CHAPTER-ONE

INTRODUCTION

1.1   General Background

Language is species specific and species uniform possession of human beings. Hockett (1958) says "Language is the most valuable single possession of the human race". Each one of us makes use of language in virtually everything we do. The use of language is an integral part of being human. We are human because of the language. We can't imagine what our life would be like without language. Extremely difficult, if not impossible! Wardaugh (2006) says, "Language is what the members of a particular society speak." Ethnologue (2009) records more than 6,000 distinct languages spoken in the world. Among various languages, English is the most widely used international language, thus a global lingua-franca. One of the five official languages of UNO English is a means to global citizenship and a key to the treasure house of world body of knowledge.The open and pluralistic society of present day Nepal has, to some extent, facilitated the revival of indigenous and ethnic languages. Nepalese people are somehow enabled and encouraged to make efforts to reclaim their age old identity through search, preservation and promotion of their language, literature, religion and culture. Once again it's possible to brighten up the linguistic mosaic of this beautiful and bountiful nation.

English language is the only means to modernization for everyone today. For indigenous and ethnic people their mother tongue is the chief means of their identity. They need to catch up with the pace of modernization keeping their identity intact. They can't just stick to one at the cost of the other. Therefore, now is the time to facilitate learning

English as well as searching, preserving and promoting mother tongues especially in relation to the global lingua-franca, English.

1.2 English Language Teaching (ELT) in Nepal

There are different assumptions regarding the history of ELT in Nepal. Some people have said that English language was first used in this country during the period of Prime Minister Bhimsen Thapa. It was in his time that Gurkha Recruitment Centre (*Gurkha Bharti Kendra*) was first started by the British Government.

In the context of formal education, ELT is linked with the establishment of Durbar High School in 1853 by the then Prime Minister Janga Bahadur Rana. With the establishment of Tri-Chandra College in 1919, English formally entered into the curriculum of Higher Education. A significant change was made in English curriculum along with the implementation of the National Education System Plan (NESP 1971- 1975) as cited in Sharma (2066BS). The curriculum made English as one of the compulsory subjects from grade 4 and onwards and allotted 100 full marks for it. Government of Nepal further modified the curriculum after the submission of Nepal Education Commission (NEC- 1992)'s Report (ibid) and made English a compulsory subject right from grade 1 since academic year 2060 BS. Now English is taught as a compulsory subject up to Bachelor's level and as an optional subjectit is taught up to the university level.

1.3 Tamang People

The Tamang is one of the most populated indigenous communities in Nepal. They have their own distinct culture, language and religion. Their ancestral land is popularly known as Tamasaling. Tamsaling means 'Tam' referes to the language spoken by Tamang people. 'Sa' refers to the land and 'Ling' refers to the territory or fragment. So

Tamsaling means the land of Tamang tongue speaking people. Tamsaling extends from Budhigandaki in the West to Dudhkoshi in the East and from the Himalayan range in the North to Chure or Siwalik hills in the South. Tamang is densely populated in the central part of the country and sparsely populated all over the country. Tamang people were self-ruled and autonomous until around 250 years back.

In the last two hundred years' history, the Tamang are the most discriminated and exploited community in the country due to their proximity to the capital and peoples of different language, culture, religion and governance system from the ruling group. They were neither accepted in the bureaucracy, military, administrative, judicial and political system nor allowed to go to foreign countries for the better employment till 1950. They were put as reserve labour pool for the services of the ruling group. According to the 1856 Civil Code of Nepal, their status was as Shudra (second lowest rank in the Hindu hierarchical system) which could be killed and enslaved until the new Civil Code formulated in 1962.

CBS (2001) has traced 12, 82, 304 population of Tamang indigenous people that comprise 5.6 % of the total population of the country. Of this 70% of the Tamang people are inhabited in the Tamsaling region whereas 30% are sparsely distributed in other regions of the country. According to the census, 90.3% of the Tamang people follow Buddhism that makes up 47.3% of the total in the country. Hence Tamang are the largest population who follow Buddhism in Nepal. Tamang people have their own mother tongue, i.e. Tamang. The census of 2001 has traced 92% of the Tamang people speak in their own mother tongue. Tamang are rich in sociocultural perspectives. They are only indigenous nationalities who are least affected by the process of Nepalization. They have been able to maintain their distinct identity despite the state sponsored

process of Nepalization. As they have been highly marginalized and exploited by the state, extensive poverty and illiteracy are found in large scale among Tamang communities.Their socio-economic status has been adversely affected for long. Though they are very rich in culture, their economic condition is worse. Even after the restoration of democracy in 1990, their economic status has not been changed positively.

1.3.1 Nomenclature

There prevail differences about the origin of the word 'Tamang'. A common belief is that the word 'Tamang' has been derived from a Tibetan word 'Tamang' which means 'Ta' refers to 'horse' and 'mang' refers to 'rider'. So Tamang are the 'horse-riders or soldiers riding on horse'. It is believed that after the Nepal-Tibet war some of the horse-riding soldiers of King Tsrong Tschong Gampo permanently settled in the Himalayan hills of Nepal who were later recognized as the Tamang nationalities. But many scholars have opposed the above perspective that Tamang are the descendants of the horse-riding soldiers of King Tsrong Tschong Gampo. They believe Tamangs are the indigenous inhabitants of Nepal, not the horse riding soldiers of King Tsrong Tschong Gampo. A young scholar Ajitman Tamang (2006) redefines the Tibetan perspective of the word Tamang. He is of the view that in Tibetan 'Ta' means 'entrance/ gateway' and 'mang' means 'large public or common people'. So 'Tamang' in Tibetan means presence of large number of people at the entrance or boundary which signifies the settlement of Tamang people in the border of Tibet i.e. in Nepal. It is also supported by the Tibetan usage of the word 'Rongoo' to Tamang which means the foreigners inhabited beyond the border of Tibet. Usage of the word 'Tamang' is still in the root of the research from when the word 'Tamang' has been in use to refer to the Tamang nationality of Nepal.

1.3.2 Societal Formation of the Tamangs

The Tamangs have a system of six types of societal leaders: Tamba, Ganba, Bonbo, Labonbo, Lama and Choho to keep the Tamang society continuously alive and dynamic.

The six have their respective and important roles to play in the development of Tamang society. The Tamaba looks after the cultural aspect and has a very important role to play in marriage ceremonies. The Lama carries out death rites (Ghewa) and undertakes activities related to the Buddhist religion. The Bonbo propitiates the local gods and goddesses and assists by providing treatment to the sick and needy in the village. The Labonbo (Laptaba) keeps alive the history of the clan and lineage through the worship of clan deities. As each *thar*or subgroup has its own *phola*or clan deity, there are different Labonbos for each and every subgroup. The Choho looks into cases and dispenses justice and maintains peace, security and wellbeing in society. The Ganba participates in all types of social, political and religious activities of society, including whether the Tamba, Bonbo, Lama, Labtaba, Choho, etc. have fulfilled their functions as prescribed by rituals and to the best of their ability or not, and evaluates the activities and gives his suggestions.

Being Buddhist followers the Hindu caste system is not practised among the Tamang people. However, there are numerous different clans and family sects.

Thus, the six societal leaders or actors continue to make the Tamang society aware of its duties and responsibilities. In Tamang society, also there are traditional institutions like Nhangkhar active to undertake socio-cultural activities.(Source: WIKIPEDIA, The Free Encyclopedia)

1.3.3 Distribution of Tamang Population

Tamangs are one of the largest ethnic groups of Nepal and constitute a meagre population in parts of India, Tibet and Bhutan.

In Nepal, the census of 2001 has traced a population of 12,82,304 Tamangs ranking the fifth position in the country and the third among the indigenous nationalities. They are found mostly concentrated in the districts of the central region such as Dhading, Rasuwa, Makwanpur, Nuwakot, Kavrepalanchowk, Sindhupalchowk, Dolakha, Sindhuli and Ramechhap. Tamangs are the largest population in all of the aforementioned districts except in Ramechhap and Dolakha, where they are the second largest. The other parts of the country from Mechi to Mahakali regions observe a sparse distribution of the Tamang population.

In India, Tamangs dwell in the hilly regions of Darjeeling, Dharmasala, Dehradun, Kalimpong, Sikkim and Dooars.

1.4 Sociolinguistic Situation of Nepal

Despite being small in size, Nepal is full of diversity. In fact, it is a multi-racial, multi-cultural, multi-religious, and multi-lingual country. It accommodates an amazing cultural diversity including linguistic plurality. Nepal is so fertile from the linguistic point of view that it has been one of the most engrossing areas of linguistic research. More than 92 languages are found to be spoken in Nepal (CBS Report 2001). However, most of them do not have their own scripts. They are still confined to their oral traditions. Some of them are even on the verge of extinction. There are a number of factors responsible for language loss in Nepal. The major factors include declining

number of speakers, migration to urban areas or foreign countries, lack of language transmission to younger generation and many others.

1.4.1   Genetic Affiliation

All the languages spoken in Nepal as enumerated in the census 2001are genetically affiliated to the four language families, viz. Indo-European, Sino-Tibetan, Austro-Asiatic and Dravidian.

1.4.1.1The Indo-European Family

The Indo-European family of languages mainly comprises Indo-Aryan group of languages, which forms the largest group of languages in terms of speakers, viz. nearly eighty per-cent. In the context of Nepal, this family of languages consists of the following languages:

Nepali	Rajbansi	Darai
Maithily	Hindi	Kumal
Bhojpuri	Danuwar	Bote
Tharu	Bengali	Churauti
Awadhi	Marwari	Magahi
Urdu	Manjhi	Panjabi
English		

(Source: CBS, 2001)

Some of the Indo-Aryan languages spoken in Nepal are yet to be sub-classified in the lack of their adequate description. These languages include Tharu, Bote, Kumal, Churauti and Danuwar.

1.4.1.2 The Sino-Tibetan Family

The Sino-Tibetan family of languages can further be classified into three sub-groups, i.e. Sintic, Tibeto-Burman and Karen.The Tibeto-Burman family of languages, which is a sub-group of the Sino Tibetan language family, consists of the larger number of languages and is spoken in various central and south Asian countries, including Myanmar (Burma), Tibet, Northern regions of Nepal and parts of India. In Nepalese context, this family of languages consists of the following languages:

Tamang	Newar	Magar
Gurung	Bantawa	Limbu
Sherpa	Chamling	Chepang
Sunuwar	Thami	Kulung
Dhimal	Yakha	Thulung
Sangpang	Khaling	Thakali
Chhantyal	Tibetan	Dumi
Jirel	Puma	Dungmali
Meche	Pahari	Lepcha

Baing	Raji	Hayu
Byngshi	Ghale	Chhiling
Lohorung	Chinese	Tilung
Kaile	Raute	Dzongkha
Lingkhim	Koche	Hoyu
Chhintang	Mizo	

(Source: CBS 2001)

1.4.1.3 The Austro-Asiatic Family

The Austro-Asiatic family of languages is the mostly spoken languae family of south-East Asia. In the context of Nepal, it comprises only one language, i.e. Santhali/ Sataar which is spoken in Jhapa and Morang districts of Eastern Terai.

1.4.1.4 The Dravidian Family

The Dravidian family of languages includes approximately seventy three languages that are mainly spoken in Southern India and Northern Sri-Lanka, as well as certain areas in Pakistan, Nepal and Bangladesh. Jhangar/Dhangar and Kisan are the languages spoken in Nepal. Of thses two languages, the former one is spoken on the province of the Koshi river and the latter one in Jhapa district.

1.5   Tamang Language

The mother tongue of the Tamang nationality, the Tamang language belongs to the Tibeto-Burman sub-group of the Sino-Tibetan family which is the same branchas classical Tibetan. The Tamanglanguage is called Tamang or Tamang Gyoi/ Gyot. In Tamang, *gyoi* or *gyot* refersto speech or voice of Tamang. Tamang language is known under several names such as '*Tamang Taam'*, '*Tamang Lengmo'*,'*Tamang Kyat'*, and '*Tamang Kayi'* within the Tamang communities.

Tamang Language is the largest Tibeto-Burman language in Nepal. Some of the explored features of Tamang language are as follows:

- A canonical word order of S O V

- Use of postpositions

- The genitives follow nouns

- Question word medial

- It is ergative language

- It has CV, CVC, CCV, V, CCVC syllable structures

- Phonetically Tamang languages are tonal.

- It has eighteen vowel phonemes and thirty-seven consonant phonemes (Poudel, 2006,p 5).

- One of the special features of this language is the maximum use of the phoneme '*nga'*.

- Tamang languages use 'Tam-Yig' script for its writing system. In many situations, however, Tamang is written in Devanagari script.

    (Source: WIKIPEDIA, The Free Encyclopedia)

1.5.1 Regional Variations of the Tamang Language

The Tamangs are widely distributed in the mountain regions of Central Development Region of Nepal and sparsely scattered all over the country and their dialect variations have not been fully surveyed. Kansakar (1998, p.1) supports this reality and writes 'As the speakers are spread over a wide geographical area, there are several distinct dialects with corresponding variations in social and cultural practices.' It is well acknowledged that there are two regional varieties of the Tamang language- Eastern and western. Trishuli River may be considered as the boundary line of these regional varieties.

These varieties differ phonologically, grammatically as well as lexically. Eastern variety has been recognized as the standard in which a variety of literature and linguistic descriptions including its phonology, grammar, and lexicography and teaching materials are available in comparison to western variety.

1.5.2 Dhankute Tamang

Though far away from Tamang heartland, Dhankuta has a considerable size of Tamang population. The District Development Committee profile (2066) shows that out of the total 1,68,832 population of the district, 10,607 (6.29%) is Tamang and ranks the fifth in the district. Tamang is the single largest population in Chungbang and Kuruletenupa VDCs.There issignificant number of Tamangs in Dhankuta municipality, Ghorlikharka and Muga VDCs. Tamang population is sparsely distributed in almost all VDCs of the district.

Tamangs in Dhankuta have been able to preserve their language, culture, tradition etc. and therefore their distinct identity even amidst their exploitation and marginalization.

Since the publication of 'Dhankute Tamang Grammar (Poudel, KP, 2006), Dhankute Tamang language has been able to draw the attention of national and international level linguists interested in Tamang language in general and Eastern dialect including Dhankute in particular.

Many organizations including Nepal Tamang Ghedung have been actively involved for the search, preservation and promotion of Tamang language, culture and traditions in the district.

1.6 Contrastive Analysis: An Overview

Contrastive analysis has been defined as 'a systematic analysis of similarities and differences between languages' concerning the nature and principles of second or foreign language teaching and learning. CA was introduced in the 1940s in the United States strongly advocated by C.C. Fries and Robert Lado.Fries made the first clarion call 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, in his book 'Linguistics Across Culture' (1957, pp. 1- 2) has given the following assumptions of CA which have significant role in language teaching and learning.

i.   Individuals tend to transfer the forms and meanings and the distribution of forms and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak the

language…and receptively when attempting tograsp 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 compares two or more languages in order to find out similarities and differences between them. Often these two languages are source language and target language or L1 and L2. CA claims that the greater the differences between the target language and the learner's native language, the greater is difficulty in learning and the greater the similarities between them the greater is ease in learning. Lado (1957, p. 2 as cited in Corder 1973, p. 229) writes:

We assume that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his native language will be simple for him, and those elements that are different will be difficult.

The basic assumption of CA is that while the learner is learning a second language, she will tend to use her first language structures in her learning and where structures in her target language differ from her native language, she will commit an error. Similarly, it is also assumed that the past learning may facilitate present learning if L1 and L2 are similar and the past learning may hinder present learning if L1 and L2 are different.

This hypothesis when analysed is said to have two components: linguistic and psychological. The first one is based on the following assumptions:

i. Language learning is a matter of habit formation.

ii. The mind of a child at birth is a tabula rasa.

iii. Languages are comparable.

Psychological hypothesis which is also known as interference or transfer theory maintains that greater the differences greater is the difficulty and greater the similarities greater is the ease.

1.6.1 Importance of Contrastive Analysis

Contrastive analysis is carried out mainly for pedagogical purpose. It has two functions: firstly to predict the likely errors of a 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 performances. It also helps in designing teaching/learning materials for those particular areas that need nore attention. The findings of CA are useful not only for language teachers but also for course designers, testing experts and learners.

1.7 Concept of Negation and Questions

1.7.1 Negation

Negation is a universal feature of a language. It is found in all languages of the world. It is a process in grammar of any language to contradict the meaning of a sentence or part of a sentence. Negative sentences serve a variety of functions. For instances, in English some of those functions according to Ron Cowan (2009) are:

(i) to make an assertion that something will not happen.

I won't be able to make the next meeting.

(ii) to deny the truth of something that has been said.

You weren't short with me Phurba.

(iii) to refuse

Speaker A: Would you like another cup of tea?

Speaker B: *No, thank you.*

Different languages have different processes of negation. They have different negative element(s) and their different positions in a sentence. In English according to Ron Cowan (2009) there are two principal types of negation, *verbal* and *nonverbal.*

1.7.1.1 Verbal Negation

Verbal negation uses *not* with a verb to negate an affirmative statement. It can in turn be divided into two types, *primary* and *secondary* verb negation. They differ in the form of with which *not is* used.

Primary verb negation uses *not* with a verb that is in the present or past tense (simple present/ past, present/ past progressive, etc). The *not* appears after or is contracted with an auxiliary verb, a modal auxiliary, or a copular *be* in statements and questions.

She can come, can't she?

She hasn't been here.

She cannot come.

Who isn't coming?

Not appears after *do* or is contracted with *do* in statements, questions, and imperative sentences that do not have an auxiliary, a modal, or a copular *be*.

She does not like sports.

Don't you want one?

Don't touch that button!

Negative polarity items such as *any, anyone, anything,* and *yet* almost always appear in negative statements.

There isn't any food in the fridge.

He hasn't watched it yet.

Positive polarity items such as *some, someone*, and *still* normally appear in positive statements.

There is some food in the fridge.

He's still watching it.

Secondary verb negation uses not with verbs in their bare infinitive, infinitive, past participle, and gerund forms, and it typically is applied in subordinate clauses.

Not appears before the verb, and *do* is never inserted.

It's important not to be nervous.

I suggest that you not stand here.

They walked away not knowing what the future held.

Negative raising moves *not* out of a subordinate clause and into the main clause of a sentence and combines it with *do*.

I imagine [that he won't come.] → I don't imagine [that he will come.]

Multiple negation refers to instances in which two verbs in succession have some form of *not*.

I couldn't not respond. (= I had to respond)

1.7.1.2 Non-verbal Negation

Nonverbal negation can be accomplished through the use of negative words (e.g. *nobody, nothing*) or by negative affixes attached to words.

Negative words used in nonverbal negation include the following: *no, nobody,nothing, none, no one, no place, nowhere, never, neither*, and *nor*.

The police found no clues as to his whereabouts.

We went nowhere on vacation this year.

My older brother did nothing all day.

Positive polarity items with *some* must be shifted to corresponding negative polarity items with *any* in sentences with verbal negation. Negative statements with *any* can often be changed into sentences with a negative word.

He knows something. He doesn't know anything. (=He knows nothing.)

She has some money. She doesn't have any money. (=She has no money.)

Not appears before words including quantifiers, frequency adverbs such as *often,* numbers, and adjectives as a form of nonverbal negation.

Not all of the news was well received.

It's not often that you see something like that.

I was talking on the phone to him not five minutes ago.

It is not uncommon for me to write multiple drafts.

Negative affixes are attached to adjectives, adverbs, nouns, and verbs to negate them.

The most common negative prefixes are:*un-,in-, im-, il-, ir-, dis-, a-,* and *non-*.

Adjective	Adverb	Noun	Verb
*Un*grateful	*un*gratefully	*un*gratefulness	
*In*decent	*in*decently	*in*decency	
*Dis*dainful	*dis*dainfully	*dis*dain	*dis*dain

1.7.2 Questions

Question is a process of seeking (new) information or clarification and confirmation of the shared information (Celce-Murcia et.al 1999). There are different types of questions in different languages. Questions in English can be classified in terms of four basic types: Yes/No questions, Tag questions, Wh-questions and Miscellaneous question forms that have features in common with the first three types(Ron Cowan, 2009). Intonation is so important in forming questions in English. It is important that we produce the different kinds of questions with the appropriate intonation. Just learning the grammar rules for questions is not sufficient (ibid).

1.7.2.1 Yes/No Questions

Yes/no questions can be answered with a *yes* or *no*, and they normally carry up-rise intonation.

Would you like to go swimming?

For sentences with auxiliaries, modal verbs, copular *be, yes/no* are formed by applying the **subject- auxiliary inversion**.

Would you do the same thing?

Is he a hard worker?

For sentences without auxiliaries, modal verbs, or copular *be,* apply **do insertion** to form a *yes/no* question

Does he run every day?

Did you remember your passport?

Reduced yes/no questions are shortened question forms sometimes used in informal conversation. There are two types:

a. **Elliptical yes/no questions** omit auxiliary verbs and copular *be.*

He been talking to you?

You coming?

b. **Declarative questions** have the form of a statement.

You lost your job?

1.7.2.2 Tag Questions

Tag questions are made up of a stem (statement) and a tag (short question form). In **opposite polarity tag questions**, the verb in the tag and the verb in the stem have opposite value.

Rising intonation on the tag indicates that the speaker is asking for information.

You weren't lying, were you?

Falling intonation on the tag indicates that the speaker expects the listener will agree with the information in the stem.

Mingma owns a car, doesn't she?

In **same polarity tag questions,** both the stem and the tag are positive. A low pitch that jumps up on the tag and then falls indicates the speaker has reached a conclusion, which is stated in the stem.

So, that's the reason you told him, is it?

Same polarity tag questions can also function as:

- An **urgent imperative**

    Turn down the TV, will you?

- A **polite request**

    Lend me your pen, would you?

- A **suggestion**

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Let's stop for lunch, shall we?

1.7.2.3 Wh-questions

Wh-questions normally begin with an interrogative word (e.g., *who, whom, which, what, whose, where, how).*

How can they do that?

When did Lhakpa leave?

Embedded wh-questions are embedded inside a larger sentence and do not undergo *subject-auxiliary inversion* or *do insertion.*

He wants to know how far it is to Hile.

I'm not sure what the teacher's name is.

Wh-information questions are used to request information that has not been previously mentioned.

Excuse me, where is the Tamang monastery?

1.7.2.4 Other Types of Yes/No and Wh-questions

Alternative questions offer at least two alternative answers.

Is your birthday in June or July?

Echo questions repeat all or part of what has been said.

A: Jangmu will be leaving for states in June.

B: She will be leaving for where?

Exclamatory questions are exclamations asserting the belief of the speaker.

Doesn't my wife look great!

Rhetorical questions are not intended to be answered, but instead, serve to state the opinion of the asker.

A: Have you heard the news about Parang?

B: Who hasn't?

Display questions do not begin with a wh- word and are often used by teachersto request that students display their knowledge about something.

So this story is about what?

1.8   Review of the Related Literature

Many researches have been found carried out comparing different components of Tamang language with those of English. Also there are researches done in the field of negative and interrogative transformations in English and other various languages under the Department of English Education, Faculty of Education, Tribhuvan University. However, no single research has been carried out on 'Negation and Questions in English and Tamang language' in the Department. Therefore, this research is a new attempt.

Some relevant researches are reviewed as below.

Moktan (1999) attempted a research entitled 'A Study of Tamang Tense and Aspects'. His main concern was to compare Tamang tense and aspects with English tense and aspects. He identified the tense and aspects of the Tamang language and compared with those of English language.

Poudel (2002) attempteda research entitled 'A Descriptive Study of Tamang (as spoken in Dhankuta) as dissertation of Ph.D. His main concern was to determine the type of Tamang language spoken in the eastern part of Nepal, Dhankuta, and the lifestyle of Tamang people from their origin to now. It is an attempt to describe the phonological, morphological and syntactic structures of Tamang dialect spoken in Dhankuta district.

Tamang (2003) conducted a research entitled 'Tamang Nominal Morphology'. He presented Tamang nominal morphology comparing with English morphology. He has described the different grammatical structures of morphology in Tamanglanguage.

Lama (2005) identifies pronouns in Tamang and compares them with those of English on his study entitled 'English and Tamang Pronominal: A Comparative Study'. His main findings are the existence of inclusive and exclusive pronouns for the first person personal pronouns for the plural number in the Tamang language. The Tamang language possesses the second person honorific and non-honorific personal pronouns. Both the English and Tamang languages have demonstrative pronouns which maintain proximal and distal relationships. However, in Tamang the distal demonstrative pronoun is further classified into three categories: near distal, distal and far distal in terms of distance.

Tamang (2007) accomplished research entitled 'The Forms of address of Tamang and English: A Comparative Study'. He identifies the forms of address used in the Tamang language. The study makes a comparison on the forms of address used for consanguinal, affinal and social relations.

Lama (2009) carried out a research entitled 'Spatial Deixis in English and Tamang'. He identifies that Tamang place deixis are less in number than English in total but proximal and distal deictic expressions are more in Tamang than in English. The study also shows that Tamang has honorific spatial deictic expressions.

Tamang (2009) carried out a research entitled 'Pluralisation in English and Tamang'. He identifies that singular nouns in Tamang are pluralised by adding the suffixes like *–dugu/-jugu, -gaade/ -kaade, -na/ -ni, -uttu* and *–baagal* to them. Similarly, singular personal pronouns are pluralised using the suffixes like *–na/-ni,* and *–gaade/-kaade*.

Rai (2011) carried out a research entitled 'Negative and Interrogative Transformationsin English and Chhiling Languages'. He identifies that the negative markers *–ning, -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 language has special words which are equivalent to the wh- words of 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).

1.9 Objectives of the Study

This study has the following objectives:

(i)   To identify the processes of negation and formation of questions in Tamang language,

(ii)   To compare and contrast the processes of negation and questions formation in Tamang language with those of English, and

(iii)   To suggest some pedagogical implications 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 questions in Tamang languagecompared to English in the Department of English Education, Faculty of Education, T.U. Thus, it will be invaluable for the Department itself.

(ii)   This will be a contribution in the field of linguistics and language teaching.

(iii)   This will be fruitful to all the linguists, language planners, language teachers, students, textbook writers, syllabus designers and the researchers who are interested in Tamang language.

(iv)   Supervisors and other interested persons can derive information from this research work to facilitate their works in the related fields.

CHAPTER-TWO

METHODOLOGY

The researcher used the following methodology to accomplish the objectives of the study.

2.1 Sources of Data

The researcher used both primary and secondary sources of data to carry out the study.

2.1.1 Primary Sources of Data

The primary sources of data were the Tamang native speakers of Chungmang VDC, Dhankuta Municipality and Pakhribas VDC of Dhankuta district.

2.1.2 Secondary Sources of Data

The secondary sources of data were different books, journals magazines, research reports, theses and materials from internet which were related to the present study. Some of the major sources consulted were: Aarts F. and Aarts, J. (1986), Celce-Murcia, M. and Larsen-Freeman, D. (1999), Cowan, R. (2009).

2.2 Sample Population of the Study

The total sample population of this study consistsa total of fifty Tamang native speakers from Chungmang VDC, Pakhribas VDC and Dhankuta Municipality of

Dhankuta district. The fifty informants included both male and female form illiterate and educated categories proportionately.

2.3 Sampling Procedure

Chungmang VDC, Pakhribas VDC and Dhankuta Municipality of Dhankuta district were selected for the collection of data. Fifty Tamang native speakers were selected as informants on the basis of purposive sampling procedure. First, a few individuals who were thought to have the required information and be willing to share it were selected and information was collected from them. They were then asked to identify other people close to them, and the people selected by them became a part of the sample. Information was collected from them as well.

2.4 Tools for Data Collection

The researcher used interview schedule and questionnaire (see appendix-5) as major tools to elicit the required data. He also had a group discussion with Tamang native speakers to verify the collected data.

2.5 Process of Data Collection

The researcher himself was involved in the process of data collection. Having constructed the interview schedule and questionnaire, he visited the selected area in order to establish rapport with the informants. The objectives of the study were briefly explained. The illiterate informants were interviewed using the pre-structured interview schedule. The educated informants were distributed questionnaire. The researcher also engaged himself in daily conversation with the informants. Their responses were recorded for the analysis.

2.6 Limitations of the Study

The limitations of the study were as follows.

(i)   This study was confined to a total of fifty native speakers of ChungbangVDC, Pakhribas VDC, and Dhankuta Municipality of Dhankuta district.

(ii)   The study was limited to negation and question formation in English and Tamang.

(iii)   The negation was limited to verbal and non-verbal processes.

(iv)   The question formation was limited to Yes/No and Information questions.

(v)   English negation and questions were based on the secondary sources of data.

(vi)   The Interview schedule and Questionnaire were the major tools for data collection.

CHAPTER-THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data obtained from the selected informants by the researcher in his research field. To accomplish the research work, the data elicited from Tamang native speakers were minutely studied, analyzed, compared and contrasted with those of English.

The analysis and interpretation of the data is presented below.

3.1 Negation in Tamang Language

Tamang consists of both verbal and non-verbal negation.

3.1.1 Verbal Negation in Tamang

Both primary and secondary verbal negations exist in Tamang.

3.1.1.1 Primary Verb Negation inTamang

For primary verb negation Tamang language uses negative markers (negative auxiliaries *'are / are-ba'* and negative prefix **'a-'**) to a present or past tense verb.

(i)   Sentences with auxiliary verbs.

If a sentence has a positive auxiliaries **'mula/ muba'** it is negated by replacing them with negative auxiliary verbs *'are/ are-ba'* respectively as examples (1) through (5) below demonstrate.

(1) a. *ŋa-i ra-la sja ca-bala mu-la*

I-ERG goat-GEN.meat eat-PERF. **be-Npt.**

I have eaten mutton. Affr.

b. *ŋa-i ra-lasjaca-bala**are***

I-ERG goat-GEN. meat eat-PERF**.NEG be-Npt.**

I have not eaten mutton. Negative

(2) a. *ŋa-la ama-se gjat la-ban* **mu-la**

I-GEN.mother-ERG. work do-PROG **be-Npt**

'My mother is working. Affr.

b. *ŋa-laama-se gjatla-ban**are***

I-GEN.mother-ERG. work do-PROG **NEG be-Npt**

'My mother is not working. Negative

(3)   a. *ϑeŋ-gade dʰim-ri* **mu-ba**

S/he-Pl. house-LOC **be-Pt**

They were in the house. Affr.

b. *ϑeŋ-gadedʰim-ri**are-ba***

S/he-Pl.house-LOC. **NEG be-Pt**.

They were not in the house. Negative

(4) a. *ŋa-la aŋa-se tilma ŋjase tamsjugo bri-ban* **mu-ba**

I-GEN. sister-ERG.yesterday letter write-PROG.be-Pt

My sister was writing a letter yesterday evening. : Affr.

b. *ŋa-la aŋa-se tilma ŋjase tamsjugo bri-ban* **are-ba**

I-GEN. sister-ERG.yesterday letter write-PROG.**NEG be-Pt**

My sister was not writing a letter yesterday evening . Negative

(5) a. *ŋa-se/i zaza-kolanincʰenaŋrezi lo-pan(an)***mu-la**

I-ERG.child since English learn-PERF. PROG **be-Npt.**

I have been learning English since childhood. Affr.

b. *ŋa-se/i zaza-kolaninc^henaŋrezi lo-pan(an)* **are**

   I-ERG.child since English learn-PERF.PROG.**NEG.be-Npt.**

   I have not been learning English since childhood. Negative

(ii)   Statements with copular *'hinna / imba'*

Negation for sentences with copular ***'hinna/ imba'***(free variations) is done by

prefixing ***'a-'*** to those copula as example (6) demonstrates.

(6) a. *ŋa-la zjozjo maŋmi* **hinna/imba**

I-GEN. brother army **be-Npt**

'My brother is an army'. Affr.

b. *ŋa-lazjozjomaŋmi**a-hin/a-imba***

I-GEN. brother army **NEG be-Npt**

'My brother is not an army'. Negative.

(iii)   Statements with modal auxiliaries *'k^ham-la*, *to-la,* and *ta-la'*.

If a sentence has modal auxiliaries ***'k^hamla', 'tola' and 'ta-la' (****i.e. **can, must** and

will respectively****)**, it is negated by prefixing the modals with ***'a-'*** . It must be noted

here that when a modal auxiliary is prefixed with negative marker ***'a-'*** the last

syllable ***'-la'*** will be lapsed (morphophonemic change) as examples (7) and (8)

demonstrate.

(7) a. *ŋa kar g^hik g^hlu* **tola**

   I car-one buy **will-Npt**.

   I will buy a car.   Affr.

b. *ŋakarg^hlu**a-k^ham/ a-to***

   I   car buy**NEG.will-Npt.**

   I will not buy a car.   Negative

(8)a. *ŋa-i dəmpʰu hʳapkʰam -la*

     I-ERG.damphu play**can** be-Npt.

     I can play *damphu.*Affr.

b. *ŋa-i gidarhʳapa-kʰam*

     I-ERG.guitar play**NEG. can** -Npt.

     I cannot play guitar. Negative

(iv)   Statements with no auxiliaries and copula.

If there is no auxiliary *'mula/ muba'* or copula *' hinna/ imba'* in the affirmative

version of a sentence, then the main verb must be prefixed with *'a-'*to negate as the

examples   (9) and (10) demonstrate. It is noted here that when negative marker *'a-'*

is prefixed to simple past form of the verb the final sound *'-zi'* changes to *'-ni'*

(morphophonemic change) as shown in example (10) below.

(9)a. *ŋa   mʰe-la   sja   ca-mu-la*

     I   ox- GEN. meat **eat do-Npt**

     I eat beef.   Affr.

b. *ŋa mʰe-la sja a-ca mu-la*

     I   ox- GEN. meat**NEG eat do-Npt**

     I do not eat beef.   Negative

(10)a.*ŋa-i tilza   valibal klaŋ-zi*

    I-ERG.yesterdayvolleyball play-Pt.

 I played volleyball yesterday. : Affr.

 b. *ŋa-i tilzavalibala-klaŋ-ni*

     I-ERG.yesterday volleyball NEG. play-Pt.

     I did not playvolleyball yesterday. : Negative

(v)   Negative/positive polarity items and Verbal Negation.

As shown in examples (11) and (12) positive polarity item **'udidi'** shifts to negative polarity item **'udidien'** in negative statements. Negative word **'munan** and **gʰik-nun'**are used in negative statement for uncountable and countable nouns respectively. It is noted here that negative verb is used with negative words in Tamang.

(11) a. *ŋa-la dʰim-ri* **udidi** *saŋa-la bʰra mu-la*

I-GEN. house-LOC **some** millet- GEN. flour be-Npt.

There is some millet's flour in my house. Affr.

b. *ŋa-ladʰim-rimʰla***udidi-en** *are*

I-GEN. house-LOC rice**any** NEG.be-Npt.

There is not any rice in my house. Negative

c. *ŋa-la dʰim-ri mʰla* **munən** *are*

I-GEN. house-LOC rice**no** NEG.be-Npt.

There is no rice in my house. Negative

(12) a. *hoza dʰim-ri mʰi* **gʰik-nʰi/ udidi** *mula*

That house-LOC. people **few** be-Npt

There are a few people in that house.

b.*hoza dʰim-ri mʰi* **gʰik-nun** *are*

That house-LOC. people **no one** NEG.be-Npt

There is no one in that house.

(vi)As shown in example (13) the positive adverb '**dʰolon'** shifts to negativeadverb '**dande-dona'** in negative statement.

(13) a. *ŋa-se/i gjat* **dʰolon** *zin-laba mu-la*

I-ERG.**already** work finish- PERF. have-Npt.

I have already finished the work. Affr.

b. *ŋa-se/i* **dandedona** *gjat zin-laba* **are**

I-ERG.**yet** work finish- PERF.**NEG.have-Npt**.

I haven't finished the work yet.Negative.

3.1.1.2 Secondary Verb Negation in Tamang

For secondary verb negation in Tamang negative marker **'a-'** is prefixed to the

infinitive, gerund, past participle, hortative, imperative and conditional forms of

the verb as the examples (14) through (19) demonstrate.

(14)a. *ŋa-se/i   paŋ-la ai hoTi rab-o*

I-ERG tell-Npt you there stand-IMP.

I tell that you stand there. Affr.

b. *ŋa-se/i   paŋ-laaihoTia-rab-o*

I-ERG tell-Npt you there **NEG.**stand-IMP.

I tell that you not stand there. Negative

(15)a. *ŋa-la apa zjaba tam ϑeba ri a-mai mu-la*

I-GEN. father true talk hear-GER.NEG. like be-Npt.

My father hates hearing the truth. Affr.

b. *ŋa-laapazjabatama-ϑeba ri   a-mai mu-la*

I-GEN. father true talk   **NEG**. hear-GER.NEG.like be-Npt.

My father hates not hearing the truth. Negative.

(16)a. *iza kʰalai-se mʳaŋba-ri zjaba hinna*

It someone-ERG.see-PPt. nice be-Npt.

It is nice to be seen by someone. Affr.

b. *izakʰalai-senua-mʳaŋbazjabahinna*

It someone-ERG. **NEG.** see-PPt.nice be-Npt.

It is nice not to be seen by anyone. Negative

(17)a. *m^{r}ap T^{h}oŋ-o*

Door open-IMP

Open the door. Affr.

b. *m^{r}ap **a**-T^{h}oŋ-o*

Door **NEG.**open-IMP

Don't open the door. Negative

(18)a. *danse ni-ge*

Now go-HORT

Let's go now. Affr.

b. *danse**a**-ni-ge*

Now **NEG**.go-HORT

Let's not go now. Negative.

(19)a. *ŋa benba tam paŋ **a**-k^{h}am*

I truth talk tell **NEG**.can-Pt.

I couldn't tell the truth. Negative

3.1.2Non-verbal Negation in Tamang

There are basically two forms of non-verbal negation in Tamang. The first involves

the use of certain negative words; the second involves the use of the only negative

prefix *'a-'*.

3.1.2.1 Non-verbal Negation with Negative Words

One method of non-verbal negation in Tamang is through the use of a set of negative words. It is noted here that *double negation* is used in Tamang (i.e. use of negative verb along with negative word). Some examples are given below

(20)   a. *ŋa-i hile-ri kʰalai kʰalai mʰi sjapzi*

   I-ERG.hile LOC **someone** meet-Pt.

   I met someone in Hile. Affr.

   b. *ŋa-i hile-ri kʰalai-nu mʰi a-sjapni*

   I-ERG.hile LOC **no one** meet-Pt.

   I met no one in Hile. Negative

(21)a. *ŋa-da kʰanaikʰanaini-la mʰən kʰamu-la*

   I-DAT.**somewhere** go-INF. like be-Npt.

   I like to go somewhere. Affr.

   b. *ŋa-dakʰazibai (gla-ri)ni-lamʰəna-kʰamu-la*

   I-DAT **nowhere**-ALL go-INF. NEG.like   be-Npt.

   I like to go nowhere. Negative

(22)a. *ŋa-ɵencʰem tilai tilai caba-sai mu-la*

   I-COM. **something** to eat be-Npt

   I have something to eat. Affr.

   b. *ŋa-ɵencʰem tilai(-nu) caba-sai are*

   I-COM **nothing** to eat   NEG.be-Npt

   I have nothing to eat. Negative

(23)a. *ŋa-i jambu-ri kʰalai kʰalai (kʰalai-da) ŋo-seba mu-la*

   I-ERG. Kathmandu-LOC **someone** know-NML be-Npt.

   I know someone in Kathmandu. Affr.

   b. *ŋa-i jambu-ri kʰalai/ kʰalai-nu (kʰalai-dan)ŋo-sebaare*

I-ERG. Kathmandu-LOC **no one** know-NML NEG.be-Npt.

I know no one in Kathmandu. Negative

(24)a. *ŋa* **zahilen** *sjando-da ten la-mula*

I **always** people-DAT. help do-Npt.

I always help people. Affr.

b. *ŋa* **gʰaimai/ kʰaimai** *sjando-da ten a-la-mula*

I **never** people-DAT. help NEG. do-Npt.

I never help people. Negative

(25)a. *ŋa* **gʰaima-gʰik/ kʰaima kʰaima** *senima ca-mu-la*

I **sometimes** cinema watch be-Npt.

I sometimes watch cinema. Affr.

b. *ŋa* **gʰaimai / kʰaimai** *senima a-ca-mu-la*

I **never** cinema watch NEG.be-Npt.

I never watch cinema. Negative

(26)a. *ŋa* **lʰanan** *aseŋ-la dʰim-ri ni-mu-la*

I **very often** maternal uncle-GEN. house-ALL go be-Npt.

I very often go to maternal home. Affr.

b. *ŋa* **gʰaimai** *aseŋ-la dʰim-ri a-ni-mu-la*

I **rarely** maternal uncle-GEN.house-ALL NEG. go be-Npt.

I rarely go to maternal home. Negative

(27)a. *ai* **kʰaima-nu** *dolakʰa ni-bala mu-la?*

You **ever** Dolaka go-PERF. have-Npt

Have you ever been to Dolakha?

b. *ŋa* **kʰaimai** *dolakʰa ni-ba are?*

I **never** Dolaka go-PERF. NEG. have-Npt

I have never been to Dolakha.

(28)   a. *pemba-ɵen dawan^hinu-se zjabah^{w}aigo mu-la*

 Pemba-COM.Dawa-ERG.nice song sing be-Npt.

Either Pemba **or** Dawa sings well.

 b. *pemba-ɵen dawan^hinu-sem   zjabah^{w}ai   a-go mu-la*

 Pemba-COM.Dawa-ERG.nice song NEG.sing be-Npt.

Neither Pemba **nor** Dawa sings well.

Based on the above examples (21) through (28) some of the most frequently used Tamang negative words are listed below.

Table No. 1

Tamang Negative Words

Positive words	Negative words
k^halai - k^halai (some one)	k^halai-nu / k^halai-dan (no one)
k^hanai k^hanai (somewhere)	k^hazibai/ k^hazibai gla-ri (nowhere)
tilai- tilai (something)	tilai / tilai-nu (nothing)
zahilen (always)	g^haimai / k^haimai (never)
k^haima – k^haima / g^haima g^hik (sometimes)	k^haimai / g^haimai (never)
l^hanan (very often)	g^haimai (rarely/ seldom)
ɵen… n^hinu-se (either…or)	ɵen… n^hinu-sem (neither...nor)

Note: '$g^{h'}$' and '$k^{h'}$' are free variations here as they are homorganic sounds.

Above table shows that Tamang has a single negative word **'k^haimai'** for English negative words **'rarely, hardly, never, seldom'.**

It is found that **reduplicationof negative word** (i.e. *k^halai, tilai*, etc.) makes it positive (i.e. ***k^halai k^halai, tilai tilai***, etc.) in Tamang.

3.1.2.2 Nonverbal Negation with Affixation in Tamang

Tamang lexical items- nouns, verbs, adjectives, and adverbs undergo non-verbal negation, and this is done by prefixing them with **'a-'** as demonstrated below in (30) through (38).

(29)   a. *tilza ŋa-la k^huju **taŋba** mu-ba(t^hjo)*

Yesterday I-GEN. wife **happy** be-Pt.

My wife was happy yesterday. Affr.

b. *tilza ŋa-la k^huju **a-taŋba** mu-ba(t^hjo)*

Yesterday I-GEN. wife **unhappy** be-Pt.

My wife was unhappy yesterday. Negative

(30)   a. *ŋa-la za-se **taŋsinam**k^wan k^hru-zi*

I-GEN. son-ERG.**happily** clothes wash-Pt.

My son washed clothes happily. Affr.

b. *ŋa-la za-se **a-taŋ(si)nan** k^wan k^hru-zi*

I-GEN. son-ERG.**unhappily** clothes wash-Pt.

My son washed clothes unhappily. Negative

(31)   a. *ŋa-da zjaba m^hisem**ni-mu-la***

I-DAT.nicepeople**like-Npt**.

I like nice people. Affr.

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b. *ŋa-da a-zjaba mʰi sem**a-ni-mu-la***

I-DAT.bad people**dislike-Npt**.

I dislike nice people. Negative

(32)   a. *ŋa-la zame-la sem**taŋba(taŋe)**mʰeluŋ mu-ba*

I-GEN. daughter-GEN.**happiness** minor be-Pt.

My daughter's happiness was minor. Affr.

b. *ŋa-la zame-la **sem-ataŋba(a-taŋe)**mʰeluŋ mu-ba*

I-GEN. daughter-GEN.**unhappiness** minor be-Pt.

My daughter's unhappiness was minor. Negative

(33)   a. *Dolma dʰaiba-ri zʰanba mu-la*

Dolma cook-GER. **efficient** be-Npt.

Dolma is efficient in cooking. Affr.

b. *Dolma dʰaiba-ri **a-zʰanba** mu-la*

Dolma cook-GER. **inefficient** be-Npt.

Dolma is inefficient in cooking. Negative

(34)a. n*epal-ri zjaba paribartan **tabari kʰambaga***

Nepal-LOC positive change be- GER. **possible** be-Npt.

Positive change is possible in Nepal. Affr.

b. n*epal-ri zjaba paribartan **tabari a-kʰambaga***

Nepal-LOC.positive change be- GER. **impossible** be-Npt.

Positive change is impossible in Nepal. Negative

(35)   a. *pakistan-ri mʰe mama satpa-ri **gletʰim-se pin-mu-la***

Pakistan-LOC.cow kill-GER. law-ERG. give be-Npt.

Killing cow is **legal** in Pakistan. Affr.

b. *nepal-ri mʰe mama satpa-ri **gletʰim-se a-pin-mu-la***

Nepal-LOC.cow kill-GER. law-ERG.NEG.give be-Npt.

Killing cow is **illegal** in Pakistan. Negative

(36)   a. *cʰime   gombakorbariz**ahile-nu**ni-mu-la*

Chhimegomba visit-GER. **regular** go be-Npt.

Chhime is regular in visiting gomba. Affr.

   b. *cʰime   gombakorbarig**ʰaimagʰik**ni-mu-la*

Chhimegomba visit-GER. **irregular** go be-Npt.

Chhime is irregular in visiting gomba. Negative

(37)   a. *ravan-se **cʰatpa-la** sem la-zi*

Ravan-ERG.**violence**-DAT. support do-Pt.

Ravan supported violence.

   b. *budda-se**a-cʰatpa-la** sem la-zi*

Budda-ERG.**non**-**violence**-DAT.support do-Pt.

Buddasupported non-violence.

   c. *hʲaŋ-se hʲul-da **a-cʰatnan** paribartanlʰa-kʰam- la*

We-ERG society-DAT. violence NEG.do -GER. change do can-Npt.

We can change the society **non-violently**.

Based on the above examples some Tamang lexical items negated with affixation

(prefixing *'a-'*) are shown on the table below.

Table No.2

Tamang Lexical Items negated with prefix *'a-'*

Word categories	Positive lexical items	Negative lexical items
Noun	*taŋe/ sem taŋba*	*a-taŋe/ sem a-taŋba*

	(happiness)	*(unhappiness)*
	k^{h}ambaga (possible)	*a-k^{h}ambaga (impossible)*
Verb	*sem ni-mula (like)* *camula (eat)*	*sem a-ni-mula (dislike)* *a-camula (no eat)*
Adjective	*taŋba (happy)* *z^{h}anba (efficient)* *zjaba (nice)*	*a-taŋba (unhappy)* *a-z^{h}anba (inefficient)* *a-zjaba (not-nice)*
Adverb	*taŋsinam (happily)*	*a-taŋsinam/ a-taŋnan (unhappily)*

3.2 Question formation in Tamang

Both 'Yes/No questions' and 'Information questions' are found in Tamang language.

They are described separately below.

3.2.1 Yes/No Questions

Questions that call for either 'yes' or 'no' response are Yes/ No Questions. Positive

and Negative Yes/No questions are found in Tamang.

Some examples are given below

(38) a. *pasaŋ DakDar hinna/imba*

 Pasang doctor be-Npt.

  Pasang is a doctor. Satement

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b.*(tik) pasaŋ DakDar hinna/imba?*

(what) Pasang doctor be-Npt.

Is Pasang a doctor? Y/N-q

(39)a. *daneDolma   hu-ban   mu-la.*

Now Dolma sleep-PROG be-NPt.

Dolma is sleeping now. Statement

b. *(tik) daneDolma   hu-ban   mu-la?*

(what) now Dolma sleep-PROG be-NPt.

Is Dolma sleeping now? Y/N-q

(40)a. *lʰakpa-θen prekjamara gʰik mu-la.*

Lhakpa-COM. camera-ONE be-Npt.

Lhakpa has a camera. Statement

b. *(tik)lʰakpa-θen prekjamara gʰik mu-la?*

(what) Lhakpa-COM. camera-ONE be-Npt.

Has Lhakpa a camera? Y/N-q

(41)   a. *ŋa-la   asu-se   sa   saŋ-la-bala mu-la*

I-GEN   aunt-ERG.floor sweep-PERF. be-Npt.

My aunt has swept the floor. Statement

b. *(tik)ŋa-la asu-se   sa   saŋ-la-bala mu-la?*

(What) I-GEN   aunt-ERG.floor sweep-PERF. be-Npt.

Has my aunt swept the floor? Y/N-q

(42)   a. *ŋa-la za-se zjaba gjat la-mu-la*

I-GEN. son-ERG.nice work-N   do-be-Npt.

My son does nice work. Statement

b. *(tik)ŋa-la za-se zjaba gjat la-mu-la?*

(what) I-GEN. son_ERG.nice work-N   do-be-Npt.

Does my son do nice work? Y/N-q

(43)a. *nima   cʰjoŋba-ri   kʰamla*

Nima jump-INF can-Npt.

Nima can jump. Statement

b.*(tik)nima cʰjoŋba-ri   kʰamla?*

(what) Nima jump-INF can-Npt.

Can Nima jump? Y/N-q

(44)a. *pʰurba-la   ama-se   zjabase/ zjanolasi   gjat la-mu-la*

Phurba-GEN.mother-ERG. nicely work do-Npt.

Phurba'smother works nicely. Statement

.   b. *(tik)pʰurba-la   ama-se   zjabase/ zjanolasi   gjat la-mu-la?*

(what) Phurba-GEN.mother-ERG. nicely work do-Npt.

Does Phurba'smother work nicely. Y/N-q

(45)   a. *sonam-la aba-se koŋba gjat   la-zi*

Sonam-GEN.father-ERG. hard work do-Pt.

Sonam's father did hard work. Staement

b. *(tik)sonam-la aba-se koŋba gjat   la-zi?*

(what) Sonam-GEN.father-ERG. hard work do-Pt.

Did Sonam's father do hard work? Y/N-q

(46)   a. *zaŋmu-la nana jambu-ri nila tala*

Jangmu-GEN.elder sister Kathmandu-ALL go will-Npt.

Jangmu's sister will go to Kathmandu. Statement

b. *(tik) zaŋmu-la nana jambu-ri nila tala?*

(what) Jangmu-GEN.elder sister Kathmandu-ALL go will-Npt.

Will Jangmu's sister go to Kathmandu? Y/N-q

(47)   a. *ai- θen premobail   mu-la.*

You-COM.mobile be-Npt.

You have a mobile. Statement

b. *(tik)ai- θen premobail   mu-la?*

(what) You-COM.mobile be-Npt.

Have you a mobile? Y/N-q

(48)   a. *ai-se kanca-zi.*

You-ERG.rice eat-Pt.

You ate rice. Statement

b. *(tik)ai-se kanca-zi?*

(what) You-ERG.rice eat-Pt.

Did you eat rice? Y/N-q

c. *(tik)ai-se kana-ca-ni-sem?*

(what) You-ERG.rice eat-NML NEG. be EMP

Didn't you eat rice? Neg.Y/N-q

(49)   a. *ai pasaŋ-la   za imba / hinna.*

You Pasang-GEN. son be-Npt.

You are son of Pasang. Statement

b.*(tik)ai   pasaŋ-laza imba/ hinna?*

(What)You Pasang-GEN. son be-Npt.

Are you son of Pasang? Y/N-q

c.*(tik)ai   pasaŋ-laza a-hinc^hem?*

(What)You Pasang-GEN. son   NEG. be-Npt. EMP

Aren't you son of Pasang? Neg.Y/N-q

(50)   a. *raŋ-se ŋa-la za mraŋ-bala mu-la.*

You-ERG.I-GEN.son see-PERF. be-Npt.

      You have seen my son. Statement

    b. *(tik)raŋ-se ŋa-la za mraŋ-bala mu-la?*

  (what) You-ERG.I-GEN.son see-PERF. be-Npt.

    Have you have seen my son? Y/N-q

    c. *(tik)raŋ-se ŋa-la za mraŋ-bala are-sem?*

  (what) You-ERG.I-GEN.son see-PERF. NEG.be-Npt. EMP

Haven't you have seen my son? Neg.Y/N-q

(51)   a. *ai-la nak^{h}i si-zi.*

You-GEN.dog die-Pt.

     Your dog died. Statement

b. *(tik)ai-la nak^{h}i si-zi?*

    (what) You-GEN.dog die-Pt.

    Did your dog die? Y/N-q

c. *(tik)ai-la nak^{h}i a-si-ni-sem?*

    (what) You-GEN.dog die-NML NEG.be-NPt. EMP

    Didn't your dog die? Neg.Y/N-q

(52)   a. *raŋ-se cjaŋba-da n^{h}or pin-bala mula.*

You-GEN. Chyangba-DAT.money give-PERF. be-Npt.

    You have given money to Chyangba. Statement

    b. *(tik)raŋ-se cjaŋba-da n^{h}or pin-bala mula?*

(what)You-GEN. Chyangba-DAT.money give-PERF. be-Npt.

    Have you given money to Chyangba? Y/N-q

    c. *(tik)raŋ-se cjaŋba-da n^{h}or pin-ba are-sem?*

(what)You-GEN. Chyangba-DAT.money give-PERF. NEG.be-Npt.

Haven't you given money to Chyangba? Neg. /N-q

(53)   a. *ai   airak^h ʋuŋ   mu-la.*

You alcohol drink-NML. Be-Npt.

You drink alcohol. Statement

b.*(tik) ai   airak^h ʋuŋ   mu-la?*

(what)You alcohol drink-NML.be-Npt.

Do you drink alcohol? Y/N-q

c.*(tik) ai   airak^h a-ʋuŋ   mu-la?*

(what)You alcohol NEG. drink-NML. be-Npt.

Don't you drink alcohol? Neg.Y/N-q

(i)   The above examples (38) through (53) demonstrate that in Tamang language 'Yes/No questions' are formed by rising intonation in the declarative sentence. It is also found that *'tik'* is used at the beginning of a declarative sentence optionally to make Yes/No questions.

(ii)   While forming negative Yes/No questions of sentences with copular 'be', the negative copular *'a-hin'* and negative auxiliary *'are'* are suffixed with *' –sem/ -c^{h}em'* as above examples (48c), (49c), (50c) and (52c) demonstrate. Similarly, when forming negative Yes/No questions of the sentence having no auxiliary verb, the main verb is prefixed with *'a- '* and *'–sem/-c^{h}em'* is put at the end of the sentence as the examples (51c) and (53c) above demonstrate.

3.2.2 Information Questions in Tamang language

Tamang language has its own information seeking (question) words equivalent to the 'wh-words' of English. They are shown on the table below:

Table No. 3

Tamang Question Words

English information seeking (question) words	**Tamang** information seeking (question) words
who-NOM. (who)	*kʰala*
who-DAT. (whom)	*kʰal-da*
who-GEN. (whose)	*kʰal-la*
who-ERG. (by whom)	*kʰal-se*
what-NOM. (what)	*tik*
what-ERG. (by what)	*tik-se*
what-DAT. (to what)	*tik-da*
what-GEN. (of what)	*tik-la*
which-NOM. (which)	*kʰaziba/ kʰaciba*
which-ERG. (by which)	*kʰaziba-se/ kʰaciba-se*
which-DAT. (to which)	*kʰaziba-da / kʰaciba-da*
which-GEN. (of which)	*kʰaziba-la / kʰaciba-la*
Why	*tile / tigʰan*
When	*kʰaima / gʰaima*

Where	*kʰanaŋ /kʰai*
how (quantity)	*gaade*
how (process)	*kʰarlase*
how (quality)	*kʰara ŋba*

Some examples of information (seeking) questions in Tamang are given below

(54)a.*dawa akʰamba mu-la.*

Dawa sick be-Npt.

Dawa is sick. Decl.

   b. ***kʰala*** *akʰamba mu-la?*

Who-NOM.sick be-Npt.

Who is sick? Inf-q

(55)   a. *pemba akʰamba are.*

Pemba sick Neg. be-Npt.

      Pemba is not sick. Decl.

b. ***kʰala*** *akʰamba are?*

Who-NOM.sick Neg. be-Npt.

Who is not sick? Inf-q

(56)   a. *miŋmar-seϑe-la pʰon **nana-da** pin-zi*

Mingmar-ERG.he-GEN. phone sister-DAT. give-Pt.

Mingmar gave his phone to sister. Decl.

b. *miŋmar-seϑe-la pʰon **kʰal-da** pin-zi?*

Mingmar-ERG.he-GEN. phone **who- DAT.**give-Pt.

Whom did Mingmar give his phone? Inf-q

(57)   a. *cu tagiŋa-la mʰale*

This cap I-GEN. be-Npt.

This cap is mine. Decl.

b. *cu tagi   kʰal-la sem?*

This cap **who-GEN.**be-Npt. EMP

 Whose cap is this? Inf-q

(58)   a. *kelsaŋ-se kinzo-da mʰar   pin-zi*

Kelsang-ERG.Kinzo-DAT.gold give-Pt.

Kelasang gave gold to Kinzo. Decl.

b. *kʰal-se kinzo-da   mʰar   pin-zi?*

Who-ERG. Kinzo-DAT.gold give-Pt.

Who gave gold to Kinzo? Inf-q

(59)   a. *pasaŋ-da   tar cʰon   sem-ni-mu-la.*

Pasang-DAT.white colour like do-M Npt.

 Pasang likes white colour.Decl.

b. *pasaŋ-da   kʰaziba cʰon   sem-ni-mu-la?*

Pasang-DAT.**which-NOM.**colour like do-M Npt.

Which colour does Pasang like? Inf-q

(60)   a. *mlaŋai   nakʰi   si-zi*

Black   dog   die-Pt.

Black   dog died. Decl.

b. *kʰaziba   nakʰi   si-zi?*

Which-NOM.dog   die-Pt.

Which dog died? Inf-q

(61)   a. *kʰepa   dʰim cuŋ-ba mu-la.*

Old   house   sell-PPt.be-Npt.

Old   house   is sold. Decl.

.   b. **k^{h}aziba**   d^{h}im   cuŋ-ba   mu-la?.

Which-NOM.house   sell-PPt.   be-Npt.

Whichhouse   is sold? Inf-q

(62)   a. *c^{h}iriŋ-ϑen   Tasi   diŋri-kunu   c^{h}atci*

Chhiring–COM.   Tashi   Sundayon   fight-Pt.

Tashi   fought   with   Tsering   on   Sunday.   Decl.

b. *c^{h}iriŋ-ϑen   Tasi   **k^{h}aima/ g^{h}aima**c^{h}atci?*

Chhiring–COM.   Tashi   **when**   fight-Pt.

          When did Tashi   fight   with   Chhiring?   Inf-q

(63)   a. *tenziŋ   krazi**tile-bisam**ϑe-se   ϑe-la   g^{h}adi   m^{h}ana la-zi*

Tenzing   cry-Pt.   **because**   he-ERG.   he-GEN.   watch lose-Pt.

          Tenzing cried   because he lost   his watch.

b. *tenziŋ**tile**   krazi?*

Tenzing   **why**   cry-Pt.

          Why did Tenzing cry?   Inf-q

(64)a. *tamaŋ   h^{j}ulba-zugu   k^{h}jat-c^{h}i-de   ŋ^{h}ac^{h}a   ni-k^{h}amla*

Tamang   people   read-GER.   only   forward   go   can-Npt.

          Tamang people can go forward only by reading.   Decl.

b. *tamaŋ   h^{j}ulba-zugu   **k^{h}arlasi**   ŋ^{h}ac^{h}a   ni-k^{h}amla?*

Tamang   people**how-INS.**   forward   go   can-Npt.

How can Tamang people go forward? Inf-q

(65)   a. *gelbu-la   m^{r}i ŋ   zjaba   mula.*

Gelbu-GEN.wife   nice   be-Npt.

Gelbu's   wife   is nice. Decl.

.	b. *gelbu-la mʳiŋ **kharaŋba** mula?*

Gelbu-GEN.wife **how (quality)** be-Npt.

How is Gelbu's wife? Inf-q

The above examples (54) through (65) demonstrate that in Tamang language question words are placed just in the slot where the information itself should appear. **'Subject-aux inversion'** and **'do-insertion'** rules do not apply while making information questions in Tamang language.

3.3 Contrastive Analysis of Negation and Questions in Tamang and English

The processes of negation and question formation in Tamang are compared below with those of English.

3.3.1   Negation in Tamang and English

This study includes the verbal and non-verbal negation in Tamang which are separately compared with those of English.

3.3.1.1 Verbal Negation

The processes of verbal negation in Tamang and English are compared below.

(i) Primary Verb Negation

Table No.4

Comparison of Tamang and English Primary Negation

Ex. No.	Tamang	Affr./ Neg.	English
(66)	*ŋa-i ra-la sja ca-bala* **mu-la** 'I mutton have eaten'	Affr.	I have eaten mutton.
	ŋa-i ra-la sja ca-bala **are**	Neg.	I have not eaten.

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	'I mutton have eaten not'		
(67)	*ŋa-la ama-se gjat la-ban* **mu-la** 'My mother work doing is'	Affr.	My mother is doing work.
	ŋa-la ama-se gjat la-ban **are** 'My mother work doing is not'	Neg.	My mother is not doing work.
(68)	*ϑeŋ-gade dʰim-ri* **mu-ba** 'They home in were'	Affr.	They were in home.
	ϑeŋ-gade dʰim-ri **are-ba** 'They home in were not'	Neg.	They were not in home.
(69)	*ŋa-la zjozjo maŋmi* **hinna/imba** 'My brother army is'	Affr.	My brother is an army.
	ŋa-la zjozjo maŋmi **a-hin/a-imba** 'My brother army not is'	Neg.	My brother is not an army.
(70)	*ŋa kar gʰik gʰlu* **tola** 'I car one buy will'	Affr.	I will buy a car.
	ŋa kar gʰlu **a-kʰam/ a-to** 'I car one buy not will'	Neg.	I will not buy a car.
(71)	*ŋa mʰe-la sja* **ca-mu-la** 'I beef eat'	Affr.	I eat beef.
	ŋa mʰe-la sja **a- ca-mu-la** 'I beef not eat'	Neg.	I do not eat beef.
(72)	*ŋa-i tilza valibal* **klaŋ-zi**	Affr.	I played volleyball yesterday.

	'I yesterday volleyball played'		
	*ŋa-i tilza valibal **a-klaŋ-ni*** 'I yesterday volleyball not played'	Neg.	I did not play volleyball yesterday.
(73)	*ŋa-la dʰim-ri **udidi** saŋa-la bʰra mu-la* 'My house in some millet flour is'	Affr.	There is some millet flour in my house.
	*ŋa-la dʰim-ri **udidi-en** saŋa-la bʰra are* 'My house in any millet flour in not'	Neg.	There is not any millet flour in my house.
(74)	*ŋa-se/i gjat **dʰolon** zin-laba mu-la* 'I work already have finished is'	Affr.	I have already finished the work.
	*ŋa-se/i gjat **dandedona** zin-laba are* 'I work yet have finished is not'	Neg.	I have not finished the work yet.

(ii) Secondary Verb Negation

Table No. 5

Comparison of Tamang and English Secondary Verb Negation

Ex. No.	Tamang	Affr./ Neg.	English
(75)	*ŋa-se/i paŋ-la ai hoTi **rab-o*** 'I tell you there stand'	Affr.	I tell that you stand there.
	*ŋa-se/i paŋ-la ai hoTi **a-rab-o*** 'I tell you there not stand'	Neg.	I tell that you not stand there.

(76)	*ŋa-la apa zjaba tam **ϑeba ri*** *a-mai mu-la* 'My father true talk hearing not like'	Affr.	My father hates hearing the truth.
	*ŋa-la apa zjaba tam **a-ϑeba ri*** *a-mai mu-la* 'My father true talk not hearing not like'	Neg.	My father hates not hearing the truth.
(77)	*iza kʰalai-se **mraŋba-ri** zjaba hinna* 'It someone by be seen nice is'	Affr.	It is nice to be seen by someone.
	*iza kʰalai-senu **a-mraŋnan** zjaba hinna* ' It anyone by be not seen nice is'	Neg.	It is nice not to be seen by anyone.
(78)	*mrap **Tʰoŋ-o*** 'Door open'	Affr.	Open the door.
	*mrap **a-Tʰoŋ-o*** 'Door not open'	Neg.	Don't open the door.
(79)	*danse **ni-ge*** 'Now go'	Affr.	Let's go now.
	*danse **a-ni-ge*** 'Now not go'	Neg.	Let's not go now.
(80)	*ŋa benba tam **paŋ** kʰam muba* 'I true talk tell could'	Affr.	I could tell the truth.

	ŋa benba tam **paŋ a-kʰam muba** 'I truth tell not could'	Neg.	I could not tell the truth.

Having analysed the comparison of the verbal negation processes of Tamang with that of English given in the above tables (4) and (5), the researcher has found the following major similarities and differences.

Similarities

(i)   Verbal negation system is a common feature of both Tamang and English.

(iii)   Both languages have verbal negative markers to negate the affirmative sentences.

(iv)   The number system does not affect the verbal negative markers in both the languages.

Differences

(i)   Both languages have their own negative markers.

        Tamang   :   negative auxiliaries *'are'*, *'are-ba'* and prefix *'a-'*

        English   :   *'not'* or *'n't'*

(ii)   The negative marker in English is placed just after the auxiliary verb whereas the Tamang negative marker – negative auxiliaries are placed at the end of the sentence and the another Tamang negative marker *'a-'* is prefixed to the verb.

(iii)   Tamang affirmative sentence in present tense with auxiliary verb *'mula'* is negatedby using present negative auxiliary *'are'* and past affirmative sentence

with auxiliary*'muba'* is negated by using past negative auxiliary*'are-ba'*. Whereas the same negative marker *'not'* or *'n't'* is used in English for all tenses.

(iv)   Contraction (i.e. the attachment of the negative marker *'not'* to the auxiliary takes place in English. But this is not the case in Tamang.

(v)   Tamang affirmative sentences without auxiliaries *'mula'* and *'muba'* are negated by prefixing the verb with *'a-'*. This applies to both primary and secondary verbs. Whereas in English, affirmative sentences without copular 'be' and 'modal' require *'do-insertion rule'* to be applied for negation. Tamang does not apply*'do-insertion rule'*.

3.3.1.2 Non-verbal Negation

The non-verbal negation processes of Tamang and English are compared below.

(i) Non-verbal Negation with Negative words

Table No. 6

Comparison of Tamang and English Non-verbal Negation with Negative words

Ex. No.	Tamang	Affr./ Neg.	English
(81)	*ŋa-i hile-ri **kʰalai kʰalai** mʰi sjapzi* 'I Hile in some people met'	Affr.	I met someone in Hile.
	*ŋa-i hile-ri **kʰalai-nu** (mʰi) a-sjapni* 'I Hile in no one not met'	Neg.	I met no one in Hile.
(82)	*ŋa-da **kʰanai kʰanai**ni-la mʰən kʰamu-la* 'I somewhere go like'	Affr.	I like to go somewhere.
	*ŋa-da **kʰazibai** ni-la mʰən*	Neg.	I like to go nowhere.

	a-kʰamu-la		
	'I nowhere go no like'		
(83)	*ŋa-ϴencʰem* **tilai tilai** *caba-sai mu-la*	Affr.	I have something to eat.
	'I with something eatable have'		
	ŋa-ϴencʰem **tilai-nu** *caba-sai are*	Neg.	I have nothing to eat.
	'I with nothing eatable have not'		
(84)	*ŋa-i jambu-ri* **kʰalai kʰalai (kʰalai-da)** *ŋo-seba mu-la*	Affr.	I know someone in Kathmandu.
	'I Kathmandu in someone know have'		
	ŋa-i jambu-ri **kʰalai / kʰalai-nu (kʰalai-dan)** *ŋo-seba are*	Neg.	I know no one in Kathmandu.
	'I Kathmadu in no one know not do'		
(85)	*ŋa* **gʰaima-gʰik/ kʰaima kʰaima** *senima cja-mu-la*	Affr.	I sometimes watch cinema.
	'I sometimes cinema watch'		
	ŋa **gʰaimai / kʰaimai** *senima a-cja-mu-la*	Neg.	I never watch cinema.
	'I never cinema not watch'		
(86)	*ŋa* **lʰanan** *aseŋ-la dʰim-ri ni-mu-la*	Affr.	I very often go to maternal home.
	'I very often maternal uncle's home to go'		
	ŋa **gʰaimai** *aseŋ-la dʰim-ri a-ni-mu-la*	Neg.	I rarely go to maternal home.
	'I never maternal home to not go'		
(87)	*pemba-ϴen dawanʰinu-se zjaba hʷai*	Affr.	Either Pemba or Dawa sings

			well.
go-mu-la			
'Pemba with Dawa both by well song sing'			
pemba-Ɵen dawan^{h}inu-sem zjaba h^{w}ai *a-go-mu-la*	Neg.		Neither Pemba nor Dawa sings well.
'Pemba with Dawa both not well song sing'			

(ii) Non-verbal Negation with Affixation

Table No. 7
Comparison of Tamang and English Non-verbal Negation with Affixation

Ex. No.	Tamang	Affr./ Neg.	English
(88)	*tilza ŋa-la k^{h}uju **taŋba** mu-ba(t^{h}jo)* 'Yesterday my wife haapy was'	Affr.	My wife was happy yesterday.
	*tilza ŋa-la k^{h}uju **a-taŋba** mu-ba(t^{h}jo)* 'Yesterday my wife unhappy was	Neg.	My wife was unhappy yesterday.
(89)	*ŋa-la za-se **taŋsinam** k^{w}an k^{h}ru-zi* 'My son happily clothes washed'	Affr.	My son washed clothes happily.
	*ŋa-la za-se **a-taŋ(si)nan** k^{w}an k^{h}ru-zi* 'My son unhappily clothes washed'	Neg.	My son washed clothes unhappily.
(90)	*ŋa-da zjaba m^{h}i **sem ni-mu-la*** 'I nice people like'	Affr.	I like nice people.
	*ŋa-da zjaba m^{h}i **sem a-ni-mu-la*** 'I nice people dislike'	Neg.	I dislike nice people.
(91)	*ŋa-la zame-la **sem-taŋba(taŋe)** m^{h}eluŋ mu-la*	Affr.	My daughter's happiness is minor.

	'My daughter's happiness minor is'		
	ŋa-la zame-la **sem-ataŋba(a-taŋe)** mʰeluŋ mu-la 'My daughter's unhappiness minor is'	Neg.	My daughter's unhappiness is minor.
(92)	dolma dʰaiba-ri **zʰanba** mu-la 'Dolma cooking in efficient is'	Affr.	Dolma is efficient in cooking.
	dolma dʰaiba-ri **a-zʰanba** mu-la 'Dolma cooking in inefficient is'	Neg.	Dolma is inefficient in cooking.
(93)	nepal-ri zjaba paribartan **tabari kʰambaga** 'Nepal in positive change being possible'	Affr.	Positive change is possible in Nepal.
	nepal-ri zjaba paribartan **tabari** **a-kʰambaga** 'Nepal in positive change being impossible'	Neg.	Positive change is impossible in Nepal.

Having analyzed the comparison of the non-verbal negation processes of Tamang

with that of English given in the above tables (6) and (7), the researcher has found the

following major similarities and differences.

Similarities

(i)   Negation by the use of negative words and affixation exist in both Tamang

        and English.

Differences

(i)   Tamang and English both have their respective negative words. Some of them

        are as given below.

        Tamang   :   kʰalai, kʰaimai, kʰazibai, etc.

English : *no one, never, nowhere,* etc.

(ii) When a Tamang affirmative sentence is negated using a negative word, the verb of that sentence also has to be negated along. Thus double negation exists in Tamang. But this is not the case in English. When an English affirmative sentence is negated using negative word the verb of that sentence has to remain positive.

(iii) Tamang and English have their own prefixes to negate noun, verb, adjective and adverb. They are-

Tamang : Only one **'a-'**

English : 'un-, in-, im-, il-, ir-, dis-, a- '

(iv) The initial sound of the word to be negated restricts the use of particular prefix in English whereas this is not the case in Tamang as there is only one prefix.

3.3.2 Question formation in Tamang and English

This study includes the Yes/No questions and Information questions in Tamang which are separately compared with those of English.

3.3.2.1 Yes/No Questions

The processes of the formation of 'Yes/No questions' in Tamang and English arecompared below.

Table no. 8

Comparison of Tamang and English Yes/No Questions

Ex. No.	Tamang	Decl./ Y/N-q Neg.Y/N-q	English
(94)	*pasaŋ DakDar hinna/imba*	Decl.	Pasang is a doctor.

	'Pasang doctor is'		
	(tik) pasaŋ DakDar hinna/imba? '(What) Pasang doctor is?'	Y/N-q	Is Pasang a doctor?
	(tik) pasaŋ DakDar a-hinc^hem? '(What) Pasang doctor not is?'	Neg.Y/N-q	Isn't Pasang a doctor?
(95)	*dane Dolma hu-ban mula* 'Now Dolma sleeping is'	Decl.	Dolma is sleeping now.
	(tik)dane Dolma hu-ban mula? '(what) now Dolma sleeping is?'	Y/N-q	Is Dolma sleeping now?
	(tik) dane Dolma hu-ban are-sem? '(tik) now Dolma sleeping not is?'	Neg.Y/N-q	Isn't Dolma sleeping now?
(96)	*l^hakpa-θen prekjamara g^hik mu-la.* 'Lhakpa with camera one is'	Decl.	Lhakpa has a camera.
	(tik) l^hakpa-θen prekjamara g^hik mu-la? '(What) Lhakpa with camera one is?'	Y/N-q	Has Lhakpa acamera?
	(tik) l^hakpa-θen prekjamara g^hik are-sem? '(What) Lhakpa with camera one not is?'	Neg.Y/N-q	Hasn't Lhakpa a camera?

(97)	*ŋa-la asu-se sa saŋ-la-bala mu-la* 'My aunt by floor swept has'	Decl.	My aunt has swept the floor.
	(tik) ŋa-la asu-se sa saŋ-la-bala mu-la? '(What) my aunt by floor swept has?'	Y/N-q	Has my aunt swept the floor?
	(tik) ŋa-la asu-se sa saŋ-la-ba(la) are-sem? '(What) my aunt by floor swept not has?	Neg.Y/N-q	Hasn't my aunt swept the floor?
(98)	*nima c^{h}joŋba-ri k^{h}amla* 'Nima jump can'	Decl.	Nima can jump.
	(tik) nima c^{h}joŋba-ri k^{h}amla ? '(What) Nima jump can?'	Y/N-q	Can Nima jump?
	(tik) nima c^{h}joŋba-ri a-k^{h}am-sem? '(What) Nima jump not can?'	Neg.Y/N-q	Can't Nima jump?
(99)	*ai-se kan ca-zi.* 'You rice ate'	Decl.	You ate rice.
	(tik) ai-se kan ca-zi? '(What) you rice ate?	Y/N-q	Did you eat rice?
	(tik) ai-se kan a-ca-ni-sem? '(What) you rice not ate?'	Neg.Y/N-q	Didn't you eat rice?

(100)	*ai-la nak^hi si-zi.* 'Your dog died'	Decl.	Your dog died.
	(tik) ai-la nak^hi si-zi? '(What) your dog died?'	Y/N-q	Did your dog die?
	(tik) ai-la nak^hi a-si-ni-sem? '(What) your dog not died?'	Neg.Y/N-q	Didn't your dog die?

Having analysed the comparison of the Yes/No question formation processes of Tamang and English given in the above table (8), the researcher has found the following major similarities and differences.

Similarities

(i)   The declarative sentence can be transformed into Yes/No questions in both Tamang and English.

(ii)   Positive and Negative Yes/No questions exist in Both Tamang and English.

Differences

(i)   If a declarative sentence in English contains an auxiliary verb like *have,* or *be,* a *modal auxiliary* or the *copular form of be*, a Yes/No question is created from the sentence by applying the '***subject-aux inversion rule'***.

(ii)   If the English declarative sentence does not have an auxiliary, a modal, or copular *be,* while creating Yes/No question from that sentence first '***do-insertion rule'*** must be applied and then '***subject-aux inversion rule'*** should follow. Whereas an oral Yes/No question in Tamang is formed just with rising intonation in the same canonical SOV word order of the declarative

sentence and written Yes/No question is formed by putting question mark (?)

at the end of the declarative sentence.

(iii)   Optionally question word *'tik'* (what) is put at the beginning of the declarative

sentence with rising intonation to make it Yes/No question in Tamang. This is

not the case in English.

3.3.2.2 Information Questions

The processes of the formation of information questions in Tamang and English are

compared below.

Table No. 9

Comparison of Tamang and English Information Questions

Ex. No.	Tamang	Decl. Inf-q	English
(101)	*ŋa-la min isori hinna* 'My name Iswori is'	Decl.	My name is Iswori.
	ai-la min tik hinna? 'Your name what is?'	Inf-q	What is your name?
(102)	*dawa akʰamba mu-la.* 'Dawa sick is'	Decl.	Dawa is sick.
	kʰala akʰamba mu-la? 'Who sick is?'	Inf-q	Who is sick?
(103)	*miŋmar-se ϑe-la pʰon **nana-da** pin-zi*	Decl.	Mingmar gave his phone to sister.

	'Mingmar his phone sister to gave'		
	miŋmar-seϑe-la pʰon kʰal-da pin-zi ? 'Mingmar his phone whom gave?'	Inf-q	Who did Mingmar give his phone?
(104)	*cu tagiŋa-la mʰale* 'This cap mine is'	Decl.	This cap is mine.
	cu tagikʰal-la sem? 'This cap whose is?'	Inf-q	Whose cap is this?
(105)	*kelsaŋ-se kinzo-da mʰar pin-zi* 'Kelsang Kinzo to gold gave'	Decl.	Kelsang gave gold to Kinzo.
	kʰal-se kinzo-da mʰar pin-zi? 'Who Kinzo to gold gave?'	Inf-q	Who gave gold to Kinzo?
(106)	*mlaŋai nakʰi si-zi* 'Black dog died'	Decl.	Black dog died.
	kʰaziba nakʰi si-zi? 'Which dog died?	Inf-q	Which dog died?
(107)	*cʰiriŋ-ϑen Tasi diŋri-kunu cʰatci* 'Tsering with Tashi Sunday on fought'	Decl.	Tashi fought with Tashi on Sunday.
	cʰiriŋ-ϑen Tasi kʰaima/ gʰaimacʰatci? 'Tsering with Tashi when fought?'	Inf-q	When did Tashi fight with Tsering?
(108)	*tenziŋ krazi tile-bisamϑe-se ϑe-la gʰadi mʰana la-zi*	Decl.	Tenzing cried because he lost his watch.

	'Tenzing cried because he his watch lost'		
	*tenziŋ**tile** krazi?* 'Tenzing why cried?'	Inf-q	Why did Tenzing cry?
(109)	*tamaŋ hʲulba-zugu kʰjat-cʰi-de ŋʰacʰa ni-kʰamla* 'Tamang people by reading only forward go can'	Decl.	Tamang people can go forward only by reading.
	*tamaŋ hʲulba-zugu **kʰarlasi** ŋʰacʰa ni-kʰamla?* 'Tamang people how forward go can?'	Inf-q	How can Tamang people go forward?
(110)	*gelbu-la mʳiŋ zjaba mula* 'Gelbu's wife nice is'	Decl.	Gelbu's wife is nice.
	*gelbu-la mʳiŋ **kharaŋba** mula?* 'Gelbu's wife how is?'	Inf-q	How is Gelbu's wife?

Having analysed the comparison of the Information question formation processes of Tamang and English given in the above table (9), the researcher has found the following major similarities and differences.

Similarities

(i)   There are information question in both Tamang and English.

(ii)   Both languages use information seeking (question) words while creating information questions.

(iii)   In both languages the question mark (?) is placed at the end of the written information questions.

Differences

(i)   Tamang and English have their own respective information seeking (question) words. Some of them are given below.

Tamang   :   *kʰalda, tik, kʰaziba, kʰanaŋ, kʰarlase,* etc.

English   :   *who, what, which, where, how,* etc.

(ii)   In English information questions **'Wh- (information seeker) word frontingrule'** applies. This rule doesn't apply in Tamang. The information seeking(question) word in Tamang occurs exactly on the same slot where the information sought by the same word is supposed to be. Usually question word in Tamang occurs in the sentence medial position except when the question is about the subject itself.

(iii)   No information questions in English other than embedded ones are created without applying **'subject-aux inversion rule'** and it also calls for the **'do-insertion rule'**if affirmative version lacks **'copular be, aux, do, or have'** verbs. Information questions in Tamang don't demand this condition at all.

CHAPTER- FOUR

FINDINGS AND RECOMMENDATIONS

This chapter consists of two parts; findings and recommendations. Having analyzed and interpreted the data, some findings related to the objectives of the study have been drawn. On the basis of findings, some recommendations have also been suggested.

4.1 Findings

The major findings of the study are presented below:

4.1.1 Negations in Tamang

The researcher has found the following negation system in Tamang.

(i)   Sentences having positive auxiliaries *'mula/ muba'* are negated by replacing them with negative auxiliary verbs *'are/ are-ba'* respectively.

(ii)   Sentences with copular *'hinna/ imba'* are negated by prefixing
        'a-' to those copula.

(iii)   Sentences with modal auxiliaries *'k^{h}amla, tola* and *tala'* are negated by prefixing the modals with *'a-'*. When a modal auxiliary is prefixed with negative marker *'a-'* the last syllable *'-la'* will be lapsed.

(iv)   Sentences without auxiliary *'mula/ muba'* or copula *' hinna/ imba'* are negated by prefixing the main verb with *'a-'.* When negative marker *'a-'* is prefixed to simple past form of the verb the final sound *'-zi'* changes to *'-ni'.*

(v)   Positive polarity item *'udidi'* shifts to negative polarity item *'udidien'* in negative statements. Negative word *'munan* and *g^{h}ik-nun'* are used in negative statement for uncountable and countable nouns respectively. Negative verb is used with negative words in Tamang.

(vi)   The positive adverb '*d^{h}olon'* shifts to negative adverb '*dande-dona'* in negative statement.

(vii)   Secondary verbs (i.e. infinitive, gerund, past participle, hortative, Imperativeand conditionals) are negated with negative prefix *'a-'.*

(viii)   A set of negative words (i.e.*k^{h}alai-nu / k^{h}alai-dan,k^{h}azibai/ k^{h}azibai(gla-ri), tilai / tilai-nu, g^{h}aimai / k^{h}aimai, ϴen… n^{h}inu-sem*, etc.) are used to negate affirmative sentences with corresponding positive words.Negative verbs are used with negative words.

(ix)   Reduplication of some negative words (i.e. *k^{h}alai, k^{h}anai, tilai*) makes corresponding positive words (i.e*. k^{h}alai k^{h}alai, k^{h}anai k^{h}anai, tilai tilai*) in Tamang.

(x)   Tamang Lexical items – nouns, verbs, adjectives, and adverbs are prefixed with*'a-'* for negation.

4.1.1.1 Similarities between Tamang and English Negations

The researcher has found some similarities in the negation system of Tamang and English. The major similarities are listed below.

(i)   Verbal negation system is a common feature of both the languages.

(ii)   Both languages have verbal negative markers to negate the affirmative sentences.

(iii)   The number system does not affect the verbal negative markers in both the languages.

(iv)   Negation by the use of negative words and affixation exist in both the languages.

4.1.1.2 Differences between Tamang and English Negations

The system of negation in Tamang differs from that of English in some respects. They are listed below.

(i)   They have their own negative markers.

Tamang   :   negative auxiliaries **'are'**, *'are-ba'* and prefix *'a-'*

English   :   *'not'* or *'n't'*

(ii)   The negative marker in English is placed just after the auxiliary verb whereas the Tamang negative marker – negative auxiliaries are placed at the end of the sentence and the another Tamang negative marker *'a-'* is prefixed to the verb.

(iii)   Tamang affirmative sentence in present tense with auxiliary verb '*mula*' is negated by using present negative auxiliary *'are'* and past affirmative sentence with auxiliary *'muba'* is negated by using past negative auxiliary *'are-ba'*. Whereas the same negative marker *'not'* or *'n't'* is used in English for all tenses.

(iv)   Tamang affirmative sentences without auxiliaries *'mula'* and *'muba'* are negated by prefixing the verb with *'a-'.* This applies to both primary and secondary verbs. Whereas in English, affirmative sentences without copular *'be'* and *'modal'* require *'do-insertion rule'* to be applied for negation. Tamang does not apply*'do-insertion rule'.*

(v)   Tamang and English both have their respective negative words.

k^h*alai-nu, k^hazibai, tilai, g^haimai,*etc.are Tamang negative words whereas *no one,nowhere, nothing, never,*etc. are English negative words.*'k^haimai/g^haimai'*is the only Tamang word to mean English *'never, seldom, rarely, hardly'.*

(vi)   When a Tamang affirmative sentence is negated using a negative word, the verb of that sentence also has to be negated along. Thus '*double negation'* exists in Tamang. But this is not the case in English. When an English affirmative sentence is negated using negative word the verb of that sentence has to remain positive.

(v)   Tamang and English have their own prefixes to negate noun, verb, adjective and adverb. Tamang has only one negative prefix *'a-'* whereas English has multiple negative prefixes *'un-, in-, im-, il-, ir-, dis-, a-'*

(vii) The initial sound of the word to be negated restricts the use of particular prefix in English whereas this is not the case in Tamang as there is only one prefix.

4.1.2 Questions in Tamang

The researcher has found the following question formation system in Tamang.

(i)   Both 'Yes/No questions' and 'Information questions' are found in Tamang.

(ii)   Positive and Negative 'Yes/No questions' are found in Tamang.

(iii) In Tamang language 'Yes/No questions' are formed by rising intonation in the declarative sentence. It is also found that *'tik' (what)* is used at the beginning of a declarative sentence optionally to make Yes/No questions.

(iv)   While forming negative Yes/No questions of sentences with negative copular *'a-hin'*and negative auxiliary *'are'* they are suffixed with *' –sem/-c^hem'*.

Similarly, when forming negative Yes/No questions of the sentence having no auxiliary verb, the main verb is prefixed with *'a-'* and *'–sem/-c^{h}em'* is put at the end of the sentence.

(v)   Tamang language has its own information seeking (question) words (i.e.*k^{h}ala, tik, k^{h}aima, k^{h}anaŋ, k^{h}arlase*,etc.) equivalent to the *'wh- (who,what, when, where, how,* etc.) words of English.

(vi)   In Tamang question words are placed just in the slot where the information itself should appear. *'Subject- aux inversion'* and *'do-insertion'* rules do not apply while making information questions in Tamang language.

4.1.2.1 Similarities between Tamang and English Question Formation

The researcher has found some similarities in the question formation between Tamang and English. The major similarities are listed below.

(i)   The declarative sentence can be transformed into 'Yes/No questions' in both Tamang and English.

(ii)   Positive and Negative Yes/No questions exist in both Tamang and English.

(iii)   There are information questions in both Tamang and English.

(iv)   Both languages use information seeking (question) words while creating information questions.

(v)   In both languages the question mark (?) is placed at the end of the written 'Information questions'.

4.1.2.2 Differences between Tamang and English Question Formation

The processes of question formation in Tamang differ from that of English in some respects. Major differences are discussed below.

(i)   If a declarative sentence in English contains an auxiliary verb like *have,* or *be,* a *modal auxiliary* or the *copular form of be*, a Yes/No question is created from the sentence by applying the '**subject-aux inversion rule'**.

(ii)   If the English declarative sentence does not have an auxiliary, a modal, or copular *be,* while creating Yes/No question from that sentence first **'do-insertion rule'** must be applied and then **'subject-aux inversion rule'** should follow. Whereas an oral Yes/No question in Tamang is formed just with rising intonation in the same canonical SOV word order of the declarative sentence and written Yes/No question is formed by putting question mark (?) at the end of the declarative sentence.

(iii)   Optionally question word **'tik'**(what) is put at the beginning of the declarative sentence with rising intonation to make it 'Yes/No question' in Tamang. This is not the case in English.

(iv)   Tamang and English have their own respective information seeking(question) words.

(v)   In English information questions '**Wh- (information seeker) word frontingrule'** applies. This rule doesn't apply in Tamang. The information seeking(question) word in Tamang occurs exactly on the same slot where the information sought by the same word is supposed to be. Usually question word in Tamang occurs in the sentence medial position except when the question is about the subject itself.

(vi)   No information questions in English other than embedded ones are created without applying **'subject-aux inversion rule'** and it also calls for the **'do-insertion rule'** if the affirmative version lacks **'copular, aux, do,** and **have'** verbs. Information questions in Tamang don't demand this condition at all.

In conclusion, the processes of negation and interrogation in Tamang and English are similar in some respects and different in others.

4.2 Recommendations

On the basis of the findings obtained from the analysis and interpretation of the data, some pedagogical implications have been recommended for students, teachers, textbook writers, material producers, curriculum designers, further researchers and so on to consider the following points in their respective jobs accordingly.

(i)   Unlike in English, Tamang has specific negative auxiliaries *'are'* and *'are-ba'* to negate sentences having positive auxiliaries *'mula'* and *'muba'* respectively.

(ii)   In Tamang while negating sentences having copular verbs (i.e. *hinna / imba*), primary verbs, secondary verbs, and modals (i.e. *tola, k^{h}amla, tala*) those verbs themselves get prefixed with negative marker *'a-'*. This phenomenon of prefixing the verbs themselves for verbal negation doesn't exist in English.

(iii)   Unlike in English when Tamang affirmative sentences are negated using negative words (i.e. *k^{h}aimai,k^{h}alaida,k^{h}azibai,* etc) the verb of those sentences also must be transformed into negative form.

(iv)   Unlike the multiple negative prefixes in English, Tamang has a solitary negative prefix *'a-'* to negate lexical items- noun, verb, adjective and adverb.

(v)   Unlike in English, the word order of the declarative sentence remains as such in Tamang while forming 'Yes/No questions. There is no need of '*subject – aux inversion'* and *'do- insertion'*.

(vi)   Unlike in English the ***'question word (wh) fronting rule'*** doesn't apply while forming 'information questions' in Tamang. Neither ***'subject-aux inversion'*** nor ***'do-insertion'*** here again.

(vii)   Changes and lapse of sounds in transformed Tamang utterances require further research.

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APPENDICES

Appendix-1

Informants of the Study

A. Female Informants

S.N.	Name	Age	Address	Academic status
01	Pema Titung	38yr	Dhankuta Municipality -1	S.L.C.
02	Yubati Bomjan	35yr	Chungbang-1, Dhankuta	S.L.C.
03	Pramila Titung	35yr	Pakhribas-6, Dhankuta	S.L.C.
04	Sanchita Moktan	17yr	Chungbang-1, Dhankuta	S.L.C.
05	Meena Ghising	25yr	Chungbang-1, Dhankuta	S.L.C.
06	Kabita Ghising	22yr	Chungbang-1, Dhankuta	+2
07	Kalpana Tamang	26yr	Chungbang-1, Dhankuta	B.Ed.
08	Sonu Ghising	28yr	Chungbang-1, Dhankuta	B.A.
09	Neelam Ghising	23yr	Chungbang-1, Dhankuta	S.L.C.
10	Nunumaya Moktan	47yr	Chungbang-1, Dhankuta	Illiterate
11	Nirmala Ghising	42yr	Chungbang-1, Dhankuta	Literate
12	Puna Bomjan	42yr	Dhankuta Municipality-1	Illiterate
13	Gorimaya Bomjan	45yr	Pakhribas-7, Dhankuta	Illiterate
14	Laxmi Ghising	35yr	Chungbang-1, Dhankuta	Illiterate
15	Phulmaya Moktan	45yr	Chungbang-1, Dhankuta	Illiterate
16	Mankumari Moktan	30yr	Chungbang-1, Dhankuta	Illiterate
17	Soma Moktan	45yr	Chungbang-1, Dhankuta	Illiterate
18	Goma Ghising	48yr	Chungbang-1, Dhankuta	Illiterate

19	Minkumari Moktan	41yr	Chungbang-1, Dhankuta	Illiterate
20	Puspa Ghising	30yr	Chungbang-1, Dhankuta	Illiterate
21	Tula Moktan	40yr	Chungbang-1, Dhankuta	Illiterate
22	Shyam Kumari Ghising	45yr	Chungbang-1, Dhankuta	Illiterate
23	Rita Moktan	40yr	Chungbang-1, Dhankuta	Illiterate
24	Sanjee Ghising	30yr	Chungbang-1, Dhankuta	Illiterate
25	Indra Bomjan	40yr	Dhankuta Municipality-1	Literate

B. Male Informants

S.N.	Name	Age	Address	Academic status
01	Narad Kumar Ghising	65yr	Chungbang-2, Dhankuta	S.L.C.
02	Maniraj Ghising	55yr	Chungbang-2, Dhankuta	S.L.C.
03	Gajendra Ghising	54yr	Chungbang-1, Dhankuta	S.L.C.
04	Khyamraj Ghising	45yr	Chungbang-2, Dhankuta	B.Ed.
05	Yuvaraj Moktan	27yr	Chungbang-1, Dhankuta	B.Sc.
06	Lokendra Ghising	28yr	Chungbang-1, Dhankuta	B.Sc.
07	Rajesh Ghising	30yr	Chungbang-1, Dhankuta	S.L.C.
08	Arun Ghising	24yr	Chungbang-1, Dhankuta	S.L.C.
09	Santalal Ghising	29yr	Chungbang-1, Dhankuta	B.A.
10	Ram Bahadur Bomjan	47yr	Dhankuta Municipality-1	I.A.
11	Krishna Titung	48yr	Dhankuta Municipality-1	B.Ed.
12	Sundar Lal Tamang	54yr	Pakhribas-6, Dhankuta	S.L.C.
13	Bir Bahadur Moktan	71yr	Chungbang-1, Dhankuta	Illiterate
14	Harilal Moktan	56yr	Chungbang-1, Dhankuta	Illiterate
15	Singha Bahadur Moktan	62yr	Chungbang-1, Dhankuta	Illiterate
16	Yagna Bahadur Ghising	56yr	Chungbang-1, Dhankuta	Literate
17	Madan Ghising	60yr	Chungbang-2, Dhankuta	Illiterate
18	Hiarman Ghising	75yr	Chungbang-2, Dhankuta	Illiterate
19	Suratman Ghising	70yr	Chungbang-2, Dhankuta	Illiterate

20	Chandra Lal Ghising	39yr	Chungbang-2, Dhankuta	Literate
21	Chan Bahadur Ghising	75yr	Chungbang-1, Dhankuta	Illiterate
22	Harka Bahadur Ghising	54yr	Chungbang-1, Dhankuta	Literate
23	Madan Ghising	60yr	Chungbang-2, Dhankuta	Illiterate
24	Singha Bahadur Bomjan	49yr	Pakhribas-7, Dhankuta	Illiterate
25	Ojasvi Dev Bomjan	15yr	Pakhribas-7, Dhankuta	Class-10

Appendix-2

Top-ten largest Language Speakers in Nepal

S.N.	Mother Tongue	Total No.	Percentage
01	Nepali	1,10,53,255	48.61
02	Maithili	27,97,582	12.30
03	Bhojpuri	17,12,536	7.53
04	Tharu	13,31,546	5.86
05	**Tamang**	**11,49,145**	**5.19**
06	Newar	8,25,458	3.63
07	Magar	7,70,116	3.39
08	Awadhi	5,60,744	2.47
09	Bantawa	3,71,056	1.63
10	Gurung	3,38,925	1.49

Source: **CBS (2001)**

Appendix-3

Distribution of the Tamang Population of Kathmandu Valley and its Adjacent Districts

Districts	Total Population	Tamang Population	Percentage of Tamang Pop.
Rasuwa	44,731	28,515	63.75
Makawanpur	3,92,604	185,874	47.34
Nuwakot	2,88,478	111,112	38.52
Sindhupalchok	3,05,857	94,614	30.93
Kavrepalanchok	3,85,672	130,261	33.78
Sindhuli	2,79,821	70,968	25.36
Dhading	3,38,658	72,746	21.54
Ramechhap	2,12,408	43,669	20.56
Dolkha	2,04,229	27,619	13.52
Lalitpur	3,37,785	40,059	11.86
Bhaktapur	2,25,461	14,728	6.53
Kathmandu	10,81,845	93,378	8.53
Total	55,14,891	9,12,543	16.54

Source: **CBS (2001)**

Appendix-4

Ethnic Composition of the Population of Dhankuta District

S.N.	Ethnicity	Population	Percentage	Rank
01	Rai	41,386	24.52	I
02	Chhetri	33,513	19.85	II
03	Brahman	9,272	5.50	VI
04	Limbu	23,910	14.17	III
05	**Tamang**	**10,607**	**6.29**	**V**
06	Newar	7,721	4.58	VII
07	Kami	6,438	3.82	VIII
08	Magar	17,464	10.35	IV
09	Damai	3,519	2.09	X
10	Sarki	2,088	1.24	XII
11	Ykkha	5,139	3.05	IX
12	Gurung	1,974	1.17	XIII
13	Bhujel	1,939	1.15	XIV
14	Majhi	884	0.53	XV
15	Others	2,978	1.77	XI
	Total	1,68,832	100	

Source: **Dhankuta DDC Profile (2066)**

Interview Schedule/ Questionnaire

Respected Sir/ Madame

This interview schedule/questionnaire has been prepared in order to accomplish a research work entitled "Negation and Questions in English and Tamang Languages: A Comparative Study". This research is being carried out under the guidance of Mr Keshav Prasad Bhattatrai, a member of Department of English Education, Janata Multiple Campus, Itahari, Sunsari. It is hoped that your kind co-operation will be invaluable for the accomplishment of this research work.

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Researcher

Gopal Tamang

M.Ed. (English)

Janata Multiple Campus, Itahari, Sunsari.

</div>

Details of the Informant:

Name: …………………………………………Sex:………………………………….

Occupation:……………………………………Age:………………………………….

Academic Qualification……………………………………………………….....

Address……………………………………………………………………………

Set-I : NEGATION

How do you say the following in Tamang?

A. (Primary verbal Negation)

1. My brother is an army.

………………………………………………………………………………

My brother is not an army.

………………………………………………………………………………..

2. My mother is working.

………………………………………………………………………………..

My mother is not working.

………………………………………………………………………………

3. My sister was writing a letter yesterday evening.

………………………………………………………………………………

My sister was not writing a letter yesterday evening.

………………………………………………………………………………

4. I played volleyball yesterday.

………………………………………………………………………………

I did not play volleyball yesterday.

………………………………………………………………………………

5. I eat beef.

………………………………………………………………………………

I do not eat pork.

………………………………………………………………………………..

6. I have eaten mutton

………………………………………………………………………………

I have not eaten buff.

………………………………………………………………………………...

7. I can play *damphu*.

………………………………………………………………………………

I cannot play guitar.

…….……………………………………………………………………………...

8. I will buy a car.

    ……………………………………………………………………………………………

    I won't buy a car.

    ……………………………………………………………………………………………

9. There is some millet flour in my home.

    ……………………………………………………...

    There isn't any rice in my home.

    ……………………………………………………...

10. They were in the house.

    ……………………………………………………………………………………………

    They weren't in the house.

    ……………………………………………………………………………………………

11. I have already finished the work.

    ……………………………………………………………………………………………

    I haven't finished the work yet.

    ……………………………………………………………………………………………

12. I have been learning English since childhood.

    ……………………………………………………………………………………………

    I have not been learning English since childhood.

    ……………………………………………………………………………………………

B. (Secondary Verb Negation)
13. I tell that you stand there.

    ……………………………………………………………………………………………

    I tell that you not stand there.

    …………………………………………………………………………………………...

14. My father hateshearing the truth.

    ……………………………………………………………………………………………

    My father hates not hearing the truth.

    ……………………………………………………………………………………………

15. It is important to be seen by someone.

    ……………………………………………………………………………………………

It is important not to be seen by anyone.

…………………………………………………………………………………………

16. Open the door.

…………………………………………………………………………………………

Don't open the door.

…………………………………………………………………………………………

17. Let's go now.

…………………………………………………………………………………………

Let's not go now.

…………………………………………………………………………………………

18. I couldn't not tell the truth.

…………………………………………………………………………………………

19. Pasang would agree with me.

…………………………………………………………………………………………

Pasang wouldn't agree with me.

…………………………………………………………………………………………

C. (Non-verbal negation with negative words)
20.   I found someone who had witnessed the accident.

…………………………………………………………………………………………

I found no one who had witnessed the accident.

…………………………………………………………………………………………

21. I like to go somewhere.

…………………………………………………………………………………………

I like to go nowhere.

…………………………………………………………………………………………

22. I have something to eat

…………………………………………………………………………………………

I have nothing to eat.

…………………………………………………………………………………………

23. I know somebody in Kathmandu.

…………………………………………………………………………………

I know nobody in Kathmandu.

……………………………………………………..

24. I always help people.

…………………………………………………………………………………

I never help people.

……………………………………………………..

25. I sometimes watch movie.
…………………………………………………………………………………

I seldom watch movie.

…………………………………………………………………………………

26. I very often go to maternal home.
…………………………………………………………………………………

I rarely go to maternal home.

…………………………………………………………………………………

27. That is smoking zone.
…………………………………………………………………………………

This is no smoking zone.

…………………………………………………………………………………

28. Have you ever been to Dolakha?
…………………………………………………………………………………

No, I have never been to Dolakha.

…………………………………………………………………………………

29. Either Pemba or Dawa sings well.
…………………………………………………………………………………

Neither Pemba nor Dawa dances well.

…………………………………………………………………………………

D. (Non-verbal negation with affixation)

30. My wife was happy yesterday.

    …………………………………………………………………………………………………

    My wife was unhappy yesterday.

    …………………………………………………………………………………………………

31. My son washed clothes happily.

    …………………………………………………………………………………………………

    My son washed clothes unhappily.

    ………………………………………………………………………………………………

32. I like kind people.

    …………………………………………………………………………………………………

    I dislike greedy people.

     …………………………………………………………………………………………………

33. My daughter's happiness was minor.

    …………………………………………………………………………………………………

    My daughter's unhappiness was minor.

     ………………………………………………………………….....................................

34. Dolma is an efficient cook.
    …………………………………………………………………………………………………

    Pemala is an inefficient cook.

    …………………………………………………………………………………………………

35. Positive change is possible in Nepal.
    …………………………………………………………………………………………………

    Positive change is impossible in Nepal.

    …………………………………………………………………………………………………

36. Killing cow is legal in Pakistan.
    …………………………………………………………………………………………………

    Killing cow was illegal in Nepal.

    …………………………………………………………………………………………………

37. Chhime is regular in visiting Gomba.

……………………………………………………………………………………

Chhime is irregular in visiting Church.

……………………………………………………………………………………

38. We got approval of our plan.

……………………………………………………………………………………

They got disapproval of their plan.

……………………………………………………………………………………

39. Ravan supported violence.

……………………………………………………………………………………

Buddha supported non-violence.

……………………………………………………………………………………

We can change the society nonviolently.

……………………………………………………………………………………

Set-II : QUESTIONS

How do you say the following in Tamang ?

A. (Yes/No questions)
40. Pasang is a doctor.

……………………………………………………………………………………

Is Pasang a doctor?

……………………………………………………………………………………

Pasang is a doctor?

……………………………………………………………………………………

41. Dolma is sleeping right now.

……………………………………………………………………………………

Is Dolma sleeping right now?

……………………………………………………………………………………

Dolma is sleeping right now?

……………………………………………………………………………………

42. Lhakpa has a camera.

…………………………………………………………………………………………

Has Lhakpa a camera?

…………………………………………………….......................................

Lhakpa has a camera?

…………………………………………………………………………………

43. My aunt has swept the floor.

…………………………………………………………………………………………

Has my aunt swept the floor?

…………………………………………………………………………………......

My aunt has swept the floor?

…………………………………………………………………………………………

44. My son does nice work.

…………………………………………………………………………………………

Does my son do nice work?

………………………………………………………………………………………

My son does nice work?

…………………………………………………………………………………………

45. Nima can jump.

………………………………………………………………………………………….

Can Nima jump?

………………………………………………………………………………………

Nima can jump?

…………………………………………………………………………………………

46. Phurba's mother works nicely.

…………………………………………………………………………………………

Does Phurba's mother work nicely?

…………………………………………………………………………………………

Phurba's mother works nicely?

…………………………………………………………………………………………

47. Sonam's father worked hard.

……………………………………………………...

Did Sonam's father work hard?

…………………………………………………………………………………

Sonam's father worked hard?

………………………………………………………………………………….

48. Jangmu's sister will go to Kathmandu.

…………………………………………………………………………………

Will Jangmu's sister go to Kathmandu?

…………………………………………………………………………………

Jangmu's sister will go to Kathamandu?

…………………………………………………………………………………

49. You have a mobile.
…………………………………………………………………………….....

Do you have a mobile?

…………………………………………………………………………………

You have a mobile?

……………………………………………………………………………….....

Don't you have a mobile?

……………………………………………………………………………….....

You don't have a mobile?

…………………………………………………………………………………

50. You ate rice.
…………………………………………………………………………………

Did you eat rice?

…………………………………………………………………………………

You ate rice?

…………………………………………………………………………………

Didn't you eat rice?

…………………………………………………………………………………

51. You are son of Pasang.
…………………………………………………………………………………

Are you son of Pasang?

……………………………………………….......................................

You are son of Pasang?

………………………………………………………………………….

Aren't you son of Pasang?

……………………………………………….......................................

52. You have seen my son.
………………………………………………………………………….....

Have you seen my son?

…………………………………………………………………………………

You have seen my son?

…………………………………………………………………………………

Haven't you seen my son?

…………………………………………………………………………………

53. Your father went to Kathmandu.
…………………………………………………………………………………

Did your father go to Kathmandu?

…………………………………………………………………………………

Your father went to Kathmandu?

…………………………………………………………………………………

Didn't your father go to Kathmandu?

…………………………………………………………………………………………

Your father didn't go to Kathmandu?

…………………………………………………………………………………..

54. Your father has gone to Kathmandu.
…………………………………………………………………………………………

Your father hasn't gone to Kathmandu?

…………………………………………………………………………………………

Hasn't your father gone to Kathmandu?

…………………………………………………………………………………….....

55. Your dog died.
…………………………………………………………………………………………

Did your dog die?

…………………………………………………………………………………………

Your dog died?

…………………………………………………………………………………………

Your dog didn't die?

…………………………………………………………………………………………

Didn't your dog die?

…………………………………………………………………………………………

56. You gave money to Chyangba.
…………………………………………………………………………………………

Did you give money to Chyangba?

…………………………………………………………………………………………

You gave money to Chyangba?

…………………………………………………………………………………………

Didn't you give money to Chyangba?

…………………………………………………………………………………………

You didn't give money to Chyangba?

……………………………………………………………………………………

57. Have you given money to Chyangba?

……………………………………………………………………………………

You have given money to Chyangba?

……………………………………………………………………………………

You haven't given money to Chyangba?

………………………………………………………………….…….…...

Haven't you given money to Chyangba?

……………………………………………………………………………………

58. You drink alcohol.

……………………………………………………………………………………

Do you drink alcohol?

……………………………………………………………………………………

You drink alcohol?

……………………………………………………………………………………

You don't drink alcohol?

……………………………………………………………………………………

Don't you drink alcohol?

……………………………………………………………………………………

59. Pasi will go to Japan.

……………………………………………………………………………………

Will Pasi go to Japan?

……………………………………………………………………………………

Pasi will go to Japan?

……………………………………………………………………………………

Pasi won't go to Japan?

……………………………………………………………………………………

Pasi won't go to Japan?

……

B. (Information questions)

60. Who is sick?

…………………………………………….……………………………………………...

Who is not sick?

…………………………………………………………………………………………

Dawa is sick.

…………………………………………………………………………………………

Pema is not sick.

…………………………………………………………………………………………

61. Whom did Mingmar give his mobile phone?

…………………………………………………………………………………………

Mingmar gave his mobile phone to his sister.

…………………………………………………………………………………………

62. Whose bag is this?

…………………………………………………………………………………………

This bag is of Pema.

…………………………………………………………………………………………

63. What colour does Pasang like?

…………………………………………………………………………………………

What colour does Pasang not like?

…………………………………………………………………………………………

Pasang likes white colour.

…………………………………………………………………………………………

Pasang does not like blackcolour.

…………………………………………………………………………………………

64. Which dog was killed?

…………………………………………..

The black dog was killed.

………………………………………………………………………………

65. Which house is sold?

………………………………………………………………………………

Which house is not sold?

………………………………………………………………………………

The old house is sold.

……………………………………………………………………………….

The big house isnotsold.

………………………………………………………………………………

66. When did Tshering fight with Tashi?

………………………………………………………………………………

Tshering fought with Tashi on Sunday.

………………………………………………………………………………

67. Where do you come from?

………………………………………………………………………………

I come from Hile.

………………………………………………………………………………

68. Why was Tenzing crying?

………………………………………………………………………………

Why was Tenzing not crying?

……………………………………………………………………………….

Tenzing was crying because he lost his watch.

……………………………………………………………………………….

Tenzing was not crying because his mother gave him sweets.

…………………………………………………....................................

69. How can Tamang people progress?

…………………………………………………………………………………………

Tamang people can make progress by studying.

………………………………………………………………………………………….

Thank you for your co-operation