

# **CHAPTER ONE**

## **INTRODUCTION**

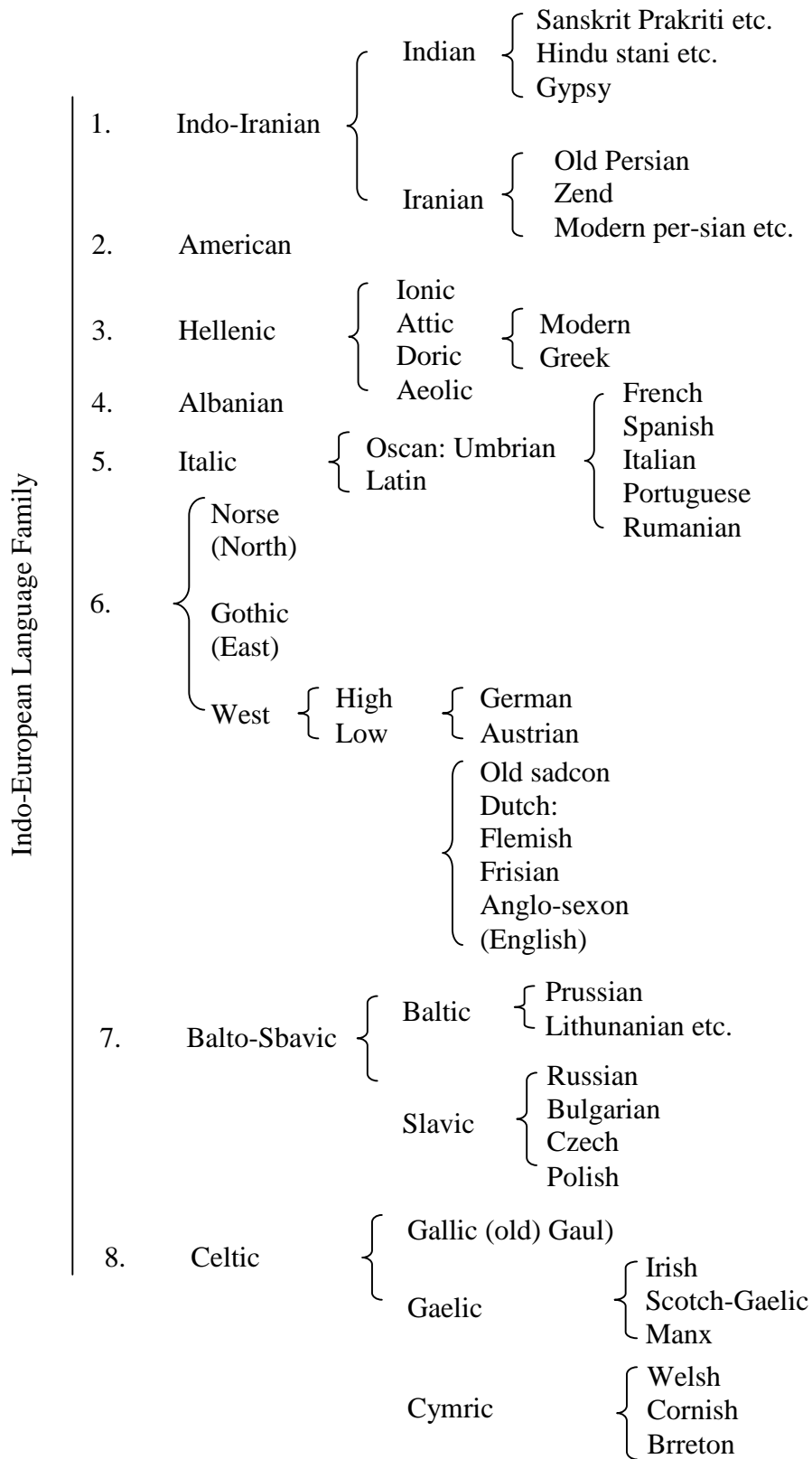
This chapter includes preliminary information about language in Nepal and the Limbu language and other concepts used in this study.

### **1.1 General Background**

Human beings are gifted with the power of speech because of which human civilization has developed so much. Language is primarily a means of communication through which human ideas, feelings, thoughts and emotions are expressed. It is the most powerful, convenient and permanent means and form of human communication. It is the unique possession of mankind. Human beings are distinguished from all other living creatures by means of language. Among the various languages existing in the world, English is the most common, popular and world widely accepted medium of international communication. It is spoken as a first, second and foreign language all over the world.

While classifying from the view point of language family, English falls on west Germanic group of Germanic branch of indo-European family. Position of English in the Endo-European family has been shown in the following page. Position of the English language in the Endo-European family.

**Figure : 1**



Source: Varshney 1995:193

Since English has occupied an important place in the present world, almost every country has given a great emphasis to it and so is the case in Nepal. It will not be an exaggeration to say that English has become a gateway to the whole body of modern knowledge. It is a powerful means to understand and achieve modern civilization. Moreover, it is of vital importance in accelerating the modernization process in every country of the world.

Nowadays, most of the books related to different fields of human life such as science, technology, commerce, international relations are written in English. This reveals that English is not only a widely used means of communication but also a library language. All recent developments and inventions are explored through English. Again the medium of instruction especially in the field of technical education such as engineering, medicine, agronomy, and information technology is in the English language. So, it is indispensable for the people of those fields. Furthermore, any one who wants to keep in touch with the present world should have a good knowledge of the English language.

Nepal is an active member of various international organizations like the United Nations (UN), and South Asian Association for Regional Cooperation (SAARC). Again, it has established its diplomatic relations with 114 nations of the world up to now. For this it is needed. Nepal is a country with a good potentiality for tourism. Its natural beauty and historical as well as cultural heritage attract a lot of people from different countries of the world. Therefore, we need English to communicate with those tourists, our guests. Some developed countries have been helping Nepal in different fields like education, health, drinking water, communication, agriculture, science and technology and so on by providing financial as well as technical assistance. For this too, English plays a vital role. Similarly, in order to inform and spread the art, culture and Nepalese products in other countries,

The use of the English language becomes vital. Nepalese students need English in their education within the country or outside the country. This all justifies the significance of teaching and learning of the English language in Nepal.

## **1.2 Teaching of English in Nepal**

The history of teaching of English starts with the establishment of Durbar High School by the Janga Bahadur Rana in 1910 B.S. Janga Bahadur established this school with a view to improving relations with England and educating his children. This school ran under the supervision of the English people he had brought with him from England. The teaching was based on the curriculum of Indian English School. According to Paudel (2054) the curriculum of that school was a duplication of the English education that Macauley had designed to produce the officials to work at the East India company in the late 19<sup>th</sup> century in India. The curriculum was comprised of Nepali, Sanskrit, Geography, History and Civics apart from English.

In the time of the prime minister Chandra Shamser a school named Chandra Middle school opened in Siraha in 1972 B.S. It is the first English school established outside Kathmandu valley. Similarly, another English school was founded in Nepalgunj in 1974 B.S.

Later M. Chandra Samsar opened Tribhuvan Chandra College (Called Tri-Chandra College from 1980 B.S.) in 1975 B.S., which marks the formal beginning of English in higher education in Nepal. S.L.C. Board was established in 1990 B.S. in Nepal. There were two English papers carrying 100 full marks each in the S.L.C. curriculum. They comprised of essays, short stories, grammar, translations, anthology of verses etc. In other words English literature had a strong place in the curriculum.

After the introduction of the New Education System Plan (NESP), New curricula were brought into use in all subjects and all the text materials including the teaching methods and evaluation system were revised. Accordingly, the English curriculum was developed with a new outlook in view and the English textbooks written by Nepalese writers were prescribed. For the first time English began to be taught to serve the purpose of language, i.e. for communication but not only for aesthetic pleasure. Since then, the curriculum and text materials have been revised from time to time with regard to the need of the time because of the advancements brought by science and technology and new conceptions developed in the field of teaching/learning.

In the present educational system of Nepal, English is taught as a compulsory subject from grade IV to graduate level (except some faculties) and from secondary level to post-graduate level as an optional/major subject.

### **1.3 Languages of Nepal**

Nepal is a multi-linguistic, multi-religious and multi-racial/ethnic country. Languages of different families are spoken here. However, it is difficult to point out the accurate data of the languages spoken within the country. Regarding this, no fixed number of the languages has come to the light yet. It is believed that there are around 100 languages in existence in Nepal. Out of them, most of the languages do not have their own written forms. Only a few languages have both the spoken and written forms.

While considering the reports of the censuses of Nepal, there is no uniformity among them regarding the data of the mother tongues. It is the population census of 1952/54 which for the first time collected the data on the languages of Nepal. The 1952/54 census shows 53 languages spoken in Nepal (Sankhya Bibhag 2014, Table 9). But this data does not coincide with the data of the successive censuses. In 1961, the census stated 36 languages

(CBS, 1968, Vol. II, Table 8). Again the census of 1971 included only 17 languages (CBS, 1975, Vol. II, Part II, Table 14). Similarly, the 1981 census stated 18 languages (CBS, 1984, Vol. I, Part III, Table 12) whereas the data of 32 languages were collected in the census of 1991 (CBS, 1993, Table 22). The latest census held in 2001 has stated 93 languages (CBS, 2001, Table 12). The data of the languages and their speakers stated in the population census, 2001 is shown in the following table.

**Table : 1**

**Languages and their Speakers Stated in the Population Census, 2001**

S.N.	Language	Number of speaker	S.N.	Language	Number of speaker
1	Nepali	11053255	22	Sunuwar	26611
2	Maithili	2797582	23	Bangla	23602
3	Bhojpuri	1712536	24	Marwari	22637
4	Tharu	1331546	25	Majhi	21841
5	Tamang	1179145	26	Thami	18991
6	Newar	825458	27	Kulung	18686
7	Magar	770116	28	Dhimal	17308
8	Awadhi	560744	29	Angika	15892
9	Bantawa	371056	30	yakkha	14648
10	Gurung	338925	31	Thulung	14034
11	Limbu	333633	32	Sangpang	10810
12	Bajika	237947	33	Bhujel	10733
13	Urdu	174840	34	Darai	10210
14	Rajbansi	129829	35	Khaling	9288
15	Sherpa	129771	36	Kumal	6533
16	Hindi	105765	37	Thakali	6441
17	Chamling	44093	38	Chhantyal	5912
18	Santhali	40260	39	Nepali Sign	5743
19	Chepang	36807	40	Tibbetan	5277
20	Danuwar	31849	41	Dumi	5271
21	Jhangar/Dhangar	28615	42	Jirel	4913

S.N.	Language	Number of speaker	S.N.	Language	Number of speaker
43	Wambule	4471	69	Kisan	408
44	Puma	4310	70	Churanti	342
45	Yholmo	3986	71	Baram	342
46	Nachhiring	3553	72	Tilun g	310
47	Dura	3397	73	Jero/Jerung	271
48	Meche	3301	74	Dhungmali	221
49	Pahari	2995	75	Oriya	159
50	Lepcha	2826	76	Lingkhim	97
51	Bote	2823	77	Kusunda	87
52	Bahing	2765	78	Sindhi	72
53	Koi/Koya	2641	79	Koche	54
54	Raji	2413	80	Mariyanwi	33
55	Hayu	1743	81	Magahi	30
56	Byanshi	1722	82	Sam	23
57	Yamphue	1649	83	Kurmali	13
58	Ghale	1575	84	Kagate	10
59	Khariya	1314	85	Dzonkha	9
60	Chhiling	1207	86	Kuki	9
61	Lohorung	1165	87	Chhintang	8
62	Punjabi	1101	88	Mizo	8
63	Chinese	1037	89	Wagamese	6
64	English	904	90	Lhomi	4
65	Mewahang	823	91	Assamise	3
66	Sanskrit	794	92	Sadhani	2
67	Kaike	518	93	Unknown lg.	168340
68	Raute	489		Total	22736934

Source: CBS 2001, Table 19: 83-84.

Based on the various researches carried out up to now, the languages of four main families are spoken in Nepal. They are as follows:

1. Indo-European Family
2. Tibeto-Burman Family
3. Dravidian Family
4. Austro-Asiatic Family

The present study compares features of two languages, which belong to the Indo-European and Tibeto-Burman Family. So a brief description of these two language families is as follows.

### **1.3.1 Indo-European Family**

**Initially, Indo-European** languages were spoken in Europe and several parts of south Asia but in modern times the languages have spread almost throughout the world. Majority of the people in the world speak the Indo-European languages. In Nepal too, the majority of the people speak the languages of this family. The Nepali language assigned as the language of the nation belongs to this family. The Indo-European languages spoken in Nepal are as follows.

- |             |              |
|-------------|--------------|
| 1. Nepali   | 2. Maithili  |
| 3. Bhojpuri | 4. Tharu     |
| 5. Awadhi   | 6. Urdu      |
| 7. Rajbansi | 8. Hindi     |
| 9. Danuwar  | 10. Bangala  |
| 11. Marwari | 12. Majhi    |
| 13. Darai   | 14. Kumal    |
| 15. Bhote   | 16. Churauti |
| 17. Magahi  | 18. Angika   |
| 19. Bajika  | (CBS, 2001)  |



### 1.3.2 Tibeto-Burman Family

The main land of speakers of Tibeto-Burman languages is Tibet and Nepal. Fundamentally, Nepal is said to be a play ground of tibeto-Burman languages. Demographiclaly speaking, of the languages spoken in Nepal, majority of the languages belong to this family. However, the accurate number of the Tibeto-Burman languages has not come to the light yet. According to Nishi (1992), there are 71 Tibeto-Burman languages in Indian sub-continent, out of which 58 are spoken in Nepal.

Few years ago, German had surveyed the languages of eastern Nepal. The finding of the survey is recorded in Gerd Hansson's book. The Rai of eastern Nepal: Ethnic and linguistic grouping. Findings of the linguistic survey of Nepal. The survey had stated 38 Kiranti languages including Limbu, Sunuwar and Hayu.

Based on the researchers carried out by various linguists and scholars, the Tibeto-Burman languages spoken in Nepal are as follows.

- |                  |                         |
|------------------|-------------------------|
| 1. Tamang        | 2. Newar                |
| 3. Magar         | 4. Gurung               |
| 5. Limbu         | 6. Chepang              |
| 7. Sunuwar       | 8. Thami                |
| 9. Thakali       | 10. Dhimal              |
| 11. Kaike        | 12. Dhhantyal/Chhantyel |
| 13. Kham         | 14. Lepcha/Lepche       |
| 15. Syang        | 16. Hayu/Bayu           |
| 17. Marpha       | 18. Ghale               |
| 19. Manang       | 20. Raute               |
| 21. Baram/Maramn | 22. Toto                |
| 23. Nar          |                         |

- |             |                   |
|-------------|-------------------|
| 24. Sherpa  | 25. Pahari        |
| 26. Tibetan | 27. Raji          |
| 28. Jirel   | 29. Byangshi      |
| 30. Meche   | 31. Kagate        |
| 32. Lhomi   | 33. Yholmo        |
| 34. Koche   | 35. Bhujel/Khawas |
| 36. Dura    | (CBS, 2001).      |

Apart from the Tibeto-Burman languages stated above, various other Rai languages are spoken in Nepal. Although only the Rai speak these languages, they are completely different to one another, hence considered as individual languages. These are the following.

- |                   |                   |
|-------------------|-------------------|
| 1. Bantawa        | 2. Chamling       |
| 3. Kulung         | 4. Aathpahariya   |
| 5. Thulung        | 6. Sangpang       |
| 7. Khaling        | 8. Dumi           |
| 9. Umbule/Wambule | 10. Puma          |
| 11. Nachhiring    | 12. Bahing        |
| 13. Koi/Koyu      | 14. Polmacha      |
| 15. Chhiling      | 16. Mugali        |
| 17. Waling        | 18. Tilung        |
| 19. Jerung/Jero   | 20. Dungmali      |
| 21. Lingkhim      | 22. Sam           |
| 23. Chhintang     | 24. Belhariya     |
| 25. Chhukwa       | 26. Phangduwli    |
| 27. Yakkgha       | 28. Yamphu/Yamphe |
| 29. Mewahang      | 30. Lohorung      |
| 31. Pungyoung     | 32. Durmi         |
| 33. Dohrakecha    | 34. Choksule      |
| 35. Khangnj       |                   |

Nishi (1992) has said that Eastern Mewahang and Western Mewahang are two different languages under Mewahang language. In the same way, he has said that Northern Lohorun and Southern Lohorung are two different languages under Hohorung language and Lumba, Yakkha and Yakkha under Yakkha language.

Some Tibeto-Burman languages stated by Nishi (1992) such as Kham, Marpha, Syang, Manag, Nar and Toto have not been included in the population census 2001. Similarly, the census has not stated some languages of Rais such as Belharia, Chhukwa, Khandung, Phangduwali, Pungyoung, Waling, Mugali, Polmacha, Durnichoksule, dohrakecha and Aathpaharia.

#### **1.4 The Limbu Language**

Limbu is a Tibeto-Burman language spoken in the hilly region of eastern Nepal by an ethnic group known as the Limbus. The main land of the Limbus is Illam, Panchthar, Taplejung, Teharhum, Dhankuta, Sangkhuwasabha and Northern parts of Morang and Sunsari, which are traditionally known as 'Pallo Kirat' (Far Kirat) or 'Limbuwan' (Land of Limbus). However, in these days the Limbu speaking people are found even in Jhapa, Morang, Sunsari districts and in Kathmandu valley as well.

According to Grierson (1909), the Limbu language is spoken in the area of Dudhkoshi and Kankai, Pokhrel (2050) states that Hodgson considers the area of the Limbu language is the middle of Arun and Mechi river. In Limbu Nepali-English Dictionary (2059) the hilly region between Arun and Tista rivers is considered the main land of Limbus.

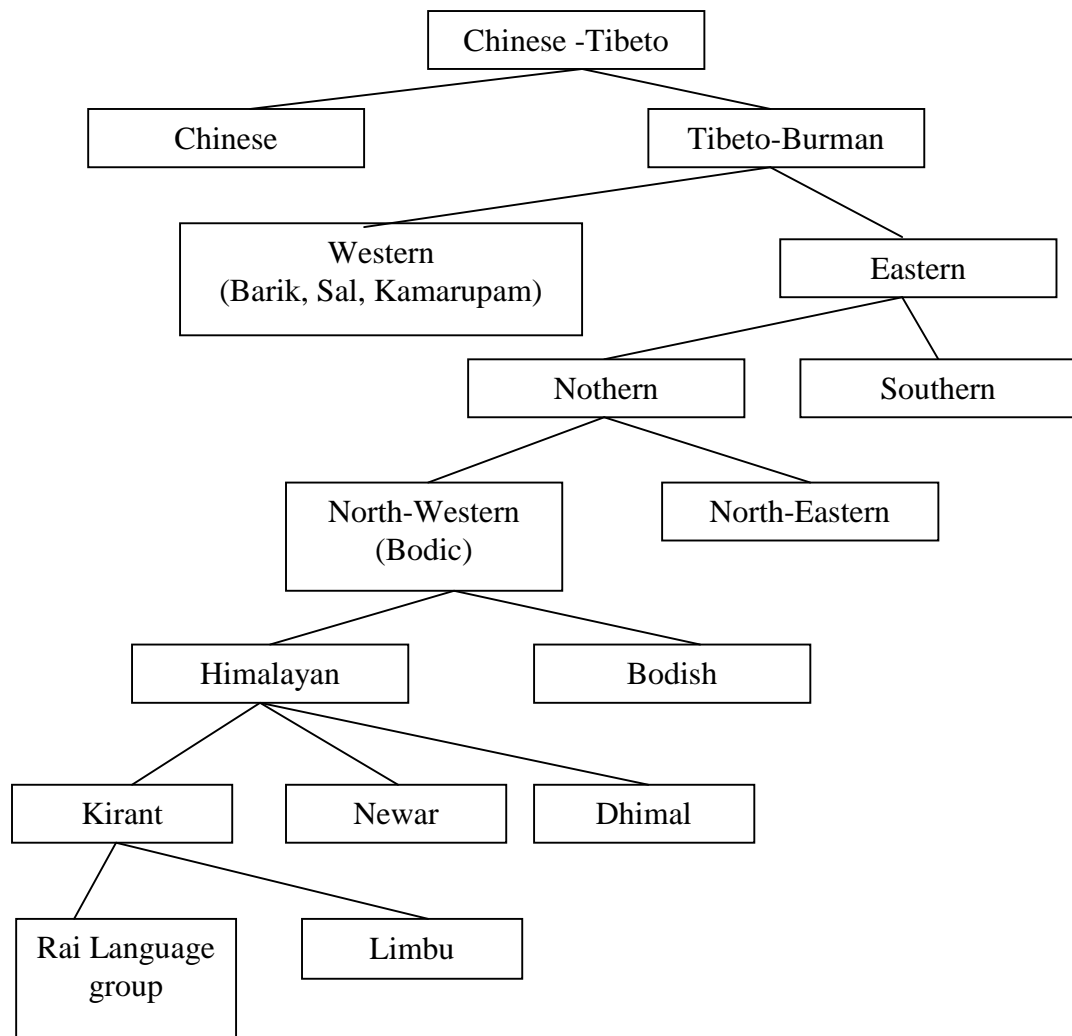
Sikkim is another main land of the Limbu speaking people outside Nepal. In addition, Limbus live in Darjeeling, Kalingpong and Kharsang in considerable population. They are also found, though in small numbers, in Asam, Nagaland, Meghalaya, Manipur and Dubars of India, Burman and Bhutan.

According to Grierson (1909), the Limbu language falls on the eastern Himalayan branch of Tibeto-Burman family. Shafer (1966) has placed the Limbu language in eastern Himalayan sub-group of Bodic group of Chinese-Tibeto family.

Position of the Limbu language in the Tibeto-Burman family is presented in the following tree diagram.

Position of the Limbu language in the Tibeto-Burman Family.

**Figure : 2**



Source: Limbu-Nepali-English Dictionary (2059).

While considering the population of the speakers of the languages of Kiranti group, majority of people speak the Limbu language. The Limbu language is the richest in literature except Newari spoken in Nepal under Tibeto-Burman languages.

According to the population census 2001, the total population of the Limbus in Nepal is 359379 (1.58%) out of which 333633 (1.47%) speak the Limbu language as a mother tongue.

The Limbus are aborigine people of Nepal. They have their own script called "Sirijanga script". They call themselves "Yakthumba" or "Yakthungba" and their language 'Yakthung-pan' or 'Yakthungba pan'. While considering the etymology of the term 'Limbu' there is no consensus amongst the Limbus and even amongst the scholars of this tribe and language. There is a popular saying in the Limbu community in the ancient time that the Limbus were hunters and lived but hunting, hence were known as 'skillful archeros'. So, people called them 'Lipu' (archers hunting birds) and later it became 'Limbu'. In the Limbu language 'Li' means 'bow' and 'pu' means 'bird'. With regard to Limbuwan, Chemjong (2031) states Lit Aabu + Wan = Limbuwan (a state conquered with bow).

Limbu is a pronominalised language. As in Nepali and other Tibeto-Burman languages, the verb comes at the end of the sentence in the Limbu language too.

Although majority of the Limbus live in Nepal, the Limbu language has developed better in Sikkim than it is here. In Sikkim, the Limbu language has been declared as one of the official languages. In Sikkim, the Limbu language is taught up to grade XII.

Now in Nepal too, the Limbu language has been gaining a good progress after the restoration of democracy in 1990. The constitution of the

kingdom of Nepal 1990 has stated that each community shall have the right to operate schools upto primary level in its own mother tongue for imparting education to its own children. Accordingly, the curriculum development centre (CDC) has introduced the textbooks of the Limbu language as an optional subject. It is now, being taught in some schools of Illam, Panchthar, Taplejung, Teharhum and Dhankuta districts.

## **1.5 Dialects of the Limbu Language**

According to Pokhrel (2050), the Limbu language has four dialects. They are as follows:

1. Panchthare Dialect
2. Phedape Dialect
3. Tamarkhole Dialect
4. Chhathare Dialect

### **1.5.1 Panhcthare Dialect**

This dialect is fundamentally spoken in Panchther and Illam districts. It is also spoken in Chaubise region of Dhankuta district (Limbu-Nepali-English dictionary, 2052). However, the Limbu of this region are havily influenced by Chhathare dialect (Khawang, 2000). The Limbus living outside Nepal also speak this dialect. Magazines, textbooks and most fo the literatures of Limbu language are found in this dialect (Limbu-Nepali-English Dictionary, 2059). It is known as the standard dialect. It is much more similar to Tamorkhole and phadape dialect. The programme broadcasted through radio Nepal in Limbu language is also in this dialect.

### **1.5.2 Phedape Dialect**

Phedape dialect is spoken in all VDCs of Tehrathum district except Chhathar region or this dialect is spoken in Northern region of Teharhum. It

is a matter of surprise that this dialect is spoken in Musangkhel of Basantapur VDC, which lies in Chhathar region. The Limbus of Nundhaki and Mawadin of Sangkhuwasabha district also speak this dialect. However, they are extensively influenced by Tamarkhole dialect (Khawang, 2000). Although majority of the Limbus speak, read and write the Panchthare dialect, it is the phedape dialect, which is spoken by the largest number of people in a single region.

### **1.5.3 Tamarkhole Dialect**

This dialect is spoken in Taplejung district. It comprises the local dialects of Maiwa khola, Mewa khola and Yangrup. Maiwa khola covers Phakumba, Sanjhu, Dhungesanghu, Thinglabung, Santhakra, Change, Phulbari, Hangpang, Niguradin etc. In Mewa khola there are Khamlung Lingthep, Thukimba, Nalbu, Papung, sambha, Libang, Khokling, Sawadin, Khejenim, Sinwa, Tellok etc. Similarly Yangrup comprises Thechambu, Sikaicha, Chaksibote, Thumbedin Sinam, Limbudin, Khebang, Mehele, Sablakhu, Angkhop, Kalikhola etc. Tamarkhole dialect is also called Taplejung dialect (Khawang, 2000).

### **1.5.4 Chathare Dialect**

It is spoken in Chhathar region of Tehrathum district. Chhathar covers Kebuk, Dangapa, Okhare, Sudap, Hemarjung, Okharbote, Chhathar Pokhari etc. This dialect is also spoken in the North-east of Dhankuta district such as Murtidhunga, Parewadin, Hattikharka, Tangkhuwa, Teliya, Bhirgaun and Banchare (Khawang, 2000).

From the view point of mutual understanding, Panchthare, Phedape and taplejunge dialects are very closer to one another but Chhathare dialect is vividly different than others. So, it is difficult to understand the Chhathare dialect for the people who speak the other dialects but it is a matter of

surprise that the Chhathare speaking people understand and even can speak the other dialects (Limbu-Nepali-English Dictionary, 2049).

Some foreign scholars such as Nishi (1992) and Hansson (1991) have claimed the Chhathare dialect individual language. The present study is based on the Tamarkhole dialect.

## **1.6 Contrastive Analysis: An Introduction**

Every language has its own system. However, there may be some similarities or differences between or among the languages. If the native language of the learner is similar to the second or foreign language, it is easy to learn but if the native language of the learner is different to the second or foreign language it is difficult to learn. To compare languages in these aspects comes under contrastive analysis (CA).

In the early decades of the second half of the 20<sup>th</sup> century, applied linguists were fascinated in the study of two languages in contrast so as to find out the structural difference between the two languages. In Europe and United States of America (USA) various projects were operated for the contrastive study of language. Later this pursuit of contrastive study appeared with the name of contrastive analysis.

In Europe and USA, CA became vary 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 practised popularly as an application of structural linguistics to language teaching. In those days, CA became major concern of many linguists and applied linguists as well, therefore some people thought that CA meant applied linguistics, which is not true. It is, in fact, just a branch of applied linguistics. CA became popular with the publication of Robert Lado's 'Linguistics Across Cultures' (1957). CA was more successful in phonology



than in other areas of language in the early days but in recent years it has been applied in almost all areas of language.

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".

Richards et al. (1999) define CA as the comparison of the linguistic system of two languages, for example the sound system or grammatical system. The CA compares the learner's native language and the target language, find out their similarities and predict the areas of ease and difficulty.

The comparison may be between two languages (e.g. Limbu and Nepali) which is known as interlingual comparison and comparison may be made between the dialects of one language too (e.g. comparison between jumlee dialect and Bajhangee dialect of Nepali language). This is known as intralingual comparison. Similarly, the comparison may also include more than two languages.

While carrying out a contrastive analysis of any two languages, the linguist or language teacher has to follow a stepwise procedure. As the first step, he describes both languages (i.e. native language and target language) separately. After the individual description of the two languages, 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. This is the second step. 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. At last he makes prediction of difficulty and error on the basis of the contrast. The predictions, in turn, are taken into account while designing a language teaching syllabus and textbooks for the learners. Thus

it is believed that the second or foreign language learning takes place only after overcoming the problems caused by the differences between the native and target languages.

### **1.6.1 Assumption of CA**

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

- i. 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 to the foreign language and culture-both 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 practised by natives'.
- ii. Wilkins (1978) states that wherever the structure of the foreign language differs from that of the mother tongue, we can expect both difficulty in learning and error in performance. Learning a foreign language is essentially learning to overcome the difficulties. Where the structures of the two languages are the same no difficulty is anticipated and teaching is not necessary. Simple exposure to the language will be enough (quoted in Basnet, 2002: 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 the 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 the difficult areas of the target language.

### **1.6.2 Purpose and Usefulness of CA**

CA is carried out mainly for the pedagogical purpose. It has two functions. 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. CA provides input for language teaching/learning by :

- i. Pointing the areas of differences and probable of errors in performance.
- ii. Determining what the learner have to learn.
- iii. Designing teaching learning material for those particular areas that need more attention.

CA accounts for the errors listed in error analysis and also explains the causes of committing errors. So, the functions of CA are called predictive function and explanatory function. These functions are sometimes also referred to as the 'strong and weak versions of CA'.

### **1.6.3 CA Hypothesis**

How CA predicts the learner's error is CA hypothesis. While learning a second language one tends to use his first language structure in his learning. In such a case, where there is a difference, he commits errors. Lado

(1957: 2) states "We assume that the student who comes in contact with a foreign language will find some features of it quite easy and others extremely difficult. Those elements that are similar to his native language will be simple for him to learn and those elements that are different to his native language will be difficult."

CA hypothesis can be grouped under the following two basis components or aspects.

**i. Linguistic Aspect**

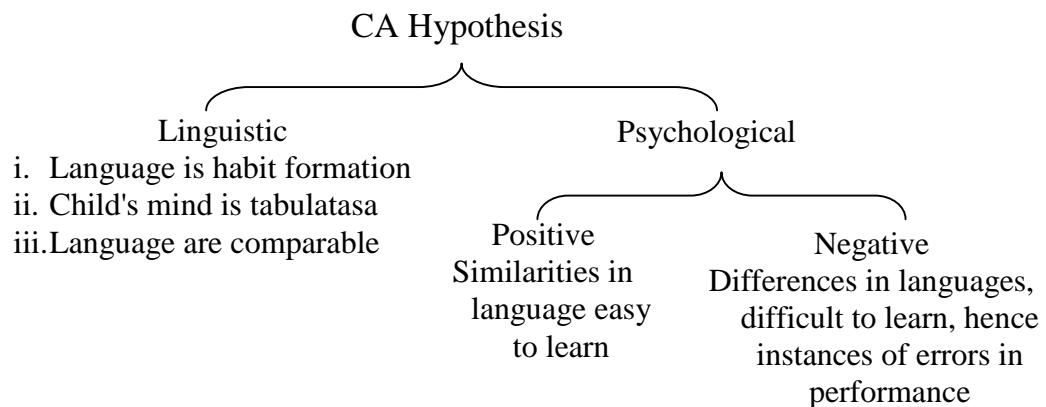
Linguistic aspect underlines the following beliefs:

- a) Language learning is essentially a matter of habit formation.
- b) The mind of a child at birth is a tabula-rasa.
- c) Language are comparable.

**ii. Psychological Aspect**

Psychological aspect refers to transfer theory which states that old habit affects the new habit either positively or negatively, i.e. the transfer may be positive or negative. It is said to be positive transfer or facilitation if the past learning helps the present learning on the contrary when the past learning hinders the present learning then 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 will be less chance of committing error in learning. Conversely, if the native language greatly differs with the second or foreign language then it will be difficult, which will, in turn result in committing errors in performance. Thus it can be summed up this way-greater the similarities greater the ease; greater the differences greater the difficulties in learning and accordingly, greater the number of errors in performance. This idea can be diagrammatically presented as follows:

**Figure : 3**



(James, 1980:213)

## **1.7 Importance of Grammar**

Grammar is "the rules in language for changing the form of words and joining them into sentences" (Oxford Advanced Learner's Dictionary, 2000). According to Richard et. al. (1999: 128) grammar is "a description of the structure of a language and the way in which linguistic units such as words and phrases are combined to produce sentences in the language".

In fact, grammar is a mechanism of a language to produce correct sentences according to the rules of language. Thus, learning a language essentially requires learning the rules of the language. Learning of rules can be implicit or explicit.

Every language has its own rules for putting words together to constitute sentences. Just putting the words without appropriate order does not give any meaning. For example 'Rice eating she is'. There are four words in this group, but this string of words has no meaning at all. Again if we arrange the words in this way 'she is eating rice', now, it gives meaning. Similarly, let us take another example 'I go home' in different languages.

English	Nepali
I go home	Ma ghar janchhu
S + V + obj	S + O + V

Limbu

Anga himmu pegang  
S + O + V

Since different languages have different rules to form sentences, it is essential to internalize the grammar of the language while learning it.

## 1.8 Transformation : An Overview

Transformation in general sense is the change of one type of sentence into another type of sentence, for example, affirmative into negative, active into passive; assertive into interrogative.

New Standard Dictionary of English Language (1960) defines transformation so "the act of transforming or the state of being transformed, a change in form, nature or character".

In the process of transformation, we may use any of the following four process: addition, delection, substitution and permutation. For example, in English for the process of transformation of affirmative-negative, we add negative particle (process of addition): e.g.

- (I) He is eating mango.  
He is not eating mango.
- (II) She will go there.  
She will not go there.

Similarly, in the process of assertive-interrogative transformation, we generally use the process of permutation (movement), e.g.

- I. ← Ram is playing football  
Is Ram playing football ?
- ii. ← Bijaya will come here.  
Will Bijaya come here ?

In this way, transformation is a grammatical process through which we can derive different structures from another structure. Formally, sentences can be classified into three types: simple, compound and complex. Functionally they can be classified into assertive, interrogative, optative, imperative and exclamatory.

## **1.9 Negative and Interrogative Transformation : An Introduction**

Negative and interrogative in English are stated below:

### **1.9.1 Negative**

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". In English, negative is expressed by using the negative particle not. It occurs with an auxiliary. For example:

1. He is reading now.  
He is not reading now.
2. She likes coffee.  
She doesn't like coffee.

Although negative transformation is found in almost all languages, the process of transformation from affirmative into negative differs from one language to another language. The process of English negative formation is presented below:

## **I. Negative with Auxiliary**

Assertive sentence is transformed into negative by adding not element just after auxiliary.

Examples:

- i. I have eaten rice.  
I have not eaten rice.
- ii. Shyam is reading.  
Shyam is not reading.

## **II. Negative without Auxiliary**

If there is not auxiliary verb in the assertive sentence, the sentence is transformed into negative with the help of do support including the particle not. In all these case of negation, different forms of the main verbs are changed into the root form.

Example :

1. She sings well.  
She does not sing well.
2. I brought a book from library.  
I did not bring a book from library.
3. Bhim helped Rajesh.  
Bhim did not help Rajesh.

## **III. The negative forms of auxiliary are contracted by putting n't.**

Example :

1. I want to repair it.  
I don't want to repair it.



2. He worked hard.  
He didn't work hard.
3. They are reading.  
The aren't reading.
4. Gita is tall.  
Gita isn't tall.

But the auxiliary 'am' not is contracted to 'm not. 'Is not' and 'are not' can also be contracted to 's not and 're not respectively. Similarly, 'have not' and 'has not' can also be contracted to 've not and 's not respectively in perfect tense. 'Will not' and 'shall not' are contracted to 'won't or' 'll not and shan't respectively.

Examples:

1. I am writing a letter.  
I'm not writing a letter.
2. They are learning now.  
They're not leaving now.
3. She is very beautiful.  
She's not very beautiful.
4. I have studied it.  
I've not studied it.
5. She has gone there.  
She's not gone there.
6. He will come.  
He won't come. / He'll not come.
7. We shall meet him.  
We shan't meet him.

IV. While transforming assertive into negative some words or phrases changes as follows:

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

Examples:

1. I visit everybody.  
I do not visit any body.
2. Bipana bought some books.  
Bipana did not buy any books.
3. She sings well, too.  
She does not sing well, either.
4. He is as tall as Ram.  
He is not so tall as Ram.
5. The boy has already come.  
The boy has not come yet.
6. They brought a lot of rice.  
They did not bring much rice.
7. Ramila sang well and so did Gita.  
Ramila did not sing well and neither did Gita.

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

<u>Affirmative</u>	<u>Negative</u>
Always/ever	never
every .... /some .... /any....	no ....
everyone/some one/any one	no one/none
either .... or	neither .... nor

Examples:

1. My mother always goes to the market.  
My mother never goes to the market.
2. He is doing something.  
He is doing nothing.
3. Any one can write this.  
No one/none can write this.
4. Sita will call either Gita or her mother.  
Sita will call neither Gita nor her mother.

### 1.9.2 Interrogative

An interrogative sentence starts with an auxiliary verb or with a question word (wh-word) and it is used to ask question. Crystal (1997: 201) states that interrogative refers to verb forms or sentence clause types typically used in the expression of questions. In English interrogative sentences can generally be divided into two types: yes/no question and wh-question.

#### a. Yes/No Question

Yes/no question refers to a question for which either 'yes' or 'no' is the expected answer.

Are you a policeman { Yes (I am)  
No (I'm not)

Yes /no question is formed through the process of subject auxiliary insertion. Written variety is marked by placing the sign of interrogation (?) at the end of the sentence where as spoken variety is marked by rising intonation. The process of interrogation is given below.

## I. Yes/No question with auxiliary

There is subject-auxiliary inversion while transforming the assertive sentence into yes/no question.

Examples:

1. He is eating now.  
Is he eating now ?
2. She has seen the Nobel Bank.  
Has she seen the Nobel Bank ?

## II. Yes/no question without auxiliary

If there is not an auxiliary verb in the sentence, it is transformed into yes/no question with the help of do support.

Examples:

1. He drinks.  
Does he drink ?
2. You failed your final exam.  
Did you fail your final exam ?
3. Gobinda went market.  
Did Gobinda go market ?

## III. Yes/no question can also be expressed through the use of rising intonation in the statement.

Examples:

1. He is a dancer.  
He is a dancer ?
2. She is coming.  
She is coming ?

## IV. If there is some in affirmative sentence, it changes into any while transforming yes/no question.

Examples:

1. He bought something.  
Did he buy anything ?
2. Somebody reading in the room.  
Is anybody reading in the room ?

**b. Wh-Question**

The question which begins with wh-word such as what, who, when, where, how, which etc. is called wh-question. According 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.

Examples:

1. My name is Bhim.  
What is your name ?
2. I live in Kirtipur.  
Where do you live ?
3. Mohan is reading a novel.  
What is Mohan reading ?
4. He will complete his study next year.  
When will he complete his study ?

When wh-question is for the subject, there is no subject auxiliary inversion.

Examples:

1. The tallest boy with red cap is first boy of this class.  
Who is the first boy of this class ?

2. She took the muna madan novel.  
Who took the muna madan novel ?
3. The blue pen writes well.  
Which pen writes well ?

### **1.10 Review of the Related Literature**

To this date a number of research works on comparative study of languages have been carried out under the Department of English language education, Tribhuvan University Kathmandu.

Dewan (2005) has carried out a research on comparative study of Negative and interrogative transformation in English and Yakha language and in his study he found that the system of Negative and Interrogative transformation in Yakha and English language are similar in some respect but little bit different in others.

Kushawaha (2005) worked on "A comparative study of Negative and Interrogative transformation in English and Bhojpuri language and the objective of the study was to compare between the processes of Negative and interrogative transformation between Bhojpuri and English language. His study shows that the processes of Negative and Interrogative Transformation in English differ from those in the Bhojpuri language. Therefore, this differences should be taken into account while teaching English transformation system to Bhojpuri speaking children.

Paudel (2004) worked on "A comparative study of Negative and Interrogative Transformation in Bantawa and English language. This dissertation aimed to analyze the process of Negative and Interrogative Transformation between English and Bantawa language. The findings of this study was the system of negative and Interrogative transformation between Bantawa and similar in others.

Edhingo (2001) has carried out a research entitled pragmatic study of Limbu. A referential system in Limbu oral texts under Central Department of English, Tribhuvan University, Kathmandu.

Driem (1987) documented "A Grammar of Limbu" which was published by Berlin, Mouton de Gruyter. In his documentation he asserts that there are three negative morpheme in Limbu language, ('me' 'nen' and '-n'). The first negative morpheme 'me' occurs as a prefix and has a regular allomorph in (n-) after any other overt prefix. The second negative morpheme (-nen) has a regular allomorph in (-n) after an affix ending in a vowel. The third negative morpheme is filler and always co-occurs with the morpheme (-si) and it is optional in negated form. But some initial voiceless sounds changes into corresponding voiced ones which he has not mentioned in his book.

He also asserts that the suffix '-i' can be affixed to any utterance to create a yes/no question in Limbu language. He talked only about yes/no question from the point of view of its form and its meaning. Of course, we don't find the existence of wh-question in Limbu language on its form but if we look at it semantically, certainly there exist such expression in Limbu language, which he has missed in his documentation.

### **1.11 Objectives of the Study**

The general objective of this research is to generalize the rules of negative and interrogative transformation in Limbu language. However the specific objectives are as follows:

- i. To find out the processes of negative and interrogative transformation in the Limbu language.

- ii. To compare and contrast the processes of negative and interrogative transformations in Tamorkhole dialect of the Limbu language with those in English.
- iii. To point out some pedagogical implication of the study.

### **1.12 Significance of the Study**

This research will be beneficial for the teachers who teach the Limbu speaking children English as a foreign language. Similarly, the language experts, linguists, textbook writers, syllabus designers and the people who are interested in this field will equally benefited by this study. This study have pragmatic value as well because the findings of this study is useful to solve the problems in teaching and learning activities.



# **CHAPTER TWO**

## **METHODOLOGY**

In this study, the researcher has adopted the following methodology.

### **2.1 Sources of Data**

The following sources were used for this study.

#### **a. Primary Source**

The Limbu native speakers (Tamorkhole dialect) of Sablakh Village Development Committee of Taplejung district were the primary source of data for this study.

#### **b. Secondary Source of Data**

As the secondary source the following books were mainly consulted.

Chemjong (1962), Kainla (2049 B.S.), Prajna Pratishthan (2050 B.S.), Adhikari (2055 B.S.), Parajuli (2049 B.S.), Martinent (1986).

Moreover, various Limbu journal-articles, newspaper-articles such as Sourenir, Kathmandu Chumlung Smarika were used as the secondary source for this study.

### **2.2 Tools for Data Collection**

The main tool for the collection of data was a structured interview containing sentences for translation. Seventy Nepali sentences and their transformations were designed to translate into the Limbu language. Out of them, forty sentences were of negative transformation, eighteen were of yes/no question transformation and twelve were of wh-question

transformation. Thos all items were for each individual of the study population.

### **2.3 Population**

The total population of this study was all the native speakers of Tamorkhole dialect of the Limbu language of Sablakhu Village Development Committee of Taplejung district. The total population was broadly divided into three groups, the first group consists of the speakers who could not read and write the Nepali and Limbu languages which is considered as illiterate, the second group consists of the speakers who can read and write both the Nepali and Tamorkhole dialect of the Limbu language and which is considered as literate and whose academic qualification is below SLC level. And the third group consists of the speakers who can read and write both the languages and whose academic qualification is above S.L.C. level. Each group consists of 20 native speakers of Tamorkhole dialect of the Limbu language which is randomly selected. Thus, the total study population consisted of 60 native speakers.

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

The researcher himself visited the Sablakhu VDC of Taplejung district. Then he collected the census of Limbu native speakers from the respective VDC offices divided them into three groups and selected 60 speakers out of them, as described above, by using random sampling procedure. After that, he himself met the selected population and took structured interview. The interview was recorded in written form.

## **2.5 Limitation of the Study**

This study had the following limitations:

- i. This study was based on Tamorkhole dialect and is limited to the native speakers of Tamorkhole dialect of Sablakhu VDC of Taplejung district.
- ii. The study population was limited to 60 native speakers.
- iii. The focus of this study was limited to the process of negative and interrogative transformation in the Limbu language with reference to English.
- iv. The negative transformation was limited to assertive and imperative sentences.
- v. The interrogative transformation was limited to positive/assertive sentences.
- vi. The transformation was limited only to simple sentences.

## CHAPTER THREE

### ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of data collected in research field. According to the objectives of the research, the responses of the speakers of Tamorkhole dialect were intensively studied and analysed and systematically compared and contrasted with English. The analysis and interpretation of data has been presented as follows.

#### **3.1 Processes of Negative and Interrogative Transformation in Limbu Language**

The processes of negative and interrogative transformation in the Limbu language are given below.

##### **3.1.1 Negative**

In the Limbu language the main negator (negative marker) is 'me'. It is placed just before the verb. In assertive sentence, another affix 'n' is added at the end of the verb.

Examples:

Harka σαμμιλ ha saptu. (σ μμιλ h s ptu)

'Harka poems writers'

Harka writes poems.

Harka σαμμιλ ha mesaptun. (σ μμιλ h mes ptun)

'Harka poems not writers'

Harka does not write poems.

2. Ram thumgho nadu. (thumgho n du)

'Ram prize won'

Ram won the prize.

Ram thumgho menadun (Negative) (thumgho men dun)

'Ram prize not won'.

Ram did not win the prize.

- II. Some initial sounds change into others while the sentence is transformed into negative, for example, Kha changes into gha, ca into ja, ta into da and pa into ba. The information of sound changes that voiceless sounds changes into corresponding voiced sounds.

Examples:

1. Khune thakkhuk caksu. (Khune th kkhuk c ksu)

'We cap wear'

He wear a cap

Khune thakkhuk mejaksun (Negative)

(Khune th kkhuk mej ksun)

'He cap not wears'

He does not wear a cap.

2. Rediore ingham patu. (inYgham p tu)

'radio-by news broadcasted'

The radio broadcasted the news.

rediore ingham mebatu (negative) (inYgham meb t )

'radio-by news not broadcasted'

The radio did not broadcast the news.

3. Khune khasse. (Khune kh s∞e)

He satisfied

Khune meghasen (Negative) (Khune megh s∞en)

'he not satisfied'

He did not satisfy.

III. In imperative sentence, nne affix is put at the end of the verb.

Examples:

1. Himmo pege (himo pege)  
'home go'  
Go home.  
Himmo mebegenne (Negative) (himo mebegene)  
'home not go'  
Do not go home
2. Cwatille na huk hapte (cw t∞ le n huk h pte)  
'Cold water-with your hands face wash'  
Wash your hands and face with cold water.  
Cwatille na huk mehaptenne (negative)  
(cw t∞ le n huk meh ptene)  
'cold water-with your hands face not wash.'  
Don't wash your hands and face with cold water.
3. tak ce. (t∞ak ce)  
'meal have'  
Have meal.  
tak mejenne (Negative) (t∞ak mejhene)  
'meal not have'  
Don't have meal.
4. lamghepan sakte (l mghep n s kte)  
'door shut'  
shut the door, please.  
lamghepan mesaktenne (negative) (l mghep n mes ktene)  
door not shut  
Don't shut the door, please.

### 3.1.2 Interrogative

The Limbu language has two types of interrogative : wh-question and yes/no question. They are as follows.

#### a. Yes/No Question

To form yes/no question, 'bi' is placed after the verb (i.e. at the end of the sentences).

Example:

1. Mohan nirur wa. (nirur w )

'Mohan reading is'

Mohan is reading.

Mohan nirur wa bi ? (question) (nirur w b )

Mohan reading is ?

Is Mohan reading ?

2. Sitare khune sakingham haktu (khune akinYgham h ktu)

'Sita-by him letter sent'

Sita sent him a letter.

Sitare khune sakingham haktu bi ? (Question)

(khune akinYgham h ktu b )

Sita by him letter sent ?

Did Sita sent him a letter ?

Similarly, to form yes/no question, 'pi' is placed after the verb (i.e. at the end of the sentence) if the verb ends with the sound k.

Examples:

1. Gita himmo pek. (himo pek)

Gita home goes.

Gita goes home.

Gita himmo pek ? (himo pek)

Gita home goes ?

Does Gita go home ?

2. Hari tuk mukte pok (tuk mukte pok)

'Ram six o'clock gets up'

Ram gets up at 6 o'clock.

Ram tuk mukte pok pi ? (question) (tuk mukte pok p )

'Ram six o'clock gets up ?'

Does Ram get up at 6 o'clock ?

Sometimes 'the' (what) element is inserted at the beginning of the sentence without changing the order of other constituents.

Examples:

1. Khunne pek yan. (khune pek y n)

'She go can'

She can go.

The Khunne pek yan bi ? (question) (the khune pek y n b )

'What she go can ?'

Can she go ?

2. ani yambak cokma pon. ( ni y mbak com pon)

'we labour do should.'

We should do labour.

The ani yambak cokma pon bi ? (Question)

(the ni y mbak cokm pon b )

'What we labour do should ?'

Should we do labour ?



**b. Wh-Question**

In the Limbu language, there are the following wh-words. Which are used to ask question.

then - what (then)

halle/hatlen - whose (h le h tlen)

hat - whom (h t)

akkelarik - how ( kher k)

atto / attan - where ( to)

thyan - why (thy n)

akkhyak /akkhen / akkyarik - how much.

In the Limbu language, a question is formed by just inserting a question word. It does not change the other elements of the sentence.

Examples:

1. Helle tak ca. (hele tak ca)

'he rice ate'

He ate rice.

Helle then ca ? (question) (hele then ca)

'he what ate ?'

What did he eat ?

2. Allo thik mukta. ( lo thik mukte)

'how 1 o'clock is.'

It is 1 o'clock now.

allo akkhen mukta ? ( lo khen mukte)

'how what time is ?'

What time is it now ?

3. Helle tambhunjo medakh nisu. (hele t mbhunjo medh kh ni u)

'He by jungle-in goat saw.'

He saw a goat in the jungle.

Helle atto medakh nisu ? (hele to medh kh ni u)

'He-by where goat saw ?'

Where did he see a goat ?

4. Helle ain kumbu tamu. (hele in k mbu tam )

'he today his brother meets.'

He meets his brother today.

Helle ain hat tamu ? (hele in h t tam )

'He today whom meets ?'

Whom does he meet today ?

5. Kenne yangthik catu. (kene y nYthik katu)

'your sister 1 rupee got has.'

Your sister has got 1 rupee.

Kenne akkhen/akkyari yang catu ? (Question)

(kene khen y nY katu)

'Your sister how much money got has ?'

How much money has your sister got ?

6. Khen hellen kumbu (khen helen kumbu)

That his brother'

That is his brother.

Khen hallen kumbu ? (question) (khen h len kumbu)

'that whose brother ?'

Whose brother is that ?

7. Sita base yolam nissam-him pek. (base yol m nis m-him pek)  
 'Sita bus-by school goes.'  
 Sita goes to school by bus.

Sita akkelarik nism-him pek ? ( khelar k nis m him pek)  
 'Sita how school goes ?'  
 How does Sita go to school ?

### 3.2 Comparison of the Process of Negative and Interrogative Transformation in Limbu Language with those in English

The process of negative and interrogative transformation in the Limbu language are compared with those in English as following:

#### 3.2.1 Negative

Limbu	English
1. <u>Khunere anga pharusi</u> (kh nere nYg ph r i) me 'He-by me helps.' Khunere anga <u>mepharusin</u> (Neg.)	He helps He doesn't help me.
2. <u>Sita kheda niru.</u> (kheda n ru) 'Sita story read' Sita kheda <u>meniarun</u> (Negative) 'Sita story not read.'	Sita read a story. Sita did not read a story.
3. <u>Anga tak cang.</u> ( nYg tak c nY) I rice eat. 'Anga tak <u>mejhan</u> (negative) 'I rice not eat.'	I eat rice I don't eat rice.

4. Raju himmu pek. (h m pek)  
 Raju house goes.  
 Raju himmu mebegen (negative) (h m mebegen)  
 Raju house not goes.  
  
 Raju goes home.  
 Raju does not go home.
5. Panwase pege (panYw e pege)                      Go to play  
 'to play go'  
  
 Panwase mebegenne (Negative)                      Don't go to play.  
 (panYw e mebegene)  
 'to play not go'
6. Hunsi anige himmo medyaang mewa.  
 (h ns∞i nige himu mede nY mew )  
 They our-home come had.  
  
 Hunsi anige himmo medgang mewanne. (Np)  
 (h ns∞i nige himu mede nY mew )  
 They our home come had.

### English

They had come in our home.

They hadn't come in our home.

- \* While comparing the negative transformation systems of Limbu and English, the main similarities and differences are found as followings:

- I. In both language, separate negative markers are added while forming negative.

me, n/nne      Limbu

not English

- II. 'Not' as an intendment word is placed after the auxiliary in English where as the negative marker 'me' is added to the verb in the Limbu language.
- III. In the Limbu language, suffix 'n' or nne is added at the end of verb in assertive sentence.
- IV. In the absence of auxiliary verb in positive sentence the auxiliary verb 'do' has to be used to form negative. And in this process, other forms of verbs are changed into root form in English whereas in the Limbu language some initial voiceless sounds change into corresponding voiced ones as follows:  
kha gha  
ca ja  
ta da  
pa ba
- V. In imperative sentence, do not (don't) is placed before the verb or at the beginning of the sentence in English where as 'nne' affix is added at the end of the verb in the Limbu language.

### 3.2.2 Two Types of Interrogative Sentences in Limbu Language are Compared with Those in English as follows:

<u>Limbu</u>	<u>English</u>
I. Ramre Shyam <u>tumu</u> (t m ) 'Ram-by Shyam-to met' Ram re Shyam tumu <u>bi</u> ? (Question) (t m b ) Ram-by Shyam – to met ?	Ram met Shyam.
II. <u>Khene tama pon</u> (khene t m pon) 'you – to come have to' Khene tama pon <u>bi</u> ? (Question) (khene t m pon b )	You have to come. Do you have to come ?

'you – to come have to ?

III. Raju himmu pek. (h m pek) Raju goes home.

'Raju home goes'

Raju himmu pek pi ? (h m pek p ) Does Raju go home ?

'Raju home goes ?'

IV. Sitare angreji lesuan wa (anYreg les nY w ) Sita has known English.

'Sita-by English known is'

The Sitare angreji lesuan wa bi ? 'Has Sita known English ?

(Question) (the s t re anYreg les nY w b )

'the Sita-by English known is ?'

V. Hen tandik ta. (hen t∞ d∞ik) That will come tomorrow.

'That tomorrow will come'

Hen tandik ta bi ? (Question) That will come tomorrow ?

(hen t nd∞ik t b )

'that tomorrow will come ?'

VI. Hunsi panwai wasi (hun panYw wa ) They are playing

'they playing are'

'the hunsi panwai wasi ?' (the hun panYw wa ) Are they playing

?

'What they playing are ?'

While comparing yes/no question transformations between English and Limbu languages, the following similarities and differences are found.

- I. In English language, if the assertive sentence has an auxiliary verb, the same auxiliary verb is placed before the subject. Where as 'bi' or 'pi' element is placed after the verb in Limbu language.
- II. In English language, a statement with rising intonation can also be used to form yes/no question (i.e. He will come tomorrow ?) But it doesn't happen in Limbu language.
- III. In Limbu language, yes/no question can also be expressed by placing 'the' (what) element in the beginning of the sentence in written form.

**a. Wh-Question**

Limbu

English

- I. Sher Bahadur tas ca (t s∞ c ) Sher Bahadur plays cards.  
'Sher Bahadur tas plays'  
Sher Bahadur then ca ? (then c ) What does Sher Bahadur play ?  
'Sher Bahadur what plays'
- II. Gita kuhimmon peanwaya. Gita has gone her home.  
(k him n pe n wy )  
'Gita her home gon wa'  
Gita atan peanwaya ? ( t∞ n pe n wy ) Where had Gita gone ?  
'Gita where gone was' ?
- III. Amma sya inse temda pe ( m y n e temd pe)  
'Mother rice to-buy market went'  
Amma thyan temda pe ? ( m the nY temd pe)  
'Mother why market went ?'

English

Mother went to the market to buy rice.

Why did mother go to the market ?

(kan tar n n nobon mitar khemb cok)

IV. Kan tarannin nobon mitar khemba cok This bridge is 50 metres long.

(kan tar n n khen khemb cok)

'this bridge 50 metres long is ?

Kan tarannin akken kemba cok ?            How long is this bridge ?

'This bridge how long is ?'

\* While comparing the wh-questions between English and Limbu language the similarities and differences are found as follows:

1. In English, wh-word occurs at the beginning of the sentence where as it occurs after the subject in Limbu language.
2. Auxiliary comes between the wh-word and the subject (expect the question which is for the subject) in English language, whereas just the wh-word is placed after the subject in different places of the sentences in Limbu language.



# **CHAPTER FOUR**

## **FINDINGS AND RECOMMENDATIONS**

This chapter deals with the summary of findings of this research with some recommendations.

### **4.1 Findings**

The main aim of this comparative study is to find out the processes of negative and interrogative transformations in the Limbu language (specially in Tamorkhole dialect of Limbu language) and to compare and contrast them with those in the English language. After analysing and interpreting the collected data this study shows the following findings.

1. The negative marker in English is 'not', which is added after the auxiliary verb. The affix 'me' is the negative maker in the Limbu language, it is placed before the verb. Apart from the negative marker 'me' another 'n'/'nne' is placed at the end of the verb in assertive sentence.
2. In the Limbu language, if the verb starts with the sounds kha, ca, ta and pa, these sounds change into gha, ja, da and ba, respectively while forming the negative.
3. While forming negative of imperative sentences 'do not' (don't) is placed before the verb in English where as the affix 'nne' is attached at the end of the verb in imperative sentences in the Limbu language.
4. In yes/no question, an auxiliary occurs at the beginning of the sentence in the English language where as 'bi' or 'pi' is placed after the verb (i.e. at the end of the sentence) in the Limbu language; 'bi' is

placed in all the conditions where as 'pi' is placed if the verb ends with the sound 'k'.

5. If there is not any auxiliary verb, the auxiliary 'do' is used in the English language while forming yes/no question.
6. The element 'the' (what) can also be placed at the beginning of the yes/no question without changing the other constituents in the Limbu language.
7. Regarding wh-question, there is a difference between two languages. whereas in English, along with the wh-word, some internal changes (such as subject auxiliary inversion) occur, the wh-word after the subject in various positions forms a wh-question.

## **4.2 Recommendations and Pedagogical Implications**

On the basis of the findings of the present study, the following recommendations have been made:

- I. The findings of the study show that the processes of negative and interrogative transformations in English differ from those of the Limbu language. Therefore, this difference should be taken into account while teaching English transformation system to the native speakers of tamorkhole dialect of the Limbu language who learn English as their foreign or second language.
- II. The knowledge of auxiliaries is essential for both negative and interrogative transformations in English, therefore special attention should be paid on the use of auxiliaries in different tense and aspects while teaching English to those who speak Limbu as their native language.

- III. Since some initial sounds change in negative transformation in the Limbu language (i.e. kha → gha, ca → ja, ta → da, pa → ba), attention should be given to these features of the Limbu language so that Limbu speaking children check themselves in transforming this habit.
- IV. In English, contractions of auxiliaries are used in negative and wh-questions especially in communication (i.e. do not → don't, does not → doesn't). So, attention should be paid to such features of auxiliary verbs in English.
- V. The syllabus designers and text book writers should be more conscious of the differences while designing the syllabus and preparing the text books for the Limbu language learners learning English as second language.

The researcher does not claim that the present study covers all the rules of negative and interrogative transformation in the Limbu language because he had not carried out this research in all types of sentences available in it. It was done in certain types of sentences and was done in only 60 Limbu speakers (tamorkhole dialect) of Sablakhu VDC of Taplejung district. However, he has tried his best to generalize the rules of negative and interrogative transformation in the Limbu language explicitly based on the data collected.

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

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## APPENDICES

### APPENDIX I

#### ROMAN TRANSLATION OF DEVANAGARI SCRIPT

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

अ	a	क्	k	द्	dh
आ		ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई		घ्	gh	प्	p
उ	u	ङ्	n*	फ्	ph
ऊ		च्	c	ब्	b
ए	e	छ्	ch	भ्	bh
ऐ	ai	ज्	j	म्	m
ओ	o	भ्	jh	य्	y
औ	au	ञ्	n)	र्	r
अं	an*, am*	ट्	t8	ल्	l
अः	a)	ठ्	t8h	व्	v/w
	h8	ड्	d8	श्	
		ढ्	d8h	ष्	s8
		ण्	n8	स्	s
		त्	t	ह्	h
		थ्	th		

Note : The traditional letter क्ष्, त्र् and ज्ञ् are treated as Conjunct letters, e.g.

क्ष् = ks8, ks8h, kch; ज्ञ् = gy; त्र् = tr

## **APPENDIX II**

### **Speakers Interviewed**

#### **VDC Sablakh**

#### **Group – Literate**

1. Aita Bahadur Tamling
2. Bagh Bahadur Edhingo
3. Birkha Bahadur Tamling
4. Chandra Bahadur Pandak
5. Dik Bahadur Begha
6. Ganesh Tamling
7. Gyanendra Pandak
8. Hark Bahadur Edhingo
9. Januka Edhingo
10. Jeevan Tamling
11. Lok Bahadur Tamling
12. Man Bhakta Pandak
13. Mani Kumar Edhingo
14. Maniraj Tamling
15. Maya Devi Tamling
16. Meena Pandak
17. Nar Bahadur Tamling
18. Narendra Pandak
19. Pandam Bahadur Pandak
20. Pes Bahadur Pandak
21. Ram Kumar Begha
22. Randhoj Tamling
23. Sabita Edhingo
24. Sanukancha Lingden
25. Sarnanda Edhingo
26. Surendra Pandak
27. Tamananda Tamling
28. Tara Begha
29. Tej Bahadur Pandak
30. Tika Begha



### **Group – Illiterate**

1. Amar Jung Edhingo
2. Amarjung Pandak
3. Bhagawati Pandak
4. Bhesh Raj Tamling
5. Bishnu Maya Tamling
6. Chhatra Bahadur Tamling
7. Dhan Kumari Begha
8. Dhan Raj Tamling
9. Dharmendra Pandak
10. Dil man Tamling
11. Jas Bahadur Pandak
12. Khadga Bahadur Tamling
13. Khom Bahadur Pandak
14. Krishna Kumar Pandak
15. Kulman Luingden
16. Man Bahadur Begha
17. Milan Tamling
18. Moti Pandak
19. Muna Pandak
20. Pabitra Edhingo
21. Purna Bahadur Edhingo
22. Ram Kumari Pandak
23. Ram Maya Begha
24. Santa Bir Pandak
25. Sarita Tamling
26. Sharan Bahadur Tamling
27. Suk Bahadur Edhingo
28. Susila Pandak
29. Tika Pandak
30. Til Bikram Pandak

## APPENDIX III

### Questionnaire

#### Section 'A'

म भात खान्छु ।

I eat rice.

.....

म भात खान्न ।

I do not eat rice.

.....

राम र श्याम खेल्दैछन् ।

Ram and Shyam are playing.

.....

राम र श्याम खेल्दैनन् ।

ram and Shyam are not playing.

.....

तिनीहरु हाम्रो घरमा आएका छन् ।

They have come to our house.

.....

तिनीहरु हाम्रो घरमा आएका छैनन् ।

The have not come to hour house.

.....

सीताले हिजो आमालाई फोन गरी ।

Sita telephoned her mother yesterday.

.....

सीताले हिजो आमालाई फोन गरिन् ।

Sita did not telephone her mother yesterday.

.....

उनी बोल्दै थिईन ।

She was speaking.

.....

उनी बोल्दै थिईनन् ।

She was not speaking.

.....  
उनले मलाई बोलाएकी थिईन ।

She had called me.

.....  
उनले मलाई बोलाएकी थिईनन् ।

She had not called me.

.....  
उ भोली आउने छ ।

He will come tomorrow.

.....  
उ भोली आउने छैन ।

He will not come tomorrow.

.....  
सरले पढाउँदै हुनुहुनेछ ।

The teacher will be teaching.

.....  
सरले पढाउँदै हुनुहुने छैन ।

The teacher will not be teaching.

.....  
बुबा पर्सीसम्ममा आएको हुनुहुनेछ ।

Father will have come by the day after tomorrow.

.....  
बुबा पर्सीसम्ममा आएको हुनुहुने छैन ।

Father will not have come by the day before tomorrow.

.....  
उसले घरको काम गर्नु पर्दछ ।

He has to do home work.

.....

उसले घरको काम गर्नु पर्दैन ।

He does not have to do home work.

.....

उसले चिसो खानेकुरा खानु हुन्छ ।

He is allowed to have cold foods.

.....

उसले चिसो खानेकुरा खानु हुँदैन ।

He is not allowed to have cold foods.

.....

बीमला अंग्रेजी बोल्न सक्छन् ।

Bimala can speak English.

.....

बीमला अंग्रेजी बोल्न सक्दैनन् ।

Bimala cannot speak English.

.....

काका पहाडमा बस्दा टोपी लगाउनु हुन्थ्यो ।

Uncle used to wear a cap while staying in the hill.

.....

काका पहाडमा बस्दा टोपी लगाउनु हुँदैन थियो ।

Uncle did not use to wear a cap while staying in the hill.

.....

उसको आज जानै पर्छ ।

He must go today.

.....

उसले आज जानु पर्दैन ।

He does not have to go today.

.....

सरिता आउदै होलिन् ।

Sarita may be coming.

.....

सरिता आउदै छैनन् होला ।  
Sarita may not be coming.

.....  
जीवन आज स्कुल आउछ होला ।  
Jeevan may come to school today.

.....  
जीवन आज स्कुल आउदैन होला ।  
Jeevan may not come to school today.

.....  
घर जाऊ ।  
Go home.

.....  
घर नजाऊ ।  
Don't go home.

.....  
ढोका बन्द गर्नुहोला ।  
Please, shut the door.

.....  
ढोका बन्द नगर्नुहोला ।  
Please, don't shut the door.

.....  
चिसो पानीले नुहाऊ ।  
Have a bath with cold water.

.....  
चिसो पानीले ननुहाऊ ।  
Don't have a bath with cold water.

.....  
खाजा खा ।  
Have a breakfast.

.....

खाजा नखा ।

Don't have a breakfast.

.....

### **Section 'B'**

राजु घर जान्छ ।

Raju goes to house.

.....

के राजु घर जान्छ ?

Does Raju go to house ?

.....

चरो उडदैछ ।

The bird is flying.

.....

के चरो उडदैछ ?

Is the bird flying?

.....

उनले मलाई चिनेको छिन् ।

She has known me.

.....

के उनले मलाई चिनेकी छिन् ?

Has she known me ?

.....

निर्मला भोली आउने छिन् ।

Nirmala will come tomorrow.

.....

के निर्मला भोली आउने छिन् ?

Will Nirmala come tomorrow ?

.....

तिमीहरु पढ्दै हुने छौ ।

You will be reading.

.....

के तिमीहरु पढ्दै हुने छौ ?

Will you be reading ?

.....

हजुरआमाले खाना बनाएको हुनुहुने छ ।

Grandmother will have prepared the meal.

.....

के हजुरआमाले खाना बनाएको हुनुहुने छ ?

Will grandmother have prepared the meal ?

.....

सम्झनाले रीतालाई भेटिन् ।

Samjhana met Rita.

.....

के सम्झनाले रीतालाई भेटिन् ?

Did Samjhana meet Rita ?

.....

हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ।

Our father was working in the field.

.....

के हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ?

Was our father working in the field ?

.....

मैले तिमीलाई बोलाएको थिएँ ।

I had called you.

.....

के मैले तिमीलाई बोलाएको थिएँ ?

Had I called you ?

.....

राजेन्द्र अंग्रेजी बोल्छ, होला ।

Rajendra may speak English.

.....

के राजेन्द्र अंग्रेजी बोल्छ, होला ?

May Rajendra speak English ?

.....

तिमीले उसलाई भेट्नै पछ ।

You must meet him.

.....

के तिमिले उसलाई भेट्नै पछ ?

Must you meet him ?

.....

उसले बुबालाई चिठी लेख्नु पछ ।

He has to write a letter to father.

.....

के उसले बुबालाई चिठी लेख्नु पछ ?

Does he have to write a letter to father ?

.....

उनी मन्दिर जान्थिन् ।

She used to go to the temple.

.....

के उनी मन्दिर जान्थिन् ?

Did she use to go to the temple ?

.....

तिनीहरु गए ।

They went.

.....

के तिनीहरु गए ?

Did they go ?

.....



उसले परीक्षा पास गर्छ ।

He passes the exam.

.....

के उसले परीक्षा पास गर्छ त ?

Does he pass the exam ?

.....

दिनेस खेल्दै थियो ।

Dinesh was playing.

.....

के दिनेस खेल्दै थियो त ?

Was Dinesh playing ?

.....

हामीले मेहेनत गर्नु पर्छ ।

We should do labour.

.....

के हामीले मेहेनत गर्नु पर्छ ?

Should we do labour ?

.....

तिनी जान सक्छिन् ।

She can go.

.....

तिनी जान सक्छिन् ?

Can she go ?

.....

अहिले चार बज्यो ।

It is four o'clock now.

.....

अहिले कति बज्यो ?

What time is it now ?

.....

उसले आज रोटी खायो ।

Today he had bread.

.....

उसले आज के खायो ?

What did he have today ?

.....

मोहनले सरलाई बजारमा भेट्यो ।

Mohan met the teacher in the market.

.....

मोहनले सरलाई कहाँ भेट्यो ?

Where did Mohan meet the teacher ?

.....

सीता अस्ती उनको घर गईकिथिई ।

Sita had gone to her house the day before yesterday.

.....

सीता अस्ती कहाँ गएकी थिई ?

Where had Sita gone the day before yesterday ?

.....

आमा सधैँ विहान-विहान पूजा गर्न मन्दिर जानु हुन्छ ।

Mother goes to the temple to worship every morning.

.....

आमा सधैँ विहान-विहान किन मन्दिर जानु हुन्छ ?

Why does mother go to the temple every morning ?

.....

यो दाजुको भोला हो ।

This is brother's bag.

.....

यो कसको भोला हो ?

Whose bag is this ?

.....

विनोदले त्यो खबर महेशलाई पठायो ।

Binod sent that message to Mahesh.

.....

विनोदले त्यो खबर कसलाई पठायो ?

Whom did Binod send that message ?

.....

बुबालाई भादगाउँले टोपी मन पर्छ ।

Father likes the Bhatgaunle cap.

.....

बुबालाई कुन टोपी मन पर्छ ?

Which cap does father like ?

.....

तिनीहरूले प्रहरीको सहायताले चोरलाई मसाते ।

They caught the thief with the help of the police.

.....

तिनीहरूले कसरी चोरलाई समाते ?

How did they catch the thief ?

.....

हजुरआमा दशैसम्म यहाँ बस्नु हुन्छ ।

Grandmother will stay here till Dashain.

.....

हजुरआमा कहिले सम्म यहाँ बस्नु हुन्छ ?

How long will grandmother stay here ?

.....

यो पुल १०० मिटर लामो छ ।

This bridge is 100 metres long.

.....

यो पुल कति लामो छ ?

How long is this bridge ?

.....

यहाँबाट बजार जान एक घण्टा लाग्छ ।

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

.....

यहाँबाट बजार जान कति लाग्छ ?

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

.....

## APPENDIX IV

### Response to the Questionnaire - I

#### Section A

म भात खान्छु ।

.....

म भात खान्न ।

.....

राम र श्याम खेल्दैछन् ।

.....

राम र श्याम खेल्दैछैनन् ।

.....

तिनीहरु हाम्रो घरमा आएका छन् ।

.....

तिनीहरु हाम्रो घरमा आएका छैनन् ।

.....

सीताले हिजो आमालाई फोन गरी ।

.....

सीताले हिजो आमालाई फोन गरिन् ।

.....

उनी बोल्दै थिईन ।

.....

उनी बोल्दै थिईनन् ।

.....

उनले मलाई बोलाएकी थिईन ।

.....

उनले मलाई बोलाएकी थिईनन् ।

.....

उ भोली आउने छ ।

.....

उ भोली आउने छैन ।

.....

सरले पढाउँदै हुनुहुनेछ ।

.....  
सरले पढाउँदै हुनुहुने छैन ।

.....  
बुबा पर्सीसम्ममा आएको हुनुहुनेछ ।

.....  
बुबा पर्सीसम्ममा आएको हुनुहुने छैन ।

.....  
उसले घरको काम गर्नु पर्दछ ।

.....  
उसले घरको काम गर्नु पर्दैन ।

.....  
उसले चिसो खानेकुरा खानु हुन्छ ।

.....  
उसले चिसो खानेकुरा खानु हुँदैन ।

.....  
बीमला अंग्रेजी बोल्न सक्छिन् ।

.....  
बीमला अंग्रेजी बोल्न सक्दिनन् ।

.....  
काका पहाडमा बस्दा टोपी लगाउनु हुन्थ्यो ।

.....  
काका पहाडमा बस्दा टोपी लगाउनु हुँदैन थियो ।

.....  
उसको आज जानै पर्छ ।

.....  
उसले आज जानु पर्दैन ।

.....  
सरिता आउदै होलिन् ।

.....

सरिता आउदै छैनन् होला ।

जीवन आज स्कुल आउछ होला ।

जीवन आज स्कुल आउदैन होला ।

घर जाऊ ।

घर नजाऊ ।

ढोका बन्द गर्नुहोला ।

ढोका बन्द नगर्नुहोला ।

चिसो पानीले नुहाऊ ।

चिसो पानीले ननुहाऊ ।

खाजा खा ।

खाजा नखा ।

## Section B

राजु घर जान्छ ।

के राजु घर जान्छ ?

चरो उडदैछ ।

के चरो उडदैछ ?

उनले मलाई चिनेको छिन् ।

.....  
के उनले मलाई चिनेकी छिन् ?

.....  
निर्मला भोली आउने छिन् ।

.....  
के निर्मला भोली आउने छिन् ?

.....  
तिमीहरु पढ्दै हुने छौ ।

.....  
के तिमीहरु पढ्दै हुने छौ ?

.....  
हजुरआमाले खाना बनाएको हुनुहुने छ ।

.....  
के हजुरआमाले खाना बनाएको हुनुहुने छ ?

.....  
सम्भ्रनाले रीतालाई भेटिन् ।

.....  
के सम्भ्रनाले रीतालाई भेटिन् ?

.....  
हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ।

.....  
के हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ?

.....  
मैले तिमीलाई बोलाएको थिएँ ।

.....  
के मैले तिमीलाई बोलाएको थिएँ ?

.....  
राजेन्द्र अंग्रेजी बोल्छ होला ।

.....



के राजेन्द्र अंग्रजी बोल्ले होला ?

.....

तिमीले उसलाई भेट्नै पछे ।

.....

के तिमीले उसलाई भेट्नै पछे ?

.....

उसले बुबालाई चिठी लेख्नु पछे ।

.....

के उसले बुबालाई चिठी लेख्नु पछे ?

.....

उनी मन्दिर जान्थिन् ।

.....

के उनी मन्दिर जोन्थिन् ?

.....

तिनीहरु गए ।

.....

के तिनीहरु गए ?

.....

उसले परीक्षा पास गर्छे ।

.....

के उसले परीक्षा पास गर्छे त ?

.....

दिनेस खेल्दै थियो ।

.....

के दिनेस खेल्दै थियो त ?

.....

हामीले मेहेनत गर्नु पछे ।

.....

के हामीले मेहेनत गर्नु पछे ?

.....

तिनी जान सक्छिन् ।

.....

तिनी जान सक्छिन् ?

.....

अहिले चार बज्यो ।

.....

अहिले कति बज्यो ?

.....

उसले आज रोटी खायो ।

.....

उसले आज के खायो ?

.....

मोहनले सरलाई बजारमा भेट्यो ।

.....

मोहनले सरलाई कहाँ भेट्यो ?

.....

सीता अस्ती उनको घर गईकिथिई ।

.....

सीता अस्ती कहाँ गएकी थिई ?

.....

आमा सधैँ विहान-विहान पूजा गर्न मन्दिर जानु हुन्छ ।

.....

आमा सधैँ विहान-विहान किन मन्दिर जानु हुन्छ ?

.....

यो दाजुको भोला हो ।

.....

यो कसको भोला हो ?

.....

विनोदले त्यो खबर महेशलाई पठायो ।

.....

विनोदले त्यो खबर कसलाई पठायो ?

.....

बुबालाई भादगाउँले टोपी मन पर्छ ।

.....

बुबालाई कुन टोपी मन पर्छ ?

.....

तिनीहरुले प्रहरीको सहायताले चोरलाई मसाते ।

.....

तिनीहरुले कसरी चोरलाई समाते ?

.....

हजुरआमा दशैसम्म यहाँ बस्नु हुन्छ ।

.....

हजुरआमा कहिले सम्म यहाँ बस्नु हुन्छ ?

.....

यो पुल १०० मिटर लामो छ ।

.....

यो पुल कति लामो छ ?

.....

यहाँबाट बजार जान एक घण्टा लाग्छ ।

.....

यहाँबाट बजार जान कति लाग्छ ?

.....

## APPENDIX V

### Response to the Questionnaire - II

#### Section A

म भात खान्छु ।

.....

म भात खान्न ।

.....

राम र श्याम खेल्दैछन् ।

.....

राम र श्याम खेल्दैछैनन् ।

.....

तिनीहरु हाम्रो घरमा आएका छन् ।

.....

तिनीहरु हाम्रो घरमा आएका छैनन् ।

.....

सीताले हिजो आमालाई फोन गरी ।

.....

सीताले हिजो आमालाई फोन गरिन् ।

.....

उनी बोल्दै थिईन ।

.....

उनी बोल्दै थिईनन् ।

.....

उनले मलाई बोलाएकी थिईन ।

.....

उनले मलाई बोलाएकी थिईनन् ।

.....

उ भोली आउने छ ।

.....

उ भोली आउने छैन ।

.....

सरले पढाउँदै हुनुहुनेछ ।

.....  
सरले पढाउँदै हुनुहुने छैन ।

.....  
बुबा पर्सीसम्ममा आएको हुनुहुनेछ ।

.....  
बुबा पर्सीसम्ममा आएको हुनुहुने छैन ।

.....  
उसले घरको काम गर्नु पर्दछ ।

.....  
उसले घरको काम गर्नु पर्दैन ।

.....  
उसले चिसो खानेकुरा खानु हुन्छ ।

.....  
उसले चिसो खानेकुरा खानु हुँदैन ।

.....  
बीमला अंग्रेजी बोल्न सक्छिन् ।

.....  
बीमला अंग्रेजी बोल्न सक्दिनन् ।

.....  
काका पहाडमा बस्दा टोपी लगाउनु हुन्थ्यो ।

.....  
काका पहाडमा बस्दा टोपी लगाउनु हुँदैन थियो ।

.....  
उसको आज जानै पर्छ ।

.....  
उसले आज जानु पर्दैन ।

.....  
सरिता आउदै होलिन् ।

सरिता आउदै छैनन् होला ।

.....

जीवन आज स्कुल आउछ होला ।

.....

जीवन आज स्कुल आउदैन होला ।

.....

घर जाऊ ।

.....

घर नजाऊ ।

.....

ढोका बन्द गर्नुहोला ।

.....

ढोका बन्द नगर्नुहोला ।

.....

चिसो पानीले नुहाऊ ।

.....

चिसो पानीले ननुहाऊ ।

.....

खाजा खा ।

.....

खाजा नखा ।

.....

## Section B

राजु घर जान्छ ।

.....

के राजु घर जान्छ ?

.....

चरो उडदैछ ।

.....

के चरो उडदैछ ?

.....

उनले मलाई चिनेको छिन् ।

.....  
के उनले मलाई चिनेकी छिन् ?

.....  
निर्मला भोली आउने छिन् ।

.....  
के निर्मला भोली आउने छिन् ?

.....  
तिमीहरु पढ्दै हुने छौ ।

.....  
के तिमीहरु पढ्दै हुने छौ ?

.....  
हजुरआमाले खाना बनाएको हुनुहुने छ ।

.....  
के हजुरआमाले खाना बनाएको हुनुहुने छ ?

.....  
सम्भ्रनाले रीतालाई भेटिन् ।

.....  
के सम्भ्रनाले रीतालाई भेटिन् ?

.....  
हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ।

.....  
के हाम्रो बुबा खेतमा काम गर्दै हुनुहुन्थ्यो ?

.....  
मैले तिमीलाई बोलाएको थिएँ ।

.....  
के मैले तिमीलाई बोलाएको थिएँ ?

.....  
राजेन्द्र अंग्रेजी बोल्छ होला ।

.....

के राजेन्द्र अंग्रजी बोल्ले होला ?

.....

तिमीले उसलाई भेट्नै पछे ।

.....

के तिमीले उसलाई भेट्नै पछे ?

.....

उसले बुबालाई चिठी लेख्नु पछे ।

.....

के उसले बुबालाई चिठी लेख्नु पछे ?

.....

उनी मन्दिर जान्थिन् ।

.....

के उनी मन्दिर जोन्थिन् ?

.....

तिनीहरु गए ।

.....

के तिनीहरु गए ?

.....

उसले परीक्षा पास गर्छे ।

.....

के उसले परीक्षा पास गर्छे त ?

.....

दिनेस खेल्दै थियो ।

.....

के दिनेस खेल्दै थियो त ?

.....

हामीले मेहेनत गर्नु पछे ।

.....

के हामीले मेहेनत गर्नु पछे ?

.....



तिनी जान सक्छिन् ।

.....

तिनी जान सक्छिन् ?

.....

अहिले चार बज्यो ।

.....

अहिले कति बज्यो ?

.....

उसले आज रोटी खायो ।

.....

उसले आज के खायो ?

.....

मोहनले सरलाई बजारमा भेट्यो ।

.....

मोहनले सरलाई कहाँ भेट्यो ?

.....

सीता अस्ती उनको घर गईकिथिई ।

.....

सीता अस्ती कहाँ गएकी थिई ?

.....

आमा सधैँ विहान-विहान पूजा गर्न मन्दिर जानु हुन्छ ।

.....

आमा सधैँ विहान-विहान किन मन्दिर जानु हुन्छ ?

.....

यो दाजुको भोला हो ।

.....

यो कसको भोला हो ?

.....

विनोदले त्यो खबर महेशलाई पठायो ।

.....

विनोदले त्यो खबर कसलाई पठायो ?

.....

बुबालाई भादगाउँले टोपी मन पर्छ ।

.....

बुबालाई कुन टोपी मन पर्छ ?

.....

तिनीहरुले प्रहरीको सहायताले चोरलाई मसाते ।

.....

तिनीहरुले कसरी चोरलाई समाते ?

.....

हजुरआमा दशैसम्म यहाँ बस्नु हुन्छ ।

.....

हजुरआमा कहिले सम्म यहाँ बस्नु हुन्छ ?

.....

यो पुल १०० मिटर लामो छ ।

.....

यो पुल कति लामो छ ?

.....

यहाँबाट बजार जान एक घण्टा लाग्छ ।

.....

यहाँबाट बजार जान कति लाग्छ ?

.....