

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Language is a voluntary vocal system of human communication. It is the most widely used means of communication through which we can express our emotions, feelings, ideas, thoughts, desires etc. Language is a specific aptitude and innate possession of human beings which distinguishes them from the other creatures. It is the language that has made human beings superior to all living beings. We cannot imagine any social, academic and artistic creation and activities without language. Language can be said the most significant asset of human beings. Language helps to fulfill our needs and we can survive well if we have better knowledge of languages.

Language is species-specific. A language is a signaling system which uses vocal sounds and is based on man's ability to speak. According to Chomsky (1968) as cited in Tamang (2012), "When we study human language, we are approaching what some might call humans essence, distinctive qualities of mind that are so far as we know, unique to man."

"Language is not an end in itself, just as little as railway tracks, it is a way of connection between souls, a means of communication ... language is the most complete, the richest, the best means of communication. It bridges the physical chasm between individuals" Jespersen (1994).

Thus, language is the systematic, purely human and non-instinctive means of communication. It communicates human ideas, feeling, emotions and thoughts.

1.2 English Language and its Significance in Nepal

There are over six thousand (Ethnologue, 2009) languages in the world; among them English is one of the richest and widely used languages. English is an international language and accepted as international lingua franca that has made international communication possible. Due to rapid acceleration of industrial development international trade, commerce, transport, etc., the importance of English in the present day, is increasing and it has become the universal language. English language is the only means of modernization for everyone today.

History of English Language Teaching in Nepal is long. It is said that English language was used first time in duration of Prime Minister Bhimsen Thapa (Tamang 2012). It is obvious in our history that in Nepal ELT was formally introduced with the establishment of Durbar High School, first formal school in 1853 by the Prime Minister Jungabhadur Rana. With the establishment of Tri-Chandra College in 1919, English formally entered into the curriculum of higher education. In Nepal, English has a status of foreign language. For years it has been used mostly for academic purpose and it will remain so for years to come. There is no particular speech community where English is used orally for day to day communication. However, we can see that the new generation developing almost bilingual and bicultural skill in English. One of the important roles of English in Nepal is that it has become the voice of human rights. Through this they receive information and make their voices heard. English is the only language with which educated mass, intellectuals, freedom fighters and human rights activists can deal dialogue with the rest of the world. Thus, the influence of English language in Nepalese society and culture is gradually developing.

1.3 The Languages of Nepal

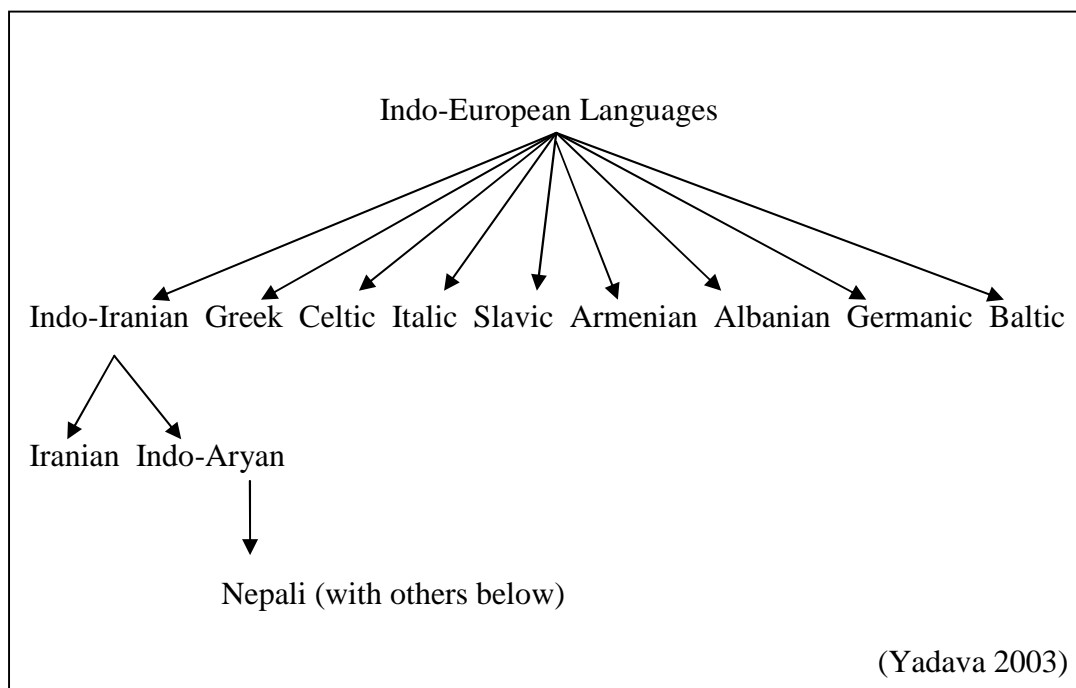
Nepal is multi-racial, multi-ethnic, multi-lingual, multi-cultural, and multi-religious country. The CBS (2011) identified 125 ethnic/caste groups (Dahal 2014) and 123 languages (Yadava 2014) are spoken with various dialects. Constitution of Nepal, 2072 B.S. has recognized all the languages spoken as mother tongue in Nepal are as languages of nation. Many of them have been used in daily communication. Many languages are only survived as spoken form in Nepal. That is to say, some of the languages or dialects don't have written script, they have only spoken form. All the languages need their own speech community to survive. In the absence of the speaker community, the language dies. If appropriate attention is not paid to indigenous languages, their existence will be history in future.

1.3.1 The Language Family

Nepal is obviously known as a multi-lingual country. According to the census 2011 altogether 123 languages (Yadava 2014 *ibid*) are recorded in Nepal. These languages are from different language families. Generally, languages spoken in Nepal belong to the four language families (Yadava 2003) i.e. Indo-Aryan, Tibeto-Burman, Austro-Asiatic and Dravidian family.

1.3.1.1 The Indo-Aryan Language Family

Languages spoken under Indo-Aryan family are greater in numbers. Nepali language belongs to the Indo-Aryan language family. The Indo-Aryan language family is derived from Indo-Iranian family which is further derived from Indo-European family of language. It can be shown through the following diagram.

Diagram – 1: The Indo-European language family

In Nepalese context Indo-Aryan language family includes following languages.

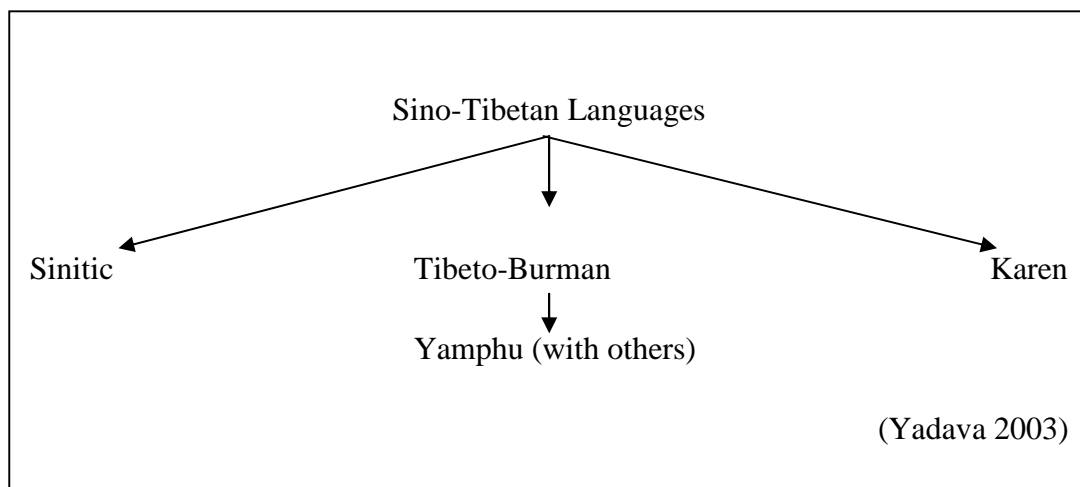
Table – 1: Nepalese context of Indo-Aryan languages

Nepali	Maithili	Bhojpuri	Awadhi	Tharu	Rajbansi
Bengali	Magadhi	Marwari	Kumal	Darai	Majhi
Hindi	Urdu	Chureti	Danuwar	Bote	Panjabi
English					

(CBS 2001)

1.3.1.2 The Tibeto-Burman Language Family

The Tibeto-Burman family of languages is genetically derived from Sino-Tibetan language family. It can be shown with the following diagram.

Diagram – 2: The Sino-Tibetan language family

The Sino-Tibetan family of languages are classified into three sub-groups; i.e. Sinitic, Tibeto-Burman and Karen. Tibeto-Burman family of languages consists of the larger number of languages and is spoken in various central and south Asian countries, including Myanmar (Barma), Tibet, Northern regions of Nepal and parts of India. In Nepalese context, this family of languages consists of the following languages.

Table – 2: Nepalese context of Tibeto-Burman languages

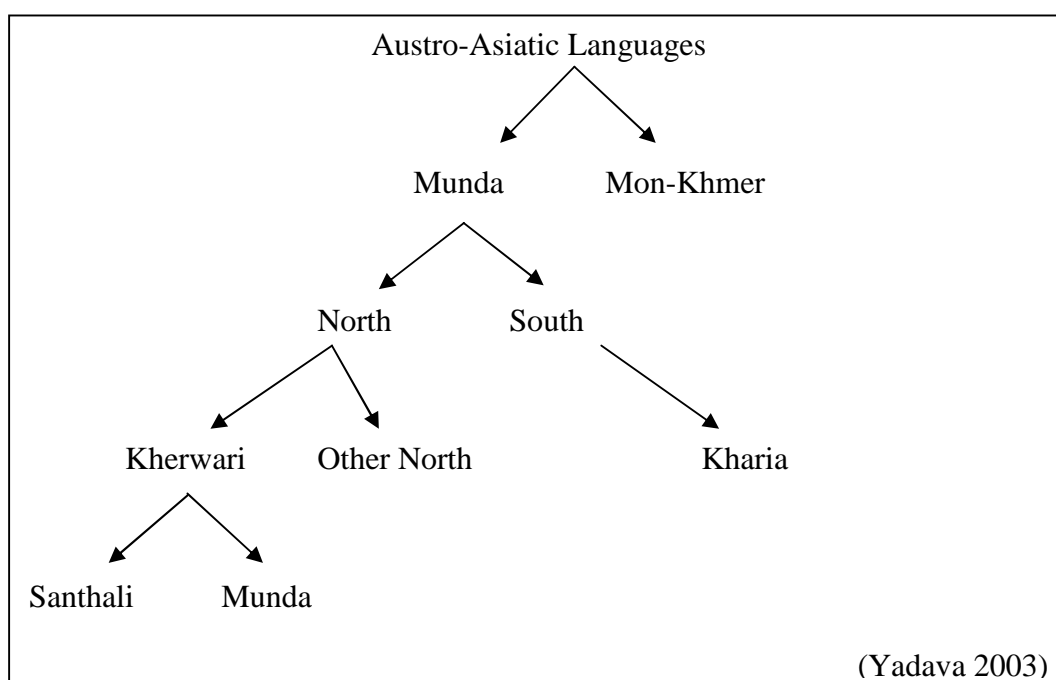
Yamphu	Limbu	Rai	Tamang	Magar	Gurung
Sherpa	Newar	Sunuwar	Yakha	Dhimal	Thakali
Lepcha	Meche	Bantawa	Chamling	Chepeng	Thami
Kulung	Thulung	Sangpang	Khaling	Chhantyal	Dumi
Jirel	Tibetan	Puma	Dungmali	Pahari	Baing
Raji	Hayu	Byngshi	Ghale	Chhiling	Lohorung
Tilung	Kaike	Raute	Lingkhim	Koche	Hoyu
Chhintang	Chinese	Dzongkha	Mizo		

(Yadava 2003)

1.3.1.3 The Austro-Asiatic Language Family

The Austro-Asiatic family of languages is mostly spoken language family of south East Asia. In the context of Nepal, it comprises only one language, i.e. Santhali/Sataar (Phyak 2004) which is spoken in Jhapa and Morang districts of East Nepal. Following diagram shows Austro-Asiatic family group.

Diagram – 3: The Austro-Asiatic language family

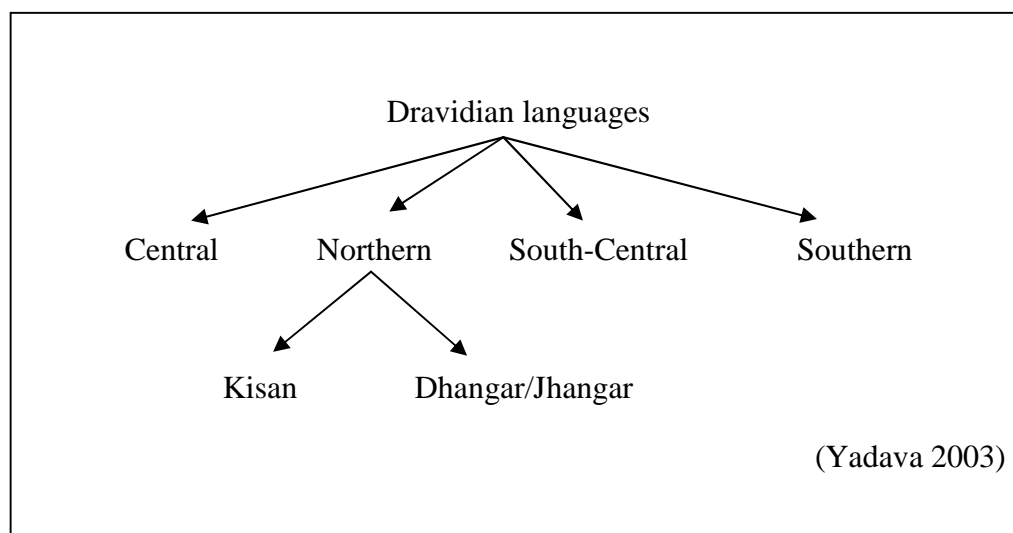


1.3.1.4 The Dravidian Language Family

The Dravidian language family includes the two languages spoken in Nepal. One of them is called Jhangar spoken in the eastern region of Koshi river and Dhangar in the western part of Koshi river (Yadava 2003). It constitutes the northernmost part of Dravidian family of languages. It is said to be a regional variant of Kurux spoken in Jharkhand state of India though it shows divergence in its vocabulary and grammar (Gordan 1976, Yadava 2002). Another Dravidian language is Kisan which is found in

Jhapa district eastern part of Nepal. The following diagram shows the Dravidian language family group.

Diagram – 4: The Dravidian language family



1.4 The Yamphu People

The Yamphu is one of the indigenous ethnic nationalities of Nepal. The Yamphu people fall under the label of Kirati. Kirati generally refers to inhabitants of the hill areas of Eastern Nepal. The largest Yamphu community lives in Hedangna in Pathivara VDC, is roughly a one and half day's walk north east of Khadbari, Sankhuwasabha district (Hilty and Mitchell 2012). Rutgers (1998) too mentioned that the central Yamphu Rai village is Hedangna. Yamphu indigenous people mainly live in Num, Pathivara, Makalu, Diding, Matsyapokhari, Sabhapokhari, Barhabise and Pawakhola of Sankhuwasabha district, Rajarani, Maunabudhuk, Bodhe and Bhedetar-Jimi gaun of Dhankutta district, Sundar-Dulari municipality and Yangsila VDC of Morang district and Panchakanya, Jitpur, Shantipur and Kolbung municipality of Ilam district. They also live in Darjeeling, Sikkim, Kalempong of India and Bhutan. According to Dahal (2014) population of the Yamphu is 6,933.

Table: 3**Population of Yamphu People**

S.N.	District	Male	Female	Total
1	Sankhuwasabha	2,077	2,185	4,262
2	Dhankutta	469	511	980
3	Morang	355	445	800
4	Ilam	244	253	497
5	Bhojpur	70	79	149
6	Sunsari	43	48	91
7	Jhapa	34	36	70
8	Solukhumbu	8	8	16
9	Lalitpur	9	9	18
10	Kathmandu	8	5	13
11	Others			37
	Total -			6,933

(CBS 2011)

But Yamphu people themselves claim that they are about forty thousand in total. Till now, Yamphu people have been known as Rai ethnic group that might be the reason of less number in population. As a consequence number of Yamphu people in research area; Sundar-Dulari municipality is recorded less than Yamphu native speakers. It proves that Yamphu people are counted as Rai (see Appendix – IV for population and Yamphu native speakers of Sundar-Dulari municipality).

Though Yamphu people are taken as under the label Kirati Rai till now but Yamphu people have been claiming as distinct indigenous ethnic group. They have appealed to Technical Committee formed by Aadiwasi Janajati Prathisthan under the leadership of Om Gurung for enlisting them as distinct ethnic group (Dahal 2014). Yamphu people have an organization; The Yamphu Kirat Samaj to advocate against any forms of

discrimination based on ethnicity and advocates for identity based rights of Yamphu community and other ethnic groups (Hilty and Mitchell 2012).

The historical narrative of the Rai people becoming many different groups involves three brothers who journeyed up the Barakhshetra gorge from the Terai. One brother followed the Sun Koshi (river), second brother followed the Dudh Koshi, and the third brother followed the Arun Koshi. The descendents of these three brothers make up the various present day Rai groups (Hilty and Mitchell 2012). The Yamphu people about whom the researcher describes in this thesis are descendent of the brother who travelled up the Arun Koshi. Today, Yamphu people are searching their own identity in terms of language, culture, religion and so on (Rai 2012). Yamphu people have been raising issues to the government for their identity.

1.4.1 The Yamphu Language

The Yamphu language belongs to Tibeto-Burman language family. Tibeto-Burman language is genetically derived from Sino-Tibetan language family. According to Yadava (2014) there are 9,208 Yamphu native speakers recorded in census 2011.

The Yamphu language "an extensively suffixing language with the basic subject – object – verb word order for simple clauses" (Rutgers 1998:8 as cited in Hilty and Mitchell 2012). Rutgers (1998) says "The language spoken by the Yamphu belongs to the group of complex-pronominalising languages of the Tibeto-Burman branch of the Sino-Tibetan language family". The majority of grammatical categories in Yamphu language are expressed by means of suffixes. Information structures too are mainly expressed by means of suffixes. The Yamphu language is a language which was developed in a natural way (Rai 2009). These Yamphu people speak their own

language in their daily life, at home and in community which is known as the Yamphu language. Most Yamphu speakers are bilingual and multilingual but the older generation of Yamphu people are less proficient in Nepali language than the youngsters. Geographically and linguistically the closest neighbour of Yamphu languages are Mewahang and Lohorung.

Table: 4 Yamphu Native Speakers in District Wise

S.N.	District	Total	Male	Female
1	Morang	1,347	604	743
2	Sankhuwasabha	5,064	2,490	2,574
3	Ilam	1,287	626	661
4	Dhankutta	1,128	539	589
5	Sunsari	176	81	95
6	Jhapa	111	53	58
7	Lalitpur	31	14	17
8	Bhojpur	30	15	15
9	Kathmandu	11	8	3
	Total	9,208	4,442	4,766

(CBS 2011)

1.4.2 Dialect as a Variety of Language

The use of language varies according to place, time, group of people, topics or subject matter and situation. The variation in the use of a language according to place, time and people is called dialect. Dialects are simply linguistic varieties, which are distinguishable in vocabulary, grammar and pronunciation. A dialect is such a variety

that tells something about the speaker or the user of the language. Dialects are generated due to different social background and geographical origin of the speaker.

Language variation in a geographical dimension is called geographical dialect.

Geographical dialects reflect geographical origin of speakers. Geographical dialects involve features of pronunciation, vocabulary and grammar which differ according to the geographical area from where the speakers come from. Geographical varieties are due to the distance from one group of speakers to those of others. Greater the distance greater in difference, eg: barriers, mountains, river, swamp, etc.

Rutgers (1998: as cited by Hilty and Mitchell 2012) divides the Yamphu language into three dialects Hedangna (and the nearby villages of Uva, Pupuwa, Mansima, Ala and Uling), Seduwa (and Valung) and Num or Khoktak. Though Rutgers has indicated 3 dialects Yamphu native speakers argue that they have four types of different languages. They are Hedangna, Seduwa, Yubhali and Num/Khoktak. Yubhali and Rajarani dialects are similar. These dialects are regional dialects spoken in different parts of Nepal and India.

Researcher has done research on Hedangna dialect of Yamphu language. Hence this thesis is based on Hedangna Yamphu. Although it is written only Yamphu in sentences of this thesis it should be taken as Hedangna Yamphu. Research was done in Hedangna tole, ward number-7 of Sundar-Dulari municipality (See Appendix – IV for population of research area; Sundar-Dulari municipality based on mother tongue).

1.5 Contrastive Analysis (CA)

Contrastive analysis is a branch of linguistic which is defined as a scientific analysis of similarities and differences between two languages. This is the procedure of

comparing and contrasting linguistic system of the two languages. Comparison can be made at any level, system or sub-system of two languages that predicts the area of ease and difficulty for a learner while learning a second language or foreign language. More specially, CA is the field of carrying out systematic study of similarities and differences of some of the characteristics found in two or more languages. CA was introduced in the 1940s in the US strongly advocated by C.C. Fries and Robert Lado. Fries made the first clarion for CA in 1945 in his book entitled 'Teaching and Learning English as a Foreign Language'. Later in 1957, Lado made it more direct and explicit by developing a technique to carry out CA. Lado (1957 as cited in Tamang 2012) has given following assumptions of CA which have significance role in language teaching and learning.

- i) Individuals tend to transfer the forms and meaning and the distribution of forms and meanings of their native language and culture to the foreign language and culture both, productively while attempting to speak the language and receptively while attempting to grasp and understand the language.
- ii) In the comparison between native and foreign language lies the key to ease or difficulty in foreign language learning.
- iii) The teacher who has made comparison of a foreign language with the native language of the students will know better what the real problems are and can better provide for teaching them.

CA is done mainly for pedagogic purpose as its findings carry an immense value to the teachers of a second language for planning their lesson as well as for preparing materials of teaching.

CA is carried out mainly for pedagogical purpose. It has two functions: firstly, to predict the likely errors of group of learners and secondly, to predict input to language teaching and learning. It provides input to language teaching and learning. It provides input to language teaching and learning by: (a) pointing the areas of differences and likely errors in performance, (b) determining what the learners have to learn, and (c) designing teaching/learning materials for those particular areas that need more attention. Thus, the functions of CA are called predictive and explanatory.

The ultimate objective of pedagogically oriented CA is the improvement of foreign language teaching. It facilitates the teaching of foreign language by explaining TL errors. In course of teaching, a language teacher should have a sound knowledge of CA to treat the learners psychologically and academically. Unless s/he knows the sources and types of the errors that they commit s/he will not be able to teach them effectively. Such a comparison helps in pointing the areas of difficulty in learning and errors in performance. It also helps in designing teaching/learning materials for those particular areas that need more attention. The findings of CA are useful not only for language teachers but also for course designers, testing experts and learners.

1.5.1 Contrastive Analysis Hypothesis/ Assumption of CA

Hypothesis of Contrastive Analysis are as follows.

- a. The second language learning becomes difficult due to the interference of the first language.
- b. The difficulties can be predicted by CA.
- c. Major sources of errors are located in the first language habits.

- d. One can be able to account for errors by considering differences between L1 and L2.
- e. The greater differences between the two languages the more errors will occur.
- f. Difficulty or ease of learning in a particular second language is determined by the difference between L1 and L2.

1.6 Grammar

The term 'Grammar' has been derived from a Greek word, 'Grammar' or 'Gramatica Techne' which means 'The Art of Writing'. Grammar is the rules in a language for changing the forms of words and combining them into sentences. According to Oxford Advanced Learner's Dictionary (Hornby, 2005), "Grammar is the rule in a language for changing the form of words and joining sentences."

Grammar is the study of the classes of words, their inflections and their functions and relation in the sentence. It is the study of language that is to be preferred and what avoided in inflection and syntax. It is the characteristics system of inflections and syntax of language. It is a system of rules that defines the grammatical structure of a language. It is a speech or writing evaluated according to its conformity to grammatical rule. It is the set of principles or rules of an art, science, or technique using language.

The importance of grammar has also been focused by great scholar Somerset Maugham. As he says, "It is necessary to know grammar and it is better to write grammar but it is well to remember that grammar is common speech formulated usage in the only test."

Thus, grammar is a mechanism of a language to produce correct sentences according to the rules of the language. In other words, learning grammar is learning rules of the language. Grammar teaches us to manipulate a language in speech and writing. The aim of grammar is to help the learner to choose structures which accurately express the meanings they want to create. In this way, grammar is a means to improve accuracy in the use of language.

1.7. Concept of Transformation

Simply, transformation is the process of changing one sentence structure into another. It is a grammatical process through which different surface structures can be derived from deep structures. Transformation means transforming one sentence into another sentence systematically and semantically by applying various grammatical rules.

To quote Chomsky (1975), "Transformation means the rules which transform or map a sentence onto another sentence."

Using the finite set of rules, we can produce infinite number of well formed sentences. Transformation is a part of functional grammar. Interrogation, negation, passivization etc. are the some examples of transformational rules. Transformations show various relationships among linguistic categories. Infinite number of grammatically correct sentences can be formed by means of rules of adding, deleting, permuting and substituting constituents.

1.7.1 The Concept of Negation and Interrogation

Negation and interrogation are the part of syntax that have very significant role to play in both spoken and written discourses. Both negative and interrogative sentences

facilitate communication and also make it possible, effective and lively. These are the important factors of any language. There are various types of sentences. Among them negative and interrogative sentences are universal properties and features of all languages. The ways of negation and interrogation are not same in all languages in terms of the structure but every language has negative and interrogative sentences.

1.7.1.1 Negation

Negation is an important input to any language. Speakers use negative sentence to deny or refuse the truth of the fact. To quote Celce-Murica and Larsen-Freeman (1999):

"Negation in English is very broad topic; it affects words, phrases and sentences. The addition of the negative marker affects or contradicts the meaning of the sentence. In English, only one negative marker 'not' is used proceeding by any auxiliary verb. The use of two negative is also possible but it gives positive meaning. In other words, two negatives make one positive sentence in English."

For example,

'Nothing is *impossible*.'

The two negative '*nothing*' and '*im-*' give the positive meaning and the meaning of the sentence is 'everything is possible.'

In English, there are different types of negation given by different scholars. Celce-Murcia and Larsen-Freeman (1999) have given three levels of negation.

- a) The lexical level

- b) The phrase level
- c) The sentence level

a) The Lexical Level Negation

In this lexical level, some negative affixes are attached to a word for negative purpose. It is also known as word level negation. In this type of negation, prefixes like 'un-', 'in-', 'im-', 'il-', 'ir-', 'dis-', 'a-' etc. and suffixes like '-less', '-free' etc are attached to the word (i.e. noun, adjective and adverb)

e.g. Prefixes;

Literate – *Illiterate*

Possible – *Impossible*

Happy – *Unhappy*

Appropriate – *Inappropriately*

Typical – *Atypical*

Suffixes;

Shame – *Shameless*

Smoke – *Smokeless*

Hope – *Hopeless*

b) The Phrase Level Negation

At the phrase level negation, 'no' can function as negative determiner in noun phrase.

- | | | |
|------|----------------------------|--|
| e.g. | Some plans have been made. | Neg. <i>No plans have been made.</i> |
| | Some trees are cut down. | Neg. <i>No trees are cut down.etc.</i> |

Before infinitive verbs in infinitive phrases (i.e. a sequence of 'to + verb' that follow on inflected verb), 'Not' is used to make the phrase negative.

e.g. Suhangma has decided to pay her income tax this year.

Neg. *Suhangma has decided not to pay her income tax this year.*

c) The Sentence Level Negation

'Not' is the main sentence level negator.

e.g. It was raining.

Neg. *It wasn't raining.*

Open the window.

Neg. *Don't open the window.*

We have to work hard.

Neg. *We don't have to work hard.etc.*

However 'no' can also make sentence negative, especially when it negates the subject.

e.g. *No one was ready to celebrate Sivaratri.*

No one was at home to sign for the package.

No books have been bought.etc.

Negation is a process of transforming affirmative sentences into negative ones. The process of transformation differs from language to language however negation and interrogation are found in almost all languages in the world. The processes of negation commonly used are presented below.

(i) Negation with Auxiliary

An assertive sentence is negated by adding negative determiner 'not' after the auxiliary verb if there is auxiliary verb in the assertive sentence.

e.g. Rohit is a bad boy.

Neg. *Rohit is not a bad boy.*

My father has bought a house. Neg. *My father has not bought a house.*

I can speak Yamphu language. Neg. *I cannot speak Yamphu language.* etc

Negation without Auxiliary

An assertive sentence is transformed into negative with the help of 'do' support including the negative particle 'not' if there is not auxiliary verb in the assertive sentence.

e.g. I go home. Neg. *I do not go home.*

She works hard. Neg. *She does not work hard.*

We went home. Neg. *We did not go home.* etc.

(ii) Negation of Imperative Sentence

Positive imperative sentences are changed into negative with the help of '*do*' support including the particle '*not*' in the front position.

e.g. Open the window. Neg. *Do not open the window.*

Eat rice. Neg. *Do not eat rice.* etc.

Inclusive imperative sentences are negated in two ways: (a) by putting '*do not*' in the front position of the sentence, and (b) by putting the negative marker '*not*' before the verbs.

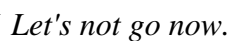
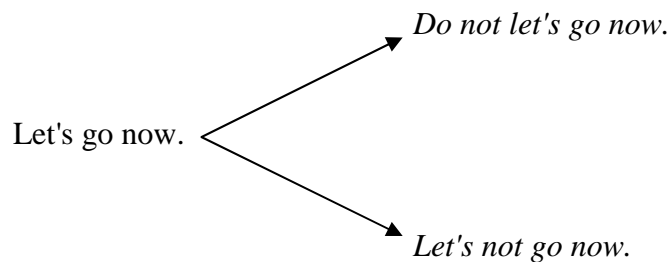
e.g.

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graph LR; A[Let's go now.] --> B[Do not let's go now.]; A --> C[Let's not go now.]
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Let's go now.

Do not let's go now.

Let's not go now.



Note: Negative sentences can be contracted by putting 'n't' with the auxiliary or do support.

e.g.	I do not go home.	<i>I don't go home.</i>
	The students are not playing.	<i>The students aren't playing.</i>
	Do not drink tea.	<i>Don't drink tea. etc.</i>

But 'shall not', 'will not' and 'cannot' are contracted as follows.

Shall not – Shan't

Will not – Won't

Cannot – Can't

(iii) Negation Words or Phrases

In some cases, the formation of negation is possible only by changing the following affirmative words into negative one. They are as follows.

<u>Affirmative</u>	<u>Negative</u>
Always	<i>Never</i>
Ever	<i>Never</i>
Every..../some..../any....	<i>No....</i>
Either or	<i>Neither.....nor.....</i>
Everyone/ someone/ anyone	<i>None/No one</i>
All	<i>None</i>
e.g. He always drinks tea.	Neg. <i>He never drinks tea.</i>
Someone drank my tea.	Neg. <i>No one drank my tea.</i>

She is leaving something.	Neg. <i>She is leaving nothing.</i>
Everybody is present.	Neg. <i>Nobody is present.</i>
Either Sita or Gita sings well.	Neg. <i>Neither Sita nor Gita sings well.</i>
All are sad.	Neg. <i>None is sad.</i> etc.

(iv) The Words or Phrases that Changes in Negation

While changing affirmative sentence into negative, some words or phrases are changed as follow.

<u>Affirmative</u>	<u>Negative</u>
A lot of	<i>Many/ much</i>
Already	<i>Yet</i>
And so	<i>And neither</i>
As ... as	<i>So ...as</i>
Some/every	<i>Any</i>
Too	<i>Either</i>

- e.g.
- a. She bought a lot of fruits.
Neg. *She did not buy many fruits.*
 - b. We have already eaten rice.
Neg. *We have not eaten rice yet.*
 - c. Kumar sings well and so does Bijay.
Neg. *Kumar doesn't sing well and neither does Bijay.*
 - d. He gave me some books.
Neg. *He did not give me any books.*
 - e. They sing a song, too.

Neg. *They do not sing a song, either.*

f. Katrina is as beautiful as Sima.

Neg. *Katrina is not so beautiful as Sima.etc.*

1.7.1.2 Interrogation

Interrogation is the process of transforming a statement or declarative sentence into question forms. Main function of question is to request the listener to respond for information that the question seeks. Generally, interrogative sentence starts with an auxiliary verb or 'wh-' word.

e.g. *Where are you going?*

Can you speak Yamphu?

What is your name? etc.

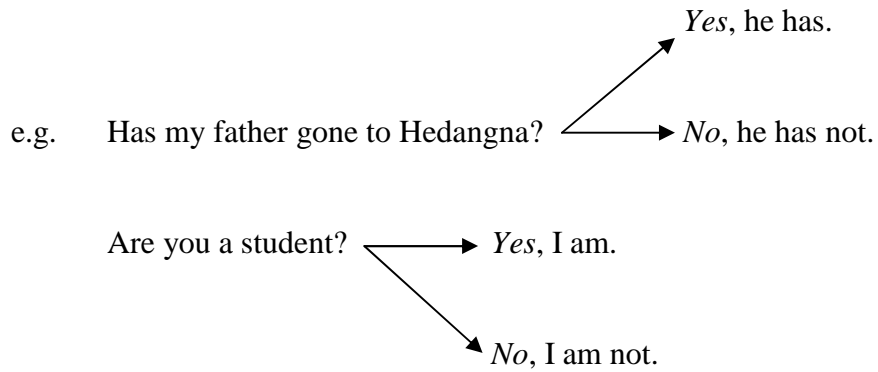
Celce-Murcia and Larsen-Freeman (1999) discuss the three types of interrogation:

- a) Yes/no question
- b) Wh-question
- c) Other structure that look like question

They are briefly discussed below.

a) Yes/No question

Yes/no question is often defined as a question for which either 'yes' or 'no' is the expected answer or the question which can be answered simply giving by 'yes' or 'no' is yes/no question. Yes/no question is usually formed by placing the operator before the subject.



If the corresponding declarative sentence does not have an auxiliary or operator, periphrastic 'do' must be used. Yes/no question is also known as polar question.

e.g. Raj cleans the room.	<i>Does Raj clean the room?</i>
Sakila cooked meat.	<i>Did Sakila cook meat?</i>
You go home.	<i>Do you go home? etc.</i>

Yes/no questions are of two types.

The following processes are used to transform statements into yes/no questions.

- a. If there is auxiliary verb in the statement (sentence), the subject and auxiliary verb are inverted their position.

e.g. Mukkum was doing nice work.	<i>Was Mukkum doing a nice work?</i>
Tilak's brother will go to Pokhara.	<i>Will Tilak's brother go to Pokhara? etc.</i>

- b. If there is not auxiliary verb but main verb in the statement, 'do' support is used before the subject.

e.g. I killed a monkey.	<i>Did I kill a monkey?</i>
Sukkum has a mobile.	<i>Does Sukkum have a mobile? etc.</i>

Negative statement can be changed into yes/no question in two ways.

a. If the contract form 'n't' is used, it precedes the subject and moves with the auxiliary verb.

e.g. Suman is not reading. *Isn't Suman reading?*
 We did not eat rice. *Didn't we eat rice? etc.*

b. If the full negator 'not' is used, it follows the subject.

e.g. You are not Paruhang's daughter. *Are you not Paruhang's daughter?*
 Ram did not go home. *Did Ram not go home? etc.*

In this way, it is clear that negation and interrogation are the processes of transforming a sentence into negative and interrogative.

b) Wh – question

Wh-question is also known as information question or content question. It is formed with the help of the interrogative words, such as, *who, whom, whose, what, where, which, when, why, how*.

e.g. *Who cooked meat?*
 Where are you going? etc.

While transforming statement into wh-question, the following processes are used.

a) If the statement contains an auxiliary verb, the wh-word is followed by the auxiliary verb.

e.g. Radha can swim. *What can Radha do?*

My name is Kalpana.

What is your name? etc.

- b) If the statement does not have auxiliary verb, '*do*' support is used before the subject.

e.g. We go to temple to worship.

Why do you go to temple?

She came here last week.

When did she come here? etc.

- c) The exact answer is deleted when the statement is transformed into the *wh*-question.

e.g. My sister lives in Kathmandu.

Where does your sister live?

You should help your mother.

Who should you help to? etc.

Negative statement can be transformed into *wh*-question in two ways: if the contracted form '*n't*' is used, it proceeds the subject and moves with the auxiliary verb.

e.g. Sabina doesn't drink wine.

What doesn't Sabina drink? etc.

If the full negative marker '*not*' is used, it follows the subject.

e.g. Sabina does not drink wine.

What does Sabina not drink? etc.

Note: The following structure is used to form a *wh*-question.

Wh-word + Aux. verb + Sub + Main Verb ... ?

Wh- questions are information questions which are formed simply by adding *wh*-word in the beginning of the transformed sentence followed by auxiliary verb and then subject auxiliary conversion. *Wh*- question seeks the information but it does not expect the answer like '*yes*' or '*no*'.

c) Other Structure That Look Like Question

Besides yes/no questions and *wh*- questions, there are some other structures that start neither with auxiliary verb nor *wh*- word but they function as question. According to Celce-Murica and Larsen-Freeman (1999) the structures are as follows,

1. Tag question
2. Alternative question
3. Exclamatory question
4. Rhetorical question

1. **Tag question:** A tag question is a short question form appended to a statement.

The tag question generally contrast in polarity with the statement in affirmative, the tag is negative and vice versa.

e.g. They are teacher, *aren't they?*
 She isn't a nurse, *is she?* etc.

2. **Alternative question:** Variously referred to as alternative questions, choice questions and or- question, this question like form offers listeners a choice between two alternatives.

a. Yes/no alternative question

e.g. *Are you a journalist or a poet? Do you like mango or apple?* etc.

b. *Wh*- alternative question:

e.g. *What would you like juice, tea or milk?*

Where do you live – in Dharan, Bhedetar or Dhankutta? etc.

3. Exclamatory question: An exclamatory question is not really a question at all. It is an exclamation asserting the belief of the speaker. It is also possible to have exclamatory questions that look like *wh-* question and yes/no question as well.

e.g. *What a terrible earthquake!* *Isn't that horrible!* etc.

1.8 Statement of the Problem

Nepal is a multi-lingual country. Here 123 languages (Yadava 2014) are used as native languages in Nepal. Yamphu language belongs to Tibeto-Burman family language. There are mainly four dialects (Rutgers 1998, Hilty and Mitchell 2012) of Yamphu language on the basis of place name where they live in and other bases.

There are not sufficient studies carried out on Yamphu language. Only a few researches have been made on Yamphu language under the Department of English Education, T.U. No research work on **A Comparative Study of Negation and Interrogation between Yamphu and English Language** has been conducted yet. Since there is no former studies on comparison of negation and interrogation between Hedangna dialect of Yamphu language and English the researcher selected the very topic a comparative study of negation and interrogation between Yamphu and English language for her study.

1.9 Objectives of the Study

The main objectives of the study are as follows:

- (i) To find out the process of negation and interrogation in Yamphu Language.
- (ii) To identify similarities and differences in the process of negation and interrogation in English and Yamphu language.

(iii) To recommend some pedagogical suggestions on the basis of findings.

1.10 Significance of the Study

This study has the following significance:

- (i) This will be the first research on negation and interrogation in Yamphu language compared to English under the Department of English Education T.U. Thus this study will be very much beneficial for the Department of English Education.
- (ii) This study will be significant for the prospective researchers on comparison of negation and interrogation in different languages.
- (iii) This will be specifically useful to the linguists, researchers, policy makers, planners, curriculum designers, textbook writers, teachers, trainers, students, and general readers etc. who are interested in this field.
- (iv) This will be useful to solve the problem that arises in teaching learning activities, so this will have pragmatic value.
- (v) This will be equally fruitful for the researcher on the Yamphu language.

1.11 Delimitation of the Study

The limitations of the study were as follows:

- a. The study was limited to only 40 sample population comprising to male, female with literate, illiterate and educated.
- b. The study was based only on Hedangna dialect of Yamphu language with reference to English.

- c. Only structured interview and questionnaire were used as tools for data collection.
- d. The respondents were only from Sunder Dulari Municipality (Gachiya) of Morang.
- e. The negation is limited to assertive and imperative sentences.
- f. The interrogation is limited to 'yes/no' and information (*wh*) questions.

1.12 Operational Definition of the Key Terms

Assumption: Condition that must be met before certain conclusions are drawn.

Dialect: The variation in the use of language according to place, time and group of people.

Hypothesis: A testable statement of the relationship between variables that is advanced as tentative solution to a problem.

Population: A well defined group of people, object etc.

Random sampling: A procedure of sampling in which each element of the population has an equal chance of being selected in the sample, and also selection or non-selection of one subject cannot influence the selection of the other.

Sample: A group of persons selected from the person population.

Structured interview: An interview conducted under well defined procedure in which questions or sequence of questions are predefined and predetermined.

CHAPTER – TWO

REVIEW OF THE RELATED LITERATURE, THEORITICAL AND CONCEPTUAL FRAMEWORK

2.1 Review of the Related Literature

Many research works have been carried out by the different researchers in the field of language under the Department of English Language Education Tribhuvan University. But no one has attempted to carry out research work on 'A Comparative Study of Negation and Interrogation between Yamphu and English Language.' That's why the researcher has selected this new topic in her research work. The related researches to this study are reviewed below.

Dewan (2005) carried out a comparative study on 'Negative and Interrogative Transformation in English and Yakkha Language.' His main objectives of the study were to indentify the process of negative and interrogative transformation in the Yakkha language and to compare and contrast the process with those of English. Using stratified random sampling procedure, he divided fifty Yakkha native speakers above fifteen years of age from Angna VDC of Panthar district. He has found that the negative marker '*-n*' is used to negate the positive assertive sentences when the patient of the transitive is singular. The other negative marker '*-ni*' is used to negate the positive assertive sentences when the patients or agent of transitive verb is plural whereas English negative marker '*not*' is used in all situations. The yes/no interrogative particle in Yakkha language is '*i*' which is attached at the end of the verb. Yakkha *wh*-question can be formed in two ways: (i) by adding the interrogative

particle '*la*' while forming negative yes/no and *wh*-questions, the negative marker is not fronted in Yakkha language but always attached to the verb.

Paudel (2007) has completed his research on entitled 'A Comparative Study on Negative and Interrogative Transformation in English and Bantawa language.' His main objective was to compare and contrast the process of negative and interrogative transformation in Bantawa with those of English. The sample population was taken from Khoku VDC of Dhankutta district. The sample population was divided into three groups using random sampling procedure. The main tool for collection data was structured interview containing sentences for transformation. He has found that the affixes '*-n*', '*man-*' are the negative markers in Bantawa language whereas the negative marker in English is 'not'. The negative markers added to the verb in Bantawa but the English negative marker 'not' is added after the auxiliary verb as an independent element. Similarly, Bantawa yes/no question formation doesn't require subject verb inversion which is essential in English. The *wh*-words occur after the subject in Bantawa but in English they usually occur at the beginning of the sentence.

Rai (2009) has accomplished a research on 'Subject-verb Agreement in Yamphu and English'. He purposed to identify the subject-verb agreement system of Yamphu and compare and contrast it with the subject-verb agreement systems of English. He identified that Yamphu verbs agree with personal pronouns (inclusive and exclusive) and number (singular, dual and plural), aspect, tense and object. Both dual and plural objects agree with the same verb inflection but singular object agrees with separate verb inflection. Gender doesn't have any effect in the selection of verbs in the both languages. He indentified that change in tense causes change in verb inflection, verbs agree with the third person singular and plural personal pronouns in simple aspect of

present tense in the both languages. He found some contrasts in the sentence patterns (SOV in Yamphu and SVO in English), number system (dual-only in Yamphu) personal pronouns (inclusive and exclusive -only in Yamphu). He added that the first person pronouns in Yamphu take different verbal forms whereas the same verbal form is used in English and Yamphu second person singular, dual and plural personal pronouns agree with separate verb inflections.

Rai (2010) had carried out a research entitled 'Negative and Interrogative Transformation in English and Puma Rai.' Her main objective was to compare and contrast the process of negative and interrogative transformation in Puma Rai with English. The sample population for her study was taken from Diplung and Mauwabote VDCs of Khotang district 60 native speakers of Puma Rai language were selected using stratified random sampling procedure. She has selected the informants through random sampling and used structured interview as the research tools. She has found that Puma Rai language has seven negative markers i.e. 'p ', 'n ', ' ', 'min', 'nin', 'n', 'ni' and 'men' which are attached to the verb of sentence among them 'p -' and 'ni-' are prefixes and rest of them function as either infix or suffix according to the tense of the verb. The negative marker of imperative sentence in Puma language is 'men' which different from the assertive negative markers. Similarly yes/no question is marked by only putting interrogative mark (?) at the end of the sentence in both written and speech forms, the intonation is changed from falling to rising. The sentence structure of Puma *wh*-question is subject +question word + verb?

Rai (2011) carried out a research entitled 'Negative and Interrogative Transformation in English and Chhiling Language.' He has indentified that the negative markers '-ng', '-nung', '-n', '-en', '-nin' and 'm-nin' are used to negate the affirmative sentences in the

Chhiling language. All the negative markers in the Chhiling language are suffixed to the verbs. Yes/no question in the Chhiling language is formed by rising intonation without subject-auxiliary inversion. The Chhiling languages has special words which are equivalent to the *wh*-words in English for forming *wh*-questions, viz; *sa:lo* (who), *sa:* (whom), *sa:ka* (whose), *chhilo* (what), *theki* (why), *khombe* (where), *thena* (when), *khomba* (which) and *thethetni* (how).

Rutgers (1998) studied the Yamphu language as a member of Himalayan languages project at Leiden University of the Netherlands. He studied phonology, morphology, grammar, texts and lexicon of Yamphu language. His study was focused on Hedangna-Num dialect of Yamphu language. He found that the Yamphu language has a complex pronominal system. In his study, he described the Yamphu Kirat languages and accounted the collection of oral texts and lexicon. He found that most of the grammatical categories in Yamphu are made by means of suffixes.

Tamang (2012) carried out a research entitled 'Negation and Question Formation in Tamang and English Language.' His main objectives were to compare and contrast the process of negation and question formation in Tamang with those of English and suggest some pedagogical implications based on the findings. The sample population of his study was 50 Tamang native speakers selected from Chungbang VDC, Pakhribas VDC and Dhankutta Municipality of Dhankutta district through purposive sampling procedure. His major findings were that the negative auxiliaries '*are/are – ba*' and negative prefix '*a-*' are the negative markers in Tamang. 'Yes/no question' in Tamang is formed with the same SOV word order as the declarative sentences but with rising intonation. Similarly unlike in English the 'question word (*wh*) fronting

rule doesn't apply while forming information question in Tamang. Neither 'subject – aux inversion' nor 'do-insertion' here again.

2.2 Implication of the Reviewed Literature

After reviewing the above mentioned studies which were to some extent similar to the present study, the researcher has got a lot of ideas regarding the research design, construction and use of tools of data collection, analysis and interpretation of the collected data. National and international researches, journals, websites are the relevant resources for the study that provide the knowledge of methodologies, tools and achievements in these areas.

In fact, after reviewing the concerned literature, the researcher developed the conceptual framework for carrying out her research work. The review of literature facilitated the researcher to conduct her study in a systematic way. The researcher of above studies have used observation, questionnaire and she has also followed the same tools for data collection.

2.3 Theoretical Framework

Negation and interrogation are the part of syntax and the universal properties of every language. They have very significant role in both written, spoken or discourses. Both negation and interrogation facilitate communication and make it effective, possible and lively. The ways of negation and interrogation are not same in all languages but every language has negative and interrogative sentences. These are essential inputs of all the languages and important features of grammar.

There are different rules of negation and interrogation in English. The researcher has derived the rules of negation and interrogation from the secondary sources; Cowan (2008), Celce-Murcia and Larsen-Freeman (1999), Yadava (2004) etc.

2.3.1 Negation

Negation is a process in grammar to contradict the meaning or part of the meaning of a sentence. Negation in English is very broad topic. It affects words, phrases and sentences. The speakers use negative sentences to deny the truth of something. In English a negative sentence can have only one negative expression in it. The use of two negative is also possible but it gives positive meaning; e.g. 'No one is unhappy', means everyone is happy.

Each language has its own rules of negation and interrogation. English has the following rules of negation and interrogation.

2.3.1.1 Rules for Negation

The rules of negation in English are briefly discussed below.

- i) Simple affirmative sentence with auxiliary verb is transformed into negative by adding the negative particle '*not*' or '*n't*' immediately after the auxiliary verbs.

e.g.	He is a teacher.	He <i>isn't</i> a teacher.
	She will visit Bhedetar.	She will <i>not</i> visit Bhedetar. etc.

2.3.2 Interrogation

Interrogation is the process of transformation in which statement or declarative sentences are changed into question form. Main function of a question is to ask for information Murcia and Freeman (1999) have divided the following three types of interrogation:

- a) Yes/ No question
- b) *Wh* – question
- c) Other structure that look like question

The rules of interrogation in English are briefly discussed below.

2.3.2.1 Rules for Transforming Statement into Yes/No Question

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

e.g. She is writing a letter. *Is she writing a letter?*

- ii) If there is more than one auxiliary verb in the statement, yes/no questions are formed by putting the first auxiliary in front of the subject.

e.g. You should have taken this medicine.
 Should you have taken this medicine?

- iii) If there is no auxiliary verb in a statement, we put '*do*', '*does*' or '*did*' at the beginning of the clause in front of the subject, followed by the base form of the subject.

e.g. He *smokes* cigarettes. *Does* he smoke cigarettes?
 She *cooked* meat. *Did* she cook meat?

- iv) If a statement contains '*do*' or '*have*' as a main verb, yes/no question is formed by putting '*do*', '*does*' or '*did*' according to the tense, number and person at the beginning of the clause in front of the subject.

e.g. They *do* hard work. *Do* they *do* hard work?
 I *have* a modern car. *Do* I *have* a modern car?

- v) The negative statement is changed into negative yes/no question in two ways:
 a) If the contracted form of not '*n't*' is used, it precedes the subject.

e.g. They are *not* playing. *Aren't* they playing?

- b) If the negative particle '*not*' is used, it follows the subject.

e.g. They will *not* go. Will they *not* go?

- vi) The words like '*some*' and '*already*' are changed into '*any*' and '*yet*' respectively while forming yes/no question.

e.g. He has got *some* sugar. Has he got *any* sugar?
 The bus has *already* left. Has the bus left *yet*?

2.3.2.2 Rules for Transforming the Statement in *Wh*-question

- i) *Wh*-question is usually formed according to the following pattern:

Wh-word + *auxiliary verb* + *subject* + *main verb* +?

e.g. *Where* are you studying? *What* did he do today?

ii) The exact answer is deleted when we transform the statement into *wh*-question.

e.g. He works in a school. *Where* does he work?
 She went to market to buy apple. *Why* did she go to market?

iii) If a statement contains an auxiliary verb, the same auxiliary verb follows the *wh*-word while transforming the statement into *wh*-question. If the statement contains a main verb, '*do*' support is used before the subject.

e.g. They are playing cricket. *What* are they playing?
 Sunuma studies management. *What* does Sunuma study?

iv) As a negative yes/no question, the negative statement is transformed into negative *wh*-question in two ways.

a) If the contracted form '*n't*' is used, it precedes the subject or moves along with an auxiliary verb.

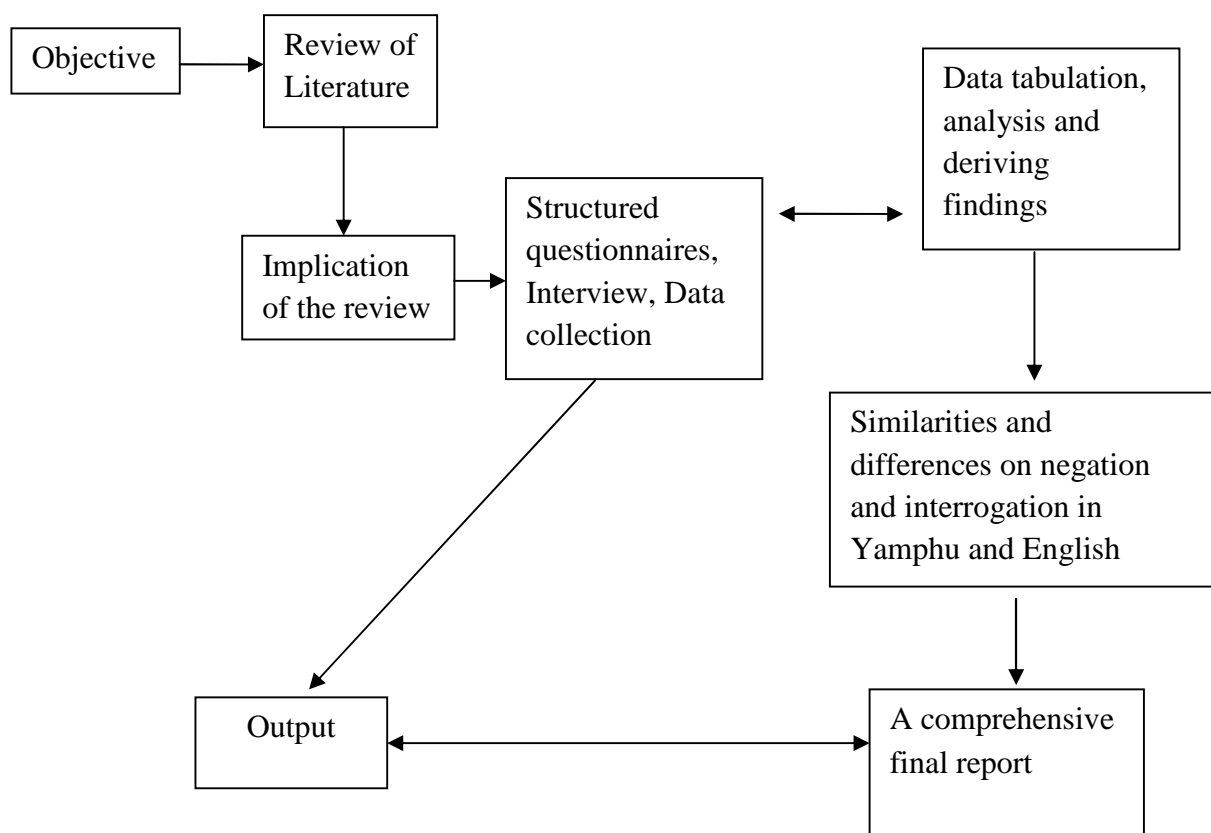
e.g. Sita *doesn't* go to school *Where doesn't* Sita go?

b) If the full negative particle '*not*' is used, it follows the subject.

e.g. He did *not* go to market yesterday. Did he *not* go to market yesterday?

2.4 Conceptual Framework

The comparative study of negation and interrogation between Yamphu and English was based on following conceptual frame work.

Diagram: 5/ Conceptual framework

The researcher has carried out linguistic comparative research on negation and interrogation between Yamphu and English. To accomplish this research she set the objective and reviewed the related literature. After reviewing she applied the received ideas from the reviewed literature.

The researcher has gathered information from the informants about the negation and interrogation in Yamphu Language in linguistic forms. The information received through questionnaire from selected sample population and interview schedule have been analyzed and discussed. Finally a report has been prepared for recommendation and implication.

CHAPTER – THREE

METHODS AND PROCEDURE OF THE STUDY

The researcher has applied the following methodology to fulfill the above mentioned objectives.

3.1 Design of the Study

The researcher has used survey research design of her study. She visited Sundar-Dulari municipality of Morang district and met the informants. She talked to the people and explained the purpose of her visit. She asked structured questions about the negation and interrogation in Yamphu languages in the interview. She made use of questionnaire for the informants. And hence she collected required information through the use of questionnaire and interview.

3.2 Sources of the Data

Two types of sources were used. They are given here.

3.2.1 Primary Sources of Data

The original data collected from the field were used as the primary sources of data.

For this, researcher had visited Hedangna tole, ward – 7, Sundar-Dulari municipality of Morang district to pick the raw data.

3.2.2 Secondary Sources of Data

The researcher consulted different books like Celce-Murcia and Larsen-Freeman (1999), Cowan (2008), Hilty and Mitchell (2012), Rai (2009), Rai (2011), Rai (2012),

Rutgers (1998), Tamang (2012), journals, articles related dictionaries and thesis approved in the Department of English Education, T.U.

3.3 Data Collection Tools

In order to collect the required data, the researcher used the prepared set of structure interview (interview schedule), questionnaire and observation check list.

3.4 Sample of the Population

The researcher met 40 Yamphu native speakers from Sundar-Dulari Municipality of Morang district. Out of 40 respondents 12 were illiterate, 13 were literate and 15 were educated. Similarly 20 were male and 20 were female. (see Appendix – 2 for respondents)

3.5 Sampling Procedures

The researcher has used the purposive sampling procedure to select the informants from Sundar-Dulari Municipality.

3.6 Data Collection Procedure

The researcher visited the Sundar-Dulari Municipality and selected the required population with the purposive sampling procedure. She made the purpose of visiting them clear and fixed the appropriate time for interview and for using questionnaire. Then she visited them in fixed time and used the tools for collecting required data.

CHAPTER - FOUR

ANALYSIS AND INTERPRETATION

The present chapter deals with the analysis and interpretation of the collected data by the researcher in the research field for her research study. The required data from the respondents were collected, studied, analyzed in order to achieve the set objectives of the study. Moreover the responses of the Yamphu native speakers were intensively studied and analyzed for systematic comparison and contrast with those of English. Some of the similarities and differences have been found in the process of negation and interrogation system between Yamphu and English language while comparing and analyzing them. The analysis of data and interpretation of results are presented below by mentioning the processes of negation and interrogation and comparing them with English.

4.1. Negation in Yamphu Language

The processes of negation in Yamphu language consist of both assertive and imperative sentences with compare to English language which is separately presented below.

4.1.1. Negation of Assertive Sentences in Yamphu Language

In English if there is auxiliary verb in an assertive sentence it is negated by adding negative determiner '*not*' after the auxiliary verb. But if there is not auxiliary verb in the assertive sentence it is negated with the help of '*do*' support including the negative particle '*not*'. In Yamphu language an assertive sentence is negated by attaching the negative marker '**mæn, ne/ni, næ ne/ne niba/ne ni**' to the main verb as prefix and

suffix. The process of negation of the assertive sentences in Yamphu languages is presented in the following way.

Assertive sentence	Negative sentence
1. <i>Ka ne mmeya yo</i>	<i>Ka ne mmeya næ ne/ne ni</i>
'I teacher is'	'I teacher is not '
I am a teacher.	I am not a teacher.
2. <i>Kani ca.ma ca.betin ye</i>	<i>Kani ca.ma mæn ja beti ye</i>
'We (pl) rice ate'	'we rice not ate'
We ate rice.	We did not eat rice.
3. <i>Kaji (dl) yo a u ji</i>	<i>kaji yo a u ji. ni</i>
'We (dl) water drink'	'We water drink not '
We (dl) drink water.	We don't drink water.
4. <i>Hæ ne. cira ne ye</i>	<i>hæŋ ne. cira ne niba</i>
'You book read'	'You book read not '
You read book.	You do not read book.
5. <i>kæ thappa ase a ranusa</i>	<i>kæ thappa ase a mæ.ranusa</i>
'My husband yesterday happy was'	'My husband yesterday not happy was'
My husband was happy yesterday.	My husband was not happy yesterday.

6. *Kho ca.ma ca æ*

'She rice will eat'

She will eat rice.

kho ca.ma ca æne/ni

'She rice will eat **not**'

She will not eat rice.

7. *Sabinae sa. nithuwa*

'Sabina meat cooked'

Sabina cooked meat.

Sabina sa. mænnithuwa

'Sabina meat **not** cooked'

Sabina did not cook meat.

8. *A.kko. Suhangdæ ne chira yo*

'That Suhang's book is'

That is Suhang's book.

A.kko. Suhangdæ ne chira næ ne

'That Suhang's book is **not**'

That is not Suhang's book.

9. *Hæni khim khæ.pra alætamni*

'You home had gone'

You had gone home.

Hæni khim mæ khæ.pra alætamni

'You home **not** gone'

You had not gone home.

10. *Sukkum khim khæ ta/tya*

'Sukkum home has gone'

Sukkum has gone home.

Sukkum khim mæ khæ ta/tya

'Sukkum home has **not** gone'

Sukkum has not gone home.

11. *Ci ya .ji pa ema simmi*

'The students plying are'

The students are playing.

Ci ya .ji pa e.ma simini

'The students playing are **not**'

The students are not playing.

12. *Kho pe lo yombok læ a:* *Kho pe lo yombok læ ni*

'She hard works'

'She hard works **not**'

She works hard.

She does not work hard.

13. *Ka æ dipæ yurano English ci mæ si æ*

'I since childhood English have been learning'

I have been learning English since childhood.

ka æ dipæ yurano English mænci mæsi æ

'I since childhood English have **not** been learning'

I have not been learning English since childhood.

14. *Ka namma nu ka nambaji yamumæ sisaji*

'My mother in law and father in law talking were'

My mother in law and father in law were talking.

ka namma nu ka nambaji yamumæ mæn.sisaji

'My mother in law and father in law talking **not** were'

My mother in law and father in law were not talking.

15. *Ka ca.ba im.ghad.i* *ka mæn.ca.ba im.ghad.i*

'I eating went to sleep'

'I **without** eating went to sleep'

I went to sleep eating.

I went to sleep without eating.

After analyzing above mentioned examples of negation process, the following findings are derived.

- i) In the Yamphu language **mæn**, **ne/ni**, **næ ne/ne niba/ne ni** are negative markers.
- ii) Only negation of preterit, perfect tense and past gerund is indicated by a prefix **mæn**. The negative marker **mæn** is attached before the main verb as prefix of the sentences.
- iii) The negative marker **mæn** is changed or pronounced as **mæ** or **mæ** according to the place and manner of articulation of the verb.
- iv) The negative marker **ni/ne** is used to negate a non preterit verb form.
- v) The negator **ni/ne** is attached as suffix with the main verb but rarely used as infix.
- vi) The negative marker **næ ne/ne niba/ne ni** is used to negate the Yamphu affirmative with auxiliary **yo**.
- vii) Person, number and gender do not affect the negative marker while negating assertive sentences in Yamphu.
- viii) There is not full stop marker in Yamphu.
- ix) The sentence structure of Yamphu is **S + O + V**.
- x) Yamphu negative marker can't be used independently.
- xi) Yamphu first, second and third personal pronouns are marked for number i.e. singular, dual, and plural.

4.1.2 Negation of Imperative Sentences in Yamphu Language

In English language the positive imperative sentences are negated with the help of *do* support including the negative determiner **not** in the front position. But in Yamphu language, the imperative sentences are negated by prefixing **æ** to the main verb.

Affirmative imperative	Negative imperative
16. <i>imyuse</i>	<i>æ imyuse</i>
'Sleep'	' Not sleep'
Sleep	Don't sleep.
17. <i>khim khade</i>	<i>Khim æ khade</i>
'Home go'	'Khim not go'
Go home.	Don't go home.
18. <i>ca.ma case</i>	<i>ca.ma æ case</i>
'Rice eat.'	'Rice not eat'
Eat rice.	Don't eat rice.
19. <i>joskya.li he.sse</i>	<i>joskya.li æ he.sse</i>
'The window open'	'The window not open'
Open the window.	Don't open the window.
20. <i>hago khadi</i>	<i>hago æ khadi</i>
'Now go'	'Now not go'
Go now.	Don't go now.

By the above examples, it is clear that the negative imperative in the Yamphu is formed by prefixing the negative marker *æ* to the base.

4.2 Interrogation in Yamphu Language

Both 'yes/no question' and information 'wh-question' are found in Yamphu language. They are separately described below.

4.2.1. Yes/No Question

The 'yes/no question' in the Yamphu language consists of both positive Yes/no questions and negative yes/no questions. In English for the sentences with auxiliaries are formed by applying the subject auxiliary inversion. Similarly if there is not auxiliary verb **do** support is used before the subject. But there is no subject verb inversion and use of **do** support in Yamphu language while forming yes/no question.

Statement	Yes/No question
21. <i>Ha ikko ci ya yo</i> 'You a student are' You are a student.	<i>(ima) Ha ikko ci ya de?</i> '(what) You student are ?' Are you a student?
22. <i>Suman ne mæ.sini</i> 'Suman not reading is' Suman is not reading.	<i>(ima) Suman ne mæ sini?</i> '(what) Suman not reading <i>is</i> ?' Isn't Suman reading?
23. <i>Rajtæ khim.u si phi.in du.ye</i> 'Raj room cleans' Raj cleans room.	<i>(ima) Rajtæ khimu si phi.induye?</i> '(what) Raj room cleans?' Does Raj clean room?
24. <i>Khu.su.ba .dæ kæ a ya khu.bra a.lætyo</i> 'The thief my money had stolen' The thief had stolen my money.	<i>(ima) Khu.su.ba .dæ kæ a ya khu.bra lætyo?</i> '(what) The thief my money stolen had?' Had the thief stolen my money?

25. *Ka ba Hedangna khæ etæ* (ima) *Ka ba Heda na khæ etæ?*
 'My father Hedangna gone has' '(what) My father Hedanga gone has?'
 My father has gone to Hedangna. Has my father gone to Hedangna?
26. *Sumnima nu Yeha simmabra læ masinje* *Sumnima nu Yeha simmabr a læ masinje*
 'Sumnima and Yehang dancing will be' 'Sumnima and Yehang dancing will be?'
 Sumnima and Yehang will be dancing. Will Sumnima and Yehang be dancing?
27. *Sunuma phalak re.heyæ* (ima) *Sunuma phalak re.heyæ?*
 'Sunuma jump can' '(what) Sunuma jump can?'
 Sunuma can jump. Can Sunuma jump?
28. *Hæ Paruhangmi pasa næ niba* (ima) *Hæ Paruhangmi pasa næ niba?*
 'You Paruhang's daughter are not' '(what) you Paruhang's daughter are not?'
 You are not Paruhang's daughter. Are you not Paruhang's daughter?

After analyzing above mentioned examples of yes/no questions the following findings are derived.

- i) In the Yamphu language there is no any particular interrogative particle for yes/no question.
- ii) Be verb *yo* is changed into *de* in yes/no question in Yamphu.
- iii) Yes/no questions in written form are marked by only putting interrogative sign at the end of the sentences as shown in above example.

- iv) No subject auxiliary inversion takes place in forming yes/no questions.
- v) No structural change is occurred while forming yes/no question in Yamphu language. It is found just with rising intonation in declarative sentence/statement.
- vi) Yes/no question in speech form, the intonation pattern is changed falling into rising tone.
- vii) Optionally question word *ima* (*what*) is put at the beginning of the statement with rising intonation to make it yes/no question.

4.2.2 Information (*Wh*) Question in Yamphu Language

The Yamphu language has its own information seeking (question) words equivalent to the '*wh*-words' of English. They are as follows.

Table: 5/ Information (*Wh*) question words in Yamphu language

English <i>Wh</i> -words	Yamphu <i>Wh</i> -words
Whose	<i>asyande/ asande/ asyahade</i>
Who	<i>asae te/asa</i>
What	<i>ima / ima de</i>
Where	<i>hambe / hambe te/ hamde</i>
Where from	<i>hamba</i>
Which	<i>hambe/ hambende</i>
When	<i>indhokpe/ indok pe</i>
Why	<i>indho / indo de</i>
Whom	<i>asade</i>
How (quantity)	<i>indo</i>
How (process)	<i>indo te</i>
How (quality)	<i>indo te</i>

In English '*wh*-questions' are formed by placing '*wh*-words' at the beginning of the sentences followed by the auxiliary verb and subject auxiliary inversion. But in Yamphu language '*wh*-words' are placed after the subject to form '*wh*-questions' without inverting subject-verb.

Some examples of questions equivalent to the '*wh*-questions' of English are given below.

Statement	Wh-question
29. <i>Ka mi ni Kalpana yo</i>	<i>Hænæ ni imma .de?</i>
'My name Kalpana is.'	'Your name what is?'
My name is Kalpana.	What is your name?
30. <i>Ka na/nisa Kathmandu.be pe ye</i>	<i>Am.na/nisa hambe te pe ye?</i>
'My sister in Kathmandu in lives.'	'Your sister where lives?'
My sister lives in Kathmandu.	Where does your sister live?
31. <i>Sakilæ sa: nithu.wa</i>	<i>Asæ te sa: nithuwa?</i>
'Sakila meat cooked'	' Who meat cooked?'
Sakila cooked meat.	Who cooked meat?
32. <i>Kæ ji sumbaŋ pasa.ji tumye</i>	<i>Hænæ ji indojana pasa.ji tumye?</i>
'I three children have'	'Your how many children have?'
I have three children.	How many children do you have?

33. *Kani ma khimbe puja læ.si khæ nde* *Hæŋ indho ma khimbe khæ.ndani ?*

'We temple to worship go.'

'You **why** temple go?'

We go to temple to worship.

Why do you go to temple?

34. *Akko Raniðæ ne.cira yo*

Akko ne.cira. æ.sæ.ha.de?

'That Rani's book is'

'That book **whose** is? '

That is Rani's book.

Whose book is that?

35. *Kho igobe ase ŋa sata le.tæ*

Kho igobe indok pe le.tæ?

'She here last week came'

'She here **when** came?'

She came here last week.

When did she come here?

36. *Sabina toptæ wa u niba*

Sabina ima de u niba?

'Sabina wine doesn't drink'

'Sabina **what** doesn't drink?'

Sabina doesn't drink wine.

What doesn't Sabina drink?

37. *Ka bajar khæ mæ. si ya*

Hæŋ hamde khæ mæ siye?

'I market going am'

'You **where** going are?'

I am going to market.

Where are you going?

38. *Namhan pe?e swarbe yamuye*

Namha indo te yamuye?

'Namhang loudly speaks'

'Namhang **how** speaks?'

Namhang speaks loudly.

How does Namhang speak?

Analyzing the above mentioned examples of 'wh-question' the followings findings have been derived.

- i) We do not find subject-verb inversion in Yamphu language while making 'wh-question.'
- ii) The sentence structure of Yamphu language 'wh-question' is:

Subject + question word + verb?

- iii) The English language has 'wh-question' words and the Yamphu language also has the equivalent question words to the English one.
- iv) Subject-operator and 'do' support rules are not used in forming 'wh-question' in the Yamphu language.

4.2.3 Contrastive Analysis of Negation and Interrogation in Yamphu and English

The processes of negation and interrogation in Yamphu are analyzed and interpreted above. Here the processes of negation and interrogation in Yamphu language are separately compared with those of English.

4.2.3.1 Comparison of Negation between Yamphu and English

The present study includes the negation of assertive sentences and imperative sentences in Yamphu language which are separately compared with those of English. The processes of negation in Yamphu language with those in English are comparatively studied and analyzed as follows.

A. Negation of Assertive Sentences

The processes of negation of the assertive sentences are compared below.

Table No. 6 Comparison of negation of assertive sentences between Yamphu and English

Ex. No.	Yamphu	Affir/Neg.	English
39.	<i>Ka khim khæ ηæ</i> 'I home go'	Affir.	I go home.
	<i>Ka khim khæ. æ ni/ne</i> 'You home go not '	Neg.	I don't go home.
40.	<i>Hæ khim khæ æ</i> 'You home go'	Affir.	You go home.
	<i>Hæ khim khæ ni/ne</i> 'You home go not '	Neg.	You don't go home.
41.	<i>Kaji khim khæ mæsinji</i> 'We home are going'	Affir.	We (dl) are going home.
	<i>Kaji khim khæ mæsinjini</i> 'We home are going not '	Neg.	We (dl) are not going home
42.	<i>Kho khim khæ tta.</i> 'S/he home gone has'	Affir.	S/he has gone home.
	<i>Kho khim mæ .khæ tta</i> 'S/he home not gone has'	Neg.	S/he has not gone home.
43.	<i>Kani khim khadi ma</i> 'We home went'	Affir.	We (pl) went home.
	<i>Kani khim mæ .khadin ma</i> 'We home not went'	Neg.	We did not go home.
44.	<i>Kani khim khæpra a.læti</i> 'We home gone had'	Affir.	We (pl) had gone home.
	<i>Kani khim mæ khæpra a.læti</i> 'We home not gone had'	Neg.	We had not gone home.

45.	<i>Hæ khim khæ æ</i> 'You home go will'	Affir.	You will go home.
	<i>Hæ khim khæ æne</i> 'You home go will not '	Neg.	You will not go home.
46.	<i>Ka ikko ne meang yo</i> 'I a teacher am'	Affir.	I am a teacher.
	<i>Ka ikko ne meyang næ nelne ni</i> 'I a teacher am not '	Neg.	I am not a teacher.
47.	<i>Ka Yamphu khapp.a yamu.re. æ</i> 'I Yamphu language speak can'	Affir.	I can speak Yamphu language.
	<i>Ka Yamphu khap.pa</i> <i>yamu.re. æ ni</i> 'I Yamphu language speak cannot'	Neg.	I cannot speak Yamphu language.
48.	<i>Ka bæ ikko khim i itu ye</i> 'My father a house bought'	Affir.	My father bought a house.
	<i>Ka bæ ikko khim mæ ijitu ye</i> 'My father a house not bought'	Neg.	My father did not buy a house.
49.	<i>Wari lemæ sitæ/ lætæ</i> Raining was.	Affir.	It was raining.
	<i>Wari mællesitæ/ mællætæ</i> 'Raining not was'	Neg.	It was not raining.
50.	<i>Kani asino cama cabetingma</i> 'We already rice eaten have'	Affir.	We have already eaten rice.
	<i>Kani hagoso cama</i> <i>mænjabetingma</i> 'We yet rice not eaten have'	Neg.	We have not eaten rice yet.

While comparing the process of negation of assertive sentences between Yamphu and English language the following similarities and differences are found.

Similarities in Negation

1. Negation system is a common feature of both Yamphu and English language.

2. Both languages have negative markers to negate the affirmative sentences.
3. The number system doesn't affect in the use of negative markers in the Yamphu language as in English.

Differences in Negation

1. The sentence structure of English is '*Subject + Verb + Object*' whereas the sentence structure of Yamphu is '*Subject + Object + Verb*'
2. English has only one sentence level negative marker '*not*' (or '*n't*') in all persons and numbers but Yamphu consists of more negative markers; e.g. '*mæ/ mæn/ ni/ne, ne niba/ næ nelne ni, æ /*'
3. The negative marker in English is placed just after the auxiliary verbs whereas the negative markers in Yamphu language are place after or before the main verbs.
4. The negative maker '*not*' is independent in sentence level but Yamphu negative marker can't be used independently. Negative markers are used attaching to the verb as prefix and suffix to negate.
5. In English if there is no auxiliary verb in an assertive sentences we need to use a rule call 'do support' or 'operator addition' (*do, does* and *did*) and the negative particle '*not*' is used after it negate the assertive sentence whereas there is no need of introducing auxiliary verb to negate the positive sentences in Yamphu.

B. Negation of Imperative Sentences

The processes of negation of the imperative sentences are compared below.

Table: 7 Comparison of negation of imperative sentences between Yamphu and English

	Yamphu	Affir./Neg.	English
51	<i>Khæ p. pes. an. .e</i> 'scram'	Affir.	Scram.
	<i>ækhæ p.pes. an.ŋe</i> 'not scram'	Neg.	Do not scram.
52	<i>Kho.ji be lo pi.s.a.je</i> 'them more give'	Affir.	Give them more.
	<i>Kho.ji be lo æ pi.s.æ.jae</i> 'them more not give'	Neg.	Do not give them more.
53	<i>Ka ædæ wano: pi.m.e</i> 'me less give'	Affir.	Give me less.
	<i>Ka ædæ wano:æ pi.m.e</i> 'me less not give'	Neg.	Don't give me less.
54	<i>La, khæt.ci</i> 'come on, let's go (dl)'	Affir.	Come on, Let's go.
	<i>La, æ khæt.ci</i> 'come on, not let's go'	Neg.	Come on, Let's not go.
55	<i>Hago khad.i</i> 'now let's go'	Affir.	Let's go now.
	<i>Hago æ khadi</i> 'now not let's go'	Neg.	Let's not go now.
56	<i>Ca.ma ca.se</i> 'rice eat'	Affir.	Eat rice.
	<i>Ca.ma æ ca.se</i> 'rice not eat'	Neg.	Don't eat rice.
57	<i>Ci.ya uk.se</i> 'tea drink'	Affir.	Drink tea.
	<i>Ci.ya æ ukse</i> 'tea not drink'	Neg.	Don't drink tea.
58	<i>Nisa khise</i>	Affir.	Carry sister.

	'sister carry'		
	<i>Nisa æ khise</i> 'sister not carry'	Neg.	Don't carry sister.
59	<i>Dailo he.sse</i> 'door open'	Affir.	Open the door.
	<i>Dailo æ hes.se</i> 'door not open'	Neg.	Don't open the door.
60	<i>Iskul khade</i> 'school go'	Affir.	Go to school.
	<i>Iskul æ khade</i> 'school not go'	Neg.	Don't go to school.
61	<i>Ibe abe peyuse</i> 'here come sit'	Affir.	Come and sit here.
	<i>Ibe æ abe æ peyuse</i> 'here not come and not sit here'	Neg.	Don't come and sit here.

Similarities and Differences

Regarding the similarities and differences between two languages in imperative sentences, following points are found after analyzing and comparing tow languages.

Similarities

- i) Both languages have imperative sentences.
- ii) It is the similar thing that the sound is not affected in the process of negation in both languages.
- iii) Both languages have only one negative marker to negate the imperative sentences.
- iv) The sound system does not affect in the use of negative marker in both languages.

Differences

- i) Both languages have their own separate negative markers. e.g. English: 'not' or 'n't'
Yamphu: 'æ ' or 'a '.
- ii) In English 'Do' followed by 'not' or 'n't' is used to negate the imperative sentences, i.e. 'Do not' or 'Don't' is used with the verbs. But in the Yamphu language, the negative marker 'æ ' or 'a ' are prefixed to the verbs. There is no use of 'do' support.

4.2.3.2 Comparison of Yes/ No Question between Yamphu and English Language

The processes of forming yes/no questions in Yamphu and English are compared below.

Table: 8 Comparison of Yes/no questions between Yamphu and English

Ex. No.	Yamphu	Stat Y/n-q	English
62	<i>Kæ e/ka mi ni Kalpana yo</i> 'My name Kalpana is'	Stat	My name is Kalpana.
	<i>Kæ e ni Kalpana de?</i> 'My name Kalpana is?'	Y/n-q	Is my name Kalpana?
63	<i>Hæ kapsu. ende</i> 'You habituated'	Stat	You habituated.
	<i>Hæ kapsu. ende?</i> 'You habituated?'	Y/n-q	Did you habituate?
64	<i>Hæni khim khæ.nda.mni</i> 'You (pl) home go'	Stat	You go home.
	<i>Hæni khim khæ.nda.mni?</i> 'You home go?'	Y/n-q	Do you go home?
65	<i>Kæ ikko puba sedu ?</i> 'I a monkey killed'	Stat	I killed a monkey.

	<i>Kæ ikko puba sedu ?</i> 'I a monkey killed?'	Y/n-q	Did I kill a monkey?
66	<i>Kani dæ ca.ma mænjatha</i> 'We rice not ate'	Stat	We didn't eat rice.
	<i>Kanidæ ca.ma mænjatha?</i> 'We rice not ate?'	Y/n-q	Didn't we eat rice?
67	<i>Kho. ramba a sapmæ.si.i</i> 'She letter writing is'	Stat	She is writing a letter.
	<i>Kho ramba a sapmæ.si.i.?</i> 'She letter writing is?'	Y/n-q	Is she writing a letter?
68	<i>Rita ikko kheti kisani yo</i> 'Rita a farmer is'	Stat	Rita is a farmer.
	<i>Rita ikko khti kisani de?</i> 'Rita a farmer is?'	Y/n-q	Is Rita a farmer?
69	<i>Suman ne mæ sine</i> 'Suman reading is not'	Stat	Suman isn't reading.
	<i>Suman ne mæ sine?</i> 'Suman reading is not?'	Y/n-q	Isn't Suman reading?
70	<i>Sukkum nun ikko mobile tuye</i> 'Sukkum a mobile has'	Stat	Sukkum has a mobile.
	<i>Sukkum nun ikko mobile tuye?</i> 'Sukkum a mobile has?'	Y/n-q	Has Sukkum a mobile?
71	<i>Mukkum nuba yombok læ mæ.sitæ</i> 'Mukkum nice work doing was'	Stat	Mukkum was doing nice work.
	<i>Mukkum nuba yombok læ mæ.sitæ?</i> 'Mukkum nice work doing was'	Y/n-q	Was Mukkum doing nice work?
72	<i>Hænæ ikko suna.mi a.uthi</i> <i>kaptuye/ ka mindue</i> 'You a gold ring had'	Stat	You had a gold ring.
	<i>Hænæ ikko suna.mi a.uthi</i> <i>kaptuye/ ka mindue?</i> 'You a gold ring had?'	Y/n-q	Did you have a gold ring?

73	<i>Wari lemma læ a</i> 'Rain come may'	Stat	It may rain.
	<i>Wari lem.ma læ a?</i> 'Rain come may?'	Y/n-q	May it rain?

The researcher found the following similarities and differences while comparing the processes of 'yes/no question' transformation between English and Yamphu languages.

Similarities

- i) The yes/no question consists both negative and positive sentences in both English and Yamphu languages.
- ii) In both English and Yamphu languages assertive sentences are transformed into yes/no question.
- iii) The sign of interrogation or question mark (?) is introduced and placed at the end of the yes/no question in both languages.

Differences

- i) If the assertive sentence has an auxiliary verb in it, the same auxiliary verb is placed before the subject; i.e. at the beginning of yes/no question in English whereas this is not the case in the Yamphu language.
- ii) If the 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 form to make a statement yes/no question in English whereas such rule is not used in Yamphu language.

iii) Subject-auxiliary inversion or subject operator inversion takes place in English whereas it is redundant in Yamphu.

4.2.3.3 Wh-Question Comparison (Information Questions)

The processes of transforming statement into *wh*-questions between Yamphu and English are compared below.

Table: 9 Comparison of Wh-questions between Yamphu and English

Ex. No.	Yamphu	Stat/ Wh-q	English
74	<i>Ka bazaar khæ mæ.si. æ</i> 'I market going'	Stat	I am going to market.
	<i>Hæ hambete khæ mæ.siye?</i> 'You where going are?'	Wh -q	Where are you going?
75	<i>Khoji. Hong Kong na. um .ni</i> <i>peta.me</i> 'They Hong Kong five years lived'	Stat	They lived in Hong Kong five years.
	<i>Khoji Hong Kong indote peta.me?</i> 'They Hong Kong how long lived?'	Wh -q	How long did they live in Hong Kong?
76	<i>Radha phak.pe.he yendu.ye</i> 'Radha swim can'	Stat	Radha can swim.
	<i>Radha iman de læ leye?</i> 'Radha what do can?'	Wh -q	What can Radha do?
77	<i>Nissim ramba a khembra</i> <i>lamæni siye</i> 'Nissim news listening will have been'	Stat	Nissim will have been listening news.
	<i>Asade ramba a khembra</i> <i>lamæni siye?</i> 'Who news listening will have been'	Wh -q	Who will be listening news?

78	<i>Kæ a ji sumbang naniji/pasaji tum.me</i> 'I three children have'	Stat	I have three children.
	<i>Hæn aji indo jana niji/pasaji tumme?</i> 'You how many children have?'	Wh -q	How many children do you have?
79	<i>Hænæ amma ti ra mma khæ ye</i> 'You your mother help should'	Stat	You should help your mother.
	<i>Hænæ asade ti ra mma khæ ye?</i> 'You whom help should'	Wh -q	Whom should you help?
80	<i>Kæ æ ne.tham khimba nich K.M. o.læ ye</i> 'My school from 2 K.M. far is'	Stat	My school is 2 K.M. far from my house.
	<i>Hænæ ne.tham hænæ khimba indote o.læ ye?</i> 'Your school your house from how far is?'	Wh -q	How far is your school from your house?
81	<i>Cho ma khim to bra a læ ye</i> 'New temple built is'	Stat	New temple is built.
	<i>Hambende ma khim to bra a læ ye?</i> 'Which temple built is?'	Wh -q	Which temple is built?
82	<i>a.kko. Ranidya ne ci.ra.yo</i> 'That Rani's book is'	Stat	That is Rani's book.
	<i>a.kko. ne ci.ra. a.sæ.ha.de?</i> 'That book whose is?'	Wh -q	Whose book is that?

Having analyzed the comparison of the information (*wh*) question formation process of Yamphu and English, the researcher has found the following major similarities and differences.

Similarities

There are information (*wh*) questions in both Yamphu and English languages.

- i) Both languages use information seeking (question) words while forming information (*wh*) questions.
- ii) In both languages the sign of interrogative or question mark (?) is placed at the end of the (*wh*) questions.

Differences

- i) Yamphu and English have their own respective information seeking (*wh*) question words.
- ii) In English, the *wh*-word occurs at the beginning of the sentences whereas the equivalent of English word in most of the cases occurs after the subject in Yamphu language.
- iii) If there is no auxiliary verb in the sentences we need to use a rule that is called 'do support or operator addition' (*do*, *does* and *did*) rule and the form of the main verb is changed into its root form in English whereas this rule is redundant in Yamphu.
- iv) Subject-verb inversion is found in English *wh*-interrogation whereas that is not found in Yamphu.

CHAPTER – FIVE

SUMMARY, CONCLUSIONS AND IMPLICATIONS

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

5.1 Summary

It is summarized that the present research entitled 'A comparative study of negation and interrogation between Yamphu and English language ' will be helpful in some respect to preserve and promote the Yamphu language. The main objective of the study is to identify the process of negation and interrogation in Yamphu language then compare and contrast with those of English to find out similarities and differences between them.

The researcher had adopted the specified methods and procedures of the study. The data had been collected from both primary and secondary sources. Yamphu native speakers from Sundar-Dulari municipality were primary data sources and Celce-Murcia and Larsen-Freeman (1999), Cowan (2009), Dewan (2005), Hilty and Mitchell (2012), Paudel (2007), Rai G.M. (2009), Rai M. (2009), Rai (2011), Rai (2012), Rutgers (1998), Tamang (2012) were secondary data sources. Journals of CBS and websites were also taken as secondary sources for research. The total population was 40 Yamphu native speakers from Sundar-Dulari , Morang district. Participants (20 male/ 20 female) Yamphu native speakers were participated by using purposive sampling procedure. The data were collected from the selected Yamphu native speakers by structured interview and questioners as research tool. The

researcher made a good rapport with the selected Yamphu native speakers visiting the selected ward of municipality to elicit correct data. The illiterate informants were asked the questions using pre-structured interview scheduled and written the respondents answer in Roman script or transliteration forms. The literate and educated informants were distributed questionnaire.

The researcher has described the status of English language regarding Nepal and showed four language groups spoken in Nepal. Introduction of Yamphu language and its dialects also are included in this research.

It was essential to mention CA transformation theory and process of transforming affirmative into negative, statement into yes/no and *Wh* -question to make the research lively so they are mentioned in the study along with review of related literature.

5.2 Conclusion

The present research will be invaluable for those who teach English to the Yamphu native speakers as a second language because no research has yet been carried out on negation and interrogation in Yamphu language with reference to English under department of English Education T.U. It will be equally significant for the Department of English language. This study will be beneficial for researchers, linguistics, textbook writers and people who are interested in this field. As all the languages spoken in Nepal are supposed to be national language by constitution 2072, the authorities i.e. the Government of Nepal, Ministry of Education, CDC, Department of Language and Culture etc. should take interest in preserving and promoting all the language equally. Since Yamphu native speakers have been

claiming it's as distinct ethnic language. Yamphu language is still to be recognized as separate ethnic language rather than group of Rai language.

The major similarities in negation and interrogation are pointed out as follows.

Similarities

The processes of negation and interrogation in Yamphu and English language are similar in some respects. The major similarities are presented below.

- i) Negation and interrogation systems are common features of both Yamphu and English language.
- ii) Both languages have negative markers to negate the affirmative sentences and use the interrogation mark (?) at the end of the yes/no and *wh*-questions.
- iii) The number system doesn't affect in the use of negative markers in the Yamphu language as in English.
- iv) Both languages have only one negative marker to negate the imperative sentences.
- v) The yes/no question and *wh*-question include both negative and positive sentences in both English and Yamphu languages.
- vi) In both English and Yamphu languages assertive sentences are transformed into yes/no and *wh*-question.
- vii) There are information (*wh*) question in both Yamphu and English languages.
- viii) Both languages use information seeking (question) words while forming information (*wh*) questions.

Differences

The processes of negation and interrogation of Yamphu and English are different in some respects. The major differences between them are presented below.

1. English has only one sentence level negative marker '*not*' (or '*n't*') in all persons and numbers but Yamphu consists of more negative markers; e.g. '*mæn, ni/ne, ne niba/ næ ne, æ* '
2. The negative marker in English is placed just after the auxiliary verbs independently whereas the negative markers in Yamphu language are placed attaching to the main verbs as prefix or suffix.
3. In English if there is no auxiliary verb in an assertive sentences we need to use a rule call 'do support' or 'operator addition' (*do, does* and *did*) and the negative particle '*not*' is used after it to negate the assertive sentence whereas there is no need of introducing auxiliary verb to negate the positive sentences in Yamphu.
4. In English '*Do*' followed by '*not*' or '*n't*' is used to negate the imperative sentences, i.e. '*Do not*' or '*Don't*' is used with the verbs. But in the Yamphu language, the negative marker '*æ* ' is prefixed to the verbs. There is no use of do support.
5. If the assertive sentence has an auxiliary verb in it, the same auxiliary verb is place before the subject of yes/no and *wh*- question in English whereas this is not the case in the Yamphu language.
6. Subject-auxiliary inversion or subject operator inversion takes place in English yes/no and *wh*-question whereas it is redundant in Yamphu.

7. Yamphu and English have their own respective information seeking (*wh*) question words.
8. In English, the *wh*-word occurs at the beginning of the sentences whereas the equivalent of English word in most of the cases occurs after the subject in Yamphu language.
9. If there is no auxiliary verb in the sentences we need to use a rule that is called 'do support or operator addition' (*do*, *does* and *did*) rule and the form of the main verb is changed into its root form in English interrogation whereas this rule is redundant in Yamphu.

5.3 Implication

On the basis of the findings obtained from the analysis and interpretation of the collected data, some recommendations and pedagogical implications have been made below to the following level.

5.3.1 Policy Level

The findings of the present study show that the sentence structures and processes of negation and interrogation in English and Yamphu are different. So the Ministry of Education Government of Nepal, The Department of English Education, policy makers, syllabus designers, textbook writers, testing experts along with concerned authorities should be conscious about those distinct processes of negation and interrogation in Yamphu language while designing the syllabuses, preparing text books, preparing teaching materials and designing questions to test for the Yamphu learners who are learning English as a second language.

5.3.2 Practice Level

a) It is found that the processes of negation and interrogation in English and Yamphu language are different. Therefore, the difference should be taken into account while teaching English negation and interrogation to Yamphu native speakers.

b) 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 marker in Yamphu are **mæn**, **ne/ni**, **ne niba/næ ne**. **mæn** is placed just before the main verb, **ni/ne** is generally placed at the end of the sentence. English negative **not** can be used independently but Yamphu negative markers are only used attaching to the verb as prefix or suffix. They can't be used independently so it should be kept in mind while teaching English to Yamphu native speakers.

c) 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 marker **not** or **n't** is added after it as it functions as an auxiliary verb in English whereas there is no need of such rule in order to transform a positive sentence into negative in Yamphu language. Therefore, it should be made clear to Yamphu native speakers while teaching English negative transformation to them.

d) English imperative sentence starts from the verb, but in Yamphu; imperative verb occurs at the end of the sentence. So the English negative marker **not** is always preceded by **do** and followed by the verb but the Yamphu imperative negative marker **æ** is placed before verb in the beginning of the sentence. Hence, language teacher should make the Yamphu learners aware of it.

e) 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 Yamphu. Yamphu has only intonation question. As a result the Yamphu learners may commit errors while making yes/no question in English as:

- *He passed SLC?*

- *They were dancing?*

So, the language teachers must be aware of the process of transforming into yes/no question while teaching them.

f) 'Wh-words' occur at the beginning of the sentence in English whereas the equivalent of English 'wh-words' in Yamphu language in most of the cases occur after the subject and also at the beginning of the sentence when they function as subject. Hence, language teacher should make the Yamphu learners aware of it.

g) In 'wh-question', 'do support' (operator addition) and 'subject-auxiliary inversion' (subject operator inversion) rules are applied in English whereas they are redundant in Yamphu. Therefore, the language teacher should be aware on this matter.

h) English sentence structure is 'S+V+O', whereas Yamphu sentence structure is 'S+O+V'. Because of this difference learners may encounter difficulty on this area. Therefore, language teacher should make clear comparison between these areas.

5.4 Further Research

The researcher does not claim the present study covers all the rules of negation and interrogation of Yamphu language because she has not carried out this research in all

types of sentences available in the Yamphu language. It is based only on assertive and imperative sentences in negation similarly interrogation is *wh*-questions and yes/no question based on and only forty native informants from Sundar-Dulari municipality of Morang district are taken. However, the researcher has tried her best to generalize the rules of negation and interrogation in the Yamphu language explicitly based on the collected data. Changes and lapse of sounds in transformed Yamphu utterances require further research. It is crucial to carry out various research studies in different aspects of Yamphu language and hoped that the capable linguists may devote him/her self to grammatical study of this language in the future.

Finally the researcher would like to request the concerned authority to take the above mentioned recommendations into consideration. Furthermore, she would like to request the authority to carry out other researches on the various areas of Yamphu.

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APPENDIX – I

INTERVIEW QUESTIONNAIRE

Respected Sir/ Madam

This interview questionnaire has been prepared in order to accomplish a research work entitled **A Comparative Study of Negation and Interrogation between Yamphu and English Language** which is used for authentic and reliable data, information. The researcher hopes that your kind cooperation will be a great contribution for the accomplishment of this research work.

Researcher

Basanti Thebe

M.Ed. (English)

Janta Multiple Campus, Itahari, Sunsari.

Detail of the Informants:

Name: Sex:

Address: Age:

Occupation:

Educational Status:

Set – I : NEGATION

How do you say the following sentences in Yamphu language?

1. I am a teacher.

.....

I am not a teacher.

.....

2. Rohit is a bad boy.

.....
 Rohit is not a bad boy.

3. The students are playing.

.....
 The students are not playing.

4. My father bought a house.

.....
 My father did not buy a house.

5. She works hard.

.....
 She does not work hard.

6. I can speak Yamphu language.

.....
 I cannot speak Yamphu language.

7. We have to work hard.

.....
 We do not have to work hard.

8. Open the window.

.....

Don't open the window.

.....

9. We have already eaten rice.

.....

We have not eaten rice yet.

.....

10. I have been learning English since childhood.

.....

I have not been learning English since childhood.

.....

11. Let's go now.

.....

Let's not go now.

.....

12. It was raining.

.....

It was not raining.

.....

13. They will have finished their work by tomorrow.

.....

They will not have finished their work by tomorrow.

.....

14. My mother in law and father in law were talking.

.....

My mother in law and father in law were not talking.

.....

15. You must take this medicine.

.....

You must not take this medicine.

.....

16. I often go to market.

.....

I rarely go to market.

.....

17. My husband was happy yesterday.

.....

My husband was unhappy yesterday.

.....

18. I go home.

.....

I don't go home.

.....

19. You go home.

.....

You don't go home.

.....

20. We are going home.

.....

We are not going home.

.....
21. She has gone home.

.....
She has not gone home.
.....

22. You will go home.

.....
You will not go home.
.....

23. We had gone home.

.....
We had not gone home.
.....

24. We went home.

.....
We did not go home.
.....

25. Scram.

.....
Do not scram.
.....

26. Come and sit here.

.....
Don not come and sit here.
.....

27. Give them more.

.....

Don't give them more.

.....

28. Give me less.

.....

Don't give me less.

.....

29. Come on, let's go.

.....

Come on, let's not go.

.....

30. Eat rice.

.....

Don't eat rice.

.....

31. Drink tea.

.....

Don't drink tea.

.....

32. Carry sister.

.....

Don't carry sister.

.....

33. Open the door.

.....

Don't open the door.

.....

34. Go to school.

.....

Don't go to school.

.....

Set – II: QUESTION

How do you say the following in Yamphu language?

A. Yes/No Questions.

35. You are a student.

.....

Are you a student?

.....

36. Rita is a farmer.

.....

Is Rita a farmer?

.....

37. Suman is not reading.

.....

Isn't Suman reading?

.....

38. Rina won the prize.

.....

Did Rina win the prize?

.....

39. Raj cleans the room.

.....

Does Raj clean the room?

.....

40. The thief had stolen my money.

.....
 Had the thief stolen my money?

41. Sukkum has a mobile.

Does Sukkum have a mobile?

42. Mukkum was doing nice work.

Was Mukkum doing nice work?

43. Sunuma can jump.

Can Sunuma jump?

44. Tilak's brother will go to Pokhara.

Will Tilak's brother go to Pokhara?

45. You had a gold ring.

Did you have a gold ring?

46. We did not eat rice.

Didn't we eat rice?

47. My father has gone to Hedangna.

Has my father gone to Hedangna?

.....

48. There is some wheat flour in the pot.

.....

Is there any wheat flour in the pot?

.....

49. Sumnima and Yehang will be dancing.

.....

Will Sumnima and Yehang be dancing?

.....

50. It may rain.

.....

May it rain?

.....

51. You have something to eat.

.....

Do you have anything to eat?

.....

52. You are not Paruhang's daughter.

.....

Aren't you Paruhang's daughter?

.....

53. You habituated.

.....

Did you habituate?

.....

54. You go home.

.....
Do you go home?
.....

55. I killed a monkey.

.....
Did I kill a monkey?
.....

56. She is writing a letter.

.....
Is she writing a letter.
.....

B. INFORMATION QUESTION:

57. My name is Kalpana.

.....
What is your name?
.....

58. My sister lives in Kathmandu.

.....
Where does your sister live?
.....

59. Sakila cooked meat.

.....
Who cooked meat?
.....

60. He punished them.

.....
Whom did he punish?
.....

61. We go to temple to worship.

.....
 Why do you go to temple?

62. That is Rani's book.

Whose book is that?

63. She came here last week.

When did she come here?

64. Suhangma was crying because she lost her purse.

Why was Suhangma crying?

65. My school is 2 K.M. far from my house.

How far is your school from your house?

66. The new temple is built.

Which temple is built?

67. You should help your mother.

Who should you help to?

68. Sabina does not drink wine.

.....

What doesn't Sabina drink?

.....

69. I am going to market.

.....

Where are you going?

.....

70. They lived in Hong Kong for five years.

.....

How long did they live in Hong Kong?

.....

71. Namhang speaks loudly.

.....

How does Namhang speak?

.....

72. I have three children.

.....

How many children do you have?

.....

73. Nissim will have been listening news.

.....

Who will have been listening news?

.....

74. Radha can swim.

.....

What can Radha do?

.....

Thank you for your cooperation.

APPENDIX – II

Informants of the Study

A. Male Informants

S.N.	Name	Age	Address	Educational Status
1	Gyan Bdr Yamphu	60	Sundar-Dulari-7	Illiterate
2	Lal Dhoj Yamphu	67	Sundar-Dulari-7	Illiterate
3	Jog Bdr Yamphu	61	Sundar-Dulari-7	Illiterate
4	Jay Bdr Yamphu	67	Sundar-Dulari-7	Illiterate
5	Bijaya Yamphu	55	Sundar-Dulari-7	Literate
6	Kalusing Yamphu	47	Sundar-Dulari-8	Literate
7	Bam Bdr Yamphu	52	Sundar-Dulari-7	Literate
8	Bikram Yamphu	29	Sundar-Dulari-7	Literate
9	Ram Bdr Yamphu	35	Sundar-Dulari-7	Literate
10	Bishal Yamphu	35	Sundar-Dulari-7	Literate
11	Jiwan Yamphu	40	Sundar-Dulari-7	Literate
12	Ashok Kumar Yamphu	39	Sundar-Dulari-7	MBA
13	Ganesh Yamphu	33	Sundar-Dulari-7	M.Ed.
14	Uttam Yamphu	27	Sundar-Dulari-7	M.Ed. (Running)
15	Bal Kumar Yamphu	18	Sundar-Dulari-7	SLC
16	Bhogendra Yamphu	23	Sundar-Dulari-7	I.Ed.
17	Arjun Yamphu	30	Sundar-Dulari-7	SLC
18	Gun Bdr Yamphu	32	Sundar-Dulari-7	SLC
19	Dhan Bdr Yamphu	42	Sundar-Dulari-7	SLC
20	Bhola Man Yamphu	30	Sundar-Dulari-7	+2

B. Female Informants

S.N.	Name	Age	Address	Educational Status
1	Kali Maya Yamphu	65	Sundar-Dulari-7	Illiterate
2	Ganga Maya Yamphu	72	Sundar-Dulari-7	Illiterate
3	Devi Maya Yamphu	60	Sundar-Dulari-7	Illiterate
4	Ashari Maya Yamphu	36	Sundar-Dulari-7	Illiterate
5	Lili Maya Yamphu	64	Sundar-Dulari-7	Illiterate
6	Seti Maya Yamphu	67	Sundar-Dulari-7	Illiterate
7	Kumari Maya Yamphu	53	Sundar-Dulari-7	Illiterate
8	Sauni Maya Yamphu	58	Sundar-Dulari-7	Illiterate
9	Phul Maya Yamphu	45	Sundar-Dulari-7	Literate
10	Radhika Yamphu	38	Sundar-Dulari-7	Literate
11	Krishna Maya Yamphu	44	Sundar-Dulari-7	Literate
12	Kamala Yamphu	46	Sundar-Dulari-7	Literate
13	Anita Devi Yamphu	28	Sundar-Dulari-7	Literate
14	Hindu Maya Yamphu	32	Sundar-Dulari-7	Literate
15	Sabita Devi Yamphu	36	Sundar-Dulari-7	SLC
16	Mamta Yamphu	19	Sundar-Dulari-7	Dip in Pharmacy
17	Sarmila Yamphu	20	Sundar-Dulari-7	B.B.S.
18	Megha Yamphu	21	Sundar-Dulari-7	+ 2
19	Sujata Yamphu	19	Sundar-Dulari-7	+ 2
20	Sabina Yamphu	32	Sundar-Dulari-7	B.Ed.

APPENDIX – III

Roman Transliteration of Devnagari Script

Based on Turner's (1931) Nepali Alphabet and Diacritic Markers

अ	a	क	K	द	d
आ		ख	kh	ध	dh
इ	i	ग	g	न	n
ई		घ	gh	प	p
ए	u	ङ	ṅ	फ	Ph
ऐ		च	c	ब	b
ए	e	छ	ch	भ	Bh
ऐ	ai	ज	j	म	M
ओ	o	झ	jh	य	Y
औ	au	ञ	ñ	र	R
अं	an, am	ट	ṭ	ल	L
अः	ā	ठ	th	व	w/v
:	h	ड	ḍ	श	S
		ढ	dh	ष	S
		ण	n	स	S
		त	t	ह	H
		थ	th		

Note: The traditional letters क्ष्, त्र् and ज्ञ् are treated as conjunct letter.

e.g. क्ष् = ks, ksh, kch; ज्ञ् = gy

APPENDIX – IV

Population of Sundar-Dulari municipality by mother tongue

S.N.	Language	Number
1	Nepali	20,199
2	Tharu	4,473
3	Rai	1,336
4	Tamang	1,083
5	Maithili	1,071
6	Limbu	915
7	Uranw/Urau	819
8	Newar	692
9	Magar	522
10	Gurung	471
11	Yamphu/Yamphe	161
12	Bantawa	151
13	Bhojpuri	113
14	Urdu	68
15	Rajbanshi	36
16	Sherpa	25
17	Hindi	18
18	Chamling	36
19	Bangla	71
20	Yakkha	88
21	Thulung	22
22	Khaling	14
23	Kulung	25
24	Bhujel	52
25	Loharung	59
26	Mewahang	13
27	Sanskrit	12
28	Sign Language	12
29	Others	157
30	Not reported	82
	Total -	32,795

(CBS 2011)