

**NEGATIVE AND INTERROGATIVE TRANSFORMATIONS
IN THE ENGLISH AND KOYEE**

**A Thesis Submitted to the Department of English Education
In Partial Fulfillment for the Master of Education in English**

Submitted by

Harka Jang Rai

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu

Nepal, 2011

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Kathmandu, Nepal

2011

T.U. Regd. No.: 9-1-9-648-2001

Second Year Exam

Roll No.: 280317/2065

Date of Approval of the

Thesis Proposal: 2067/08/07

Date of Submission: 2068/03/12

DECLARATION

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

.....

Date: 2068/03/

Harka Jang Rai

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Harka Jang Rai** has prepared this thesis entitled '**Negative and Interrogative Transformations in the English and Koyee**' under my guidance and supervision.

I recommend the thesis for acceptance.

Date: 2068/03/12

.....

Dr. Tapasi Bhattacharya

Reader

Department of English Education

Faculty of Education

T.U., Kirtipur

Kathmandu

RECOMMENDATION FOR EVALUATION

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

Signature

Dr. Chandreshwar Mishra

.....

Professor and Head

Chairperson

Department of English Education

T.U., Kirtipur

Dr. Jai Raj Awasthi

.....

Professor

Member

Department of English Education

T.U., Kirtipur

Dr. Tapasi Bhattacharya (Guide)

.....

Reader

Member

Department of English Education

T.U., Kirtipur

Date: 2068/03/13

EVALUATION AND APPROVAL

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

Signature

Dr. Chandreshwar Mishra

.....

Professor and Head

Chairperson

Department of English Education

T.U., Kirtipur

Dr. Jai Raj Awasthi

.....

Professor

Member

Department of English Education

Chairperson

English and Other Foreign Languages Education

Subject Committee

T.U., Kirtipur

Dr. Tapasi Bhattacharya (Guide)

.....

Reader

Member

Department of English Education

T.U., Kirtipur

Date: 2068/03/16

DEDICATION

Dedicated to

My parents,

and

all my well wishers.

ACKNOWLEDGEMENTS

First of all, I would like to express my sincere gratitude to my thesis supervisor **Dr. Tapasi Bhattacharya**, Department of English Education, for providing me continuous guidance, valuable suggestions, insightful comments, encouragements and meticulous supervision to complete this thesis.

Similarly, I would like to express my sincere gratitude to **Prof. Dr. Chandreshwar Mishra**, Head of English Education Department, T.U. for his valuable academic support.

I am indebted to **Prof. Dr. Jai Raj Awasthi** of the Department of English for his invaluable academic advice and support to carry out this thesis. Similarly, I am indebted to **Mr. Raj Narayan Yadav**, **Mrs. Hima Rawal** and all other department members for inspiring me to carry out this thesis.

I am also highly grateful to the residents of Sungdel VDC of Khotang district. Mostly, I would like to extend my thanks to **Lokendra Kumar Koyee Rai**, **Kaji Kumar Koyee Rai**, **Tara Mani Koimee Rai**, **Shushila Koyee Rai**, **Nirmala Koyee Rai**, **Dinesh Dumi Rai**, **Radha Rai** and **Bhupendra Koyee Rai** for their invaluable co-operation and providing opportunities to collect the data.

Similarly, my hearty honor goes to my parents, who have inspired and created good environment to complete this thesis.

Finally, I would like to thank **Mr. Bhola Maharjan** for helping me with my thesis typing.

Harka Jang Rai

ABSTRACT

This study was conducted to find out the '**Negative and Interrogative Transformations in the English and Koyee**'. The native speakers of the Koyee Rai language were primary sources of data for this thesis. The informants were divided into two groups: equal number of educated and uneducated persons. I used stratified random sampling procedure to sample the population. The interview and questionnaire were used as research tools for data collection. I have found mainly three negative markers, i.e. 'a-', 'ā-' and 'me?' in the Koyee language but English has many negative markers, i.e. 'no', not, no one/none, nobody, never, barely, hardly, rarely, scarcely, seldom, neither....nor etc. Among them, not is attached as suffix in verb and other negative markers are isolate put before and after the verb. And to make questions in written form and spoken form are marked by only putting interrogative marks at the end of the sentence in the Koyee language.

This thesis consists of four chapters. The first chapter deals with the introduction part of the study which consists of general background with several subtopics, namely, introduction to English and Koyee Ethnic Group and Koyee Rai language, an introduction to contrastive analysis, an overview of transformation theory, negative and interrogative transformations, review of related literature, objectives of the study, etc. The second chapter deals with the methodology which consists of the sources of data collection, sampling procedure and limitations. The third chapter deals with the analysis, interpretation, presentation and comparison of the data. The fourth chapter deals with the findings, recommendations and pedagogical implications of the study.

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CHAPTER - ONE

INTRODUCTION

1.1 General Background

A language is species specific means of communication. It is a unique possession of mankind and a tool of human communication. By means of language human beings can share their ideas, feelings, emotion, experiences, problems, desires and attitudes to each other. It is also called social phenomenon. Human languages are distinguished from animals due to the structured, non-instinctive, productive and ever changing signs of communication that is human communication. Hockett (1981, p. 3) says "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols." 'English', among the various languages existing in the world, is the most popular, and widely used and accepted means of international language, and it is spoken all over the world in different forms as a first language or as a second or as a foreign language.

On the other hand, language is not only the means of sharing their feelings and emotions but also a good way of transmission the culture. Culture is inseparable aspect of human beings. So, Widdowson (2003 as cited in Rai, 2005, p. 2); defines, "Language is a system of arbitrary vocal symbols which permit all people in a given culture or other people who have learned the system of that culture to communicate or to interact." All the numbers of medicines and information are written in English.

Moreover, English has played a prominent role in the transmission of human achievements including history, thought and literature from generation to generation. English has become important for the world in

order to accelerate the modernization process. All the countries in the world have given a great emphasis on the English language today.

Language is defined differently by different scholars. Universal acceptable definition of language has not been found till today.

Languages are used to express and share the feelings, experiences, desires, emotions, ideas, thoughts and feelings. It shows the individual and social status of the users. It has different varieties, fields and characteristics, vernacularism, lingua franca, pidgin and Creole.

Language is complex but modifiable.

1.1.1 Importance of the English Language

One of the global accepted languages is English. It, one of the groups of Indo-European Language family, is the largest and important language of the world.

It is believed that there are more than 6000 languages in the world.

Among them English is the most widely used language. It is a global language which at present is the language most widely taught as a foreign language in over 100 countries. (Crystal 1997, as cited in Dewan 2005, p. 2)

It is the most developed and most frequently used in every field. These days, every country needs other country's cooperation in every sector i.e. political, economical, business and others. That is why; this urge needs cause of a well recognized lingua franca or a link language. English is accepted as the worldwide lingua franca. It is broadly used in business, office, policy, media, institute, science and technology, medicine, email and internet, literature and day to day communication in this modern age. According to Crystal (1997, p. 60);

English is used as L1 by 337,407,300 and L2 by 235,351,300 out of total population: 2024,641,000 of the world. Because of the rapid development of industries, science and technology, press and media, international trade and commerce and the close independence of it has become a global language.

By this statement, we can say that two third populations of the whole people speak English at present. There are so many languages and language speakers in the world. A famous language and worldwide language is needed to link those people, i.e. English is widespread and accepted language or lingua franca all over the present world.

In the context of Nepal, English was started to be taught from 1910 B.S. after the one year Britain visit of the Prime Minister Janga Bahadur Rana. Darbar High School was established and education was provided only to the Rana family. The curriculum was based on the Indian curriculum. English education was spread slowly until 2007 B.S. but after the abolition of the Rana's autocracy, the English language education system of Nepal was modified and all of the Nepalese people get the chance to read and write. At present, English is taught as a compulsory subject from grade one to bachelor level. Now a days, there are enormous private private English medium schools and English language institutes which are devoted to teach the English language. Moreover, there are many private languages training institutes of the English language, conduct TOEFL, IELTS, GMAT, GRE in Nepal. So, in many sectors, like NGO and INGO, English is being an inevitable language in the present day. Thus, eventually, we can say that English is the leading language of the modern world and it has been occupying the important sectors in our country not only for academic purposes but also as an international link

language. The rapid growth of English medium boarding schools and impact on our society proves that the importance and demand of the English language is considerable. In this way, we can conclude that English is an international, link language and demand of modern age.

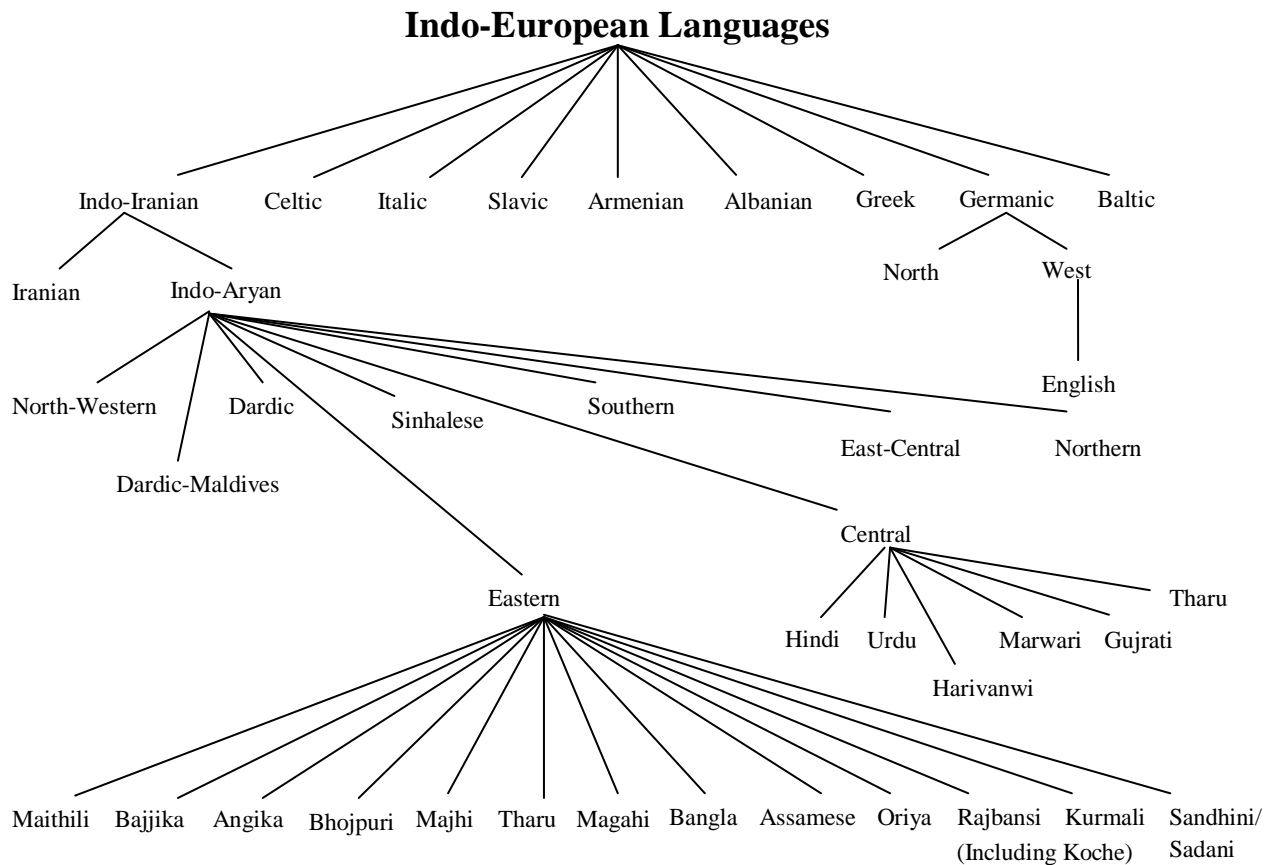
1.1.2. Linguistic Situation of Nepal

Nepal is a small landlocked and a fertile country for languages. There have been identified 92 mother tongues (Pop Census, 2001). But most of the languages lack their scripts and several other languages have yet to be identified and most of them have only the spoken form with a few native speakers. Due to the dominance of a foreign language and standard the national language, Nepali, some of them are being overshadowed. They need some protection and preservation by all conscious linguists and the government of Nepal. The language spoken in Nepal belongs to the following language family.

1.1.2.1 Indo-Aryan Family

Indo-Aryan group of language is a sub-branch of Indo-European language family. It is large group of language in terms of speakers. So, the majority of the people in the world speak the Indo-European languages. Nearly 80% of Nepalese people use this group of languages. English is a language of Indo-Aryan language family. Indo-Aryan languages are as follows:

Diagram No. 1

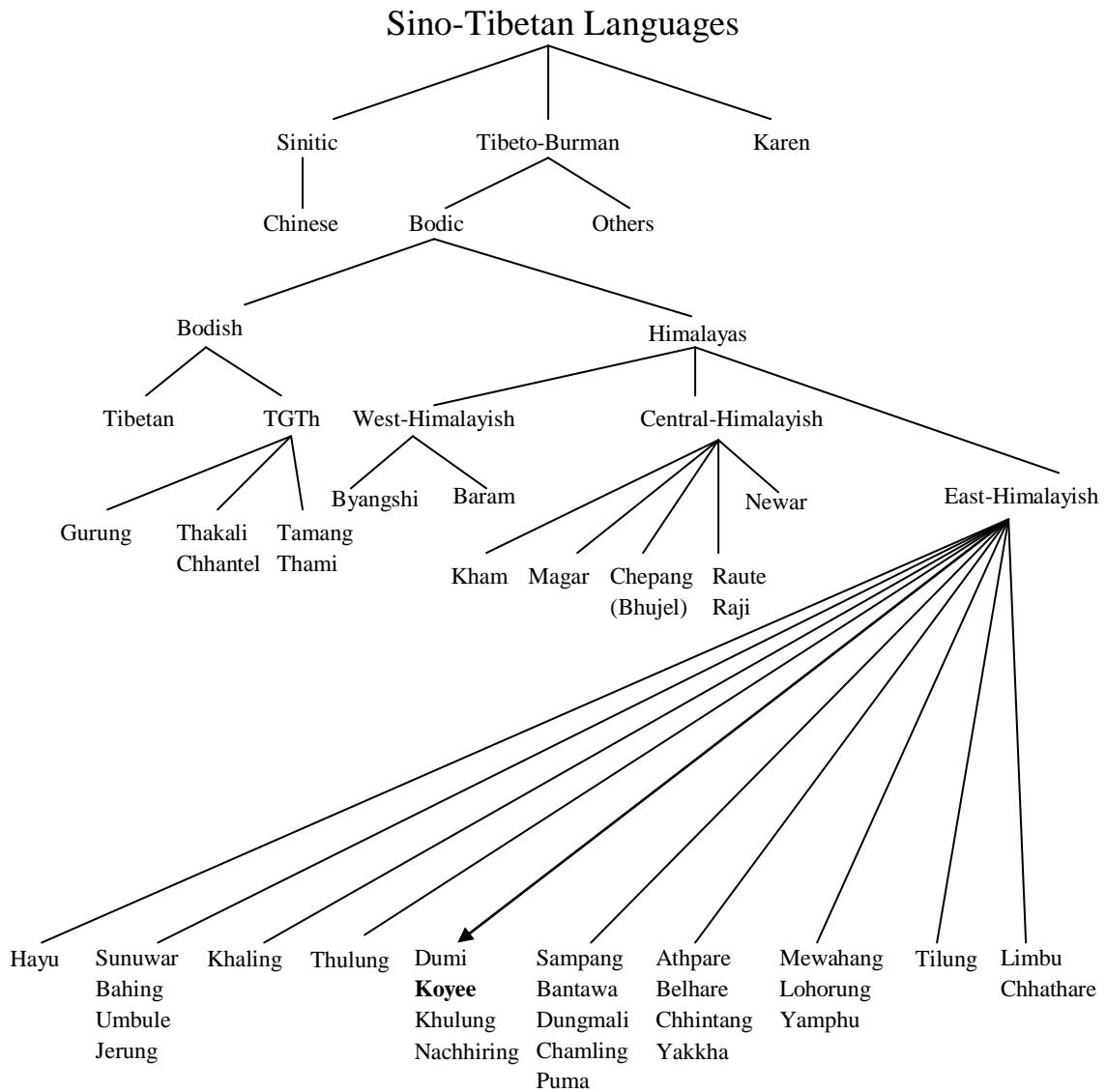


Source: Bradley (2002)

1.1.2.2 The Tibeto-Burman Family

Tibeto-Burman Group is another important group of Nepal. It belongs to the Sino-Tibetan language family. It is the second largest language group in terms of the number of languages. The Sino-Tibetan language spoken in Nepal can be listed as follows:

Diagram No. 2

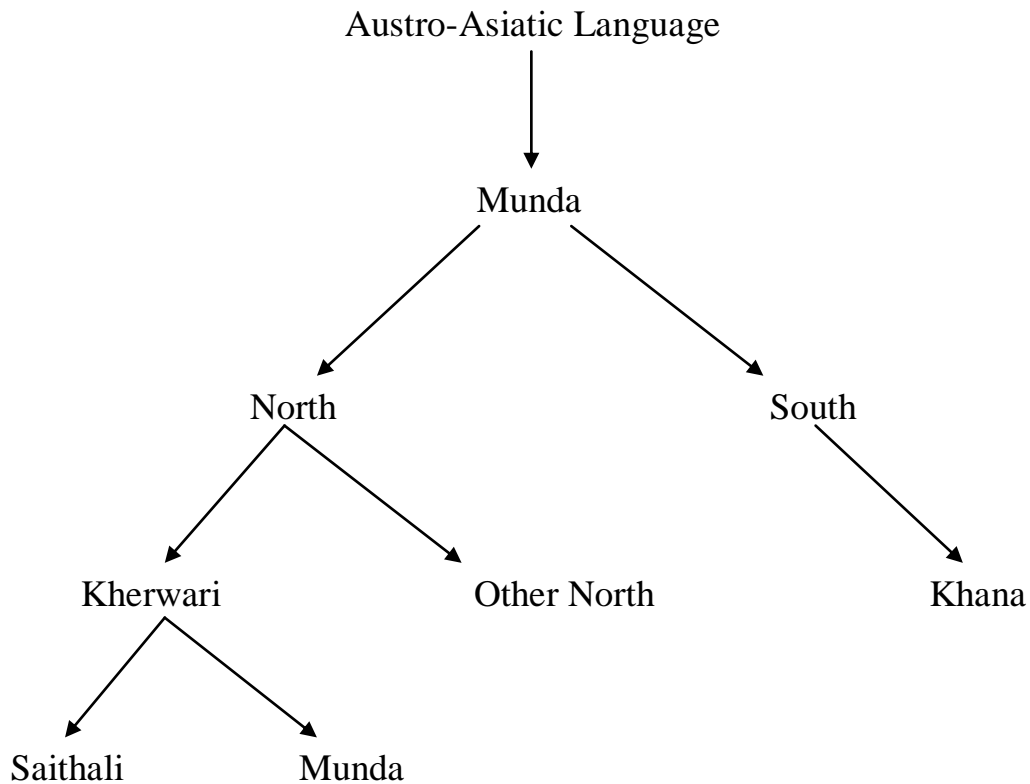


Source: Bradley (2002)

1.1.2.3 Austro-Asiatic Group

Satar (Santhali) is the only language of this language family, which is spoken in Jhapa district of Nepal. The genetic affiliation of the Austro-Asiatic language spoken in Nepal is shown in the following diagram.

Diagram No. 3:



Source: Bradley (2002)

1.1.2.4 Dravidian Family

According to population census 2001, only two languages are spoken in Nepal i.e. Jhagad and Kisan. Jhagad is spoken in the province of the Koshi River in the eastern region of Nepal and Kisan with 489 speakers' settled in Jhapa district. There is also the endangered language of Nepal. Except these four groups of language, there is a language i.e. Kusunda in Nepal which does not belong to any of the language families mentioned above. Linguists have used the term 'Language-isolate' to refer to this language. Report of National Languages Policy Recommendation Commission (2050) records that there are 70 languages in Nepal, out of

which 63 languages are the languages of indigenous nationalities of Nepal. The seventy languages have been classified into four types:

a. Language with a written script

Awadi	Hindi	Nepali
Bhojpuri	Limbu	Newari
Bhote/Tibeta	Maithili	Urdu

b. Language having written script in emerging condition

Bantawa	Kulung	Tamang
Chamling	Magar	Thakali
Gurung	Rajbanshi	Tharu
Khaling	Sherpa	Thulung

c. Language without written script

Athpahariya	Jirel	Northern Lohorung
Bhote	Kagate	Raji
Byanshi	Kaika	Sampang
Chepang	Kham	Satar
Chhantyal	Kumal	Southern Lohorung
Danuwar	Lumba Yakkha	Thami
Darai	Marwadi	Western Mewahang
Dhimal	Majhi	Yakkha
Eastern Mewahang	Nachhiring	Yamphu
Hyolmo		

Source: CBS (2002).

d. Moribund Language

These languages are no longer used effectively and are about to stop or come to an end completely or it is that type of language which is not being effectively transmitted to next generations. Some of these languages are:

Baling	Hayu	Phanduwali
Belhare	Jerung	Polmacha
Chakwa	Koyu/Koyee	Puma
Chhintang	Kusunda	Pura
Chhulung	Lamibiching	Raute
Chhukwa	Mugali	Tilung
Dungmali		

Source: CBS (2002).

The data mentioned above clearly shows that there are nine languages in Nepal which have their own languages written scripts, the written script of 12 languages are in emerging condition, other 29 languages have no written scripts and 20 languages are in the verge of the extinction, i.e. moribund languages. Similarly, linguistics claim that any language which has at least 100,000 speakers remains tolerable and languages spoken by fewer than 100,000 speakers are in the verge of extinction (Rai, 2008, p. 14).

1.1.3 An Introduction to the Koyee Ethnic Group and Koyee Rai Language

Kirat Rais can be found in Bhutan, Burma, Assam, Manipur, Nagaland, West Bengal and other parts of India. But nowadays, the Kirat Rais are

found in most of the districts of Nepal and most of the countries of the world. Generally, the Kirat ethnic group and their names of the languages are same. For instance, the Chamling language is spoken by Chamling ethnic group (Chamling) and in the same way, Koyee is spoken by Koyee ethnic group (Koyee/Koyu). So, the Kirat Rais have distinct identity, culture, ritual functions and languages.

The language which is spoken by Koyee ethnic group is called the Koyee language. It is one of the Kirati languages of the Himalayish sub-group within Tibeto-Burman group of Sino-Tibetan language family. The original land of Koyee native speakers is Sungdel and Dipsung VDCs along the upper reaches of the Rawa River (a Tributary of the Dudhkoshi) in Khotang district of Sagarmatha Zone in eastern part of Nepal. This language is considered to be closer to the neighboring languages Dumi and Khaling (Rai, 2009, p. 1). It is spoken by an estimated 4000 people in Sungdel and Dipsung VDCs. And it is spoken in some other places of Sunsari, Morang, Kathmandu, Jhapa, Bhojpur and Sankhuwashava districts by the migrated Koyee speakers. By profession, most of the Koyees are farmers. Rural agriculture is their main source of earning. Their farming depends on the monsoon rain. And few people depend on their handicrafts, i.e. Doko, Dalo, Ghum, Bhakari etc. Rest of other people depends upon army's pension. However, their life style is directly and indirectly related to natural sources and they are worshiper of nature. They also pray their ancestor's spirit. They believe and worship different gods and goddesses. Among them, god 'Sodel Bhume' is believed to be more powerful. Their main festival is linked with seasons. Similarly, "Chandi Naach" is a great festival which is celebrated twice a year; one as 'Dhonam' (coming year) and another as Yonam (going year). They sacrifice animals and birds to ask for eternal power. Their ancestral

profession is rural agriculture. The Koyee youth also joins the British and Indian arm force and even go abroad to earn money.

Koyee is one of the endangered and least studied languages of Nepal. The latest census 2001 gives the number of mother tongue speakers as 2641 which is 0.01 percent of the total population 22736934. However, the distribution of the speakers mentioned the census 2001 is not reliable which needs more exploration (Rai, 2009, p. 1).

Although Winter (1991) mentioned that there are two dialects namely, Sungdel and Behare (Byare), there are no obvious dialects in the Koyee language. Hanson (1991) has recorded the 34 Kiranti languages, 23 separate Kiranti Rai languages along with Koyee are enumerated in the Census Report 2001. From the data 'Comparative Glossary of the Kirat languages - 2006' published by Kirat Rai Yayokkha, including 'Limbu/Yakthung' and 'Yakkha'. There are 28 different languages in Kirat Rai communities.

Koyee ethnic group is a developing group of Nepal. The Koyee language is spoken by all people of Sungdel VDC i.e. Koyee and non-Koyee although it is one of the endangered language in the world.

1.1.4 Contrastive Analysis: An Introduction

Contractive analysis (CA) is a branch of applied linguistics in which two or more than two languages are compared to find out similarities and differences between them. There are several languages in the world. One language is not enough to the people who want to learn more things in the present world. So, learning a foreign language is an important issue in this modern age. Some languages are genetically related and they have several common features and some languages are not genetically related and they have several uncommon features. Such features can be

distinguished after comparison of those languages. From the comparison of languages, we can find out differences in phonological, morphological, syntactic, discourse, semantic and pragmatic levels. So, these comparisons are done under contrastive analysis. Nickel (1971, p. X) says:

Contrastive linguistics, of course also has a bearing on such topics as a language typology. It is evident from some papers that the findings of contrastive analysis are also used in general linguistic investigations and in the study of language universal.

Contrastive analysis helps us to compare the mother tongue and suggests for the main difficulties in learning the new language.

There are mainly two types of CA, they are: Lingual and Intra-lingual. Interlingual comparison refers to the comparison between two languages, for example, English and Koyee languages. And in intralingual comparison, two dialects are compared, for example, Eastern Nepali and Western Nepali or White English and Black English.

CA has two significant functions, primary and secondary functions. The primary function is the predictive function whereas the secondary function explains the source of errors committed by the second language learners. CA has two aspects; linguistic aspect and psychological aspect. Linguistic aspect deals with the theory to find out some features quite easy and some other difficult. Psychological aspect deals with the theory of predicts the possible errors made by L2 learners.

Aspect of contrastive analysis or components of linguistic is based on the following facts:

- a. Language learning is normally matter of habit formation.
- b. Languages are comparable.
- c. The state of mind of L1 and L2 learners is different. The mind of an L1 is tabula rasa whereas that of an L2 learner is full of L1 habit according to empiricism.

Psychological component of CA, which is also called transfer theory, is based on the fact that learning interferes the present learning. If the past learning helps the present learning, it is called positive transfer or facilitation. On the other hand, if the past learning hinders the present learning, it is called negative transfer or interference. Furthermore, if the native language is similar to the second language, it becomes easy to learn and there is less chance of committing errors in foreign language learning. Conversely, if the native language greatly differs from the second language or foreign language it is difficult to learn and commit errors in performance. Contrastive analysis is useful for designing the teaching materials and syllabuses. It is also relevant to machine translation and linguistic typology. Wilkins (1972, p. 271 as cited in James 1980, p. 141) suggests that while most teachers look for direct applications of linguistics that is "... cases where notions and information drawn from linguistics act directly upon the processes of language teaching."

1.1.5 Importance of Grammar

Grammar is a backbone of the language which comprises of several rules. There is a set of rules which governs how units of meaning may be

constructed in any language. Richards et al. (1999, p. 128) define that grammar as "a description of the structure of a language and the way in which linguistic units such words and phrases are combined to produce sentences in the language."

Robins (1967, p. 178) states that "Grammar is concerned with the description and analysis of stretches of utterance or elements by virtue of the functional of their recurrent elements places they occupy and the relations they contract with one another." Grammar is a mechanism of language structure through which we produce corrects forms and the words are considered as bricks and sentences are considered as buildings. In this way, grammar rules make us produce the correct sentences. Thus, learning a language essentially requires learning its grammar rules. When people produce some words or sentences, they should follow the structures of grammar rules. So, the grammar is meant for improving the accuracy of language.

1.1.6 Transformation Theory: An Overview

Transformation means transforming one structure of sentence into another. The theory of Transformational Generative Grammar was first proposed by Noam Chomsky in 1957. After applying this theory, other linguists criticized it and he modified it again in 1965 model. This is also called standard model or syntactic theory. Aspect of theory of syntax is the subsequent development of transformational grammar as a progressive transfer of many of the functions originally assigned to transformations to other component of grammar. In this way, the foundation of generative grammar was laid and a complex technical formation was developed. Transformational grammar is generative in nature. It contains the finite rules. Transformations show various

relationship with linguistic categories and adding, deleting, permutation and substituting constituents by means of some rules and infinite numbers of grammatically correct sentences can be formal transformation. It is a part of functional grammar which helps us to convert the sentences, such as, active/passive, direct/indirect, affirmative/negative and interrogative. So, Robins (1967, p. 242) says, "Essentially transformation is method of stating how the structures in many sentences in languages can be generated or explained formally as the result of specific transformations applied to contain certain basic sentence structures."

Transformational theory is an important thing to transfer one language to another by generalizing the structures. So, transforming one structure of a sentence into another is by applying the rules of transformation.

In language, syntax is the grammar of sentences which helps to study how words are combined to form phrases, clauses and sentences. Syntax deals with the formation of sentences and studies how words are combined to form sentences. Both negative and interrogative transformations are the essential parts of syntax which involves other transformation as well. The present study deals with both negative and interrogative transformations. These are the integral segments of both the English and Koyee Rai languages.

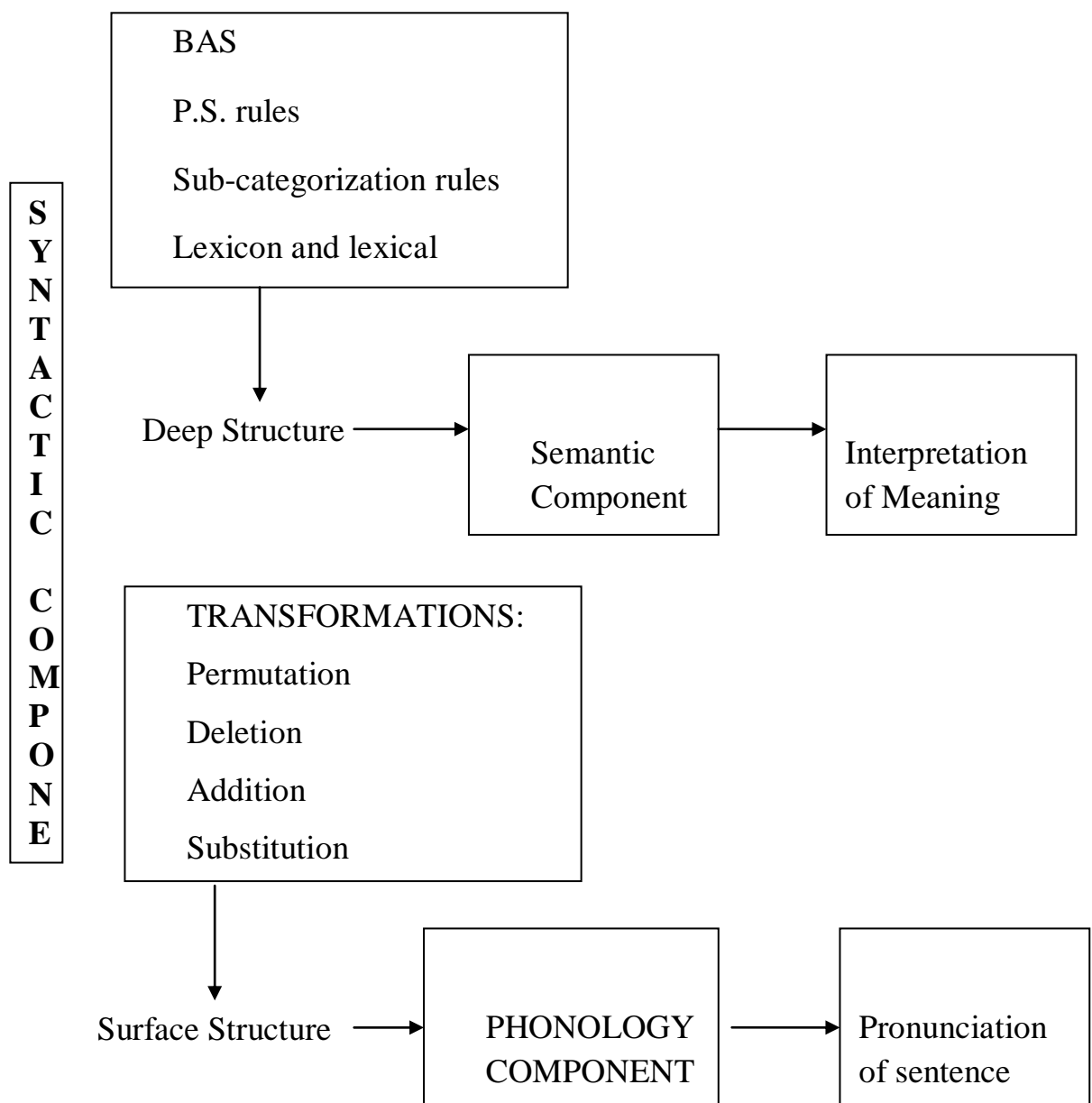
1.1.7 Negative and Interrogative Transformation

Negative and interrogative transformations are the part of syntax that have very important role to play in both spoken and written discourses. Both negative and interrogative sentences facilitate communication and writing processes. These are the essential factors of any language. Sentences are of various types. Among them, negative and interrogative sentences are universal properties of languages. Negative and

interrogative are important input in all languages. So, the ways of negative and interrogative transformations are not same in all languages in terms of the structures but every language has negative and interrogative forms.

Chomsky's 'aspect of the theory of syntax' (also called 1965 model) displays the negative and interrogative transformation as given overleaf:

Diagram 4



Source: Chomsky, N. (1965) model.

The above figure shows that base and transformations are two components of syntax. The base sub-component generates an infinite set of deep structures, which undergo certain transformation (permutation, deletion, addition and substitution) by means of transformation rules (Negation, interrogation and so on). After undergoing the transformational process, the transformed surface structure gets phonetic representation from the phonological component and semantic representation from the semantic component and forms the sentences.

Every language is different in many aspects. The rules of transformation may vary language to language. However, our concern is only with negative and interrogative transformation.

1.2 Review of Related Literature

To find out the differences and similarities of languages, comparative study is the most important one. There are many linguistic comparative researches carried out by different researchers in the Department of English Language Education, T.U., Kirtipur. Different languages such as Limbu, Tamang, Sherpa, Bantawa Rai, Newari, Tharu, Sampang Rai, Chamling Rai, Nepali dialect etc. have been compared with the English language and some pedagogical implications have been stated. There are some researches on negative and interrogative transformation, they are as follows:

Phyak (2004) has carried out a research on "English and Limbu Pronominal: A Linguistic Comparative Study". His main objective was to determine Limbu pronominal in relation of English. He found that there were different pronominal system in between English and Limbu language. Limbu has more complex pronominal system than that of the English language.

Paudel (2004) has carried out a research on "A Comparative Study on Negative and Interrogative Transformation in English and Panchthare Dialect of Limbu Language." The main objective was to compare and contrastive and negative and interrogative transformation with these of English. He composed a set of questionnaire as a research tool and elicited the actual data. The native speakers of Yasok and Mangjabung VDCs of Panchthar district were the sample population. By that sampling, he found the negative marker in English is 'not' but the affix 'me' is of the Panchthare Limbu dialect. By placing 'bi' or 'pi' after the verb of Panchthare Limbu yes/no question is formed whereas an auxiliary verb is placed at the beginning of the sentence of English.

Dewan (2005) compares and contrasts the process of the negative and interrogative transformations in the Yakkha language with these of English in his study entitled 'Negative and Interrogative' transformation in English and Yakkha language: A comparative study. He collected the actual data from selected Yakkha native speakers by using structured interview as a research tool in Angana VDC of Panchthar district. He has found that negative marker '-n' is used to negate the passive assertive sentence when the agent of the transitive verb is singular and '-ni' marker is used to negate the positive assertive sentence when the agent of the transitive verb is plural. The yes/no interrogative particle in Yakkha language is 'i' which is attached at the end of the verb. In wh-question, they attached the interrogative particle 'la' at the end of the verb and without adding the particle, while forming negative yes/no and wh-questions; the negative marker is not fronted in Yakkha language but attached to the verb.

Kushwaha (2005) compares the English and Bhojpuri languages in terms of negative and interrogative transformations on his study, "Negative and

Interrogative Transformation in the English and Bhojpuri languages: A Comparative Study." His objective was to compare and contrast the negative and interrogative transformation with those of English. He conducted a set of questionnaire and collected data from the native speakers of the Bhojpuri language. The population was the inhabitants of Jhitkaiya and Dohari VDCs of Bara district. He has found out the subject auxiliary or operator inversion rule is also required to transform a statement into yes/no question in English. But it doesn't take Bhojpuri language He has also found that in wh-question 'do' support and subject-auxiliary inversion (sub-operator inversion) rules are applied in English but they are redundant in the Bhojpuri language.

Bhatta (2007) has carried out the research on "Negative and Interrogative Transformation in English and Doteli dialect of the Nepali Language: A Comparative Study". He has found that the negative English marker 'not' was added after the auxiliary verb as the suffix but in Doteli dialect, 'nai' and 'jan' were used to negate before the verb.

Pandak (2007) has carried out the research on "Negative and Interrogative Transformations in English and Tomorkhole Dialect of the Limbu language: A Comparative Study." His objectives were to compare the contrast the processes of negative and interrogative transformations in Tamorkhole dialect of the Limbu language with those of English. He has found out that the negative marker 'me' another 'n'/'nne' was placed at the end of the verb in assertive marker whereas English was 'not' added only after auxiliary verb.

Pudel (2007) compares and contrasts the process of the negative and interrogative transformation in the Bantawa language with these of English in his study "Negative and Interrogative Transformation in

English and Bantawa Language". His main objective was to compare and contrast the process of negative and interrogative transformation in Bantawa and English Languages. He has taken native speakers from the Khoku VDC of Dhankuta district for random sampling procedure. The main tool for the collection of the data was a structured interview containing sentence transformation. He has found that the affixes '-n', 'man-' are the negative markers in Bantawa where the negative marker in English is 'not'. The negative markers are attached in the verb in Bantawa language but the negative marker is added after the auxiliary verb in English. Similarly, Bantawa yes/no question formation doesn't require subject verb inversion which is essential in English. The wh-word occur the subject in Bantawa but in English they usually occur at the beginning of the sentence.

Raika (2007) has carried out the research on "Negative and Interrogative Transformation in English and Magar Language: A Comparative Study." His main objective was to compare and contrast the process of negative and interrogative transformation of English and with those of the Magar language. His finding was that the Magar language, the prefix 'ma' was the negative marker was placed before the equivalent of English auxiliary verb. The negative marker in Magar language was formed by prefixing the negative marker 'ma' before the verb.

Rai (2008) compares and contrasts the English Sampang language in terms of negative and interrogative transformations on his study "Negative and Interrogative Transformation in English and Sampang Languages: A Comparative Study." His main objective was to compare and contrast the process of negative and interrogative transformation with those of English. He collected data from selected native speakers of Sampang language in Patheka VDC of Khotang district. He has found

that the negative marker '-na' is used to negative assertive sentence at the end positive of the sentence whereas English negative marker 'not' is attached in auxiliary verb. The yes/no question of Sampang language, the negative marker 'tui' as added at the end of the sentence but in English, the marker 'not' is added in auxiliary verb.

Rai (2009) has carried out the research on "Kinship terms in English and Koyee Rai Language". His objective was to compare and contrast the English and Koyee Rai's consanguine and affine kinship terms and both affiliative and addressive use from the both perspective male and female ego. He found that there is no distinction between male and female ego, except two terms 'husband' and 'wife' in English but most of the relation of Koyee Rai have distinction in terms of male and female ego.

1.3 Objectives of the Study

The objectives of the study were as follows:

- i. To identify the processes of negative and interrogative transformations in the Koyee Rai language.
- ii. To compare and contrast the processes of negative and interrogative transformations in the English and Koyee Rai languages.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Present Study

This study will be advantageous for those people who teach English to the native speakers of the Koyee Rai language. Similarly, the findings of this study will be significant for the syllabus designers, language experts, linguists, textbook writers, grammarians and testing experts. This will be

the valuable research for English language education department. This study has pragmatic value in the sense that it can be as the reference of other relevant study. Though it is confined within simple negative and interrogative transformations, it will be the source or base of the Koyee Rai grammar as well.

1.5 Definition of the Specific Terms

Agent: An entity that performs an action.

Tributary: A river or stream that flows into a large river or lake.

Ethnic: Connected with or belong to a nation, race or tribe that shares a cultural tradition.

Syntax: The way that words and phrases are put together to form sentences in language; the rules of grammar.

Mother tongue: The language that we first learn to speak when we are a child or the learner's first language.

Native Speakers: The person who speaks a language as their first language and not learned it as a foreign language.

Lingua franca: A shared language of communication used by people whose main languages are different.

Chandi Naach: A festival celebrated by the Kirat ethnic group in the occasion of coming and going years twice a year.

Species Specific: A property of language that regards human mind equipped with special type of innate power to acquire language.

Transitive verb: A verb that takes a direct object.

Permutation: The T-rule that rearranges elements within a sentence.

CHAPTER - TWO

METHODOLOGY

The following strategies were adopted to fulfill the set objectives:

2.1 Sources of Data

To accomplish the proposed study, I have utilized the following sources of data:

2.1.1 Primary Sources of Data

The Koyee Rai native speakers of Sungdel and Dipsung VDCs of Khotang district was the primary sources of data from which I collected required data for the study. I am one of the primary sources of data myself too. I have prepared questionnaire. The questionnaires and the responses were written in roman script.

2.1.2 Secondary Sources of Data

Apart from primary sources of data, I have consulted different books, journals, magazines, theses, different materials related to the study. Some of them are Chomsky (1957), Kumar (1996), Celce-Murcia and Larsen-Freeman (1999), Yadab (2001), Mohan (2010) etc.

2.2 Sampling Procedure

I have collected the total sampling population of 80 Koyee Rai native speakers of Sungdel VDC of Khotang district. The selected native speakers of Sungdel VDC was divided into two groups: 40 literate and 40 illiterate by using stratified random sampling procedure to get actual information.

2.3 Tool for Data Collection

The data were elicited from the selected Koyee Rai native speakers by using structured interview as a research tool. The research tool was the structured questionnaire which was prepared and asked to the Koyee native speakers of Sungdel VDC of Khotang district.

2.4 Process of Data Collection

I followed the following procedures to collect the data for this research work.

- i. I visited the selected area and build a friendly relationship with the Koyee native speakers.
- ii. I took interview to the sampled population by using the structured interview sheet with 80 native speakers.
- iii. The responses provided by the native speakers were recorded using Roman Transcription of Devnagary script.
- iv. After collecting the data, I consulted some Koyee native speakers to crosscheck the validity of data.

2.5 Limitations of the Study

The study was carried out with the following limitations:

- a. The study was limited to Koyee Rai native speakers of only Sungdel VDC of Khotang district.
- b. The study was limited only to the processes of simple negative and interrogative transformations in the Koyee Rai language which were compared with those of English.
- c. The total study population was 80 native speakers of the Koyee Rai language.

CHAPTER - THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the data collected by me for my research study. To achieve the objectives of the study, the elicited data were intensively studied, analyzed, compared and contrasted systematically with those of English. The analysis and interpretation of the data have been presented below where the responses of the Koyee native speakers were intensively studied and analyzed below.

3.1 The Processes of Negative and Interrogative Transformations in the Koyee Rai Language

The processes of negative and interrogative transformations in the Koyee language are separately presented below.

3.1.1 Negative Transformation in term of Tense in Koyee and the English Language

	Koyee	English
1.	āng Kathmandu khatta.	I go to Kathmandu.
	I Kathmandu go.	
	āng Kathmandu aKhatta.	I do not go to Kathmandu.
2.	āngā jā jāngda.	I am eating rice.
	I rice eating.	
	āngā jā ājājānda.	I am not eating rice.

3.	āng Kathmandu khatchu.	I went to Kathmandu.
	I Kathmandu went.	
	āng Kathmandu aKhatchu.	I did not go to Kathmandu.
4.	āngā jā jājāngā.	I was eating rice.
	I rice eating.	
	āngā jā ājājāngā.	I was not eating rice.

After analysing the Koyee negative transformation in terms of tense the following observations have been made:

- There are only four tenses in the Koyee Rai language; past, past progressive, non-past and non-past progressive but English has 12 tenses.
- In the Koyee Rai language, the negative marker is attached to the verb of sentence. Generally, we can find out three negative markers in a sentence. But it is depended on the speaker's response. For example:

āng Kathmandu aKhatta.
āng Kathmandu āKhatta.
āng Kathmandu Khattam me?.

} (I do not go to Kathmandu.)

Note: the 'a-' 'ā-' and 'me?' negative markers can be accepted in all sentences.

3.1.1.1 Negative Transformation in Terms of Person and Number in the Kyoee Language and English

a. First Person

Examples:

	Affirmative	Negative
(i)	āngā jā jāngda.	āngā ja ajāngda.
	I rice eat.	I rice Neg-eat.
	I eat rice.	I do not eat rice.
(ii)	ingki Pokhara Khucejeki.	ingki Pokhara āKhucejekim.
	We Pokhara going.	ingki Pokhara Neg- going.
	We are going to Pokhara.	We are not go to Pokhara.

Note: The prefix 'a-', 'ā-' are the common to the person and the suffix 'me?' is also isolately inserted at the end of the sentence to make the 1st person negative.

b. Second Person

Examples:

	Affirmative	Negative
(i)	ān Khotang Khucenā. (Sing.)	ān Khotang ākhucenām.
	You Khotang go.	You Khotang Neg-go.
	You go to Khotang.	You do not go to Khotang.

- With the second person singular and plural numbers negative markers are also 'a-', 'ā-' and 'me?'

- The negative markers 'a-' and ' ā-' are attached before the verb or they are prefixes. And the negative 'me?' is placed at the end of the sentence to make it negative sentence.

c. Third Person

For examples:

	Affirmative	Negative
(i)	Umuwā jā jādā (Sing.)	Umuwā jā ajādā.
	She rice eats.	She rice neg-eats.
	She eats rice.	She does not eat rice.
		Umuwā jā jādām me?.

- Third person negative markers also are 'a-', ' ā-' and 'me?'.
- The negative markers 'a-' and ' ā-' are prefixed to the third person singular and plural number verb.
- The negative marker 'me?' is isolately placed at the end of the sentence. So, it is either prefix or suffix.
- The third person singular number of pronoun of the Koyee language is same but in the English language is different. For example: in the Koyee language (S/he = 'umu'), in the English language (S/he = male and female).

3.1.1.2 Negative Transformation of Imperative Sentences in the Koyee Language and English

Examples:

	Imperative	Negative
1.	Campus Khucā.	Campus ākhucā.
	Campus go.	Campus Neg-go.
	Go to campus.	Do not go to campus.

- In these examples show the negative markers are 'a-' or 'ā-' in terms of prefix but in the English negative markers followed and precede the verb.
- Both singular and plural number accepts the negative markers 'a-' and 'ā-' but the English language does not accept.

3.1.2 Interrogative Transformation in the Koyee Rai and English

3.1.2.1 Yes/No Question

For examples:

	Koyee	English
1.	āng Kathmandu khatta.	I go to Kathmandu.
	I Kathmandu go.	
	āng Kathmandu khatta?	Do I go to Kathmandu?
	āng Kathmandu khattam me?	

- In the Koyee Rai language, yes/no question in written form are marked by only putting interrogative mark at the end of the sentence whereas the English language has different process of making interrogative sentence.

- In the 2nd person singular number, the negative marker 'me?' is put at the end of the sentence and then interrogative mark but the English language does not so.
- In the 2nd person singular number, the suffix 'nam' is attached the end of the verb too.
- The intonation pattern is changed i.e. falling into rising speech.
- The copula 'be' verb and auxiliary verb are not found in the Koyee Rai language whereas the English language have copula 'be' verb and auxiliary verb.

3.1.2.2 Wh-Question

Wh-word in the English and Koyee Rai languages

English	Koyee
What	Sama/Somo
Who	āsu
Where	gopa/gapa
Why	haka/samana/sena
Whose	āsuna
When	halo
Which	gham/ghampu
How	haem, haina

For examples:

	Koyee	English
(i)	Umuwā si pādā.	She eats rice.
	She meat eats.	She what eats?
	umuwā sama pādā?	<u>What</u> does she eat?
(ii)	ingki Pokhara khuciki. (Pl. inclusive)	We go to Pokhara.
	We Pokhara go.	
	ingki gopa khucikim?	<u>Where</u> do we go?
(iii)	angka Kathmandu khucākam. (Pl.)	We went to Kathmandu.
	We Kathmandu went.	
	angka Kathmandu senā khucekam?	<u>Why</u> did we go to Kathmandu?
(iv)	Inciwā oko dikiri kicāsi.	We bought a cloth.
	We a cloth bought.	
	Inciwā sama kicāsi?	<u>What</u> did we buy?

- In the Koyee Rai language, the equivalent to English wh-question words are formed by substituting the object or answer by four equivalent English wh-words.
- The sentence structure of Koyee Rai wh-question is:

subject + question word = verb ?

(verb is compulsory)
- The wh-question of English has altogether eight: what, when, where, whose, which, why, who whereas the Koyee has fourteen: haikhā, sonā, somonā, hakhā, gham, āsu, āsuna, somo, gopā, halo, sama, ghampu, haina and haem.

3.2 Comparison of the Processes of Negative and Interrogative Transformations in the Koyee Language and English

The processes of negative and interrogative transformations in the Koyee language are analyzed and interpreted above. The process of transformations of both Koyee and English are comparatively studied and analyzed below:

3.2.1 Comparison of Negative Transformation

3.2.1.1 Negative Transformation to Terms of Tense

a) Non-past tense

	Koyee	English
1.	āng kim khatta.	I go home.
	I home go.	
	āng kim akhatta.	I don't go home.
	I have neg-go.	

b. Past tense

	Koyee	English
1.	āng kim khatcu.	I went home.
	I house went.	
	āng kim akhatcu.	I did not go home.
	I house neg-went.	

c. Non-past progressive tense

	Koyee	English
1.	āng Surkhet khattatha.	I am going to Surkhet.
	I Surkhet going.	
	āng Surkhet akhatatha.	I am not going to Surkhet.
	I Surkhet neg-going.	

d) Past progressive

	Koyee	English
1.	āng Manakāmanā khatjicu.	I was going to Manakamana.
	I Manakamana going.	
	āng Manakāmanā akhatjicu.	I was not going to Manakamana.
	I Manakamana neg-going.	

After analyzing the negative transformations of tense of both the Koyee and English languages the following similarities and differences are found:

(a) Similarities

- i) Both Koyee and English have the processes of negative and interrogative transformations.

(b) Differences

- ii) The sentence structure of English is subject + verb + object whereas the Koyee language structure is subject + object + verb.
- iii) The negative markers of English are preceded the verb but the negative markers of Koyee are: 'a-' 'ā-' are attached to the verb except 'me?'. The negative markers 'a-' and 'ā-' are used in terms of prefix in verb. But the negative marker 'me?' is put separately at the end of a sentence but the English does not exist.
- iv) In English 'not' is an independent word that is used in the sentence level negation. But Koyee Rai negative markers are affixes that are attached to the verb of the sentence except 'me?'
- v) English negative marker does not always follow an auxiliary verb but Koyee negative markers are combined to the verb besides 'me?'

3.2.1.2 Comparison of Negative Transformation in Terms of Person and Number

a) First person

	Koyee	English
1.	āngā oko mobile kida.	I buy a mobile.
	I a mobile buy.	
	āngā oko mobile ākida.	I do not buy a mobile.
	I a mobile neg-buy.	

b) Second person

	Koyee	English
1.	ān Khotang khucenā. (Sing.)	You go to Khotang.
	You Khotang go.	
	ān Khotang ākhucenā.	You do not go to Khotang.
	You Khotang neg-go.	

c) Third person

	Koyee	English
1.	Umu Dharan khuce. (Sing.)	He goes to Dharan.
	He/she Dharan goes.	
	Umu Dharan Khucem me?.	S/he does not go to Dharan.
	S/he Dharan goes not.	

The following similarities and differences are found after the study of Koyee and English negation processes in terms of person and number:

(a) Similarities

- i) Both the English and Koyee languages have three persons: first, second and third.

(b) Differences

- i) English has two numbers: singular and plural but Koyee has three numbers: singular, dual and plural. In the case of first person, Koyee has the first person singular (āng = I), dual inclusive (inci = we) and dual exclusive (ancu = we), plural inclusive (ingki = we) and plural exclusive (angka = we) whereas English has only

two: singular (I) and plural (we). These are shown in the following table.

Table No. 1 First Personal Numbers

Pronoun Language	Singular	Dual		Plural	
		Dual inclusive	Dual exclusive	Plural inclusive	Plural exclusive
Koyee	āng	inci	ancu	ingki	angka
English	I	we	we	we	we

- ii) English second person indicator pronoun is only one (you) whereas Koyee has five different forms: singular (āng, ani = you), dual (āninsi/ānci = you), plural (ānica = you). It can be shown in the following table:

Table No. 2 Second Personal Numbers

Language \ Pronoun	Singular	Dual	Plural
Koyee	ān/āni	aninsi/ānci	ānica
English	You	You	You

- iii) Gender specific terms of the third person singular pronoun in English are 'he' for male and 'she' for female but Koyee has no such gender specific terms: it has only one gender marker pronoun for both male and female (Umu).
- iv) English has only one negative marker 'not' in all the cases of person and number but Koyee consists of three same negative markers.
- v) English negative marker 'not' is added as an independent word while making sentence negative, on the contrary, the negative marker 'a-' 'ā-' of the Koyee language is affixed to the verb in the

process of negation. And other 'me?' negative marker is put isolately at the end of the sentence.

vi) In English negation process, an auxiliary verb (preceding to 'not') is necessary that shows the person number and tense of the sentence whereas the Koyee language does not have any auxiliary verb; the main verb itself shows the person, number and tense of the sentence.

vii) The pattern of English negative sentence:

Sub + Aux. verb + not +

And the pattern of the Koyee language:

Subject + Object + neg. - verb

3.2.1.3 Negative Transformation of Imperative Sentence

The processes of negative transformation of imperative sentence are comparatively studied and analyzed as below:

	Koyee	English
1.	Oko capkā bice.	Give a pen.
	a pen give.	
	Oko capkā ābicu.	Do not give a pen.
	a pen neg-give.	

The following similarities and differences are found after the comparative analysis in the imperative sentence of the two languages:

(a) Similarities

- i) Both the English and Koyee languages have imperative sentences.

(b) Differences

- ii) English has only one 'not' imperative negative marker but Koyee has two imperative negative markers: ('ā-' and 'Λ-').
- iii) English imperative sentence starts into the verb but in Koyee, imperative verb occurs at the end of the sentence.
- iv) English imperative negative marker 'not' is always preceded by 'Do' and followed by the verb whereas Koyee negative markers 'a-' and 'ā-' are attached to the verb.

3.2.2 Comparison of Interrogative Transformation of the English and Koyee Languages

3.2.2.1 Yes/no Question

The yes/no question transformations of the Koyee and English are comparatively studied and analyzed as below:

	Koyee	English
1.	āng Kathmandu khatta.	I go to Kathmandu.
	I Kathmandu go.	
	āng Kathmandu khatta?	Do I go to Kathmandu?
	I Kathmandu go?	
	āng Kathmandu khattakha?	Do I go to Kathmandu?

After analyzing the yes/no question transformation, the following similarities and differences are found:

(a) Similarities

- i) Both English and Koyee have yes/no question forms.

(b) Differences

- ii) English needs an auxiliary verb while making yes/no question but the Koyee does not need.
- iii) English yes/no question starts with auxiliary verb, but the Koyee language has intonation question at the end of the sentence. (Question ends with rising tone).
- iv) Subject verb inversion takes place in English yes/no question, but this is not the case in the Koyee Rai language.

3.2.2.2 Wh-question

The wh-question transformation of English and the equivalent of English wh-question in Koyee Rai are comparatively studied and analyzed as below:

	Koyee	English
1.	āng Kathmandu khatta.	I go to Kathmandu.
	I Kathmandu go.	
	āng gopā khatta?	Where do I go?

The following similarities and differences are found in the English and Koyee languages after the study and analysis of the Wh-question transformation:

(a) Similarities

- i) Both languages have interrogative sentences.

(b) Differences

- ii) English wh-question words precede the auxiliary verb whereas Koyee Rai wh-question words occur after the subject.
- iii) The basic wh-question words in English are eight in number whereas the equivalent to English wh-question words in the Koyee language are fourteen.
- iv) The equivalent of English 'what' is 'somo' and 'soma' in Koyee. They are synonymous words but the English has only one 'what'.
- v) The equivalent of English 'why' is 'hakhā', 'senā', 'somonā' and 'haikhā' in Koyee. They are also synonymous words but the English has only one 'why'.
- vi) The equivalent of English 'whom' is 'āsulai' and 'āsuka' in Koyee 'āsulai' is equivalent to 'to whom' and 'āsuka' is equivalent to 'with whom'.
- vii) Subject-verb inversion takes place in making English wh-question, but this is not the case in the Koyee language.

CHAPTER - FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The main objectives of this dissertation is to find out the process of Negative and Interrogative Transformation in the Koyee language and compare and contrast them with those of English. On the basis of analysis and interpretation of the collected data, it came up with the following findings:

Koyee	English
āngā pākhā Sinungā. I outside looked.	I looked outside.
āngā pākhā Sinungā?	Did you look outside?
āngā pākhā āsinunā?	Did not look outside?
āngā gopā sinunā?	Where did you look?
pākhā sinu.	Look outside.
pākhā āsinu.	Do not look outside.
āng hāloya school khatta. I always school go.	I always go to school.
āng hāloya school akhatta.	I never go to school.

After analysing the negative and interrogative transformations terms of both the English and Koyee language, the following similarities and differences are found.

a) Similarities

- i) Both the Koyee and English have the processes of negative and interrogative transformations.
- ii) Both the Koyee and English have three persons, first, second and third.
- iii) Negative imperative system were found in both languages.
- iv) Negative wh-question was found in both languages.
- v) Long and short vowel was found in both languages.

b) Differences

- i) There are three negative markers in the Koyee language i.e. 'a-', 'ā-' and 'me?' but English has many negatives markers, i.e. 'no', 'not', 'no one/none', 'nobody', 'never', 'barely', 'hardly', 'rarely', 'scarely', 'seldom', 'neither nor' etc.
- ii) There are only four tenses in Koyee Rai language, i.e., past, non-past, past-progressive and non-past progressive whereas the English has twelve tenses.
- iii) The Koyee language has three persons (first, second and third) and three numbers (singular, dual and plural) but English has only two numbers (singular and plural). There is a significant point to note that the Koyee language has inclusive and exclusive pronouns in the case of first person and second person whereas English does not have so.
- iv) English negative marker 'not' always follows an auxiliary verb but the Koyee Rai negative markers are directly attached to the verb except 'me?'.

- v) In the Koyee language, yes/no questions are marked by only putting interrogative mark (?) at the end of the sentence in written form and speech form. The intonation is changed from falling to raising but the English does not exist it.
- vi) The Koyee language has more question words than the English wh-question words. The basic wh-question words in the English language are generally eight in number and the equivalent to English wh-question words. There are fourteen in the Koyee language.
- vii) The wh-question words in English precede the verb and subject whereas English equivalent wh-question words in Koyee follow the subject and precede the verb.
- viii) Subject-verb inversion takes place in making English yes/no question and wh-question, but this is not the case in the Koyee language.
- ix) In Koyee language never means both negative and affirmative but in English it is always negative.

4.2 Recommendations

On the basis of the findings obtained from the analysis and interpretations have been made as below:

1. The findings of the present study show that the sentence structure and the process of negation and interrogation are different in the Koyee and English languages. So, it should be considered while teaching English to Koyee native speakers.

2. There are three negative markers in the Koyee language but there is only one negative marker in the English language. It should be set in our mind while teaching.
3. The Koyee language does not have any auxiliary verbs in the process of negation and interrogation but it is a must in English. Koyee native speakers may commit errors because of it i.e. 'I not go to campus.' instead of saying 'I do not go to campus.' So that, language teacher should provide the basic knowledge of auxiliary verbs while teaching.
4. In Koyee interrogation, there is no subject-verb inversion but it is there in English. In the same way, English yes/no questions begin with auxiliary verb but Koyee has only intonation question. So, the Koyee native speakers may make intonation question in English too and they commit an error. Such as,
 - * I went?
 - * Anu is eating meat?
 - * You not go school?
5. In English contracted forms of auxiliaries are used in negative and wh-questions specially in communication. Therefore, the attention should be paid on such features of auxiliary verbs in English.
6. The syllabus designers and textbooks writers should be more conscious while designing the syllabus and preparing the textbooks for Koyee learners of English as a second language.

7. The teachers who teach English to the Koyee native speakers should identify the similarities and differences between English and Koyee negative and interrogative transformation processes and should pay attention in the areas of difficulties.
8. The teachers who teach English to the Koyee native speakers should identify the negative markers 'a-', 'ā-' and 'me?' except all persons and numbers.
9. In English we express "no - no", this devotes double negative but in the Koyee Rai language it denotes, 'well' or 'become better' so, the teachers of Koyee language identify it.

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APPENDIX - II

Research Tool

Negative Transformation in term of Tense

Koyee	English
1. āng Kathmandu khatta. I Kathmandu go. āng Kathmandu aKhatta.	I go to Kathmandu. I Kathmandu Neg-go. I don't go to Kathmandu.
2. āngā jā jangda. I rice eat. āngā jā ajangda.	I will eat rice. I rice Neg-eat. I won't eat rice.
3. ingki wā Kāmā mojekim. We work doing. ingki wā Kāmā āmojekim.	We are working. We work Neg-do-ing. We aren't working.
4. āngā si: pājāngda. I meat eating. āngā si: apājāngda.	I am eating meat. I meat Neg-eat-ing. I am not eating meat.
5. Umucawā oko changgārā ki?ni. They a goat bought. Umucawa oko changgarā aki?ni.	They bought a goat. They a goat Neg-bought. They didn't buy a goat. Umuchawā oko changgārā kinim me?.
6. ingki rjāki. We laughed. ingki āryāki.	We laughed. We Neg-laughed. We didn't laugh.

	ingki ryākim me?	We laughed - Neg.
7.	ingki Diktel Khucājyākim. We Diktel going. ingki Diktel aKhucājyākim.	We were going to Diktel. We Diktel Neg-going. We weren't going to Diktel.
8.	Umuwā pakhā sinjām. He outside looking. Umuwā pākhā āsinjām.	He was looking outside. He outside Neg-looking. He wasn't looking outside.

Negative Transformation in Terms of Person and Number

1. First Person

	Koyee	English
(i)	āngā jā jangda. I rice eat. āngā jā ajangda /ajangdam.	I eat rice. I rice Neg-eat. I do not eat rice.
(ii)	ingki Pokhara Khuciki. We Pokhara go. ingki Pokhara aKhucikim.	We go to Pokhara. We Pokhara Neg-go. We do not go to Pokhara.
(iii)	Inci Pokhara Khucisi. We Pokhara go. (dl excl.) Inci Pokhara āKhucisim.	We go to Pokhara. Inci Pokhara Neg-go. We don't go to Pokhara.
(iv)	ankawā guca kicāka. (Pl. inclusive) We clothes buy. ankawā guca ākicāka.	We buy clothes. We clothes Neg-buy. We don't buy clothes.
(v)	ingkiwā oko changgārā kicāki.	We bought a goat.

We a goat bought.

We a goat Neg-bought.

ingkiwā oko
ākicāki.

changgārā

We did not buy a goat.

(vi) āng oko mincumā.

I am a girl.

I a girl.

I a girl not.

āng oko mincumā me?

I am not a girl.

B. Second Person

(i) ān Khotang Khucenā. (Sing.)

You go to Khotang.

You Khotang go.

You Khotang Neg-go.

ān Khotang ākhucenām.

You did not go to Khotang.

(ii) ānā si khibdānā. (Sing.)

You cook meat.

You meat cook.

You meat Neg-cook.

ānā si ākhibdānā.

You do not cook meat.

(iii) ānica Dharan Khucenim.
(Plural incl.)

You go to Dharan.

You Dharan go.

You Dharan Neg-go.

ānica Dharan ākhucenim.

You don't go to Dharan.

(iv) āncijā Jivan tulāsina. (dual.
exclusive)

You pushed Jivan.

You Jivan pushed.

You Jivan Neg-pushed.

ānciyā Jivan ātulāsinā.

You did not push Jivan.

ānchiyā Jivan tulasinam me?

C. Third Person

(i) Umuwā jā jādā (Sing.)

She eats rice.

She rice eats.

She rice neg-eats.

	Umuwā jā ajādā.	}	She does not eat rice.
	Umuwā jā jādām me?.		
(ii)	Umuwā pinca kie. (Sing.)		He bought potatoes.
	He potatoes bought.		He potatoes Neg-bought.
	Umuwā pinca ākie.	}	He did not buy potatoes.
	Umuwā pincha akie.		
	Umuwā pincho kiem me?.		
(iii)	Umucawā si: pāni. (Plural)		They ate meat.
	They meat ate.		They meat Neg-ate.
	Umuca wā si: āpāni.		They did not eat meat.
(iv)	Umnusi Pokhara Khucāsīm.		They will go to Pokhara.
	They Pokhara go. (dl. excl)		They Pokhara Neg-go.
	Umnusi Pokhara ākhucāsīm.		They won't go to Pokhara.

Negative Transformation of Imperative Sentences

	Imperative	Negative
1.	Campus Khucā. Campus go. Go to campus.	Campus ākhucā. Campus Neg-go. Don't go to campus.
2.	Hetla ryāne. Now laugh. Laugh now.	Hetla aryāne. Now neg-laugh. Don't laugh now.
3.	jā: jā Rice eat. Eat rice.	jā: ajā Rice neg-eat. Do not eat rice.

4.	Si: pyāne. (pl.) Meat eat. Eat meat.	Si: spjāne/āpyāne. Meat neg-eat. Don't eat meat.
5.	Pākhā khucānā cemnāsi. Outside go- and play. Go to out and play.	Pākhā khuānā ācemnāsi. Outside go- and Neg-play. Don't go to outside and play.

Interrogative Transformation in the Koyee Rai Language

Yes/No Question

	Affirmative	Interrogative
1.	āng Kathmandu khatta. I Kathmandu go. I go to Kathmandu.	āng Kathmandu khatta? I Kathmandu go? Do I go to Kathmandu āng Kathmandu khattam me?
2.	ingkiwā jā jekim. We rice eat. We eat rice.	ingkiwā jā jekim? ingkiwā jā jekim? We rice eat? Do we eat rice?
3.	ān Khotang khuca. You Khotang go. You go to Khotang.	ān Khotang khucenām? You Khotang go? Do you go to Khotang?
4.	āniwā oko capkā kicāni. You a pen bought. You bought a pen.	āniwā oko capkā kicani? You a pen bought? Did you buy a pen? āniwā oko capkā ākicānim?

		You a pen neg-bought?
		Didn't you buy a pen?
5.	ānicawā si pyāni.	ānicawā si pyāni?
	You meat eat -past.	You meat eat - past?
	You ate meat.	Did you eat meat?
	In interrogative sentence	
	ānicawā si: pyāni.	ānicawā si: āpyānim?
	You meat eat -past.	You meat Neg-eat - past?
	You ate meat.	Didn't you eat meat?
6.	Umuwā oko changārā kidā.	umuwā oko changārā akidām?
	He a goat buys.	He a goat Neg-buys?
	He buys a goat.	Does he buy a goat?
7.	Umuca sodel khucenim.	Umuca sodel khucenim?
	They Sungdel go.	They Sungdel go?
	They go to Sundel.	Do they go to Sundel?

Wh-Question

- (i) Umuwā si pādā. umuwā sama pādā?
Whe meat eats. She what eats?
She eats rice. What does she eat?
- (ii) ingki Pokhara khuciki. (Pl. ingki gopa khucikim?
inclusive)
We Pokhara go. We where go?
We go to Pokhara. Where do we go?
- (iii) angka Kathmandu angka Kathmandu senā
khucākam. (Pl.) khucekam?
We Kathmandu went. We Kathmandu why go-past?
We went to Kathmandu. Why did we go to Kathmandu?
- (iv) Inciwā oko sikiri kicāsi. Inciwā sama kicāsi?
We a cloth bought. We what buy + past?
We bought a cloth. What did we buy?
- (v) āngā jā jādā. āngā sama jādā?
I rice eat. I what eat?
I eat rice. What do I eat?
- (vi) yām oko capkā. yām sama wa?
That a pen. That what?
That is a pen. What is that?
- (vii) Umu oko khanuppā. Umu hāem mincumā?
She a beautiful girl. She what type girl?
She is a beautiful girl. What type of girl is she?
- (viii) āng āngu chimchimka āng āsuka mona?

	muta.		
	I my aunt live.		I whom with live?
	I live with my aunt.		<u>With whom</u> do you live?
(viii)	Ida pāpā:na gu.		Ida āsuna gu?
	This father's cloth.		This whose cloth?
	This is father's cloth.		Whose cloth is this?
(ix)	āng yanawaribi U.K. khathata.		āng halo U.K. khucethacenā?
	I January-in U.K. going.		You when U.K. going?
	I am going to U.K. in January.		<u>When</u> are you going to UK?
(x)	Umuca hāujaslam vyāni.		Umuca haina vyāni?
	They plane by came.		They <u>how</u> came?
	They came by plane.		How did they come?
(xi)	āngkaka bulkabu vica modi.		āngkaka hakara vica modi?
	I with four cows are.		You with how many cows are?
	I have four cows.		How many cows have you got?
(xii)	āng nutam nga muta.		ān haem mona?
	I fine am.		You how are?
	I am fine.		How are you?
(xiii)	ānga yam mincumā yā?nā.		ānga gham mincumā yā?nā?
	I that girl liked.		You which girl liked?
	I liked that girl.		Which girl did you like?

Negative Transformation to Terms of Tense

a) Non-past tense

Koyee	English
1. āng kim khatta. I home go. āng kim akhatta. I have neg-go.	I go home. I don't go home.
2. Umuwā sit pādā. He meat eats. Umuwā si ᱠpādā. He meat neg-eats.	He eats meat. He doesn't eat meat.
3. ān Rolpa khuca. You Rolpa go. ān Rolpa ākhucā. You Rolpa neg-go.	You go to Rolpa. You do not go to Rolpa.
4. ānciwā jā khipāsi. (dl. excl) You rice cook. ānciwā jā ākhipāsi. You rice neg-cook.	You cook rice. You do not cook rice.
5. ingkica bazaar khuciki. We bazaar go. ingkica bazaar ākhuciki. We bazaar neg-go.	We go to market. We do not go to market.
6. Umuwā oko mesi kidā.	

	She/he a buffalo buys.	S/he buys a buffalo.
	Umuwā oko mesi akidā.	
	S/he a buffalo neg-buys.	S/he does not buy a buffalo.
7.	Umcāwā mättā mudāni.	
	They talk do.	They talk
	Umcāwā mättā amudāni.	
	They talk Neg-do.	They do not talk.

b) Past Tense

	Koyee	English
1.	āng kim khatcu.	
	I house went.	I went home.
	āng kim akhatcu.	
	I house neg-went.	I did not go home.
2.	ingkiwā oko nigā kim kicāki.	
	We a new house bought.	I bought a new house.
	ingkiwā oko nigā kim ākicāki.	
	We a new house neg-bought.	We did not buy a new house.
3.	ānā si pānā.	
	You meat ate.	You ate meat.
	ānā si āpāna.	
	You meat neg-ate.	You did not eat meat.
4.	Umca Kathmandu hani.	
	They Kathmandu came.	They came to Kathmandu.
	umca Kathmandu ahani.	

- | | | |
|----|---|--|
| | They Kathmandu neg-came. | They did not come to Kathmandu. |
| 5. | Sungdelecicawā ngi seʔni. | |
| | They fish killed. | They killed fish. |
| | Sungdelecica ngi āseʔni. | |
| | They fish neg-killed. | They did not kill fish. |
| | Sungdelecicawā ngi sedanim meʔ. | |
| | They fish kill not. | |
| 6. | inci campus khucasi. (dl. excl.) | |
| | We campus went. | We went to campus. |
| | inci campus ākhucasi. | |
| | We campus neg-went. | We did not go to campus. |
| 7. | ingkiwā Titanic film ājānu sencāki. (Pl. incl.) | |
| | We Titanic film last year watched. | We watched Titanic film last year. |
| | ingkiwā Titanic film ājānu āsencaki. | |
| | We Titanic film last year neg-watched. | We did not watch Titanic film last year. |

c) Non-past progressive tense

- | | | |
|----|-------------------------|------------------------|
| | Koyee | English |
| 1. | āng Surkhet khattatha. | |
| | I Surkhet going. | I am going to Surkhet. |
| | āng Surkhet akhattatha. | |

- | | | |
|----|--|----------------------------|
| | I Surkhet neg-going. | I am not going to Surkhet. |
| 2. | ingkiwā lamdu kakcethaciki.
We way/road digging. | We are digging road. |
| | ingkiwā lamdu akakcethaciki.
We road neg-digging. | We are not digging road. |
| 3. | ānā jā jāthadānā.
You rice eating. | You are eating rice. |
| | ānā jā ājāthadānā.
you rice neg-eating. | You are not eating rice. |
| 4. | Umuwā ghāsā hipthadā.
S/he grass cutting. | S/he is cutting grass. |
| | Umuwā ghāsā āhipthadā.
S/he grass neg-cutting. | S/he is not cutting grass. |

d) Past Progressive

- | | Koyee | English |
|----|--|------------------------------|
| 1. | āng Manakāmanā khatjicu.
I Manakamana going. | I was going to Manakamana. |
| | āng Manakāmanā akhatjicu.
I Manakamana neg-going. | I wan't going to Manakamana. |
| 2. | ingkiwā cafāthacākim.
We writing. | We were writing. |
| | ingkiwā acafāthacākim.
We neg-writing. | We were not writing. |
| 3. | ānā guca surjanam. | |

You clothes washing.

You were washing clothes.

ānā guca surjanam me?

You clothes washing not.

4. Umca ryājānim.

They laughing.

They were laughing.

umca ā ryājānim.

They neg-laughing.

They were not laughing.

5. Umuwā si ko?jam.

He meat cutting.

He was cutting meat.

Umuwā si ako?jam.

He meat neg-cutting.

He is not cutting meat.

Comparison of Negative Transformation in Terms of Person and Number

a) First Person

Koyee

English

1. āngā oko mobile kida.

I a mobile buy.

I buy a mobile.

āngā oko mobile ākida.

I a mobile neg-buy.

I do not buy a mobile.

2. ingciwā oko kim mosi. (pl. exclusive)

We a house build.

We build a house.

ingciwā oko kim amosi.

We a house neg-build.

We do not build a house.

inciwa oko kim mosim me?

We a house build not.

We do not build a house.

3. ingkiwā oko pimāmā kiciki.
(pl. incl.)

We a hen buy.

We buy a hen.

ingkiwā oko pimāmā kicikim
me?

We a hen buy not.

We do not buy a hen.

4. angka Salpa bazaar
khucekam. (pl. inclu.)

We Salpa bazaar go.

We go to Salpa bazaar.

angka Salpa bazaar
ākhucekam.

We Salpa bazaar neg-go.

We do not go to Salpa bazaar.

5. ancū Sodel khucisum. (dl.
excl.)

We Sungdel go.

We go to Sungdel.

ancū Sodel ākhucisum.

We Sungdel neg-go.

We do not go to Sungdel.

b) Second Person

Koyee

English

1. ān Khotang khucenā. (Sing.)

You Khotang go.

You go to Khotang.

ān Khotang akhucenā.

You Khotang neg-go.

You do not go to Khotang.

2. ānciwā sube jesina. (dl. excl.)

- | | |
|--|--|
| <p>You bread eat.</p> <p>ānciwā sube ājesina.</p> <p>you bread neg-eat.</p> <p>ānciwā sube jesinam me?</p> <p>You bread eat not.</p> | <p>You eat bread.</p> <p>You don't eat bread.</p> <p>You do not eat bread.</p> |
| <p>3. ānā si pā. (Sing.)</p> <p>you meat eat.</p> <p>ānā si apā.</p> <p>You meat neg-eat.</p> | <p>You eat meat.</p> <p>You do not eat meat.</p> |
| <p>4. ānica Kathmandu bhimucho. (pl.)</p> <p>You Kathmandu come.</p> <p>ānica Kathmandu bhimuacho.</p> <p>You should not come Kathmandu.</p> | <p>You should come Kathmandu.</p> |

c) Third Person

- | Koyee | English |
|--|---|
| <p>1. Umu Dharan khuce. (Sing.)</p> <p>He/she Dharan goes.</p> <p>Umu Dharan ākhuce.</p> <p>S/he Dharan neg-goes.</p> <p>Umu Dharan Khucem me?.</p> <p>S/he Dharan goes not.</p> | <p>He goes to Dharan.</p> <p>He/she does not go to Dharan.</p> <p>S/he does not go to Dharan.</p> |
| <p>2. Umnusi Ratna Park khucisi. (dl. excl.)</p> <p>They Ratna Park go.</p> | <p>They go to Ratna Park.</p> |

Umnusi Ratna Park ākhucisi.

They Ratna Park neg-go.

They do not go to Ratna Park.

3. Umwā sappu bottle kangkhā
dungdā. (Sing.)

S/he two bottle water drinks.

S/he drinks two bottle water.

Umwā sappu bottle kangkhā
ādungdo.

S/he two bottle water neg-drinks.

S/he does not drink two bottle
water.

4. Umcawā si pādāni. (pl.)

They meat eat.

They eat meat.

Umcawā si āpādāni.

They meat neg-eat.

They do not eat meat.

5. Umca Palpa khucini. (pl.)

They Palpa go.

They go to Palpa.

Umca Palpa ākhucini.

They Palpa neg-go.

They do not go to Palpa.

6. Umuca Khotang bi moni. (pl.)

They Khotang in live.

They live in Khotang.

Umuca Khotang bi āmoni.

They Khotang in neg-live.

They do not live in Khotang.

Negative Transformation of Imperative Sentence

Koyee	English
1. Oko capkā bice. a pen give. Oko capkā ābicu. a pen neg-give.	Give a pen. Don't give a pen.
2. Pākhā khucā. Out go. Pākhā ākhucā. Out neg-go.	Go out. Don't go out.
3. jā jā. rice eat. jā ajā. rice neg-eat.	Eat rice. Don't eat rice.
4. Campus khucāni. Campus go. Campus ākhucāni. Campus neg-go.	Go campus. Don't go campus.
5. hetla ryāsi. now laugh. hetla ryāsi. Now neg-laugh.	Laugh now. Don't laugh now.

Comparison of Interrogative Transformation of the English and Koyee Languages

Yes/no Question

Koyee	English
1. āng Kathmandu khatta. I Kathmandu go. āng Kathmandu khatta? I Kathmandu go? āng Kathmandu khattat ^h a?	I go to Kathmandu. Do I go to Kathmandu? Do I go to Kathmandu?
2. ingkiwā si peki. (pl. inclu.) We meat eat. ingkiwā si peki? ingkiwā si pekikhā ?	We eat meat. Do we eat meat? Don't go out.
3. angka Sodel khucaka. (pl. exclu.) We Sungdel went. angka Sodel khucaka? We Sungdel went?	We went to Sungdel. Did we go to Sungdel?
4. āng oko cenkāsi. You a student. āng oko cenkāsikha? You a student?	You are a student. Are you a student?
5. umwā oko cithi capt ^h ada. S/he a letter writing. umwā oko cithi capt ^h ada ?	S/he is writing a letter.

S/he a letter writing?

Is s/he writing a letter?

Wh-question

Koyee

English

1. āng Kathmandu khatta.

I Kathmandu go.

I go to Kathmandu.

āng gopā khatta?

Where do I go?

2. āngu-nu Aakash.

My - name Aakash.

My name is Aakash.

āngu -nu samawa?

My name what?

What is my name?

3. ida Jyostnana kim.

This Jyostha's house.

This is Jyostna's house.

ida āsuna kimwa?

This whose house?

Whose house is this?

4. Srijana lamthito khucā.

Srijana on foot go.

Srijana went on foot.

Srijana haina khucā?

Srijana how went?

How did Srijana go?

5. ingki Palpa ājanu khucāki.
(pl. incl.)

We Palpa last year went.

We went Palpa last year.

ingki Palpa halo khucāki?

We Palpa when went.

When did we go to Palpa?

6. Umuca cenkāsica. (pl.)

They students.

They are students.

Umuca āsuca?

They who?

Who are they?

7. Apsara guca kiddi Kathmandu khucā.

Apsara clothes buy Kathmandu went. Apsara went to buy clothes.

Apsara Kathmandu sena/somona khucā?

Why did Apsara go to Kathmandu?

8. Umuwā jām mobile kidā.

He that mobile buys.

He buys that mobile.

Umuwā gham mobile kidā?

He which mobile buys?

Which mobile does he buy?

9. ida khiba si pādā jākaldu.

This dog meat eats.

This dog eats meat.

ida khibā sama pādā?

This dog what eats.

What does the dog eat?

APPENDIX - III

Roman Transliteration of Devnagari Script

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

अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	n	फ्	ph
ऊ	ū	च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	झ्	jh	य्	y
औ	au	ञ्	ñ	र्	r
अँ	am	ट्	t	ल्	l
अः	ā	ठ्	th	व्	w/v
		ड्	d	श्	ś
		ढ्	dh	ष्	s
		ण्	n	स्	s
		त्	t	ह्	h
		थ्	th		

Note: The traditional letters क्ष, त्र and ञ are treated as Conjunct letters e.g.

क्ष = ks, ksh, kch; ञ = gy; त्र = trh