

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1. General Background**

Language is a medium of communication. It is a versatile and worldwide means of communication of ideas, opinions, feelings and expressions.

Language differs human beings from other creatures. Since language is purely a human thing, it is an asset and possession of man. It is the most important and unique aspect of human beings that enables them to express their ideas, thoughts, emotions, etc and to understand their present world. Language is defined variously by different linguists and scholars.

Oxford Advanced Learner's Dictionary (2005, p,862) defines language as “ the system of communication in speech and writing that is used by people of a particular country or area” Hockett (1970) defines language as “A language is a collection of more or less similar idiolects” .

The definitions simply state language as a system of communication used by humans to communicate. Although language is defined variously by different scholars, it is one of the most urgent and inevitable tools for human beings and it is a system of communication in speech and writing that is used by the people of particular language. It is a means of communication expressing thoughts, ideas, feelings and emotions of a person.

#### **1.1.1 A Brief Introduction to English Language**

Several languages are spoken in this world. English is one of them and it is most widely used language. It is an international language which is spoken all

over the world. It is one of the six official languages of the United Nations and the means of international communication in south Asia. English is taught as a foreign language in over hundred countries like China, Germany, Spain, and so on. Now most of the people of the world speak this language.

The history of English language and literature goes back to the sixth century when English language itself was established as the native language in England. English language was firmly started to be spoken in England after sixth century. In the thirteenth and fourteenth century, English language became so much popular that it overtook Latin language. Most of the books in the world were published in English language. Then gradually English language stood as the native language in the countries like Britain, America, Canada, Australia, and so on.

In the twentieth century, English was much more developed as international language. In our country, English is given high priority and it is taught from primary level to tertiary level as a foreign language. It is taught as compulsory as well as major subjects in Nepal. So far as the history of teaching English in Nepal is concerned, we find that English was included in the curriculum with the foundation of the Durbar High School in 1910 B.S. At that time, language was regarded as synonymous to literature. So the teaching English language meant teaching literary components but the good point was that the medium of instruction was also English. After the establishment of Tri-Chandra College in 1975 B.S. English began to be used formally in higher education. Now English is taught as compulsory subject up to the bachelor level in different universities of the nation.

## **1.1.2 Linguistic Situation in Nepal**

Nepal is a multi-linguistic, multi-religious and multi-ethnic country. People of different religions and castes live here. They speak different languages. So it is a country of linguistic plurality and cultural diversity. Linguistically, Nepal is so rich that it has got a unique position on the linguistic map of the world. The linguists say that there are around one hundred languages in Nepal though the official figure pegs the number of ninety-two which are spoken in Nepal.

(2001, Report of the National Census) Most of the languages do not possess their own written script. They have only the spoken form. Based on the various researches carried out up to now; the languages spoken in Nepal belong to the following language families.

### **1.1.2.1 Indo-Aryan Family**

Indo Aryan group of languages is a sub branch of Indo –European language family. Initially Indo-European languages were spoken in Europe and several parts of south Asia but in modern times the languages have spread throughout the world. It is the largest group of languages in terms of speakers. Nearly 80% of the Nepalese use this group of language. (as cited in Rai, 2009, P.5) This language family contains the following languages:

Nepali	Hindi
Maithili	Danuwar
Bhojpuri	Bengali
Tharu	Majhi
Awadhi	Darai
Kumal	Marwari
Urdu	Bote
Rajbanshi	Churauti

### **1.1.2.2 Tibeto –Burman Family**

Tibeto-Burman family is another important language family of Nepal. It belongs to the Sino-Tibetan language family. It is the second largest language group in terms of the number of speakers but it is the largest group in term of the number of the languages. There are about 57 languages in this group. (as cited in Rai, p.7)

This group comprises the following languages of Nepal:-

Limbu	Tamang
Thakali	Gurung
Hayu(Bayu)	Bahing (Rumdali)
Dhimal	Lepcha
Rai	Yakkha
Magar	Sherpa
Chepang	Sunuwar
Newar	Jirel, etc.

### **1.1.2.3 Dravidian Family**

This family includes only two languages which are Jhagar and Kisan . Jhagar is spoken in the province of the Koshi river in the eastern region of Nepal and Kisan is spoken in Jhapa district .

### **1.1.2.4 Austro-Asiatic Family**

Satar (Santhali) is the only language of this language family which is spoken in Jhapa and Morang districts.

### 1.1.3 Classification of Indo- European Language

English was originated from the Indo-European Language family. This language family can be classified as follow:

**Chart-1**  
**Indo-European Family**

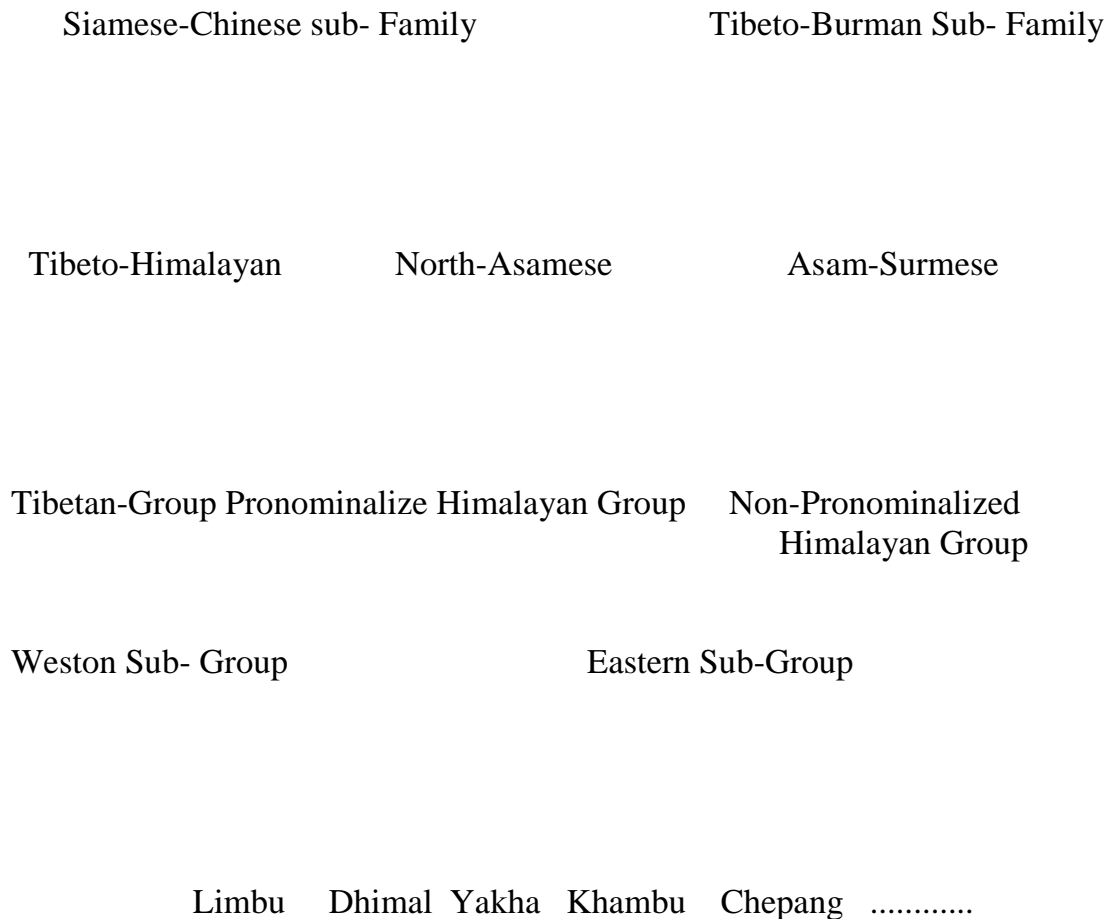


Source (Asher:1994)

### 1.1.4 Classification of Tibeto-Burman Language

Dhimal language comes under the Tibeto-Burmana language family. This language family has been classified in the following diagram.

**Chart-2**  
**Tibeto-Chinese Family**



(Toba, 1973, as cited in Tumbahang, 2008, p.8)

### **1.1.5 An Introduction to Dhimal Language and Its History**

Nepal is a small country in size but amazingly rich in its cultural and linguistic diversity. Ninety two languages are spoken as mother tongue in Nepal. (2001, Report of the National Census) Among them Dhimal language is one of the

minority languages spoken in the south east of Nepal especially in two Terai districts, Jhapa and Morang. It is claimed that the word 'Dhimal' is originated from 'Dhemal' which was used by Tharu and Rajbanshi people at first. It is said that the word 'Dhemal' is combination of 'Dhe' and 'Mal' which have separate meaning 'Dhe' means separation and 'Mal' means flat land or the plain area. In ancient time the people who separated from Kirati and migrated towards the plain area of Nepal were later called Dhimal. The society of Dhimal is like that of other communities living in Nepal, an agricultural society who are scattered and isolated because of their underdeveloped location of their settlements and lack of communication. Dhimal is called as 'Dhamal' by Rajbanshi community, 'Haiko' by 'Meche' and 'Limbu' of Terai by other communities of the hills. Colonial ethnographers of British India identified Dhimal as an aboriginal tribe and had categorized them as non-Aryan. Their facial features, language and religious practices are so close to those of the Limbu people of the Terai. They also show the characteristic habits, quick temper and aggressiveness of the Limbu people. However, they have their own language, culture and customs. Dhimal consider themselves of Kirati descent. They consider the Rai, Limbu and Koch people of Terai as their brethren.

The Dhimal people are laborious. Dhimal women are good at weaving and their dress is unique among the ethnic people of Nepal. They have special kind of dresses suitable to their physical features and geographical environment. As the Dhimal are living in comparatively warmer place, they wear scanty dress exposing most part of their body. The males wear a loin-cloth, vest and cap. The Dhimal men usually wear these days Nepali dress called *doura*, *suruwal* and *topi*. The Dhimal women, however, still wear '*bona*' which is five to six feet in length and is hand woven, covering the body from breast to the knees and use this without blouse. These days, some Dhimal women are seen in *sari* and *blouse*, especially in any ceremonies.

The Dhimal people speak their own kind of language as their mother tongue which is called Dhimal language. This language has no any special written script so the Dhimal people use Devanagari script. Dhimal tribe is identified as the indigenous inhabitants who have been in the eastern Terai for ages.

Dhimals are not found in the other parts of Nepal except Jhapa and Morang. They are minority group and the total population of Dhimal caste in Nepal is 19537 but the number of Dhimal speakers are 17,308 (2001, Report of the National Census). In India, the 2001 census reports Dhimal as one of the smallest community in the country, totaling a number of approximately 981 people who continue to speak their native Dhimal language. In Nepal, they live in twenty four villages of Mechi zone in Jhapa district and fifty one villages in Koshi zone of Morang district. In India, they reside in sixteen villages, namely Naxalbari and Hatighisha in Darjeeling district, west Bengal. (Retrieved from <http://en.wikipedia.org/wiki/Dhimal>) Dhimal language is one of the eastern languages of Nepal which belongs to Tibeto-Burman language family.

Dhimal language is not mutually intelligible with other members of Tibeto-Burman like Limbu, Rai, Gurung etc eventhough it is classified under the Tibeto-Burman family. It is influenced by Indo-Aryan family such as Rajbanshi, Nepali, Tajpuria, Tharu etc.

Mainly, there are two types of Dhimal languages which are divided according to their residence. They are as follows:

#### **1.1.5.1 Eastern Dhimal Dialect**

This dialect is spoken in the eastern part of Jhapa district. Mainly, the Dhimal language which is spoken by Dhimal people living in the eastern part of Mai Khola is called eastern Dhimal dialect. This dialect is influenced by Nepali and Rajbanshi languages.



### **1.1.5.2 Western Dhimal Dialect**

The Dhimal people who live in the western part of Mai Khola speak this dialect. Large number of Dhimal people use this dialect. This dialect is also slightly influenced by Rajbanshi, Nepali and eastern Tharu languages.

Western Dhimal dialect which is spoken in the western part of Mai Khola will be taken to fulfil the study.

### **1.1.6 Contrastive Analysis: An Introduction**

Contrastive analysis CA in short, is branch of applied linguistics which compares two or more languages in order to find out the similarities and different and then to predict the areas of ease and difficulty in leaning. It has general application in teaching second languages.

Every Language has its own system. However, there may be some similarities and differences between or among the languages. If the native language of the learner is similar to the second language or foreign language, it is easy to learn, difficult otherwise. To compare languages in these aspects come under contrastive analysis.

In the early decades of the second half of the twentieth century, applied linguists were fascinated in the study of two languages in contrast so as to find out the structural differences between the two languages. In European countries and United States of America (U.S.A.), various projects were carried out for the contrastive study of languages. Later, this pursuit of contrastive study appeared with the name of contrastive analysis.

In Europe and USA, CA became very popular in 1950's and 1960's when pattern practice teaching method based on structural linguistics was commonly used in teaching a foreign language. In other words, CA was practiced popularly as an application of structural linguistics to language teaching.

CA became popular within the publication of Robert Lado's 'Linguistics Across Culture' (1957). CA was more successful in phonology than it has been applied in almost all areas of languages.

Richards et al. (1999) defines CA as the comparison the linguistic systems of two languages, for example the sound system of grammatical system.

According to Crystal (1996), "In contrastive analysis of two languages the points of structural differences are identified and those are studied as areas of potential difficulty in foreign language teaching".

While carrying out a contrastive analysis of any two languages, the linguist or language teacher has to follow stepwise procedure. As in the first step, he describes both languages (i.e. native language and target language) separately. After he has had the individual descriptions of the two languages, in the second steps he selects certain linguistic levels (e.g. phonological, grammatical, syntactic, etc) for comparison because it is almost impossible to compare each and every aspect of the two languages. The third step is the comparison itself. In this step, he compares the linguistic system of one language with that of another and points out the similarities and differences between them. On the next step, he makes predictions of difficulty and error on the basis of the contrast. The predictions, in turn, are taken in to account while designing a language teaching syllabus and text books for the learners. Thus, it is believed that the foreign or second language learning takes place only after overcoming

the problems caused by the differences between the native and target languages.

### **1.1.7 Assumptions of Contrastive Analysis**

Contrastive analysis is based on certain assumptions concerning the nature and principles of second and foreign language learning and teaching. They are as follows:

- a) Lado (1957:1-2) states that individuals tend to transfer the forms and meanings and distribution of forms and meanings of their native language and culture productively when attempting to speak the language and to act in the culture and receptively when attempting to grasp and understand the language and the culture as practiced by natives.
- b) According to Fries (1945) "The most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner."( quoted in Lado 1957:1)
- c) Wilkins (1978) states that wherever the structure of the foreign language differs from that of mother tongue, we can expect both difficulty in learning and error in performance. Learning a foreign language is essential learning to overcome the difficulties. Simple exposure to the language will be enough (quoted in Basnet 2001 :216)

On the basis of these views on CA, the main assumptions of CA can be made explicit as follows:

- 1) When a learner tends to transfer the knowledge and skills of his mother tongue to the second or foreign language, he is learning, mother tongue interference is the main cause of difficulty and error in learning a second or foreign language.

- 2) Difficulty and error appear due to the differences between the two language systems. The greater the differences, the greater the difficulty and there are more instances of errors.
- 3) Comparison between the native and the target language can discover differences hence predict difficulties and likely errors.
- 4) Teaching materials based on the information provided by CA reduce learning difficulties and learner's error by focusing difficult areas of the target language.

### **1.1.8 Purpose and Usefulness of CA**

CA is carried out mainly for the pedagogical purpose. The first is to predict the likely errors of a group of learners, and the second one is to provide input to language teaching/learning. It provides input for language teaching learning by:

- a) Pointing the areas of differences and problem 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.

CA has two significant functions, primary and secondary functions. Primary function is the predictive function whereas the secondary function explains the source of error committed by the second language learners. CA has two aspects. They are linguistic aspect and psychological aspect. Linguistic aspect deals with the theory to find some features quite easy and some other extremely difficult. Psychological aspect deals with the theory to predict the possible errors made by second language learners.

Linguistic component or aspect of CA is based on the following facts:

- a) Language learning is essentially a matter of habit formation.
- b) The state of mind of L<sub>1</sub> and L<sub>2</sub> learners is different. The mind of L<sub>1</sub> learner is tabularasa whereas that of an L<sub>2</sub> learner is full of L<sub>1</sub> habits.

c) Languages are comparative.

Psychological component of contrastive analysis, which is also called 'Transfer Theory' is based on the fact that past learning affects the present learning. If the past learning helps the present learning, it is called positive transfer or facilitation. On the contrary, when the past learning hinders the present learning, it is called negative transfer or interference. Further more, if the native language is similar to the second language it becomes easy to learn and there is less chance of committing errors in learning. Conversely, if the native language greatly differs with the second or foreign language then it will lead him to difficulty, in which, in turn, result in committing errors in performance. Thus it can be summed up that greater the similarities greater the ease, greater the differences greater the difficulties in learning and accordingly greater the number of errors in performance.

### **1.1.9 Syntax: A Brief Introduction**

The word syntax is defined variously. Syntax is derived from the Greek word 'synaxis' which means ordering together or systematic arrangement. Oxford Advance Learner's Dictionary (2005, p.1557) defines syntax as "the way that words and phrases are put together to form sentences in a language". Syntax is the study of interrelationship between elements of sentence structure. It is concerned with the order of sentences. Traditional grammar defines syntax as the way words are combined to form sentences. Traditional grammar regards it as one of the three major organizational units among syntax, semantics and phonology.

Syntax is the grammar of sentences; it is the study of sentence building. It studies how words are combined to form phrases, clauses, and sentences. In other words, it deals with the system of rules and categories that underlies sentence formation in human language. It not only to the Transformational

Grammarians but also to a number of linguists is the core, the centre of grammar.

Sentence is the chief concern of syntax. Sentences are classified from formal and functional point of view. From formal point of view, sentences are classified as declarative, interrogative, imperative and exclamatory and from functional point of view; they are classified as statements, questions, commands and exclamations. The main purpose of syntax is to help the learners to choose correct structure in proper situation.

### **1.1.10 Transformation Theory: An Overview**

Transformation, in general, sense is the change of one type of sentence into another type of sentence. The theory of transformational generative grammar was first proposed by Noam Chomsky in 1957, and he modified it in 1965. Then the foundations of generative grammar were laid and a complex technical formation was developed. Transformation grammar is generative in nature. It contains finite sets of rules, which can generate infinite number of all and only the grammatical sentences. Transformations show various relationships among linguistic categories. Transformation is a part of functional grammar which refers to the process of transforming the sentences from one linguistic pattern to another.

Moreover, it is a linguistic process in which basic sentence is changed or transformed by applying some rules. In the process of transformation we may use any of the following four processes.

a) Addition   b) Deletion   c) Substitution   d) Permutation.

For example:

In English in affirmative-negative transformation we add negative particle.

e.g.

1. Rohan is a doctor  
Rohan is not a doctor.
2. The girls are dancing.
3. The girls are not dancing

Similarly, in the process of assertive-interrogative transformation, we generally use the process of permutation.

e.g.

1. Rohan is a doctor.  
Is Rohan a doctor?
2. The girls are dancing.  
Are the girls dancing?

Therefore, transformation is a grammatical process through which different surface structures can be derived from a deep structure. Out of various types of transformation, in English, some of them are aptly illustrated as follows:

### **Chart 3**

(as cited in Dewan, 2005, p.21)

The present study only deals with negative and interrogative transformation.

### **1.1.11 Negative and Interrogative Transformation**

Negation and interrogation are the universal properties of every language. They are the part of syntax that have very significant role to play in both spoken and written discourses. Both negative and interrogative sentences facilitate communication and also make it possible, effective and lively. Negative and interrogative sentences are universal properties of all languages. These are essential input in all languages. The way of negative and interrogative transformations is not same in all languages in term of the structure but every language has negative and interrogative sentences.

The negative and interrogative transformations in English are stated below:

#### **1.1.11.1 Negative Transformation**

Negative is a process in grammar to contradict the meaning or part of the meaning of a sentence. In other words, negative refers to the process of forming negative sentences, as opposed to sentences that are affirmative. According to Crystal (1997:297) "Negative is a process or construction in GRAMMATICAL or SEMANTIC analysis which typically expresses the contradictions of some or all of a sentence's meaning" It means negation is a process in grammar to contradict the meaning expressed in a sentence.

Negative in English is very broad topic; it affects words, phrases and sentences. The speakers use negative sentence to deny the truth of something. In English a negative sentence can have only one negative expression in it. The use of two negative is also possible but it gives positive meaning. In other words, two negatives make one positive sentences in English.

For example: 'none of them heard nothing' means some of them heard something.



In English, there are different types of negations given by different scholars. Celce-Murcia and Larsen Freeman (1999 p.184) have given three levels of negation.

- a. The lexical level
- b. The phrase level
- c. The sentence level

#### **a) The Lexical Level Negation**

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

For example:

Married-unmarried

Possible-impossible

Typical-atypical

Legal -illegal

#### **b) The Phrase Level Negation**

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

For example:

Programmes have been arranged.

No programmes have been arranged.

Similarly, infinitive phrase can be made negative using not before infinitive verb.

For example:

John has decided to pay his income tax this year.

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

### c)The Sentence Level.

'Not' is the main sentence-level negator.

For example:

Gopal is at home

Gopal is not at home.

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

For example:

No one was at home to sing for the package.

#### 1.1.11.2. Interrogative Transformation.

Interrogative is a process of transformation in which the declarative sentences are changed into question forms. An interrogative sentence is also called question. Question is a sentence, phrase or word that asks for information. Crystal (1997:201) states that interrogative refers to verb forms or sentence clause types typically used in the expression of question. Questions can be divided into three major classes according to the type of reply they expect:

- a) Yes/No question.
- b) Wh-question.
- c) Alternative question.

##### a) Yes/ No question

The questions which can be answered by 'yes' or 'no' are called yes/no questions.

For example:

Are you a student?

Yes, I am.

No, I am not.

Yes / No questions are of two types

i) Positive Yes/ no question

This type of yes / no question starts with only auxiliary verb.

For example:

Are you hungry?

ii) Negative yes/no question

This type of yes/no question starts with a negative marker following the auxiliary verb.

For example:

Aren't you hungry?

## **b) Wh-questions**

Wh-questions ask for completing some specific information in a sentence so 'wh- questions' are also known as information questions. The wh-questions begin with wh-word such as what, who, when, where, how etc. According to Crystal (1997:118), "A wh-question is a term used in the grammatical sub-classification of question types to refer to a question beginning with question word". Wh- question is formed by placing wh-word at the beginning of the sentence followed by subject-auxiliary inversion. Like yes/no question, wh-question is also of two types:

a) Positive wh-question

For example:

What is your name?

b. Negative wh-question.

For example:

Why didn't you study hard?

### c) Alternative Questions

Those questions that expect the reply one of two or more options presented in the questions are called Alternative questions.

For example:

Are you a doctor or an engineer?

Would you like to do manual or official work?

### 1.1.12. Transformation Rules

The rules of negative and interrogative transformation are mainly derived from the secondary sources: Thomson and Martinet (1960), Aarts and Aarts (1982) Quirk and Greenbaum (1990), Celce-Murica and Larsen- Freeman (1999) and Sinclair (2000).

#### a) Rules for Transforming Affirmative Sentences into Negative

i) Simple positive sentence is transformed into negative by adding the negative particle 'not' or 'n't' immediately after the auxiliary.

For examples:

She is a nurse.

She is not a nurse.

They will come.

They will not come.

ii) If the affirmative sentence does not have any auxiliary verb, the sentence is transformed into negative with the help of 'do' support including the particle 'not'. In this case, different form of main verbs is converted into the root forms.

For example:

She loves traveling.

She does not love traveling.

They studied hard.

They did not study hard.

iii) If the main verb is 'do' in the affirmative sentence, we still put the form of 'do' and 'not' according its tense and number and person followed by the main verb 'do'

For Example:

She does her duty well.

She does not do her duty well.

We do our work.

We do not do our work.

iv) If the sentence conations 'have' 'has' or 'had' as a main verb, we usually put the form of 'do' followed by the base form of 'have'

For example:

I have a motorbike.

I do not have a motorbike.

She had a nice pen.

She did not have a nice pen.

v) Imperative sentences are transformed in to negative by using 'do not' in the beginning of the sentences.

For example:

Open the window.

Do not open the window.

Come to me.

Do not come to me.

Inclusive imperative sentences are negated in two ways;

For example:

Don't let's start now (less usual or likely)

Let's start now

Let's not start now.

vi) The affirmative sentences containing 'dare' and 'need' are negated in two ways:

a) If they are used as an auxiliary verb, the negative maker 'not' or 'n't' is added after them in which case they take the bare infinitive.

For Example:

She dares to challenge us.

She dares not (or daren't) challenge us.

You need to be cautious.

You need not to (or needn't) be captious.

b) If they are used as a main verb, the periphrastic 'do' must be used. In this case, they take the full infinitive with 'to'.

For example:

She dares to challenge us.

She does not (or doesn't) dare (to) challenge us.

You need to be cautious.

You do not (or don't) need to be cautions.

vii) While transforming affirmative sentences into negatives some words or phrases change as follows:

**Table no. 1**

Affirmative	Negative
Some.....\every	any.....
too	either.
as.....as	so.....as
already	yet
a lot of	many /much
and so	and neither

For examples:

I saw everybody.

I did not see anybody.

Sarala bought some fruits.

Sarala did not buy any fruits.

She plays well too.

She does not play well either.

Bibek is as tall as Krishna.

Bibek is not so tall as Krishna.

I have already completed my work.

I have not completed my work yet.

Muna has a lot of money.

Muna does not have much money.

Jumanu plays football and so does Santosh .

Jumanu does not play football and neither does Santosh.

viii) The affirmative sentences can also be transformed into negative by changing the following affirmative words into negative ones, without adding the negative markers 'not' or 'n' t' after the auxiliary verb.

**Table no. 2**

Affirmative	Negative
always /ever	never
every...../ someone...../ any	no.....
everyone/ someone /anyone	none /no one.
either .....or	neither .....nor

For examples:

She always speaks the truth.

She never speaks the truth.

He bought something.

He bought nothing.

Someone stole my money bag.

No one stole my money bag.

He is either a doctor or an engineer.

He is neither a doctor nor an engineer.

ix) 'Must' is change into 'need not' where there is absence of obligation and rarely into 'must not' when there is negative obligation imposed by the speaker.

For example:

We must keep silence in the library.

We need not keep silence in the library.

(Keeping silence in the library is not obligatory)

x) Another way in which we can make a statement negative is by using a broad negative marker. Broad negatives (Sinclair 2000, p. 214) are adverbs like 'rarely' and 'seldom' which are used to make statement almost totally negative.

For example:

They were able to move.



They were rarely able to move.

Here is list of the most common broad negatives.

barely          hardly          rarely          scarcely          seldom.

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

For examples:

It is possible to do.

It is impossible to do.

They are happy

They are unhappy.

She agrees with me.

She disagrees with me.

It is legal.

It is illegal.

xii) Just by adding the suffix '-less' to some words affirmative sentences can be changed in to negatives.

For example:

She is completely helpful.

She is completely helpless.

## **b) Rules for Transforming Statements into Yes/No question**

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

For example:

They are students.

Are they students?

She will dance.

Will she dance?

ii) If there is more than one auxiliary verb in the statement, the first auxiliary verb is put to form yes/no questions.

For example:

We would have completed our work.

Would we have completed our work?

iii) If there is not an auxiliary verb in the statement it is transformed in to yes/no question with the help of 'do support' and in the transformed question the root form of the verb is used.

For examples:

He smokes cigarettes.

Does he smoke cigarettes?

They swim.

Do they swim?

Anup passed S.L.C examination.

Did Anup pass S.L.C. examination?

iv) Yes/no question can also be expressed through the use of rising intonation in the statement. This type of yes/no question is called uninvited yes/no question.

For example:

He is a doctor.

He is a doctor?

They won the competition.

They won the competition?

v) If the auxiliary verbs are used as main verb in the statements they are converted in to yes/no question with the help of 'do' support.

For example:

She has a modern fashionable car.

Does she have a modern fashionable car?

They do their duty.

Do they do their duty?

vi) The negative statement is changed into negative yes/no question in two ways:

a) If the contracted form of 'n't' is used, it precedes the subject.

For example:

They are not dancing.

Aren't they dancing?

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

For example:

They will not come.

Will they not come?

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

For example:

He has got some money.

Has he got any money?

The boat has left already.

Has the boat left yet?

### c) Rules for Transforming the Statement into Wh-questions

i) Wh-question is usually formed according to the following pattern. Wh-word + auxiliary verb + subject + main verb.....?

For example:

Where do you live?

What are they doing?

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

For example:

He composes poems.

What does he compose?

Mother went to the temple to worship.

Why did mother go to the temple?

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

For examples:

She is writing a novel.

What is she writing?

The students go to school.

Where do the students go?

iv) As in negative yes/no questions, the negative statement is transformed into negative wh-question in two ways:

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

For example:

They didn't live in America.

Where didn't they live?

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

For example:

It is not a good time today.

When is not a good time?

Some rules which have to be considered to use different wh-words (e.g. who, whom, which, what, where, why, whose and when) in making wh-questions are as follows:

a) 'Who' and 'Whom'

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

For example:

Who teaches them? (as, a subject)

Who did she meet? (as, an, object)

'Whom' function as an object of a verb?

For example:

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

For example:

Who was she dancing with?

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

For example:

To whom was she dancing?

b. 'Whose' and 'Which'

'Whose' is used as a determiner or pronoun to ask which person something belongs to or is associated with.

For example:

Whose house was very old?

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

For example:

Which is the best hotel?

c) 'When' and 'where'

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

For example:

When did you visit America?

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

For example:

Where do you live?

Where are they going?

d) 'Why' and 'how'

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

For example:

Why does mother go to the temple?

Why couldn't you help me?

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

For example:

How does she dance?

'How' is also used to ask questions about the way a person feels, about the way someone or something looks, or about the way something sounds, feels, or tastes.

For example:

How are you feeling now?

How does this shirt look?

'How' can be combined with other words at the beginning of question, like how long, how far, how much, how many, etc.

For example:

How long did you stay in America?

How much money do you want?

## **1.2. Review of the Related Literature**

Many linguistic comparative researches are carried out on different languages in the Department of English Language Education. Different languages like Nepali, Limbu, Tharu, Newari, Bantawa, Rai, Bhojpuri etc have been compared with the English language and some pedagogical implications have been stated. There are some researches on negative and interrogative transformation which are related to this study are reviewed as follows:

Poudel (2004) has carried out the research entitled 'A Comparative Study on Negative and Interrogative Transformation in English and Panchthare Dialect of Limbu Language.' His major objectives were to find out the processes of negative and interrogative transformation in Panchthare dialects of Limbu Language. To fulfil his objectives, he selected one hundred Limbu native speakers from Yashok and Mangjabung Village Development Committees of Panchthar district. By using random sampling procedure he took the study population and elicited data for the study. In this study, he has found that the negative marker in English is 'not' but the affix '*me*' is of Panchthare Limbu dialect. It is placed before the verb. Apart from '*me*' another affix is '*n*', which is placed at the end of verb in assertive sentences. By placing '*bi*' or '*pi*' after the verb of Panchthare Limbu yes/no question is formed whereas an auxiliary verb occurs at the beginning of the sentences in English.

Kushawaha (2005) has carried out his research entitled 'Negative and Interrogative Transformation in English and Bhojpuri: A Comparative Study'. He compares and contrasts the process of the negative and interrogative transformation in the Bhojpuri language with those of English. His major objectives were to find out the processes of negative and interrogative transformation in Bhojpuri and compare and contrast with the processes of English negation and interrogation. He prepared a set of questionnaires and collected data from the native speakers of Bhojpuri language. The population of the study was the inhabitants of Jhitkaiya and Dohari VDCs of Bara district. He selected sixty Bhojpuri native speakers above fifteen years of age. The population was divided into three groups viz. illiterate, literate and educated having twenty informants in each group using stratified random sampling procedure. He has found that the only negative marker in English is 'not' or 'n't' which is placed after an auxiliary verb in an assertive sentence whereas the negative markers in Bhojpuri are 'na', 'nat', 'mat' 'naike' and 'naikh' which are added immediately before the main verb. He has also found out that Bhojpuri language does not possess subject auxiliary operator inversion rule to transform a statement into yes/no question whereas it possesses in English.

Dewan (2005) has carried a research on 'Negative and Interrogative Transformation in English and Yakkha Language: A Comparative Study' The main objectives of his research were to analyze the process of negative and interrogative transformation in the Yakkha language and to compare with those of English. Using stratified random sampling procedure, he divided fifty Yakkha native speakers above fifteen years of age belonging to Angna VDC of Panchthar district into two groups-literate and illiterate, each group consisting of twenty-five Yakkha native speakers. He used structured interview to collect data. He has found that the negative marker '-n' and '-in' occur in different situation in Yakkha language whereas English negative marker is 'not' which is used in all situation. Yakkha negative imperative marker is '-n' which is



suffixed at the end of the verb, whereas English negative imperative is formed by placing 'do not' or 'don't' at the beginning of the sentence. Yakkha yes/no question is formed by adding the interrogative particle 'i' at the end of the verb, whereas English yes/no question is formed by placing the auxiliary verb at the beginning of the sentence. The interrogative particle in wh-question is 'la' in Yakkha language which is optional, Yakkha wh-word in most cases occurs after the subject whereas English wh-word occurs at the beginning of the sentence.

Poudel (2007) has completed his research entitled 'A Comparative Study on Negative and Interrogative Transformation in English and Bantawa Language'. The main purpose of his research was to find out the similarities and differences between negative and interrogative transformation processes in Bantawa and English language. The sample population was taken from Khoku VDC of Dhankuta district. The sample population was divided into three different groups using random sampling procedure. He has found that the negative and interrogative transformation processes in Bantawa and English are completely different as the negative affixes '-n' '-nin' and '-man' are added to the verbs in Bantawa to change into negative whereas in English an 'auxiliary+not' should be placed after the subject. The question particle usually occurs after the subject and subject-verb inversion is not required in Bantawa whereas in English the question particle should always be placed in the beginning and subject-verb inversion is compulsory for interrogative transformation except in the case when the question element occurs as the subject of the sentence.

Rai (2009) has completed her research entitled 'Negative and Interrogative Transformation in English and Puma Rai'. The main purposes of her research were to compare and contrast the processes of negative and interrogative transformation in English and Puma Rai language. The sample population was

taken from Diplung and Mauwabote VDCs of Khotang district. Sixty native speakers of Puma Rai language were selected using stratified random sampling procedure. She has found that the assertive negative markers in the Puma language are six in numbers and there is another negative marker '*men-*' that is used with imperative sentence. The Puma negative markers are attached to the verb rather than an independent word 'not' in English. Puma question words follow the subject and precede the verb whereas English question words exist in initial position. Similarly, Puma yes/no questions are intonation questions but English yes/no questions take subject verb inversion.

No any research has been done yet on negative and interrogative transformation in English and Dhimal language, so the present study is different from any others.

### **1.3. Objectives of the Study**

The research study has the following objectives:

1. To identify the processes of negative and interrogative transformation in Dhimal language.
2. To compare and contrast the processes of negative and interrogative transformation in Dhimal with those of English.
3. To suggest some pedagogical implications.

### **1.4. Significance of the Study**

This research study mainly deals with the negative and interrogative transformation processes in Dhimal language with reference to English. So, this study will be advantageous for those people who teach English to the native speakers of Dhimal Language. Similarly, the finding of this study will be significant for the syllabus designers, language experts, linguists, text book

writers, grammarians and people who are interested in this field. The study will be equally helpful for the researchers in Dhimal language.

## **CHAPTER TWO**

### **METHODOLOGY**

For the fulfillment of above mentioned objectives, the researcher had adopted the following methodological strategies.

#### **2.1 Sources of Data**

The researcher utilized both primary and secondary sources of data to complete the research study.

##### **2.1.1 Primary Sources**

Dhimal speakers of Rajghat and Uurlabari VDCs of Morang district were the primary sources of the data from whom the researcher elicited required data for the research.

##### **2.1.2 Secondary Sources**

Although primary sources of data were the main concern for the study, the secondary sources of data could not be excluded. For the facilitation of the study, the researcher consulted the reference books, journals, articles, magazines, theses etc. Some of them were Thomson and Martinet (1986), Poudel (2004), Dewan (2005), Kushawaha(2005), Poudel (2006), Regmi (2007), Rai(2009), Dhimal(2009) and so on .

## **Sampling Procedure**

The total sampling population was forty Dhimal native speakers from Uurlabari and Rajghat VDCs of Morang district. Among them twenty were males informants and twenty were females. The researcher used judgmental sampling procedure for the selection of required informants because it was difficult to get right amount of data from each native speakers of Dhimal language. The researcher chose the persons who could provide the required information.

### **2.3. Tools for Data Collection**

The data were elicited from the selected Dhimal native speakers by using structured interview as a research tool. The research tool was the structured questionnaire which was prepared and asked to the Dhimal native speakers of the selected VDCs.

### **2.4. Process of Data Collection**

The researcher visited the selected VDCs and established a good rapport with the selected Dhimal native speakers. He consulted an interpreter of Dhimal language to facilitate his research work. Then he took structured interview. He himself wrote the responses of those who could not read and write clearly. But those who could write clearly were requested to write the response themselves.

### **2.5. Limitations of the Study**

The limitations of the study are as follows:

a) The study is limited to Dhimal native speakers of only Uurlabari and Rajghat VDCs of Morang district.

- b) The study is limited to only the process of negative and interrogative transformations in Dhimal language which will be compared with those of English.
- c) The total population is limited to only forty native speakers of Dhimal language.
- d) The negative transformation is limited to assertive and imperative sentences.
- e) The interrogative transformation is limited to assertive sentences.
- f) The transformation is limited only to simple sentences.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

The present chapter deals with the analysis and interpretation of the data collected by the researcher in the research field for his research study. The required data from the respondents were collected, studied, analyzed in order to achieve the set objectives of the study. Moreover the responses of the Dhimal native speakers were intensively studied and analyzed for systematic comparison and contrast with those of English. The analysis and interpretation of the data has been presented below:

#### **3.1. Process of Negative and Interrogative Transformation in Dhimal Language**

The process of negative and interrogative transformation in the Dhimal language has been presented below:

##### **3.1.1 Negative Transformation**

1. In Dhimal language the main negator or the Negative Marker (NM) is 'ma' which is prefixed with the verb.

Example:

1.    *n*     *gol*            *gh khe.*  
      You    football     play.  
      You play football.  
      *n*     *gol*     *m\_gh khe.* (NM)  
      You    football     not play.  
      You do not play football.
2.    *w*     *mihinet p khe.*  
      He     hard     works.

He works hard.

w mihinet m\_p khe. (NM)

He hard not works.

He does not work hard.

3. w enong chitthi lekhip khe.

She a letter writes.

She writes a letter.

w enong chitthi m\_lekhep khe.(NM)

She a letter not writes.

She does not write a letter.

4. bina s t h nihee.

Bina home went.

Bina went home.

bina s t m\_h nihee.(NM)

Bina home not went.

Bina did not go home.

5. k k nk bhatbhatte pigh .

I my motorbike sold.

I sold my motorbike.

k k nk bhatbhatte m\_pigh .(NM)

I my motorbike not sold.

I did not sell my motorbike.

6. sarala jumni l ng.

Sarala tomorrow will come.

Sarala will come tomorrow.

sarala jumni m\_l ng.(NM)

Sarala tomorrow not will come.

You me must help.

You must help me.

n k seheng s gh ili m\_goy n .(NM)



You me help must not.

You must not help me.

8. *k Dhemo*l* i k th doli d nk .*

I Dhimal language can speak.

I can speak Dhimal language.

*k Dhemo*l* i k th doli m d nk .(NM)*

I Dhimal language can not speak.

I can not speak Dhimal language.

2. '**M nthu**' and '**m ko**' are other two negators of Dhimal language. '**m ko**' is always used to negate the sentences of simple present tense in which 'is', 'am' or 'are' are presented as main verb. Similarly the assertive sentences in simple present, present perfect, past continuous, past perfect and past perfect continuous are generally negated by using the word '**m nthu**' in Dhimal language.

For example:

1. *ram enong remk w j n hee.*

Ram a good boy is.

Ram is a good boy.

*ram enong remk waj n m ko.(NM)*

Ram a good boy not is.

Ram is not a good boy.

2. *k enong bidhy rthi re.*

I a student am.

I am a student.

*k enong bidhy rthi m kore.(NM)*

I a student not am.

I am not a student.

3. *bej l i gh teng hee.*

Girls playing are.

The girls are playing.

*bej l i gh teng heek m nthu.*(NM)

Girls playing are not.

The girls are not playing.

4. *k samudr tink high .*

I sea have seen.

I have seen the sea.

*k samudr tink m nthugh .*(NM)

I sea have not seen.

I have not seen the sea.

5. *k dof hinj ng pais hee.*

I enough money have.

I have enough money.

*ka dof hinj ng pais m nthu.* (NM)

I enough money not have.

I do not have enough money.

6. *kel i kit bgel i cholk hig n hee.*

We books had bought.

We had bought books.

*kel i kit bgel i cholk m nthun hee.*(NM)

We books had not bought.

We had not bought books.

7. *k dof n cre miling hee.*

I five acre land have.

I have five acre of land.

*k dof n cre miling m nthu.*(NM)

I five acre land not have.

I do not have five acre of land.

8. *kel i Mumb i hig n hee.*

We Mumbai have gone.

We have gone to Mumbai.

*kel i Mumbai h nik m nthun hee.(NM)*

We Mumbai have not gone.

We have not gone to Mumbai.

9. *sunita S.L.C. pass p kahee.*

Sunita S.L.C. has passed.

Sunita has passed S.L.C.

*sunita S.L.C. dop k m nthu.(NM)*

Sunita S.L.C. has not passed.

Sunita has not passed S.L.C.

10. *kel i um thingdong high n khe.*

We rice were planting.

We were plating rice.

*kel i um think m nthugh n khe.(NM)*

We rice were not planting.

We were not planting rice.

11. *w nheb re t lim rhuk ngrhuk ng hig khe.*

She lastyear training had been taking.

She had been taking training last year.

*w nheb re t lim rhuk ngrhuk ng m nthu gh khe.(NM)*

She last year training had been not taking.

She had not been taking training last year.

12. *k p dheteng high kh .*

I reading had been.

I had been reading.

*k p dheteng m nthugh kh .(NM)*

I reading had not been.

I had not been reading.

3. Dhimal language imperative sentences are transformed into negative by putting the prefix 'ma-' in the beginning of the verb.

Example:

1. *s t h ne.*

Home go.

Go home.

*s t mh ne.(NM)*

Home not go.

Don't go home.

2. *Finu hee.*

Door open.

Open the door.

*finu mhee.(NM)*

Door not open.

Don't open the door.

3. *krip y k seng s gh isu.*

Please me help.

Please help me.

*krip y k seng ms gh isu.(NM)*

Please me not help.

Please do not help me.

4. *tirk chee hoi cheeu.*

Cold water bath have.

Have a bath with cold water.

*tirk chee hoi mcheeu.(NM)*

Cold water bath not have.

Don't have a bath with cold water.

### 3.1.3. Interrogative Transformation

Interrogative sentence tends to request the listeners to respond with the information that the questioners seek. Dhimal language has also two types of interrogative sentences. They are yes/no question and wh-question. The processes of these two types of interrogative are described below separately:

#### a) Yes/no Question

i) To form yes/no question in Dhimal language, generally Question Particle (QP) '*h i*' is placed in front of the sentence.

For examples:

- 1     *raju school h nekhe.*  
Raju School goes.  
Raju goes to school.  
*h i* *Raju school h nekhe?*  
(QP) Raju school goes?  
Does Raju go to school?
- 2     *imb l i n tenghee.*  
They dancing are.  
They are dancing.  
*h i* *imb l i n tenghee ?*  
(QP) They dancing are?  
Are they dancing?
4.    *n k seheng m s gh in .*  
You me not have helped.  
You haven't helped me.  
*h i* *n k seheng m sagh in ?*  
(QP) you me not have helped?  
Have you not helped me?

5. *gopal f s pur sk r jitihee.*  
 Gopal first prize won.  
 Gopal won the first prize.  
*h i gopal f s pur sk r jitihee?*  
 (QP) Gopal first prize won?  
 Did Gopal win the first prize?
6. *w pokhara ghur ili h nehee.*  
 He pokhara visited  
 He visited pokhara.  
*h i w pokhara ghur ili h nikhe?*  
 (QP) He pokhara visited?  
 Did he visit Pokhara ?
7. *k n seheng k ik high kha .*  
 I you had called.  
 I had called you.  
*h i k n seheng k ik high kh ?*  
 (QP) I you had called?  
 Had I called you ?
8. *k tupri l gh ikh .*  
 I cap used to wear.  
 I used to wear cap.  
*h i k tupri l gh ikh ?*  
 (QP) I cap used to wear?  
 Did I use to wear cap?
9. *kel i mihinet p ligoy ng.*  
 We labour should do.  
 We should do labour.  
*h i kel i mihinet p ligoy ng?*  
 (QP) we labour should do?  
 Should we do labour?

10. *n k seng s ghaili d n .*

You me can help.

You can help me.

*h i n k seng s gh ili d n ?*

(QP) You me can help?

Can you help me?

ii) In Dhimal language yes/no questions are also formed by using intonation in the statement sentences.

For examples:

1. *ram enong remk w j n hee.*

Ram a good boy is.

Ram is a good boy.

*ram enong remk w j n hee ?*

Ram a good boy is?

Is Ram a good boy?

2. *w kel iheng sagh ikhe.*

She us helps.

She helps us.

*w kel iheng s gh ikhe ?*

She us helps?

Does she help us?

3. *kamala jumni l ng .*

Kamala tomorrow will come.

Kamala will come tomorrow.

*kamala jumni l ng?*

Kamala tomorrow will come?

Will Kamala come tomorrow?

4. *suman nh k m nthu .*

Suman dancing is not.  
*suman nh k m nthu?*  
 Suman dancing is not?  
 Isn't Suman dancing?

## b) Wh- question

The Dhimal language has the following equivalent of English wh-words which are used in forming questions like those of English wh-words.

Wh-words in English and Dhimal language are as follows:

Dhimal	English
<i>h i/hethe</i>	what
<i>h su</i>	who
<i>heso</i>	where
<i>hedoi</i>	which
<i>h ip li</i>	why
<i>h suko</i>	whose
<i>helau</i>	when
<i>hethe/hes p teng/hiska</i>	how
<i>h suheng</i>	whom

Some examples of Dhimal wh-questions :

- kel i Kathmandu h n ng.*  
 We kathamandu go.  
 We go to kathamandu.  
*kel i heso h n ng ?*  
 we where go ?  
 Where do we go?
- imb l i school h nikhe.*  
 They school go.  
 They go to school.



- imb l i      heso      h nikhe ?*  
 They      where      go?  
 Where do they go?
3. *su j n gol      g khe.*  
 Sujan football      plays.  
 Sujan plays      footbal.  
*su jan h i      g khe?*  
 Sujan what      plays?  
 What does sujan      play?
4. *w      kabit      lekhikhe.*  
 She poem      writes.  
 She writes      poem.  
*w      h i      lekhikhe ?*  
 She what      writes?  
 What does she      write?
5. *kel i volleyball      gh teng hin hee .*  
 We volleyball      are playing.  
 We are      playing volleyball.  
*h su volleyball      gh teng hin hee?*  
 Who volleyball      are playing?  
 Who are playing volleyball?
6. *imb l i      jel usel u      b j r      h nikhe.*  
 They      sometimes      market      go.  
 They sometimes go to the market.  
*imb l i      hel u      b j r      h nikhe?*  
 They      when      market      go?  
 When do they go to the market?
7. *kamal      s r      khinteng hikhe.*  
 Kamal      curry      is cooking.  
 kamala      is      cooking      curry.

- h su s r khinteng hikhe?  
 Who curry is cooking?  
 Who is cooking curry?
8. *imb l i pokhara h nidongkhe.*  
 They pokhara are going.  
 They are going to pokhara.  
*imbl i heso h nidongkhe?*  
 They where are going?  
 Where are they going?
9. *k enong chitthi lekhek hig .*  
 I a letter have written.  
 I have written a letter.  
*k h i lekhek hig ?*  
 I what have written?  
 What I have written?
10. *imb l i garibheng d y khe.*  
 They poor love.  
 They love the poor.  
*imb l i h suheng d y khe?*  
 They whom love?  
 Whom do they love?
11. *inko git ko k l m hig hee.*  
 That Gita's pen was  
 That was Gita's pen.  
*inko h suko k l m hig hee?*  
 That whose pen was?  
 Whose pen was that?
12. *hari bast school h nikhe.*  
 Hari bus by School goes.  
 Hari goes to school by bus.

h ri hes p teng school h nikhe?

Hari how school goes?

How does Hari go to school?

13. ka b st log

I bus by came.

I came by bus.

ka hes pateng log ?

I how came?

How did I come?

14. m i puj p li th nk h nikhe.

Mother worship temple to goes.

Mother goes to the temple to worship.

m i h ip li th nk h nikhe?

Mother why temple to goes?

Why does mother go to the temple?

The examples which are presented above clearly show that the question wording most of the case is placed just after the subject in Dhimal language. But to form 'who' question, wh-word is placed in the beginning of the sentence. We can not find subject-verb inversion in Dhimal language while making wh-question.

In forming negative wh-question, the negative marker is not fronted but attached to the verb in Dhimal language.

For example:

1. raju biy m\_ch khe.

Raju meat not eat.

Raju does not eat meat.

raju h i m\_ch khe?

Raju what not eat?

- What doesn't Raju eat?  
 2. *w th nt m\_h nihee.*  
 He temple to not went.  
 He did not go to the temple.  
*w heso m\_h nihee?*  
 He where not went?  
 Where didn't he go?

### **Comparison of the Processes of Negative and Interrogative Transformation in Dhimal Language with Those of English**

The processes of negative and interrogative transformation in Dhimal language with those in English are comparatively studied and analyzed below:

#### **3.2.1 Comparison of Negative Transformation**

<b>Dhimal</b>	<b>English</b>
1 <i>w coffee mkhe</i> He coffee drinks	He drinks coffee.
<i>w coffee m_ mkhe . (NM)</i> He coffee not drinks.	He does not drink coffee.
2. <i>kamala kel iheng s ghaikhe.</i> Kamala us helps.	Kamala helps us.
<i>kamala kel iheng m_s ghaikhe. (NM)</i> Kamala us not helps.	Kamala does not help us.
3. <i>imb l i bazaar h nikhe.</i> They market go.	They go to the market.
<i>imb l i bazaar m_h nikhe. (NM)</i> They market not go.	They don't go to the market.

4. *hari enong k th dohee.*

Hari a story told.

Hari told a story.

*hari enong k th m dohee. (NM)*

Hari a story not told .

Hari did not tell a story.

5. *k nko dof enong n y bhatbhatte hee.*

I a new motorbike have.

I have a new motorbike.

*k nko dof enong n y bh tbh tte m nthu. (NM)*

I a new motorbike not have

I don't have a new motorbike.

6. *imb li vidhy rthi gel i.*

They students are.

They are students.

*imb li vidhy rthi m ko (NM)*

They students are not.

They are not students.

7. *imb l i enong dok n hig hee.*

They a shop had.

They had a shop

*imb l i enong dok n m nthu gh hee. (NM)*

They a shop not had.

They did not have a shop.

8. *k b z r h nik h .*

I market was going.

I was going to the market.

*k bazaar m h nik h . (NM)*

I market not was going.

I was not going to the market.

9. *bimala English dolidokhe.*

Bimala English can speak.

Bimala can speak English

*Bimala English madoli dokhe. (NM)*

Bimala English not can speak.

Bimala can not speak English.

10. *w n ni h niling g y w .*

He today must go.

He must go today.

*He n ni h niling m gay w . (NM)*

He today must not go.

He must not go today.

11. *gh li h nisu .*

Play go.

Go to play.

	<i>ghali</i>	<u>m</u> <i>h</i>	<i>nisu.</i> (NM)	
	Play	not	go.	Don't go to play.
12.	<i>let</i>	<i>yong</i>	.	
	Down	sit.		Sit down.
	<i>Let</i>	<u>m</u> <i>yong.</i>	(NM)	
	Down	not sit.		Don't sit down.
13.	<i>mainbatti jal</i>	<i>isu</i>	.	
	candle	light.		Light the candle.
	<i>m inb tti</i>	<u>m</u> <i>j l</i>	<i>isu.</i> (NM)	
	Candle	not light.		Don't light the candle.
14.	<i>k</i>	<i>ngt</i>	<i>lo.</i>	
	To me	come.		Come to me.
	<i>k</i>	<i>ngt</i>	<u>m</u> <i>lo.</i>	
	To me	not come.		Don't come to me.

While comparing the processes of negative transformation system of Dhimal and English languages, the following similarities and differences are found.

### **Similarities**

1. Negative transformation system is a common feature of both Dhimal and English languages. Both languages have their own separate negative markers to negate the positive sentences.
- 2) In both English and Dhimal languages, both assertive and imperative sentences are negated.

### **Differences**

- 1) The sentence structure of English is 'subject + verb + object' whereas the sentence structure of Dhimal is 'subject + object + verb.'

2) The only negative marker ‘not’ or ‘n’t’ is placed after an auxiliary verb very in English whereas generally the negative marker ‘ma-’ is added immediately before the main verb in Dhimal to make a positive assertive sentence negative. Similarly, the sentences of simple present (containing is /am/ are as main verb), present perfect, past continuous and past perfect are generally negated using the negator ‘m nthu’ in Dhimal language.

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

4) In imperative sentences, ‘do not’ (don’t) is placed before the verb or at the beginning of the sentences in English whereas the negative marker ‘ma-’ is added just before the main verb in Dhimal language.

### 3.2.2 Comparison of Interrogative Transformation

a) Yes/no question

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

<u>Dhimal</u>	<u>English</u>
<i>k kathmandu t hikh</i>	
I kathamandu in live.	I live in kathmandu
<u>H i</u> <i>k kathamandu t hik ?</i>	
(QP) I kathamandu in live ?	Do I live in kathmandu?
2. <i>imb l i p dhiteng hik hee</i>	
They reading are	They are reading.
<u>h i</u> <i>imb l i p dhiteng hik hee?</i>	

(QP) they reading are?	Are they reading?
3. <i>bina s t h nihee</i>	
Bina home went	Bina went home
<u>hai</u> <i>bina s t h nihee?</i>	
(QP) Bina home went?	Did Bina go home?
4. <i>gita jumni m l ngdokhe.</i>	
Gita tomorrow not will come.	Gita will not come tomorrow.
<u>hai</u> <i>gita jumni m l ngdokhe ?</i>	
(QP) Gita tomorrow not will come?	Won't Gita come tomorrow?
5. <i>kelai k m m p n hee.</i>	
We work not did.	We did not work.
<u>hai</u> <i>kel i k m m p n hee?</i>	
(QP) We work not did?	Didn't we work?
6. <i>imb l i ingko k m pur dok m nthu?</i>	
They the work will have completed not. They will not have completed the work.	
<u>h i</u> <i>imb l i ingko k m pur dok m nthu?</i>	
(QP) they the work will have completed not?	Will they have not completed the work?
7. <i>idoi k nko jhol .</i>	
This my bag is.	This is my bag.
<u>hai</u> <i>idoi k nko jhol ?</i>	
(QP) this my bag is?	Is this my bag?
8. <i>dinesh office h nik hig khe .</i>	
Dinesh office had gone.	Dinesh had gone to the office.
<u>h i</u> <i>dinesh office h nik hig khe?</i>	
(QP) Dinesh office had gone?	Had Dinesh gone to the office?



It is found through the research that intonation question are also formed in Dhimal language.

eg: 1) *k samudra tink hig .*  
I sea have seen.  
I have seen the sea.  
*k samudra tink hig ?*  
I sea have seen?  
Have I seen the sea?

2) *bindu b s t school h nikhe.*  
Bindu bus by school goes.  
Bindu goes to school by bus.  
*bindu b s t school h nikhe?*  
Bindu bus by school goes?  
Does Bindu go to school by bus?

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

### **Similarities**

1. In both English and Dhimal languages, assertive sentences are transformed into yes/no question.
2. In English, yes/no question markers (i.e auxiliary verb) are placed at the beginning of the sentences, similarly yes/no question marker '*h i*' is placed at the beginning of the sentence in Dhimal language too.
3. The sign of interrogation or question mark (?) is introduced and placed at the end of the yes/no question in both languages.
4. In English, a statement with rising intonation can be used to form yes/no questions similarly yes/no questions are formed with rising intonation in Dhimal language too.

## Differences

1. If the assertive sentence has an auxiliary verb in it, the same auxiliary verb is placed before the subject (i.e. the sentence is initiated with an auxiliary verb) in English whereas yes/no question marking particle 'h i' is introduced and placed before the subject (i.e. the sentence is initiated with the particle 'h i') in Dhimal .
2. If the sentence has no auxiliary verb, we need to use a rule called 'do support' or 'operator addition' (do, does and did) rule and the form of the verb is changed into its root form to make a statement yes/no question in English whereas such rule does not occur in Dhimal language.
3. Subject-auxiliary inversion or subject operator inversion takes place in English whereas it is redundant in Dhimal.

### b) Wh question

The wh-question transformations of the Dhimal and English are comparatively studied and analyzed as follows:

	<u>Dhimal</u>	<u>English</u>
1)	<i>imb l i Americata hikhe.</i> They America in live.	They live in America.
	<i>imb l i <u>hiso</u> hikhe ?</i> They where live?	Where do they live?
2)	<i>kusum lodong g khe.</i> Kusum was coming.	Kusum was coming.
	<i><u>h su</u> lodong g khe?</i> Who was coming ?	Who was coming?
3)	<i>idoi k ngko b iko s .</i> This my sister's house.	This is my sister's house.
	<i>idoi <u>h suko</u> s ?</i>	

- This whose house? Whose house is this?
- 4) *w ko ming kamala.*  
Her name Kamala. Her name is Kamala.
- w ko ming h i?*  
Her name what? What is her name?
- 5) *j i it dashai hih ng.*  
Grandmother here Dashain will stay. Grandmother will stay here by  
Dashain  
*jai it helau thek p ng hih ng ?* How long will grandmother  
Grandmother here howlong will stay? stay here?
- 6) *sarala enong chitthi p th ili hul k h nihee .*  
Sarala a letter to send post office went. Sarala went the post office  
to send a letter.
- sarala h ipali hul k h nihee ?*  
Salarala why post office went? Why did Sarala go to the post office?
7. *Kel i padhili school h n ng.*  
We to study school went. We went to school to study.  
*kelai school h ipali h n ng ?*  
We school why went? Why did we go to school?
8. *w nji s m h nihee ?*  
She yesterday home didn't go. She didn't go home yesterday.  
*w hel bung s m h nihee?*  
She when home didn't go? When didn't she go home?
9. *b thek d b gelai man m p rikhe.*  
Father old clothes like not. Father doesn't like old clothes  
*b h i man m p rikhe ?*  
Father what like not? What doesn't father like?

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

## Similarities

1. Negative and positive wh-questions are found in both Dhimal and English languages.
2. Both languages have their own separate words (i. e. who, whom, where, when, etc in English and *h su, hasuheng, heso, hel u*, etc, words in Dhimal) for transforming statements into wh-questions.
3. The sign of interrogative or question mark (?) is placed at the end of the wh-questions in both English and Dhimal languages.

## Differences

1. In English, the wh- word occurs at the beginning of the sentences, whereas the equivalent of English word in most of the cases occurs after the subject in Dhimal language.
2. If there is no auxiliary verb in the sentences we need to use a rule that is called 'do support or operator addition' (do, does and did ) rule and the form of the main verb is changed into its root form in English whereas this rule is redundant in Dhimal.
3. Subject–verb inversion is found in English wh-interrogation whereas that is not found in Dhimal.

## CHAR FOUR

### FINDING ANG RECOMMENDATIONS

This chapter deals with the summary of findings, recommendations and pedagogical implications of the study.

#### 4.1 Findings

Every two languages share some common and uncommon features which are found when they are compared. The main aim of this comparative study is to find out the processes of negative and interrogative transformation in Dhimal language and to compare and contrast them with those of English. On the basis of the analysis and interpretation of the collected data, the findings of the present study are summarized in the following points.

1. The negative and interrogative transformation systems of English and Dhimal are similar in some aspects but different in others.
2. The only negative marker in English is 'not' or 'n't' which is placed after an auxiliary verb in an assertive sentence whereas the negative markers in Dhimal are, '*ma*', '*manthu*' and '*mako*'. '*Ma-*' is placed just before the main verb, '*manthu*' and '*mako*' are generally placed at the end of the sentence.
3. If there is no auxiliary verb in a positive assertive sentence, we need to use a rule called 'do support' or 'operator addition' (do, does and did) rule and the negative marker 'not' or 'n't' is added after it as it functions as an auxiliary verb in English whereas there is no need of such rule in order to transform a positive sentence into negative in Dhimal.
4. While forming negative of imperative sentence, 'do not' (don't) is placed before the verb or at the beginning of the sentence in English whereas the negative marker '*ma-*' is added just before the main verb in Dhimal.

5. In the yes/no question, an auxiliary verb occurs at the beginning of the sentence (i.e. the sentence is initiated with an auxiliary verb) in English whereas the yes/no question marker 'hai' is introduced and placed at the beginning of the sentence in Dhimal.
6. In the absence of an auxiliary verb, a rule called 'do support' or 'operator addition' (do, does and did) rule is applied to change a statement into yes/no question in English whereas such rule is not applied in Dhimal .
7. Subject-auxiliary/operator inversion rule is also required to transform a statement into yes/no question in English whereas it does not take place in Dhimal.
8. Both languages have their own separate words for transforming statements into wh-questions.
9. 'Wh-words' occur at the beginning of the sentence in English whereas the equivalent of English wh-words in Dhimal language in most of the cases occur after the subject and also at the beginning of the sentence when they function as subjects.
10. In wh-question, 'do support' (operator addition) and 'subject-auxiliary inversion' (subject operator inversion) rules are applied in English whereas they are redundant in Dhimal.
11. English sentence structure is SVO, whereas Dhimal sentence structure is SOV.

#### **4.2 Recommendations and Pedagogical Implications**

On the basis of the findings of the present study, the recommendations and pedagogical implications have been suggested as follows:

1. This research is comparative study between two languages Dhimal and English. The researcher hopes this research makes a significant contribution for those teachers who are teaching English as a second or foreign language,

because a comparative study helps the teacher to predict the areas of difficulty that learners are likely to face and possible errors that learners commit.

2. The processes of negative and interrogative transformation system of English are different from those of Dhimal. Therefore, the differences should be taken into account while teaching English translation system to Dhimal speaking students.

3. Mother tongue influences in learning second language so while teaching language, a teacher should see what difficulties that the learners are facing because of their mother tongue.

4. The knowledge of auxiliaries is essential for both negative and interrogative transformations in English language therefore, special attention should be paid on the use of auxiliaries in different tenses and aspects while teaching the Dhimal speaking students.

5. While teaching, language teachers should consider what sorts of difficulties that the learners are facing because of their mother tongue.

6. The students of this ethnic community should be taught the ways using 'do support/operator addition' and 'subject auxiliary inversion' rules more carefully as they do not exist in Dhimal.

7. In English contractions of auxiliary verbs are used in negative and interrogative transformation, especially in communication. So attention should be paid on such features of auxiliary in English while teaching Dhimal speaking students.

8. The teachers who are teaching English to the students of Dhimal native speakers should identify the similarities and differences between English and Dhimal negative and interrogative transformation processes and special attention should be paid in the areas of difficulty.

9. The teacher should use appropriate teaching materials as far as possible during class room teaching.

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

The researcher does not claim the present study covers all the rules of negative and interrogative transformations of Dhimal language because he has not carried out this research in all types of sentences available in the Dhimal language. It is based only on assertive and imperative sentences and only forty native informants from Urlabari and Rajghat VDCs of Morang district are taken. However, the researcher has tried his best to generalize the rules of negative and interrogative transformation in the Dhimal language explicitly based on the collected data.

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



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# APPENDIX -1

## Questionnaire

Name :-.....Sex:-.....

Address :-.....Age :-.....

Educational Status.....

How do you say the following sentences in Dhimal language?

I am a student.

.....

I am not a student

.....

Ram is a good boy.

.....

Ram is not a good boy.

.....

The girls are playing.

.....

The girls are not playing .

.....

Boys play football.

.....

Boys do not play football.

.....

She has taken breakfast.

.....

She has not taken breakfast.

.....  
She was reading.

.....  
She was not reading.

.....  
I sold my motorbike.

.....  
I did not sell my motorbike.

.....  
He works hard.

.....  
He does not work hard.

.....  
She helps us.

.....  
She does not help us.

.....  
The boys were playing.

.....  
The boys were not playing.

.....  
She had telephoned me.

.....  
She had not telephoned me.

.....  
Sarala will come tomorrow.

.....  
Sarala will not come tomorrow.

.....  
You must help me.

.....  
You must not help me.  
.....

I can speak Dhimal language.  
.....

I can not speak Dhimal language.  
.....

He has to work hard.  
.....

He does not have to work hard.  
.....

Open the door.  
.....

Don't open the door.  
.....

We will be reading.  
.....

We will not be reading.  
.....

You may help us.  
.....

You may not help us.  
.....

I used to wear cap.  
.....

I did not use to wear cap.  
.....

Dipak may be coming.  
.....

Dipak may not be coming.

.....  
Please help them.

.....  
Please do not help them.

.....  
Have breakfast.

.....  
Don't have breakfast.

.....  
Have a bath with cold water.

.....  
Don't have a bath with cold water.

.....  
Ram is a student.

.....  
Is Ram a student?

.....  
The boys are fighting.

.....  
Are the boys fighting?

.....  
Suman is not dancing.

.....  
Isn't Suman dancing?

.....  
Ram has killed a snake.

.....  
Has Ram killed a snake?

.....  
You have not helped me.

.....  
Haven't you helped me?  
.....

She hasn't known me.  
.....

Hasn't she known me?  
.....

Gopal won the first prize.  
.....

Did Gopal win the first prize?  
.....

Raju will come tomorrow.  
.....

Will Raju come tomorrow?  
.....

We will be reading.  
.....

Will we be reading?  
.....

We will have completed our work.  
.....

Will we have completed our work?  
.....

The farmer was working in the field.  
.....

Was the farmer working in the field?  
.....

I had called you.  
.....

Had I called you?

.....  
She may speak Dhimal language.

.....  
May she speak Dhimal language?

.....  
You must meet her.

.....  
Must you meet her?

.....  
Muna has to write a letter to her father.

.....  
Does Muna have to write a letter to her father?

.....  
I used to wear cap.

.....  
Did I use to wear cap?

.....  
He works hard.

.....  
Does he work hard?

.....  
We should do labour.

.....  
Should we do labour?

.....  
You can help me.

.....  
Can you help me?



It is nine o'clock now.

.....

What time is it now?

.....

Our teacher has gone Pokhara?

.....

Where has our teacher gone?

.....

Sarala broke a vase yesterday.

.....

What did sarala break yesterday?

.....

He lives in America now.

.....

Where does he live now?

.....

Raju doesn't eat meat.

.....

What doesn't Raju eat?

.....

He didn't go to the temple?

.....

Where didn't he go?

.....

Mother goes to the temple to worship.

.....

Why does mother go to the temple?

.....

This is my bag.

.....

Whose bag is this?

.....

Rita's father was serious.

.....

Whose father was serious?

.....

Mohan couldn't join the army force because of his bad eye sight.

.....

Why couldn't Mohan join the army force?

.....

Sarala met the prime minister yesterday.

.....

Whom did Sarala meet yesterday?

.....

They studied hard to pass the examination.

.....

Why did they study hard?

.....

They love the poor.

.....

Whom do they love?

.....

I like red colour.

.....

Which colour do I like?

.....

Father likes the Bhadgaule cap.

.....

Which cap does father like?

.....

The road is 500 kilometers long.

.....  
How long is the road?

.....  
It takes an hour to go to the market form here.

.....  
How long does it take to go to the market form here?

.....  
They caught the criminals with the help of the police.

.....  
How did they catch the criminals?

.....  
She dances beautifully.

.....  
How does she dance?

.....  
Kamala broke her arm yesterday.

.....  
When did Kamala break her arm?

.....  
Raju is going to USA on January.

.....  
When is Raju going to USA?

## APPENDIX-2

### Informants of the Research Study VDC-Rajghat

S.N.	Name	Sex	Age	Address	Educational qualification
1	Man Bahadur Dhimal	F	42	Rajghat-8	I.A.
2	Susma Dhimal	F	22	Rajghat-1	I.A.
3	Vijaya Dhamal	M	24	Rajghat-8	S.L.C.
4	Shree Prasad Dhimal	M	25	Rajghat-5	S.L.C.
5	Pmpha Dhimal	F	23	Rajghat-9	+2
6	Bikash Dhimal	M	29	Rajghat-1	B.A.
7	Nishsa Dhimal	F	23	Rajghat-8	+2
8	Bartu Bahadur Dhimal	M	45	Rajghat-9	S.L.C.
9	Sunil Dhimal	M	25	Rajghat-1	B.Pharmacy
10	Min Kumar Dhimal	M	31	Rajghat-1	B.Ed.
11	Pramila Dhimal	F	25	Rajghat-1	S.L.C.
12	Tulashi Dhimal	F	25	Rajghat-5	+2
13	Sujata Dhimal	F	24	Rajghat-8	+2
14	Sidhilal Dhimal	M	28	Rajghat-9	B.B.S.
15	Manita Dhimal	F	21	Rajghat-1	S.L.C.
16	Saraswati Dhimal	F	23	Rajghat-9	+2
17	Ram Kumar Dhimal	M	50	Rajghat-9	I.A.
18	Dhan Kumari Dhimal	F	24	Rajghat-1	+2
19	Om Kumari Dhimal	F	21	Rajghat-1	S.L.C.
20	Lal Bahadur Dhimal	M	45	Rajghat-9	S.L.C.

## VDC-Urlabari

S.N.	Name	Sex	Age	Address	Educational qualification
1	Shankar Kumar Dhimal	M	42	Urlabari-6	B.A.
2	Amar Dhimal	M	47	Urlabari-4	B.A.
3	Subina Dhimal	F	20	Urlabari-6	+2
4	Kailash Dhimal	M	25	Urlabari-6	B.B.S.
5	Tek Maya Dhimal	F	36	Urlabari-8	B.A.
6	Chandra Kala Dhimal	F	21	Urlabari-1	+2
7	Devi Maya Dhimal	F	22	Urlabari-1	+2
8	Nani Maya Dhimal	F	23	Urlabari-1	+2
9	Ramesh Dhimal	M	51	Urlabari-4	I.A.
10	Sarita Dhimal	F	24	Urlabari-8	+2
11	Bhabi Dhimal	M	48	Urlabari-8	S.L.C.
12	Rajendra Dhimal	M	45	Urlabari-8	S.L.C.
13	Bina Dhimal	F	20	Urlabari-4	+2
14	Uma Dhimal	F	21	Urlabari-8	+2
15	Shrijana Dhimal	F	21	Urlabari-8	+2
16	Bishal Dhimal	M	26	Urlabari-6	I.A.
17	Kabiraj Dhimal	M	41	Urlabari-6	S.L.C.
18	Tilak Dhimal	M	51	Urlabari-6	I.A.
19	Surya Dhimal	M	25	Urlabari-6	B.B.S.
20	Puspa Dhimal	F	26	Urlabari-4	B.Ed.

## APPENDIX- 3

### Questionnaire

Name :- Shankar Kumar Dhimal

Sex:- Male

Address :- Uurlabari-6

Age :- 42

Educational Status:- B.A.

How do you say the following sentences in Dhimal language?

I am a student.

*K enong bidhy rthi re/h i.*

I am not a student.

*K enong bidhy rthi m kore/m koh i.*

Ram is a good boy.

*Ram enong remk w j n hee.*

Ram is not a good boy.

*R m enong remk w j n m ko.*

The girls are playing.

*Bej l i gh teng hee.*

The girls are not playing .

*Bej l i ghateng heek m nthu.*

Boys play football.

*W j l i gol gh khe.*

Boys do not play football.

*W j l i gol m gh khe.*

She has taken breakfast.

*W jolp ng ch k hee.*

She has not taken breakfast.

*W jop ng ch k m nthu.*

She was reading.

*W porhedong gh hi.*

She was not reading.

*W porhedong m nthugh hi.*

I sold my motorbike.

*K k nko bhatbhatte peegh .*

I did not sell my motorbike.

*K k nko bhatbhatte m peegh .*

He works hard.

*W hens ng mihenet p khe .*

He does not work hard.

*W hens ng mihenet m p khe.*

She helps us.

*W kel iheng s g ikhe.*

She does not help us.

*W kel iheng m s gh ikhe.*

The boys were playing.

*W j l i gh teng heeg hi.*

The boys were not playing.

*W j l i gh teng m heeg hi.*

She had telephoned me.

*W k sheng phon p k gh hi.*

She had not telephoned me.

*W k sheng phon p k m nthugh hi.*

Sarala will come tomorrow.

*Sarala jumni l ng.*

Sarala will not come tomorrow.

*Sarala jumni m l ng.*

You must help me.

*N k sheng s g ili goy n .*

You must not help me.

*N k sheng s g ili m goy n .*

I can speak Dhimal language.

*K Dhem l i bh s doli d nk .*

I can not speak Dhimal language.

*K Dhem l i bh s doli m d nk .*

He has to work hard.

*W hens ng k mp li goy ng.*

He does not have to work hard.

*W hens ng k mp li m goy ng.*

Open the door.

*Feenu hee.*

Don't open the door.

*Feenu m hee.*

We will be reading.

*Kel i parhiteng hy ng.*

We will not be reading.

*Kel i parhiteng m hy ng.*

You may help us.

*N kel heng s g ili d n .*

You may not help us.

*N kela heng s g ili m d n .*

I used to wear cap.

*K tupri tugh kh .*

I did not use to wear cap.

*K tupri m tugh kh .*

Dipak may be coming.

*Dipak loli d ng ol .*

Dipak may not be coming.



*Dipak loli m d ng ol .*

Please help them.

*Atuis an u b gel i ob l liheng s g isu.*

Please do not help them.

*Atuis an u b gel i ob l liheng ms g isu.*

Have breakfast.

*Jolp ng ch .*

Don't have breakfast.

*Jolp ng m ch .*

Have a bath with cold water.

*Tirk chee-hoi cheeu.*

Don't have a bath with cold water.

*Tirk chee hoi m cheeu.*

Ram is a student.

*Ram enong bithy rthi h i.*

Is Ram a student?

*H i Ram enong bithy rthi?*

The boys are fighting.

*W j l i fesudonkhe.*

Are the boys fighting?

*H i w j l i fesudongkhe?*

Suman is not dancing.

*Suman nh k m nthu h i.*

Isn't Suman dancing?

*H i suman nh k m nthu?*

Ram has killed a snake.

*Ram enong punhy sek hee h i.*

Has Ram killed a snake?

*H i Ram enong punhy sek hee?*

You have not helped me.

*N k sheng s g ik m nthun h i .*

Haven't you helped me?

*H i k sheng n s g ik m nthun ?.*

She hasn't known me.

*W k sheng n lk m nthu h i .*

Hasn't she known me?

*H i k sheng w n lk m nthu?*

Gopal won the first prize.

*Gopal fas purask r jeetih i.*

Did Gopal win the first prize?

*H i Gopal fas puraskar jeetih i?*

Raju will come tomorrow.

*Raju jumni l ng.*

Will Raju come tomorrow?

*H i Raju jumni l ng?*

We will be reading.

*Kel i parhiteng hy ng.*

Will we be reading?

*H i kel i parhiteng hy ng?*

We will have completed our work.

*Kel i goteng k m dop teng hy ng.*

Will we have completed our work?

*H i kel i goteng k m dop teng hy ng?*

The farmer was working in the field.

*Kish n milhingt k mp dhong gh i.*

Was the farmer working in the field?

*H i kishan milhigt k mp dhong gh i?*

I had called you.

*K n sheng k ik hig kh .*

Had I called you?

*H i k n sheng k ik hig kh ?*  
She may speak Dhimal language.

*W Dhem l bh s dolid ng.*  
May she speak Dhimal language?

*H i w Dhem l bh s dolid ng?*  
You must meet her.

*N w sheng bhete li goy n .*  
Must you meet her?

*H i n w sheng bhete li goy n ?*  
Muna has to write a letter to her father.

*Muna w ko b heng chithi lekhili goy ng.*  
Does Muna have to write a letter to her father?

*H i Muna w ko b heng chithi lekhili goy ng?*  
I used to wear cap.

*K tupri tugh kh .*  
Did I use to wear cap?

*H i k tupri tugh kh ?*  
He works hard.

*W hens ng k m p khe?*  
Does he work hard?

*H i w hens ng k m p khe?*  
We should do labour.

*Kel i mihenet p li goy ng.*  
Should we do labour?

*H i kel i mihenet p li goy ng?*  
You can help me.

*N k sheng s g ili d n .*  
Can you help me?

*H i n k sheng s g ili d n ?*  
It is nine o'clock now.

*El kw h b jek hee.*

What time is it now?

*El hethe bajek hee?*

Our teacher has gone Pokhara?

*Kel iko m ster Pokhara h nek hee.*

Where has our teacher gone?

*Kel iko m ster heso h nek hee?*

Sarala broke a vase yesterday.

*Sarala njee gamal bhoip hee.*

What did Sarala break yesterday?

*Sarala njee h i bhoip hee?*

He lives in America now.

*W el America hikhe.*

Where does he live now?

*W el heso hikhe?*

Raju doesn't eat meat.

*Raju by h m ch khe.*

What doesn't Raju eat?

*Raju h i m ch khe?*

He didn't go to the temple.

*W mandir m nhikhe.*

Where didn't he go?

*W heso m nhikhe?*

Mother goes to the temple to worship.

*Aam i th nbh ri puj p li h nikhe.*

Why does mother go to the temple?

*Aam i th nbh ri h ip li h nikhe?*

This is my bag.

*Edoi k ngko jhol h i.*

Whose bag is this?

*Edoi h suko jhol ?*

Rita's father was serious.

*Rita ko b sikist hig khe.*

Whose father was serious?

*H suko b sikist hig khe?*

Mohan couldn't join the army force because of his bad eye sight.

*Mohan s inikt bharti jengli m dohi h ip lip nu w ko minsy h bigirn sing.*

Why couldn't Mohan join the army force?

*Mohan h ip li s inik bh rti jengli m dohi?*

Sarala met the prime minister yesterday.

*Anji Sarala pradh n m ntriheng bhetih.*

Whom did Sarala meet yesterday?

*Sarala nji h suheng bhetih?*

They studied hard to pass the examination.

*Imb l i j ncht p sp li heuj ng mihenet p hi.*

Why did they study hard?

*Imb l i hens ng mihenet h ip li p hi?*

They love the poor.

*Imb l i garibheng m y p khe.*

Whom do they love?

*Imb l i h suheng m y p khe?*

I like red colour.

*K ek rang mant t kh .*

Which colour do I like?

*Hedoi rang k m nt t kh ?*

Father likes the Bhadgaule cap.

*Ab bh dgule tupri m nt t khe.*

Which cap does father like?

*Hedoi tupri b m nt t khe?*

The road is 500 kilometers long.

*Edoi d m n s i kilometer rhingk hee.*

How long is the road?

*Edoi d m hethe rhingk hee?*

It takes an hour to go to the market form here.

*Et so b j r h nili e- ghant l gikhe.*

How long does it take to go to the market form here?

*Et so b j r h nili hethe l gikhe?*

They caught the criminals with the help of the police.

*Imb l i pulisko sahayogt apar dhi heng rimhi.*

How did they catch the criminals?

*Hes p teng imb l i apr dhi heng rimhi?*

She dances beautifully.

*W remf nh khe?*

How does she dance?

*W hisk nh khe?*

Kamala broke her arm yesterday.

*Anji kamala b h thurn p hi.*

When did Kamala break her arm?

*Kamala b h hel u thurn p hi?*

Raju is going to USA on January.

*Raju january t U.S.A h nedongkhe.*

When is Raju going to USA?

*Raju hel u U.S.A h nedongke?*

## Questionnaire

Name :- Susma Dhimak

Sex:- Female

Address :-Rajghat-1

Age :-22

Educational Status:- I.A.

How do you say the following sentences in Dhimal language?

I am a student.

*K enong bidhy rthi re/h i.*

I am not a student.

*K enong bidhy rthi m kore/m koh i.*

Ram is a good boy.

*Ram enong remk w j n hee.*

Ram is not a good boy.

*R m enong remk w j n m ko.*

The girls are playing.

*Bej l i gh teng hee.*

The girls are not playing .

*Bej l i ghateng heek m nthu.*

Boys play football.

*W j l i gol gh khe.*

Boys do not play football.

*W j l i gol m gh khe.*

She has taken breakfast.

*W jolp ng ch k hee.*

She has not taken breakfast.

*W jop ng ch k m nthu.*

She was reading.

*W porhedong gh hi.*

She was not reading.

*W porhedong m nthugh hi.*

I sold my motorbike.

*K k nko bhatbhatte peegh .*

I did not sell my motorbike.

*K k nko bhatbhatte m peegh .*

He works hard.

*W hens ng mihenet p khe .*

He does not work hard.

*W hens ng mihenet m p khe.*

She helps us.

*W kel iheng s g ikhe.*

She does not help us.

*W kel iheng m s gh ikhe.*

The boys were playing.

*W j l i gh teng heeg hi.*

The boys were not playing.

*W j l i gh teng m heeg hi.*

She had telephoned me.

*W k sheng phon p k gh hi.*

She had not telephoned me.

*W k sheng phon p k m nthugh hi.*

Sarala will come tomorrow.

*Sarala jumni l ng.*

Sarala will not come tomorrow.

*Sarala jumni m l ng.*

You must help me.

*N k sheng s g ili goy n .*



You must not help me.

*N k sheng s g ili m goy n .*

I can speak Dhimal language.

*K Dhem l i bh s doli d nk .*

I can not speak Dhimal language.

*K Dhem l i bh s doli m d nk .*

He has to work hard.

*W hens ng k mp li goy ng.*

He does not have to work hard.

*W hens ng k mp li m goy ng.*

Open the door.

*Feenu hee.*

Don't open the door.

*Feenu m hee.*

We will be reading.

*Kel i parhiteng hy ng.*

We will not be reading.

*Kel i parhiteng m hy ng.*

You may help us.

*N kel heng s g ili d n .*

You may not help us.

*N kelaiheng s g ili m d n .*

I used to wear cap.

*K tupri tugh kh .*

I did not use to wear cap.

*K tupri m tugh kh .*

Dipak may be coming.

*Dipak loli d ng ol .*

Dipak may not be coming.

*Dipak loli m d ng ol .*

Please help them.

*Atuis an u b gel i ob l liheng s g isu.*

Please do not help them.

*Atuis an u b gel i ob l liheng ms g isu.*

Have breakfast.

*Jolp ng ch .*

Don't have breakfast.

*Jolp ng m ch .*

Have a bath with cold water.

*Tirk chee-hoi cheeu.*

Don't have a bath with cold water.

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Isn't Suman dancing?

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Has Ram killed a snake?

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You have not helped me.

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*H i k sheng w n lk m nthu?*

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