lachhiram Naupane	Illiterate	Male	46
2	Nanikot	Balakarna Shahi	Illiterate	Male	49
3	Nanikot	Jayaram Tamatta	Illiterate	Male	45
4	Nanikot	Shanti Nepali	Illiterate	Female	22
5	Nanikot	Ranjana Budha	Illiterate	Female	26
6	Nanikot	Ramsara Bogati	Illiterate	Female	28
7	Nanikot	Tek Bogati	Literate	Male	35
8	Nanikot	Kulraj Sanjyal	Literate	Male	30
9	Nanikot	Birendra Bdr Shahi	Literate	Male	28
10	Nanikot	Mithu Baral	Literate	Female	31
11	Nanikot	Radhika Budha	Literate	Female	22
12	Nanikot	Darpana Shahi	Literate	Female	23
13	Nanikot	Premanand Sanjyal	Educated	Male	38
14	Nanikot	Namraj Shahi	Educated	Male	35
15	Nanikot	Basanta Bdr Shahi	Educated	Male	31
16	Nanikot	Kopila Sanjyal	Educated	Female	23
17	Nanikot	Dipa Shahi	Educated	Female	27
18	Nanikot	Sushila Bam	Educated	Female	29
19	Phukot	Motilal Baral	Illiterate	Male	51
20	Phukot	Ram Prd Naupane	Illiterate	Male	54
21	Phukot	Dewananda Dhamala	Illiterate	Male	36
22	Phukot	Dilli Naupane	Illiterate	Female	56
23	Phukot	Sarada Baral	Illiterate	Female	38
24	Phukot	Dhudha Dhamala	Illiterate	Female	35

25	Phukot	Krishna Prd Baral	Literate	Male	21
26	Phukot	Buddhi Prd. Neupane	Literate	Male	37
27	Phukot	Nagaraj Upadhya	Literate	Male	28
28	Phukot	Radhika Neupane	Literate	Female	24
29	Phukot	Taradevi Neupane	Literate	Female	32
30	Phukot	Brindra Baral	Literate	Female	30
31	Phukot	Maniraj Baral	Educated	Male	46
32	Phukot	Laxmi Prd Baral	Educated	Male	39
33	Phukot	Jayaram Baral	Educated	Male	35
34	Phukot	Sunita Neupane	Educated	Female	23
35	Phukot	Radhika Baral	Educated	Female	18
36	Phukot	Goma Dhamala	Educated	Female	19
37	Syuna	Ganesh Sanjyal	Illiterate	Male	51
38	Syuna	Prithivi Bdr. Bam	Illiterate	Male	65
39	Syuna	Ramnath Sanjyal	Illiterate	Male	36
40	Syuna	Dhan Sanjyal	Illiterate	Female	31
41	Syuna	Sita Bam	Illiterate	Female	26
42	Syuna	Kusa Shahi	Illiterate	Female	21
43	Syuna	Prem Bdr. Shahi	Literate	Male	49
44	Syuna	Dhurba Bdr. Shahi	Literate	Male	46
45	Syuna	Sanesh Shahi	Literate	Male	32
46	Syuna	Asha Dhamala	Literate	Female	33
47	Syuna	Shanti Pharsal	Literate	Female	19
48	Syuna	Surata Shahi	Literate	Female	18
49	Syuna	Singha Raj Shahi	Educated	Male	51
50	Syuna	Naya Rup Dhamala	Educated	Male	46
51	Syuna	Indra Raj Sanjyal	Educated	Male	21
52	Syuna	Sushila Shahi (Bam)	Educated	Female	29

53	Syuna	Samita Shahi	Educated	Female	26
54	Syuna	Manju Mangal Uppadhya	Educated	Female	32
55	Sipkhana	Mani Prd Uppadhaya	Illiterate	Male	56
56	Sipkhana	Ratna Chaulagain	Illiterate	Male	37
57	Sipkhana	Hiramani Bam	Illiterate	Male	42
58	Sipkhana	Belasara Shahi	Illiterate	Female	50
59	Sipkhana	Parbati Khadka	Illiterate	Female	30
60	Sipkhana	Durga Neupane	Illiterate	Female	32
61	Sipkhana	Mani Achharya	Literate	Male	24
62	Sipkhana	Shayam Neupane	Literate	Male	27
63	Sipkhana	Dharma Shahi	Literate	Male	33
64	Sipkhana	Puspa Uppadhya (Neupane)	Literate	Female	24
65	Sipkhana	Bimala Neupane (Dhital)	Literate	Female	23
66	Sipkhana	Urbasi Neupane	Literate	Female	16
67	Sipkhana	Hari Prd. Neupane	Educated	Male	56
68	Sipkhana	Prabhulal Neupane	Educated	Male	46
69	Sipkhana	Hem Raj Neupane	Educated	Male	25
70	Sipkhana	Basanti Neupane	Educated	Female	23
71	Sipkhana	Lila Simkhada	Educated	Female	27
72	Sipkhana	Gaura Uppadhaya	Educated	Female	34
73	Mumra	Dhana Prd. Simkhada	Illiterate	Male	72
74	Mumra	Ram Bdr. K.C.	Illiterate	Male	51
75	Mumra	Janma dev K.C.	Illiterate	Male	44
76	Mumra	Satyadevi K.C.	Illiterate	Female	40
77	Mumra	Joytisara Budha	Illiterate	Female	35
78	Mumra	Manju Simkhada	Illiterate	Female	27
79	Mumra	Ram Bdr. K.C.	Literate	Male	32
80	Mumra	Nila K.C.	Literate	Male	30

81	Mumra	Dhirendra K.C.	Literate	Male	29
82	Mumra	Shila Simkhada	Literate	Female	37
83	Mumra	Ash K.C.	Literate	Female	31
84	Mumra	Suna K.C.	Literate	Female	42
85	Mumra	Ranga Raj Simkhada	Educated	Male	46
86	Mumra	Shiva Raj Simkhada	Educated	Male	42
87	Mumra	Dhurba Simkhada	Educated	Male	36
88	Mumra	Goma Neupane	Educated	Female	37
89	Mumra	Yogmaya Baral	Educated	Female	31
90	Mumra	Sita Upreti	Educated	Female	46

Tape-script in English

Researcher: Bow, Abilal dai.

Abilal: Oh, baby becomes lucky, are you well? You bow me but I don't know you clearly.

Researcher: Don't you know me? I'm Puspa Rag grandson of Mukhiya at kagyaswada (your friend)

Abilal: yes, yes, I know you now what can I do at this old age? I'm unable to see and hear properly.

Researcher: What can you do? This is all the result of old age, it is natural. Are your all family member fine?

Abilal: They're well, what are you doing nowadays? I meet/see you after a long gap. Is your health good?

Researcher: Yes, I'm fine too. I had gone to Surkhet for study and now I'm teaching at Badimalika HSS Raskot.

Abilal: weldone! Do your duty to be a great figure?

Researcher: oh! Yes, yes which class does your elder Ram studying? And what does aunt Prabati do? Does she go school or get married?

Abilal: You don't know about them? Left the school and Ram became Maoist after 2055 and he was killed in battle in 2060 between cross-firing. Due to the result of this case she also became Maoists.

Researcher: I never know about this because I have just arrived at home and what kind of problem did you face during the war period.

Abilal: Yes, kid we had to face so many problems during this ten year period the Maoist lunched the campaign, run /organized programme, people have to

compel to do labour service, the opposites have to compel to strange in the name of public punishment. They run the system of recommendation letter to go anywhere registered the many case in the public court to many kinds of people in the name of justice but there was private risk and angriness. They hinge/seizing the property household land without proper analysis. They did other activities for example, fiercely caught, beat, and killed. By the way, they awarded the people, made them sensible more than other period.

Researcher: oh, yes you told right, the kings directed reign was also not so good, wasn't it? He also did many wrong activities, didn't he?

Abilal: This autocratic rule didn't do right, it made us to live in very miserable life in terrible way, people hardly spent/maintained their life even unable to eat and sit early. This government stated emergency period, the army fulfilled their duty in very bad way. They left and forget lawful, any rules and constitutional way. People were unable to walk easily, speak freely. King's rule prohibited the political parties and its leader to do anything for the restoration of human right etc. This rule forcefully run many fatal operations, caught general people, put them in prison, beat and killed more than ten thousand people.

Researcher: There's saying that the present political is changing rapidly, do you know something about it?

Abilal: I'm not so clear about it but according to Radio news the seven parties meet an intimate connection, this alliance made and Union for the perfectness of come target goal, they signed in many agreement paper. They started collision government and ended the kings' reign since 15th Jestha 2063. They conducted the election of constitution assembly but unfortunately no one able to got necessary seat to conduct single government. So, they are again trying to rule the nation in common way. What can be the good way to do for the nation's reality?

Researcher: To make better constitution, to go forward progressively and to develop the nation in allround, to preserve the peoples' right all the political parties should stand in an unison, they should discuss counsel and decide for the national unity and development. But most of them are behaving as they are supposed as a supreme party and superior leader, they hate, ignore, neglect each other and being obstacle for nation's needs they are only fulfilling their personal needs. So, they look as if in very selfish way.

Abilal: I'm not so interested in those political behave in this old age, but in your school some says that the class is increasing nowadays is it right?

Researcher: Yes, brother, in your schools time the school was accepted only in class-3 but nowadays, the +2 class is running. We are trying to establish a multiple campus in near future. But we are trying to establish a multiple campus in near future. But we are facing some problems to give proper and qualitative education. And what are the other changes since your period to now?

Abilal: I'm as old as your father. In those past days we had to go Nepalgunj or Rajapur on foot within 25 or 30 days respectively for shopping, we had to cross the Babai River by hanging the dried gourd on girdle, we had to use wooden boat to cross the Bheri in Jamu and Jungle in the Karnali. We had to burn 'JHARO' for lighting. We had been writing by the NIGALO's pen on 'BHOTPATRA' and by chalk on 'SILAUTA'. We had to go Jumla for reading up to lower secondary level. But nowadays we are getting bus within four hour walking; we are going to reach Nepalgunj within two days. There are different kinds of bridge in the big Khola and rivers. We are using electricity, solar and 'TUKIMARA'. There is very early to read and write than past because schools are opening village to village, there is no difficult for buying stationary. We are feeling many changes even some obstacles were raised in the war period that hinders nation's development.

Researcher: Yes, you told right. I'm also feeling so but I have to go to school, time is going to pass we will meet and talk remains OK.

Abilal: If you have this problem go to your duty but never forget to meet again. I'll waiting for you, OK.

Researcher: OK. Good Bye?

Abilal: Bye! See you again.

रासकोटी भाषिकामा अन्तरवार्ता

सोधकर्ता: अविलाल दाज्यू, जअदे, ढोक अर्‍या ।

अविलाल: भाग्यामानी भयास भाउअ । भलै निकै छस्क्या त ढोग त अरिस मइले त राम्णरी राइन त ?

सोधकर्ता: मकन रायुन की त दाज्यू म पुष्पराज हौ । हप्प काग्याखाडाको मुख्याको नाति क्या?

अभिलाल: औ..औ.. अइले राया भाउ अ । क्या अद्दो बुडियापै यस्तरै हुँदो रहो छ । आँखा पन धेक्नु छोडिअल्या, कान पनि सित्तीले उतिमस्त अरी सुन्दैन ।

सोधकर्ता: क्या अन्नु हुदो दाजु बुडीया पै सब्बैकन त्यस्तरै हुन्या त हो, अरु घरउडाका सब्बै कविला टोकाटोकी, भाउज्यू पन भलै छन् क्या ?

अविलाल: भलइ छन् भाइ अ आजउली तो काँ क्या अद्दो छस् त मस्तै पछाडि धेकाला पडिस् । तेरो गात कुशल बडिया छ क्या?

सोधकर्ता: भलइ छौ दाज्यू म कन त छ सात वरह भया । तल सुरखेतउदो घोक्न भनी गयाको छिया । आजेउली दुई वर्ष जति भया पोरी हाइस्कुल घोकाउदो छौ ।

अभिलाल: सावास ठुल्लै नाउँ राख्या अरी काम अर्‍यास है क्या ?

सोधकर्ता: होला होला अरु तम्मो जेठो रामे कति केलासमा घोक्दै छ अंदेयी फुहज्यू पार्वती क्या अन्नी छन् । इस्कुल जानीछन् कि पोइल वाइगइन ?

अभिलाल: तोइले था पायाको नाई कि त भाउअ राम्या पच्पन्न सालबाटी पुडो माउवादी भयो । घोक्नु सोक्नु खेलाउदो गयो भन त्यइदइ पछाडि साठी साल सरकारी सेना सितको लडाइमा पडिकन मरिगयो । तेरी फुहज्यू पन त्यइ झालले पार्टी अडि बाइगइ । यस्तै दुःख छन् वा ।

सोधकर्ता: मइले क्यान था पायाँ भन्यौ । भरखर भरभर घर आया युद्ध कालमा गाउँघर उदो मस्त झाल दुःख भया हुन ?

अविलाल: औ लाटा १० वरहसम्म सिस्तीका भयो भनिस माउवादीले पन अभियानै अभियान भन्या र लाग्न टेक्न दियानन् रातदिनै कार्यक्रम अर्‍या । श्रम शिविरअ नाउमा जनताअन दुःख दिया जनकारबाइका नाउ पाडिकन विरोध अन्याकन सताया, सिफारीस ओ चलन चलाया जनअदालत उनी मुद्दा खेपाया केइ सप्पा अरी बुझ विस्तार नअरीकन, घरजग्गा कब्जा, अर्‍या अक्काको रिस मानिकन सम्पत्ति लुट्या, हत्या अपहरण, कुटपिट जस्ता मस्तइ काम अर्‍या क्या अन्नु बाँकी राख्या भनिइस ज्या जसो भया पन जन्ताअन थाहा पाउन्या बनाया, नापानापा राइने जान्याभन्या, बनायाकइ हुन कओ मानिस त ?

अविलाल: सरकारले पन त्यइबेला बस्नु खान्नु अ्‍योन देशैउदो संकटकाल लगायो त्यइखइ भरमा शाइसेनाले पन माउवादी भन्दा ४ भाग मस्त दुःख दिया । कानुन पुडो मिच्या मान्ठले सजिलइ अरी हड्डुल अन्न सक्यानन् । दुई/चार कुडा पनि अन्न पनि पायानन् । देशहाँ दलकन केइ अन्न नपाउने अराहाया । नेता

कब्जा अऱ्या, अप्रेशन चलाया सोजासाफ्रा जनताकन समात्या जेलनेल अऱ्या मान्नुपन दशपन्ध्र हजारसम्म पुऱ्याया भन्दा भन त्यै भयो ।

सोधकर्ता: आजेउली देशउदोओ राजनीतिक बदलियाको छ भन्दा केइ था पाउदा छौ कि नाई ?

अविलाल: हामी थि क्या सोद्यो भाउअ कइले कइले रेडियो सुन्यापछि सात पार्टी मिल्या र मस्तै सल्ला अऱ्या, मिलापत्र अऱ्या मिलिकन शासन चलाउदा छन् अरे परार साल त्रिसठ्ठीका जेठ १५ देई राजाकन हटाया अरे पोर चौसठ्ठीका चैत्र श्रविधान ओ चुनाव अऱ्या भन कोइ पनि एक्लै सरकारौनी जान नसक्ऱ्या भया र फिरीपन मिली चलाउदा छन् अरे माथी पन अद्द सरकारौनी छन् अद्द बाइरै छन् भन्दा क्या अऱ्या राम्णो हुने होला तो भन्दैनस् त ?

शोधकर्ता: देशओ संविधान राम्णे बनाउनाअन विकास र प्रगति अन्नाकन सप्पैका हक र अधिकारओ ग्यारेन्टी अन्याअन सप्पैदल मिल्नै पढ्ने हुन् तर क्या अद्दा भन्यौ दाज्यू या त म ठूलो, मेरो पार्टी ठूलो हामीले भन्याको चाहायाको सप्पै हुनपड्यो भन्दा अरुले भन्याका भलाभला कुडा पनि त्यसै उडाउने भयाकाले देशउदो खिचलै छ । सइइ भनु भन्या त जनताले चाहयाका केइपन पाइयाको नाई आपआपु तो सानो म ठूलो भन्दा मात्तै छन् मिल्न जान्याका नाई भन ।

अविलाल: मकन भन्नेबेला मस्त राजनीतिका कुडा क्या चाइनेछन् भनिस बरु तेरा स्कुल त आजउली मस्त घोकाइ हुन्छ भन्दाछन् सइअई हो कि त ?

शोधकर्ता: औ दाज्यू पइला पइला तम्मा पालाउली तिन्नै कलास पडाइ हुदोछियो अरे आजउली ११।१२ सम्म पडाइहुदोछ । अब त क्याम्पस बनाइअल्नु पड्यो भनीकन सप्पै लाग्याका छौं । मस्तसम्म पडाइ हुने भया पनि गतिलो, राम्णो र काम लाग्ऱ्या जसो पडाइ हुन केइ वार लाग्ऱ्या जओ छ । अरु तम्मा पालादेइ क्या कति बदलियाओ मान्यौ त ?

अविलाल: म त तेरा बुबासितको मान्ठ भन त्यै बेला ३० दिन लाइकन छ्डिकनै नेपालगन्ज हाट जादाछियौ २५ दिन लाया पछि राजापुर पुगिदो छियो नेपालगन्ज जादा बबइदा चिन्डा फ्रुड्याइ तद्दा थियौ, जामुथि भेरिउदो र जंगलथि कन्नालिउदो नाउ चड्डाछियौं । उज्यालो अन्नाकन फरो बाल्लाछियौं । भुजपातौनी निगालाआ कलम बनाइ र सिलौटौनी खडीले लेख्ताछियौ, जुम्ला गई घोक्नु पड्डोछियो भन्यापछि त आजउली चारै घण्टा हंडेपछि गाडी भेटीजादो अरे । दुई दिनाबाहापट्टि नेपालगन्ज पुगिदो छ अरे । ठुल्ठुला खोला र नदी पुडा पुल छन् भन्दा भन, सान्नीगाडबाटी पनि बिजुली बलिगो । तै नभया सोलार र टुकीमारा छदै बैरी अजिलो छ । घोक्नाकन पनि खडी र सिलौटाका जमाना बाइगया । गाँ-गाँ स्कुल छदै छन् । वरपर पसल छदै । लेख्नापढ्ना र किन्नाकन दुःख नाई बरु नापा-नापा देशपुड युद्धौदो डुब्यो र केही विकासमा बाधा भयो । नतर मस्तै बदलिया को पन छ ।

सोधकर्ता: ठीकै भन्यौ दाज्यूले मइले पन आम्मा सम्फ्रना देइ आजउली मस्तै बदलियाको जओ मान्या अब मकन पन स्कुल जाने बेला भइगो बार होइजाला रह्यापऱ्याका कुडा अक्का दिन अरौला अब म बाइजादो कअहोला ?

अविलाल: बार भया जात भाउ अ, कइले-कैले सम्झिअल्यास । मपन तो कन आम्नै मान्दोछु हैके

सोधकर्ता: भया बस त दाज्यू,

अविलाल: भया जा-जा ।