CHAPTER ONE

INTRODUCTION

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

1.1   General Background

Language, the most powerful convenient and permanent means and form for the expression of human feelings, thoughts, ideas, emotions etc. and unique feature of mankind - the possessor of the power of articulate speech, differentiates him from all the other species.

English, among the various language existing in the world, the most common, popular and widely accepted means of international communication, is spoken all over the world in different forms - first, second or foreign language.

All most all the countries in the world have given a great emphasis on English Language by virtue of its eminent linguistic role. Similarly Nepal cannot remain untouched from this situation. English has therefore, become a gateway to the whole corpus of knowledge in order to comprehend the development of modern civilization. Consequently, the language, especially English has played a prominent role in the transmission of human achievements, including history, thought and literature from generation to generation. Moreover, English has become of vital important for Nepal in order to accelerate the modernization process.

In the same manner, most of the books related to different fields such as science, technology, commerce etc. written in English further substantiate the fact that English has been a library language, too, aside from the means of communication. Also, English has been the means of the exploration of all the recent developments, inventions and of the instruction in the field of technical education. Finally, everyone should have a good knowledge of English for the globalization in the present world. To sum up, English language has been inevitable means for Nepal in order to thrive remarkably teaching learning activities.

1.2   English Language Teaching in Nepal

The history of teaching English in Nepal goes back to the establishment of Durbar High School, under the supervision of the English by the then Prime Minister Junga Bahadur Rana in 1910 B.S. The objective behind the establishment of this school was to extend amity and harmonious relationship with England and to inculcate the Rana children. Surprisingly the teaching was based on the curriculum of Indian English school. In this context, the present researcher would like to quote, "the curriculum of English education, says Mr. Poudel (2054-8) that Mackley, one of the Britishers, had designed to produce the officials in order to work at the East India Company in the late 19th century".

In the course of founding schools, the then Prime Minister Chandra Samser Rana had opened Chandra Middle School, the first English medium school outside the Kathmandu Valley, at Siraha. He also set up, in 1975 B.S., Tribhuvan Chandra College that marks the

formal commencement of teaching/learning English in higher education in Nepal. Similarly S.L.C. Board, together with the development of SLC curriculum, including two English papers carrying 100 full marks each, was established in 1990 B.S. Precisely, that curriculum was comprised of short stories, essays, grammar translation, anthology of verse and so forth.

Later, the New Education System Plan (NESP) was introduced in 2028 B.S. and new curricula in all subjects and all the text materials, including teaching methods and evaluation system were brought into practice and got revised respectively. English curriculum and text books by Nepalese authors were developed and prescribed accordingly for the first time. Since then the curriculum and text materials have received timely revision as per the demand of the day.

As to the present education system of Nepal, English except some faculties, continues to be the compulsory subject from grade IV to graduate level and optional subject from secondary to post graduate level respectively.

In short English has been inevitable for academic and communicative purposes in Nepal. Thus the rapid growth of English medium schools and their impact on our society prove that the teaching/learning of English language has been highly emphasized in Nepal.

1.3   Linguistic Situation in Nepal

Nepal, a country of having the diversity of language, religion, cast and ethnicity, continues to practice the languages of various families since the time immemorial. it is not however easy to point out the exact data of these languages. In accordance with the population census of 2001 B.S. almost a hundred language and several other dialects are found in practice. Most of the languages lack their scripts and several other languages have yet to be identified.

Considering the population census reports of Nepal, it is apparent that the data of the mother tongue do not share uniformity each other. For instance the 1st population census report 1952/54 indicates that 53 languages were spoken in Nepal. (Sankhya Bidhag, 2014 table 9). But this data does not coincide with the data of the successive censuses. Similarly the population Census 1961 reports that 36 languages were existed in Nepal (CBS, 1961 Vol. II, Table 8).

Again the population census 1971 mentions the existence of only 17 languages (CBS 1975 Vol .II part II table 14). Similarly in the population census 1991 it is stated that 32 languages were spoken in Nepal (CBS 1993, Table 21) the latest Population Census 2001 has stated the existence of 92 languages and some unidentified languages (CBS 2001 table 12).

The central Bureau of Statistics (CBS), HMG/Nepal has published its population census report, 2001. According to this report, the list of languages used in Nepal is presented in the appendix VI.

All the languages mentioned in the appendix I belong to four major language families Indo-European, Tibeto Burman, Dravidian and Austro-Asiatic.

The present study compares the features of two languages that belong to Indo-European and Tibeto Burman family. So a brief description of these two language families is presented below.

1.3.1 Indo European Family

Initially, Indo-European languages were spoken in Europe and several parts of south Asia but in the recent time these languages have been spread almost all over the world. The 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. Nepali, the language of the nation, also belongs to this language 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. Bote   16. Churauti (Bandhu 2052)

17. Magahi   18. Angika

19. Bajka (CBS 2001)

1.3.2 Tibeto-Burman Family

Tibeto-Burman languages are mainly spoken in Tibet and Nepal. Fundamentally, Nepal is said to be the play ground of Tibeto-Burman languages. Demographically speaking, majority of the languages spoken in Nepal belong to this family. However, the exact number of the Tibeto-Burman languages has yet to be identified. According to Nishi (1992), there are 71 Tibeto-Burman languages in Indian sub-continent, out of which 58 are spoken only in Nepal.

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

1. Tamang   2. Marpha

3. Dhimal   4. Magar

5. Manang   6. Chhantyal lttgel

7. Limbu   8. Barm/marramu

9. Lepcha/Lopche   10. Sunuwar

11. Nar   12. Haya/Bayu

13. Thakali   14. Newar

15. Ghale   16. Kaike

17. Gurung   18. Raute

19. Kham   20. Chepang

21. Toto	22. Sqang
23. Thami (Nishi: 1992)	24. Shorpa
25. Pahari	26. Tibetan
27. Raji	28. Jirel
29. Byangshi	30. Meche
31. Kagate	32. Lomi (Bandhu 2052)
33. Yholmo	34. Koche
35. Bhujel/khawas	36. Dura (CBS 2001)

Apart from the languages stated above a number of other Rai languages which too belong to Tibeto-Burman family are also spoken in Nepal. They are as follows:

1 Bantawa	2 Chamling
3 Kulung	4 Aathpaharia
5 Thulung	6 Sangpang
7 Khaling	8 Dumi
9 Unbule wambule	10 Puma
11 Nachhiring	12 Bahing
13 Koi/Koyu	14 Polmacha
15 Chhilmg	16 Mugali
17 Waling	18 Tiling
19 Jerung /Jero	20 Dungmali
21 Lingkh	22 Sam
23 Chhintang	24 Belhariya
25 Chhukwa	26 Phangduwali Nishi (1992)
27 Yakkha	28 Tamphu/Yamphe

29 Mewahang	30 Loho rung
31 Pungyoug	(Bandky 2052)
32 Durni	33 Dohrakecha
34 Choksule	35 Khandung (Hanson 1991)

Nishi (1992) has stated Easter Mewahang and western Mewaharug fall under Mewahang language. Similarly, Northern Lohorang and Southern Lohorung are two different languages under Lohourng language and Lunba Yakkha and Yakkha under Yakkha language.

Population Census (2001) has not stated some of the Rai languages such as Belthriya, Chhukwa, Khandung, Phangduwali, Pungyoung, Waling, Mugali, Polmache, Durni, Choksule, Dotrkecha, and Athpaharia. Similarly, some Tibeto-Burman languages stated by Nishi (1992) such as Kham, Morpha, Syang, Mahang, Nar and Toto are not found in the population sensus 2001.

1.4 Bantawa-a Language of the Khambus

Nepal is Multi-ethnic country. Among the various ethnic groups, the Rais fall under one of the principal tribes of Mongoloid origin in Nepal. According to the national Population Census (2001), the total population of Rai is 635151 or 2.79% of the total population (CBS 201.72). The Rais are often identified or referred by the term 'Kirant' or 'Kiranti'.

Bantawa is a pronominalized Tibeto-Burman language spoken in the eastern part of Nepal. It is also spoken in some parts of West

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Bengal, Sikkim, Assam and Bhutan. Grierson *1909) has classified Bantawa under eastern sub-group pronominalized group of Tibeto Himalayan branch of Tibeto-Burman sub-family. Bantawa language includes Bantawa group of languages Rungchanbung, Chhintang, Waling and Lambichhon. These languages are mentioned under minor khambu languages along with some other languages.

Shafer (1955-1966) also classified Bantawa under khambu unit as a language and Bantawa as a separate unit under which Rodong, Waling, Rungchenbung, kiranti, Dungmali etc. languages are grouped. Shafer simply shifted some languages from one group to other basically following Grierson. This classification did not change or redefined the place of Bantawa in Tibeto-Burman family. Khambu unit alongwith Bantawa unit are classified under eastern branch of East Himalish section of Bodic division of Sino-Tibetan family.

Bantawa is mainly spoken in Sagarmatha, Koshi and Mechi zones of eastern Nepal. Bantawa speakers mainly concentrated in Udayapur, Bhojpur, Dhankuta, Sunsari, Morang, Panchthar, Illam and Jhapa districts of those zones. They are spread out to the adjoining states of India and Bhutan.

The Rais are often termed 'Kiranti'. The term 'Kiranti' is not any single particular Clan but a cover term including many clans. Northey and Morris (1927) specify the term 'Kiranti' as follows:

Kirati

Khambu	Yakkaha	Limbu
(Rai)	(Dewan)	(Subba)

From the figure it is obvious that the term kirati consists of the main three clans Khambu, Yakkha and Limbu.

There are many sub-tribes of Rais and most of them have the language of their own "No one can ascertain the exact number of sub-tribes and their languages unless a scientific survey is under taken (Rai 1985. 10). Bantawa has become the common language among various thars of Rais who have migrated from different places and living in a place. It is said that there are several dialects of Bantawa but they are yet to be identified as any survey on this is not under taken.

1.5   Contrastive Analysis: An Introduction

Contrastive analysis is a branch of Applied linguistics which compares two languages typologically in order to find out the similarities and differences between them and then to predict the areas of ease and difficulty in learning one by the speakers of the other language. It has general application in teaching second languages.

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, difficult otherwise. To compare languages in these aspects comes under contrastive analysis (CA).

In the early decades of the second half of the 20th 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 and United states of America (USA), 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 become 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 practised popularly as an application of structural linguistics to language teaching.

CA become popular with the publication of Robert Lado's 'Linguistics Across Culture' (1957). CA was more successful in phonology than in other areas of language in the early days bot in recent years it has been applied in almost all areas of language.

Crystal (1996) defines CA as "in contrastive analysis of two languages the points of two 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 systems of two languages, for example the sound system or grammatical system. It can be inferred from this that languages are comparable and CA is the comparison of two linguistic systems which can be any of morphology, phonology and syntax or grammar.

While carrying out a contrastive analysis of any two languages the linguist or language teacher has to follow a 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 description of the two languages, in the second step selects certain linguistic levels e. g phonological, grammatical, syntactic etc for comparasion since 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. At last he makes predictions 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 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.

1.5.1 Assumptions of Contrastive Analysis

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

1. 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.

2. 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)

3. 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 their views on CA, the main assumptions of CA can be made explicit as:

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 informations provided by CA reduce learning difficulties and learner's errors by focusing the difficult areas of the target language.

1.5.2 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. It provides input for language teaching/learning by

a) Pointing the areas of differences and probable errors in performance.

b) Determining teaching the learners have to learn and

c) Designing teaching learning materials for those particular areas that need more attention.

Contrastive analysis has two significant functions, primary and secondary functions. The primary function is the predictive function where as the secondary function explains the sources of errors committed by the second language learners. Contrastive analysis 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_1 and L_2 learners is different. The mind of an L_1 learner is a tabularasa whereas that of an L_2 learner is full of L_1 habits.

c) Languages are comparable.

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. Furthermore, if the native language is similar to the second

language, it becomes easy to learn and there is less chance of committing errors in learning. Conversely, if the native language greatly differs with the second or foreign language then it will lead him to difficulty, which will, in term, result in committing errors in performance. Thus it can be sumed 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. This idea can diagrammatically presented below:

1.6   Importance of Grammar

Grammar is the core of every language which comprises of several rules. Grammar may be roughly defined as the way a language manipulates and combines words in order to form larger units of meaning. There is a set of rules which governs how units of meaning may be constructed in any language. Richards et al (1999 M 128)

define grammar as "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".

According to Robin (1989: 178) "Grammar is concerned with the description and analysis of stretches of utterance or elements by virtue of the functional of their recurrent elements by virtue of the functional places they occupy and the relations they contract with one another".

In fact, grammar is a mechanism of a language to produce correct sentences according to the rules of the language. It is said that the words of a language are considered as the bricks and grammar as the cement. Analogously, proper use of bricks and cement makes the wall strong like the appropriate use of words and grammar contribute to produce correct sentences. Thus learning a language essentially requires learning its grammar rules. The main purpose of grammar is to help the learners to choose structures, which accurately express the meaning they want to create. Hence, the grammar is meant for improving the accuracy of language. It usually takes into account the meanings and functions.

More significantly if we want to learn English language, we must have the knowledge of English grammar. Moreover, different languages have different rules for putting words together in forming a sentence. If the words are not put in the correct order, it may be misinterpreted or it may not give meaning at all. For example, "speak will the John to today" there are six words in this string but this group of words has no meaning

at all. It gives meaning only when the words of this string are ordered correctly as in 'John will speak to the boss today'. The following example shows different patterns in different languages.

English	Nepali	Bantawa
I play volleyball	ma bhalibal khelchu	Uṅkā bhalibal metṅā
(S+V+O)	(S+O+V)	(S+O+V)

In sum, grammar bears very important role in order to manipulate the language both in speech and writing.

1.7   Transformation : An Overview

Transformation refers to the change of one type of sentence into another one. For example affirmative into negative, active into passive, assertive into interrogative and so on.

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

According to Robins, one of the well-known grammarians (1967 : 242) "Essentially transformation is a method of stating how the structures of many sentences in languages can be generated or explained formally as the result of specific transformations applied to certain basic sentence structures. These basic sentence types of structures are not necessarily basic or minimal from the point of view of immediate constituent analysis. The transformational syntax presupposes a certain amount of 'phrase structure' grammar of the

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immediate constituent type to provide the basic of the 'Kernel' from which transformations start".

Similarly, transformation refers t the process of transforming the sentence from one linguistic pattern to another. Moreover, it is a linguistic process in which basic (Kernel) sentence is changed or transformed by applying some rules. In the process of transformation, we may use any of the following four processes.

(i) addition   (ii) deletion   (iii) substitution   (iv) permutation

For example, in English in affirmative - negative transformation, we add negative particle (process of addition). e.g.

(1)   John is a pilot.

        John is not a pilot

(2)   They are reading

        They are not reading

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

(1)   John is a pilot

        Is John a pilot ?

(2)   They are reading

        Are they reading

Thus transformation is a grammatical process through which different surface structures can be derived from a deep structure. Out of

various types of transformations, in English, some of them are aptly illustrated as follows:

1.8   Negative and Interrogative Transformation : An Introduction

Negative and interrogative transformation in English are stated below.

1.8.1 Negative Transformation

When speakers want to deny the truth of something they use the negative form of the sentence. According to crystal (1997 : 279) "Negative is a process or construction in GRAMMATICAL or SEMANTIC analysis which typically expresses the contradictions of

some of all of a sentences meaning". In English, negative is expressed by using the negative particle 'not' with an auxiliary e.g.

(1)   John is a pilot

        John is not a pilot

(2)   Marry loves John

        Marry does not love John

Although negative transformation is found in all most all languages, the process of transformation from affirmative into negative differs from one language to another the negative transformation process in English is presented below. The following transformation rules are taken from Quirk and Greenbaum (1990), Sinclair (2000), Leech and Svartvik (2000). Thomson and Martinet (1960).

(I)   Negative with Auxiliary

An assertive sentence is transformed into negative by adding the negative particle 'not' immediately after the auxiliary.

1)   He is a doctor.

        He is not a doctor.

2)   She has arrived.

        She has not arrived.

                                        Quirk and Greenbaum (1990:183)

(II)   Negative without Auxiliary

If the assertive sentences doesn't have an auxiliary verb, the sentence is transformed into negative with the help of 'do' support,

including the particle not. In this case, different forms of the main verbs are converted into the root forms.

Examples:

    1)   He speaks French.

        He does not speak French.

    2)   We play volleyball.

        We do not play volleyball.

    3)   She sang well.

        She did not sing well.

<div align="right">Sinclair (2000: 207)</div>

III)   Imperative sentences are transformed into negative by using 'do not' in the beginning of the sentences. e.g.

1)   Open the door.

    Don't open the door.

2)   Come in.

    Don't come in.

<div align="right">Thomson and Martinet (1960 : 41)</div>

IV)   While transforming assertive sentences into negative, some words or phrases change 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) He saw everybody.

   He didn't see anybody.

2) Jyoti took some apples.

   Jyoti didn't take any apples.

3) He plays well, too.

   he does not play well either.

4) Kamala is as tall as Bina.

   Kamala is not so tall as Bina.

5) She has already completed.

   She has not completed yet.

6) They have a lot of money.

   They do not have much money.

7) Sony plays badminton and so does Soina.

   Sony does not play badminton and neither does Soina.

Thomson and Martinet (1960 : 41-42)

(V)   In some cases, the affirmative sentences are transformed into negative by changing the following affirmative words into negative ones, without adding not after the auxiliary.

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

Examples:

1)   He always plays the Piano.

        He never plays the Piano.

2)   They are eating something.

        They are eating nothing.

3)   Someone helped me.

        No one helped me.

4)   he is either a teacher or a doctor.

        He is neither a teacher nor a doctor.

<div align="right">Thomson and Martinet (1960 : 41-42)</div>

(VI)   The negative forms of auxiliary are contracted by putting not. e.g.

1)   I like to eat meat.

        I don't like to eat meat.

2)   She went to market.

        She didn't go to market.

3) They are playing.

   They aren't playing.

4) Rita was a teacher.

   Rita wasn't a teacher.

5) He is an engineer.

   He isn't an engineer.

But 'am not', 'is not', 'are not' are contracted to I'm not, 'is not' and 're not respectively. Similarly, have not , has not, had not, will not and shall not are contracted to 've not' 's not 'd not, won't or 'u not and shant respectively.

Examples:

1) I am writing.

   I'm not writing.

2) She is crying.

   She's not crying.

3) You are playing.

   You're not playing.

4) I have planted trees.

   I've not planted trees.

5) He has finished his work.

   He's not finished his work.

6) He will go to Pokhara.

   He won't/he'll not go to Pokhara.

7)   We shall go tomorrow.

      We shan't go tomorrow.

8)   They had broken the window.

      They'd not broken the window.

Thomson and Martinet (1960 : 42)

1.8.2 Interrogative

Generally interrogative sentence tends to request the listener to respond with the information that the questioner seeks. An interrogative sentence starts with an auxiliary verb or a question word (wh-word) Ricdhards et al (1885 : 235) defines question as "a sentence which is addressed to a listener/reader and asks for an expression of fact, opinion, belief etc". In English, interrogative sentences are of two types yes/no question and wh-question.

1.8.2.1 Yes/No Question

Questions which can be answered by 'yes' or 'no' are called yes/no questions. Yes/No questions are usually formed by placing the operator before the subject and giving the sentence the rising intonation. Written variety is marked by placing the sign of interrogation (?) at the end of a sentence whereas spoken variety is market by rising into nation. (Murphy : 1996, Thomson and Martinet : 1986 & Quick and Baum : 1990).

Is this a Pen ?

Yes (it is)

No (it is not)

Yes/no question is formed through the process of subject very inversion. The process of interrogation formation is briefly explained below.

(I)   Yes/no question with auxiliary

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

1.   They are coming

Are they coming ?

2.   He has come here ?

has he come here ?

<div align="right">Sinclair (2000 : 197)</div>

II.   Yes/no question without auxiliary

If there is not an auxiliary very in the assertive sentence, it is transformed into yes/no question with the help of do support and in the transformed question the root form of the verb is used. e.g.

1.   She plays piano.

Does she play piano ?

2.   They fly kites.

Do they fly kites ?

3.   Ram bought a book.

Did Ram buy a book ?

<div align="right">Sinclair (2000 : 198)</div>

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

    1.   He is a teacher.

        He is a teacher ?

    2.   They are dancing.

        They are dancing ?

<div align="right">Sinclair (2000 : 198)</div>

IV. If the auxiliary verbs are used as main verbs in assertive sentences they are converted into yes/no questions with the help of do support.

    1.   They do the work themselves.

        Do they do the work themselves ?

    2.   We have some money.

        Do we have any money ?

<div align="right">Sinclair (2000 : 198)</div>

V. If there is some in affirmative sentence, it changes into any in the transformed yes/no question. e.g.

    1.   He gave something.

        Did he give anything.

    2.   Someone is coming.

        Is anyone coming ?

<div align="right">Quirk and Greenbaum (1990 : 184)</div>

1.8.2.2 Wh-question

The question which begins with wh-word such as what, who, when, where, how etc. is called wh-question. 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 the question word". Wh-questions are formed by placing wh-word in the beginning of the transformed sentence followed by subject auxiliary inversion. e.g.

    1.   He lives in Dharan. (Where)

        Where does he live ?

    2.   She will come tomorrow. (when)

        When will she come ?

    3.   They are searching a pen. (what)

        What are they searching ?

<div align="right">Sinclair (2000 : 199)</div>

When wh-word is used as subject there is no subject-auxiliary inversion in the transformed question. e.g.

1.   The red pen writes well. (which)

    Which pen writes well ?

2.   Prakash opened the window (who)

    Who opened the window ?

<div align="right">Sinclair (2000 : 199-200)</div>

1.9   Review of the Related Literature

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

Giri (1982) has carried out a research on comparative study of English and Nepali kinship terms. In her dissertation, she has compared and contrasted the English and Nepali terms used to denote various kinship relations appellatively as well as addressively.

Shah (2000) has carried out a comparative study to find out the similarities and differences between Maithili and English subject-verb agreement systems. In his research he has found that s-v agreement system between Maithili and English is completely different except in case of gender. It has also been found that unlike in English, honorific forms are used in Maithili.

Tharu (2000) has carried out a comparative study of the subject-verb agreement in English and Tharu languages. In his study it has been found that in English, the third person pronouns do not change for honorific forms, whereas they do in Tharu language, the Tharu verbs are marked for formal and informal forms, where as English verbs are not and both English and Tharu verbs don't agree with the categories of gender.

Paneru (2001) carried out a research entitled "A Comparative study of the Present Perfect Tense and the Simple Past Tense in English and Nepali and its Effect on Teaching English" in the study he has found that the performance score in the use of simple past was better than the performance in the use of the present perfect tense.

Mukhiya (2001) carried out a research on "passivization in English and Maithili : A comparative study. In his research it has been found that the passivization systems in English and Maithili are different in almost all the grammatical aspects.

Poudel (2004) has carried out a research study on "A Comparative Study on Negative and Interrogative Transformation in English and Panchthare Dialect of Limbu Language. In his study it has been found that the processes of negative and interrogative transformations in English are different from that of the Limbu Language. It was also found that the negative marker in English is added after the auxiliary but in Limbu it is placed before the verb, the auxiliary in yes/no question occurs at the beginning in English but it is placed after the verb in Limbu. In English, along with the wh-word some internal changes (such as subject-auxiliary invasion) occur in wh-question whereas in Limbu wh-element is placed in various positions after the subject.

1.10 Objectives of the Study

The general objective of this study was to Generalize the rules of negative and interrogative transformation in Bantawa language. However the specific objectives are stated as follows:

I. To find out the process of negative and interrogative transformation in Bantawa language.

II. To compare and contrast the processes of negative and interrogative transformation in Bantawa with those in English.

III. To point out some pedagogical implications of the study.

1.11 Significance of the Study

This study deals particularly with the negative and interrogative transformation processes. In Bantawa language with reference to English. Therefore this study will be beneficial for those who teach English to the Bantawa speaking children as second language as well as other learners of Bantawa. The teachers who teach Bantawa language based curricula in primary schools of Bantawa communities also will take advantage from this study. Similarly, the syllabus designers, textbook writers, language experts, linguists and other who are interested in this field will be equally benefited by this study.

CHAPTER TWO

1   Methodology

Methodology works as a powerful vehicle for currying out any investigation successfully. This research work is mainly based on the field study. In this research the researcher had adopted the following methodology.

2.1   Sources of Data

The following sources were used for this study.

a)   Primary Sources

The Bantawa native speakers of Khoku village Development committee of Dhankuta district were the primary sources of data for this study.

b)   Secondary Sources

Apart from the primary sources of data secondary sources were also utilized. The researcher consulted the following books as secondary sources.

Adhikari (2055 BS), Bandhu (2052 BS), Murphy (1996), Thomson and Martinet (1986) Bantawa, Rai D. (2050 BS), Rai, V. S (1999), Wren et al (2001), Quirk ret al., 1986.

Moreover, various Rai joumal-articles, newspaper articles, related previous Theses and other supportive materials such as Nipsung, Kirant

Rai Yayokkha Bulletin, Nepalka Kirant etc. were used as the secondary sources for this study.

2.2 Population of the Study

The total population of the study included all the native speakers of Bntawa language of Khoku Village Development Committee of Dhankuta district. The total Bantawa speakers were broadly divided into three groups. The first group consisted of the speakers who could read and write both Nepali and English. The second group consisted of the speakers who could read only Nepali but not English and the third group could only speak Bantawa and Nepali but couldn't read and write any language. Out of the total population 20 speakers from each group were randomly selected. Thus the total study population consisted of 60 native speakers of Bantawa.

2.3 Tools for Data Collection

The main tool for the collection of data was a structured interview containing sentences for translation. 83 sentences in Nepali were designed to translate into Bantawa language. All the sentences in the question item were requested to transform into Negative and 76 were for interrogative transformation. (Yes/no question and wh-question transformation). Those all items were for each individual of the study population.

2.4 Process of Data Collection

The researcher visited the selected VDC of Dhemkuta. He collected the census of Bantawa native speakers from the VDC office, divided them into three groups and selected 60 speakers out of them as described above by using random sampling procedure. The selected population were taken structured interview and the interview was recorded in written form.

2.5 Limitation of the Study

This study has the following limitations:

i.   This study is based on Khokule dialect and is limited to only Bantawa speakers of Khoku VDC of Dhankuta district.

ii. The study population is limited to 60 speakers.

iii. The focus of this study is limited to the process of negative and interrogative transformation in Bantawa language with reference to English.

iv. The negative transformation is limited to assertive and imperative sentences.

v.   The interrogative transformation is limited to positive assertive sentences.

vi. The transformation is limited only to simple sentences.

vii. Geographical and social variations are not accounted in this study.

CHAPTER THREE

3. Analysis and Interpretation

The present chapter deals with the analysis and interpretation of the collected data in the research field. The required data from the respondents were collected, checked, rechecked and tabulated in order to achieve the set objectives of the study. Moreover the responses of the Bantawa native speakers were intensively studied and analyzed for systematic comparison and contrasted with English.

3.1 Process of Negative and Interrogative Transformation in Bantawa Language

The processes of negative and interrogative transformation in the Bantawa language has been presented below:

3.1.1 Negative

Bantawa negative transformation process:

Examples:

1. khānā   tāyākhim   khāt

    You   school   go

    khānā   tāyākhim   khātnin

    'You   school   not go'

2. khānānci   kothā   seṅsin

    You (H.)   room   clean

    You clean the room.

	khānānci	kothā	seṅsi<u>min</u>
	'You	room	not cean'

You don't clean the room

3.

	moko	chāplāwā	chāp
	'He	letter	writes'

He writes a letter.

	moko	chāplāwā	chāp<u>nin</u>
	'He	letter	not writes'

He doesn't write a letter

4.

	sita	ophisdā	kāmāmu
	'Sita	in office	work does'

Sita works in the office.

	sita	ophisda	kāmā mu<u>nin</u>
	'Sita	in office	work not does'

Sita doesn't work in the office.

5.

	pābati	kok	bhaṅyāṅ
	'Parbati	rice	cooking'

Parbati is cooking rice.

	pārbati	kok	bhaṅ<u>nin</u>yāṅ
	'Parbati	rice	not cooking'

Parbati is not cooking rice.

6.

	khānā	kok	cāyāṅ
	'You	rice	eating'

You are eating rice.

khānā	kok	cā<u>nin</u>yāṅ
'You	rice	not eating'

Your are not eating rice.

7.

khānāci	sicā	hekyaṅ
'You(PL)	grass	cutting'

You are cutting grass.

khānāci	sicā	hek<u>nin</u>yāṅ
'You grass not cutting'		

You are not cutting grass.

8.

khoci	Khim	Khātyāṅ
'They	home	going'

They are going home.

khoci	Khim	Khat<u>nin</u>yāṅ
'They	home	not going'

They are not going home.

(I) The assertive sentences in nonpast simple present, present continuous simple future, future continuous and future perfect are transformed into negative by using the negator -**nin**. It occurs generally at the end of the verb.

Examples:

1.

khānānci	kothā	seṅsin
'You (H)	room	clean'

You clarn the room.

khānāci	kothā	seṅsi<u>min</u>.
'You	room	not clean'

You do not clean the room.

2.

khānāci	demkhāche	sicā hektin
You	always	grass cut

You always cut grass.

khānāci	demkhāche	sikā hekti<u>min</u>
'You	always	grass not cut'

You never cut grass.

3.

khipkāwā	chāci	jhārāksā somtuk
Studius	children	everybody loves.

Everybody loves studius children.

mākhipkāwā	chāci	saṅāche somtuk<u>min</u>
Unstudius	children	nobody not love

Nobody loves unstudius children.

(II) When the verb ends in |n| in Bantawa the sentences are transformed into negative using **-min**, due to the morphophonemic change takes place n ⇒ m.

Examples:

1.

Uṅkā	Pokharā	Khātṅā
I	Pokhara	go.

I go to Pokhara.

Uṅkā	Pokharā	Khātu<u>nuṅ</u>
I	Pokhara	not go.

I don't go to Pokhara.

2.   Uṅkā   Sandhai   Kuṅ runṅā

      I   always   teeth brush

      I always brush my teeth.

      Uṅkā   demkhache   kuṅrun<u>nuṅ</u>

      I   never   teeth not brush.

      I never brush my teeth.

3.   Uṅka   phutbata   metṅaṅa

      I   football   playing.

      I am playing football.

      Uṅkā   phutbalā   met <u>nuṅyaṅ</u>

      I   football   not playing

      I am not playing football.

(III) The sentences in 1st person singular number are transformed into negative by adding -**nuṅ** at the end of the verb. The suffix |nuṅ| is the fusion morph of 1st person suffix |ṅā| and negative suffix allomorph |-n| (Rai 1985; 113)

      Examples:

1.   moko   imsā

      They   slept

      They slept.

      moko   <u>mā</u>nim

      They   not sleep.

      They didn't sleep.

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2.

rām	jāṅcdā	pās lisā.
Ram	in exam	passed.

Ram passed in the exam.

rām	jaṅcda	pās manly
Ram	in exam	not passed.

Ram didn't pass in the exam.

3.

bina	Khim	khārā
Bina	home	went

Bina went home

bina	khim	<u>mān</u>khāt
Bina	home	not go

Bina didn't go home.

4.

Unkāā	phutbal	metuṅsun
I	football	have played

I have played football.

Uṅkāā	phutbal	<u>mān</u>metyuktuṅ
I	football	not have played.

I have not played football.

5.

khānānciā	chukusi	dherumsum
You	finger	have cut.

You have cut the finger.

khānānciā	chukusi	<u>mān</u>dhetyuktum
You	finger	not have cut

You have not cut the finger.

6. | moko | bajārā | khārāṅsā |
|---|---|---|
| He | market has | gone |

He has gone to market.

moko	bajārā	<u>mā</u>nkhātyuk
He	market	not has gone.

He has not gone to market.

7. | mociā | āṅpā | chemsāsā |
|---|---|---|
| They | mangoes | have tasted |

They have tasted mangoes.

mociā	āṅpā	<u>mā</u>nchemyuk
They	mangoes	not have tasted

They have not tasted mangoes.

8. | Unkā | kāthmāndu | khārāṅsāṅ |
|---|---|---|
| I | Kathmandu | had gone. |

I had gone to Kathmandu.

Unkā	Kāthmāndu	<u>mā</u>nkhātyukṅa
I	Kathmandu	not had gone.

I had not gone to Kathmandu.

9. | Unkānkā | pustakā | khirumsumka |
|---|---|---|
| We | book | had bought |

We had bought a book.

Unkānkā	pustakā	<u>mā</u>nkhip yuktumkā
We	book	not had bought

We had not bought a book.

10. mociā   pestolā   tārāsā

They   pestol   brought

They had brought a pistol.

mociā   pestolā   <u>mān</u>tātyukta

They   pestol   not had brought.

They had not brought a pistol.

11. rināā   Binod   somtuktusu

Rina   Binod   had loved

Rina had loved Binod.

rināā   Binod   som<u>mān</u>tupyuktusu.

Rina   Binod   not had loved.

Rina had not loved Binod.

(IV) Assertive sentences in present perfect, simple past, past continuous and past perfect tense are transformed into negative by adding the affix **-man** with the verb. In the case of perfective aspect affix 'yuk' is also added at the end of the verb.

Examples:

moda   cāāwā   yāāṅ.

There   water   is

There is water.

moda   cāāwā   matduṅ

There   water   is not

There is not water.

khokildā	sun	yak
forest at	wood	is

There is wood in the forest.

khokildā	suṅ	yakhin
Forest at	wood	is not

There is not wood in the forest.

(V)   The sentences having the verb to be are transformed into negative by using negative words.

Examples:

1.   moko luṅtāk

That	stone	=	That (is) a stone

moko	luṅtāk	māāṅ

That	stone	not	= That (is) not a stone

2.
moko	Uṅ	buā
That	my	brother

He is my brother.

moko	Uṅ	buā māāṅ
That	my	brother not.

He is not my brother.

The equational negative transformation is not found in English.

(VI)   But verb 'to be' is not found in Bantawa in equational sentences even then they have negative forms. (Rai 1985,   )

Examples:

1. moko   tombelā   ore

   that   stick   break

   Break the stick.

   moko   tombetā   <u>mān</u>otde

   that   stick   not break

   Don't break the stick.

2. chukbāsi   coe

   Oranges   take

   Take the oranges.

   chukbāsi   <u>mān</u>cotde

   oranges   not take

   Don't take the oranges.

3. mo   lām   khopde

   that   door   open

   Open that door.

   moko   lām   <u>mān</u> khopde

   that   door   not open

   Don't open the door.

4. mo   pụ   sere

   that   snake   kill

   kill the snake

   mo   pụ   <u>mān</u>setde

   that   snake   not kill

   Don't kill the snakes.

(VII) Imperative sentences are transformed into negative by putting the affix **-mān** in the beginning and **-de** at the end of the verb.

e.g.

1. khim   khārine

    home   ga

    Go home.

    khim   mankhatdane

    Home   not go

    Don't go home.

In the honorific imperative sentences in place of 'de' 'ne' is added.

3.1.2 Interrogative

Interrogative sentence tends to request the listener to respond with the information that the questioner seeks. In Bantawa language two types of interrogative sentences are found. They are yes/no question and wh-question.

3.1.2.1 Yes/No Question

Examples of yes/no question.

1. Unkānkā   Ropākhādā   kāmāmu

    We   in paddy field   work

    We work in the paddy field.

    Unkānkā   ropakhada   kāmā munkā ?

    We   in paddy field   work

    Do we work in the paddy field ?

2. khānā   tāykhim   khāt.

    You   school   go.

    You go to school.

    khānā   tāykhim   khāt ?

    You   school   go

    Do you go to school ?

3. sita   ophisda   kāmā mu

    Sita   in office   work

    Sita works in the office.

    sitā   ophisdā   kāmā mu ?

    Sita   in office   work

    Does Sita work in the office ?

4. khānā   kok   cāyaṅ ?

    You   rice   eating

    Your are eating rice.

    khānā   kok   cāyaṅ ?

    You   rice   eating

    Are you eating rice ?

5. khānācia   chukusi   dherumsum.

    You (H)   finger   have cut.

    You have cut the finger.

    khānāciā   chukusi   dherumsum ?

    You (H)   finger   have cut

    Have you cut the finger ?

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6. moci imsā

They slept

They slept.

moci imsā ?

They slept

Did they sleep ?

7. bina khim khārā ?

Bina home went

Bina went to home.

binā khim khārā ?

Bina home went.

Did Bina go home ?

8. Unkānkāā pustakā khirumsumka

We book had bought.

We had bought a book.

Unkānkāā pustakā khirumsumkā ?

We book had bought

Had we bought a book ?

In Bantawa yes/no question is formed by using rising intonation in the statement sentence.

Examples:

1. moko chāplāwā chap

He letter writes

He writes a letter.

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di moko	chāplāwā	chāp ?
What he	writes	letter

Does he write a letter ?

2.

khānānci	kothā	seṅsin.
You (S.H.)	room	clean.

You clean the room.

di	khānānci	kothā seṅsin ?
What	you (S.H.)	room clean

Do you clean the room ?

3.

khānā	kok	cāyāṅ.
You	rice (are)	eating.

You are eating rice.

di	khānā	kok cāyāṅ ?
What	you	rice eating

Are you eating rice ?

4.

khānāciā	chukusi	dherumsum
You (S.N.H.)	finger	have cut.

You have cut the finger.

di	khānāciā	chukusi dherumsum ?
What	you	finger have cut

Have you cut the finger ?

The same yes/no questions can also be formed by placing the wh-element 'di' in the beginning of the sentences without changing the order of other constituents.

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

(I)   If the assertive sentence has an auxiliary in it, the same is placed before the subject (i.e. the sentence is initiated with the auxiliary) in English where as in Bantawa Rising intonation is used for the formation of yes/no questions.

(II)   Yes/No question can also be formed by placing di (what) element in the beginning of the sentence in both written and spoken forms in Bantawa language.

Whereas in English yes/no question always starts with the auxiliary verb.

3.1.2.2 Wh-Question

Wh-words in Bantawa language are as follows:

di = what

khādā= where

demkha = when

sāng = who

denā = why

saṅo = whose

Some examples of Wh-questions

1. Uṅkā   Pokharā   khatṅā

    I   Pokhara   go.

    I go to Pokhara.

    Uṅkā   khādā   khatṅā ?

    I   where   go

    Where do I go ?

2. khānā   tāyakhim   khat

    You   school   go

    You go to school.

    khānā   khādā   khat ?

    You   where   go

    Where do you go ?

3. prem   bhalibal   met.

    Prem   volleyball   plays

    Prem plays volleyball.

    prem   di   met ?

    Prem   what   plays

    What does Prem play ?

4. moko   chāplāwā   chāp

    He   letter   writes

    He writes a letter.

    moko   di   chap ?

    He   what   writes

    What does he write ?

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5. | moci | demkhā-demkhā | bajārā khat ? |
|---|---|---|
| They | sometimes | market go. |

They sometimes go to market.

moci	demkha	bajāra khat ?
They	when	market go

When do they go to market ?

6. | Unkā | phutballā | metyaṅ |
|---|---|---|
| I | football | playing |
| I | am | playing football. |
| saṅ | phutbal | metyāṅ ? |
| Who | football | playing |

Who is playing football ?

7. | hari | demkhā demkhā | dhankutā khāt |
|---|---|---|
| Hari | always | Dhankuta goes |

Hari always goes to Dhankuta.

saṅ	sadhai dhankutā	khāt ?
Who	always Dhankuta	go

Who always go to Dhankuta ?

8. | pārbati | kok | bhaṅyaṅ |
|---|---|---|
| Parbati | rice | cooking |

Parbati is cooking rice.

saṅ	kok	bhāyaṅ ?
Who	rice	cooking

Who is cooking rice ?

9.   khoci   bajārā   khātyaṅ ?

      They   bazar   going

      Are they going to market ?

      khoci   khādā   khātyaṅ ?

      They   where   going

      Where are they going ?

10.   Unkānkāā   chāpāwā   chāptumsumkā

      We   letter   have written

      We have written letter.

      Unkānkāā   di   chāptumsumkā?

      We   what   have written

      What have we written ?

11.   moko   bazār   khārāṅsā

      He   market   has gone.

      He has gone to market.

      moko   khādā   khārāṅsā ?

      He   where   has gone

      Where has he gone ?

12.   moci   imsā

      They   slept

      They slept.

      sāṅ   imsā ?

      Who   slept

      Who slept ?

13.	binā	khim	khārā
	Bina	home	went.

Bina went to home.

	sāṅ	khim	khārā ?
	Who	home	went

Who went to home ?

In Bantawa question sentence with question word is formed by putting question word without making any changes in the assertive sentence.

3.3 Comparison of the Process of Negative and Interrogative Transformation in Bantawa Language with those in English

The process of negative and interrogative transformation in Bantawa language are compared with those in English as follows:

3.1.1 Negative

Bantawa

1.	sita	ophisdā	kāma mu.
	Sita	(at) office	works.

Sita works in the office. (English)

	sita	ophisdā	kāmā munin. (NP)
	Sita	(at) office	not work.

Sita doesn't work in the office. (English)

2.　Uṅkā　　　　pokharā　　khatṅa.

　　I　　　　　　Pokhara　　go.

　　I go to Pokhara. (English)

　　Uṅkā　　　　pokharā　　khātnuṅ (NP)

　　I　　　　　　Pokhara　　not go.

　　I don't go to Pokhara. (English)

3.　khānā　　　　tāykhim　　khāt.

　　You　　　　　school　　　go.

　　You go to school. (English)

　　khana　　　　tāykhim　　khātnin (NP)

　　You　　　　　school　　　not go.

　　You don't go to school. (English)

4.　Unkā　　　　phutbalā　　metṅāṅā

　　I　　　　　　football　　playing.

　　I am Playing football. (English)

　　Unkā　　　　phutbalā　　　　metnuṅyāṅ (NP)

　　I　　　　　　football　　　　　not playing.

　　I am not playing football. (English)

5.　pārbati kok　　　　bhaṅyaṅ

　　Parbati　　　rice　　　　cooking.

　　Parbati is cooking rice. (English)

pārbati   kok   bhaṅ<u>niny</u>āṅ (NP)

Parbati   rice   not cooking.

Parbati is not cooking rice. (English)

6.   khānaciā   chukusi   dherumsum

     You   finger   have cut.

     You have cut the finger. (English)

     khānāciā   chukusi   <u>ma</u>ndhetyuktum

     You (PL)   finger   not have cut.

     You haven't cut the finger. (English)

7.   rām   jāṅcadā   pāsa lisa

     Ram   in exam   passed.

     Ram passed in the exam. (English)

     rām   jāṅcadā   pāsa m ānli (NP)

     Ram   in exam   not passed.

     Ram did not pass in the exam. (English)

8.   jyoti   pustakā   khiptaṅā.

     Jyoti   book   reading.

     Jyoti is reading a book. (English)

     jyoti   pustakā   mankhipdaṅā (NP)

     Jyoti   book   not reading.

     Jyoti is not reading a book. (English)

9. moko   tombelā   ore.

That   stick   break.

Break the stick. (English)

moko   tombeta   <u>man</u> otde (NP)

That   stick   not break.

Don't dreak the stick. (English)

10. mo   lām   khopde

Open the door. (English)

mo   lām   <u>man</u>khopde (NP)

Don't open the door. (English)

While comparing the negative transformation system/process of Bantawa and English languages, the following main similarities and differences are found:

1. In both the languages separate negative markers are added while forming negative sentences.

For example.	English	Bantawa
	not	- n
		- nin
		man -

2. 'Not' as an independent word is placed after the auxiliary verb in English where as the negative markers -nuṅ, -nin and -man are

added to the verb in Bantawa language. The negative markers '-n' and '-nin' occur as suffixes and 'man-' occurs as the prefix.

3. In English, negative transformation process, in the absence of auxiliary verb in assertive sentences, the auxiliary verb 'do' is used. And in this process other forms of the verbs are changed into root forms in English whereas in Bantawa there are two types of negative affixes (prefixes and suffix) which occur in mutually exclusive environments.

4. The negative prefix man- occurs with the past tense, the imperative mood and the perfective aspect forms in Bantawa.

5. The negative suffix -n occurs after a suffix which ends in a vowel and -nin occurs elsewhere.

6. The suffix niṅ' is fusion morph of first person singular 'ṅā' and negative suffix "-n'. e.g.

    Unkā   pokharā   khatṅa

    I   Pokhara   go

    I go to Pokhara. (English)

    Unkā   pokhara   khatnuṅ (NP)

    I don't go to Pokhara. (English)

7. In addition to the negative markers morphophonemic changes (that take place in the verbs and other suffixes stem forming, pronominal etc.) may occur in negative sentences in Bantawa but

in English the preset form (V_1) is used in the sentences without auxiliary.

For Example:

n → m/n– as in

khānāci	sica	hektin
You	grass	cut
khānāci	sica	hektimin (NP)
You	grass	not cut.

8. In imperative sentence, 'do not' or 'didn't' is placed before the verb or at the beginning of the sentence in English where as prefix

    '-man' is added at the beginning of the verb and the prefix '-man' takes the stem forming suffix in Bantawa.

    Examples

moko	bombelā	ore
that	stick	break

    Break the stick. (English)

moko	tombelā	mānode
that	stick	not break

    Don't break the stick. (English)

chukbasi	coe
oranges	take

Take the oranges. (English)

chukbāsi   māncode

oranges   not take

Don't take the oranges. (English)

3.3.2 Interrogative

There are two types of interrogative sentences which are compared and contrasted as follows:

3.3.2.1 Yes/No Question

Bantawa

1.   moko   chālāwā   chāp

       He   letter   writes.

       He writes a letter. (English)

       di   moko   chāplāwā   chap?

       What   he   letter   writes

       Does he write a letter? (English)

2.   prem   bhalibal   met

       Prem   volleyball   plays.

       Prem plays volleyball. (English)

       prem   bhalibal   met ?

       Prem   volleyball   plays

       Does Prem play volleyball ? (English)

3. khānā   kok   cāyāṅ.

    You   rice   eating.

    You are eating rice. (English)

    di   khānākok   cāyāṅ ?

    What   you   rice   eating

    Are you eating rice ? (English)

4. Unkānkā   kamā   munyāṅka

    We   work   doing

    We are working. (English)

    Unkānkā   kāmā munhyāṅkā ?

    We   work   doing ?

    Are we working ? (English)

5. khānāciā   chukusi   dherumsum

    You   finger   have cut

    You have cut your finger. (English)

    khānāciā   chukusi   dherumsun ?

    you   finger   have cut

    Have you cut your finger ? (English)

6. mociā   āṅpā   chemsāsā

    They   mangoes   have tasted.

    They have tasted mangoes. (English)

    mociā   ānpā   chemsāsā ?

    they   mangoes   have tasted

    Have they tasted mangoes ? (English)

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7. bina   khim   khārā

    Bina   home   went.

    Bina went to home. (English)

    di   binā khim   khārā ?

    What   Bina khim   khara

    Did Bina go to home ? (English)

8. mosāā   khārāu   mainādā   pit   khiru.

    He   last   month   cow   bought.

    He bought a cow last month. (English)

    mosāā   khārāu   mainādā   pit   khiru ?

    He   last   month   cow   bought

    Did he buy a cow last month? (English)

9. ashmit   tāykhim   khārāṅa

    Ashmit   school   was going.

    Ashmit was going to school. (English)

    ashmit   tāykhim   khārāṅā ?

    Ashmit   school   was going

    Was Ashmit going to school ? (English)

10. moci   huwaṅa

    They   were fighting

    They were fighting. (English)

    di   moci   huwaṅa ?

    What   they   were fighting

    Were they fighting ? (English)

From the comparison of the yes/no question in English and Bantawa languages, the following similarities and differences are found.

1. Both in English and Bantawa language a statement sentence can be transformed into yes/no question by using question mark only (rising intonation) but it's usage is found more usual in Bantawa than in English.

2. If the assertive sentence contains an auxiliary in it, the same is placed before the subject (i.e. the sentence is initiated with an auxiliary) Whereas the element 'di' that equals to 'what' in English initiates the yes/no question in Bantawa in written and spoken forms both.

3. If there is not auxiliary in English assertive sentence the auxiliary 'do' is used to form yes/no question. And the other forms of verb are to be changed into root form but this kind of transformation is not found in Bantawa.

3.3.2.2 Wh-Question

Bantawa

1. Unkānkā   ropākhādā   kāmā   munkā

     We   in paddy field   work   do.

We work in the paddy field. (English)

     Unkānkā   khada   kāmā   mu ?

     We   where   work   do

Where do we work ? (English)

2. khānā   tāykhim   khat

   You   school   go

   You go to school. (English)

   khānā   khādā   khat ?

   You   where   go

   Where do you go ? (English)

3. moko   chāplāwā   chāp

   He   letter   writes.

   He writes a letter. (English)

   moko   di   chāp ?

   He   what   writes

   What does he write ? (English)

4. hari   Unkādā   tāsā mu

   Hari   to me   comes

   Hari comes to me. (English)

   saṅ   unkādā   tasa mu ?

   Who   to me   comes

   Who comes to me ? (Ehglish)

5. khana   kok   cāyāṅ

   You   rice   eating

   You are eating rice. (English)

khānā   di   cāyaṅ ?

You   what   eating

What are you eating ? (English)

6. parbati   kok   bhaṅyāṅ

    Parbati   rice   cooking

    Parbati is cooking rice. (English)

    sāṅ   kok   bhāṅyāṅ ? (QP)

    Who   rice   cooking ?

    Who is cooking rice ? (English)

7. moci   imsa

    They   slept.

    They slept. (English)

    saṅ   imsa ? (QP)

    Who   slept

    Who slept ? (English)

8. bina   khim   khārā

    Bina   home   went.

    Bina went to home. (English)

    bina   khādākhārā ? (QP)

    Bina   where   go

    Where did Bina go ? (English)

9. khānā   ākhumaṅ   khim   khārā

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| You | yesterday | home | went. |

You went home yesterday. (English)

| khānā | denkhā | khim | khārā ? (QP) |
| You | when | home | go. |

When did you go to home ? (English)

10. | Unkā | kathmandu | khārāṅsaṅ |
| I | Kathmandu | had gone |

I had gone to Kathmandu. (English)

| unkā | khādā | khārāṅsāṅ ? (QP) |
| I | where | had gone |

Where had I gone ? (English)

While comparing the wh-questions in English and Bantawa languages the following similarities and differences have been found.

1. In Bantawa, wh-word occurs after the subject where as it occurs at the beginning of the sentence in English.

2. Wh-word occurs in the beginning of the sentence when wh-word occurs as the subject in both the languages English and Bantawa.

3. In Bantawa, wh-word is placed after the subject and subject-auxiliary inversion is not required whereas in English wh-word usually occurs in the beginning of wh-question and subject-auxiliary inversion is essential.

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CHAPTER FOUR

4. Findings and Recommendations

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

4.1 Findings

The main objective of this dissertation is to find out the process of negative and interrogative transformation in Bantawa language and to compare and contrast them with those of English. On the basis of analysis and interpretation of the collected data, it came up with the following findings.

1. The negative and interrogative transformation systems in Bantawa and English are different in many respects.

2. The affixes '-n', '-nin' and 'man-' are the negative markers in Bantawa. The negative marker in English is 'not'.

3. The suffix '-n' becomes 'nuṅ' when it occurs with the 1st person suffix 'ṅā'

4. The negative markers are added to the verb in Bantawa whereas the English negative marker 'not' is added after the auxiliary as an independent element. But in some cases, in English, the affirmative sentences are also transformed into

negative by changing the affirmative words into negative ones.

e.g. always → never,   someone → no one etc.

5. In Bantawa when the affixes added to the verb, morphological changes may occur while forming negative sentences. e.g.

    khātṅā   + n =   khatnuṅ

    go   NP   not go

    khārihyāṅka +   nin = khāriminyāṅkā

    have gone   NP   have not gone

6. While forming negative of imperative sentences in Bantawa the prefix 'man-' is added to the verb whereas in English do not (don't) is used before the verb.

7. The assertive sentence can also be transformed into yes/no questions with the sue of rising intonation in Bantawa whereas the process of English negative formation requires 'auxiliary +not'.

8. Honorific and non-honorific imperative sentences are found in Bantawa language however the negative marker 'man-' is the same for both the sentences.

9. Bantawa yes/no question formation doesn't require subject verb inversion which is essential in English.

10. In Bantawa the element 'di' occurs in the beginning of yes/no question sentence and 'di' is equivalent to the question word 'what'.

11. The wh-words for wh-question formation in Bantawa are di, khādā, demkhā, sāṅ denā and sāṅo equivalent to English what, where, when, who, why and whose respectively.

12. In Bantawa wh-question is formed by simply placing the wh-word after the subject but in English a long with wh-word, other internal changes (such as subject auxiliary inversion) should be mode while forming wh-questions.

13. The wh-words occur after the Subject in Bantawa but in English they usually occur at the beginning of the sentence.

14. Verb 'to be' is not available in Bantawa in equational sentences eventhen they have negative and interrogative forms but in English verbless sentence is impossible.

4.2 Recommendation and Pedagogical Implications

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

1. The findings of the study show that the processes of negative and interrogative transformations in English differ from those in the Bantawa language. Therefore, this

difference should be taken into account while teaching English transformation systems to Bantawa speaking children.

2. 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 Bantawa Speaking children.

3. Since morphophonemic and other changes takes place in negative transformation in Bantawa, special attention should be given in those features of Bantawa language so that the Bantawa speaking children check themselves in transforming this habit.

4. In English contracted forms of auxiliaries are used in negative and wh-questions specially in communication. So attention should be paid on such features of auxiliary verbs in English.

5. The syllabus designers and textbooks writers should be more conscious while designing the syllabus and preparing the text books for the Bantawa learners learning English as second language.

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

The researcher does not claim that the present study covers all the rules of negative and interrogative transformation in Bantawa language since the data used for this study could not cover all types of sentence available in Bantawa. The research was limited to only certain types of sentences and the respondents were only 60 native speakers of Bantawa from Khoku VDC of Dhankuta district. However he has tried his best to generalize the rules of negative and interrogative transformation in Bantawa language as far as explicitly based on the collected data.

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 for carrying out other researches on comparative study focusing on the various areas of the Bantawa language. For example, subject verb agreement, passivization, noun phrase structure kinship terms and so on.

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APPENDIX 6

Tabulation of Data

I go to Pokhara.

Uṅkā Pokharā Khāt ṅā

(I Pokharа go)

I don't go to Pokhara.

Uṅkā Pokharā Khātnuṅ

(I Pokharā don't go)

Do I go to Pokhara?

Uṅkā Pokharā Khātṅa ?

(I Pokhara go ?)

Where do I go?

Uṅkā Khādā Khātṅā ?

(I where (do) go ?)

We work in the Paddy field.

Unkānkā ropākhāḍā <u>kāmā munkā</u>

(we in (the) field work)

We don't work in the Paddy filed.

Unkānkā ropākhāḍā <u>kāmā munminkā</u>

(we in field don't work)

Do we work in the Paddy field?

Unkānkā ropākhāḍā kāmā munkā ?

(we in field work ?)

Where do we work?

Unkānkā khādā kāmā munkā ?

(we where work ?)

You go to school.

Khānā tāyakhim khāt

(you school go)

You don't go to school.

khana tāyakhim khātnin

(you school don't go)

Do you go to school?

khānā tāyakhim khāt ?

(you school go ?)

Where do you go?

khānā khādā khāt ?

(you where go ?)

You clean the room.

khānānchi kothā seṅsin

(You (S.H.) room clean)

You don't clean the room.

khānānchi kothā seṅsimin

Do you clean the room?	(you room don't clean)
	di/khānānci kothā seṅsin ?
What do you clean?	(what you room clean ?)
	khānānchi ḍi seṅsin ?
	(you waht clean ?)
He writes a letter.	moko chāplāwā chāp
	(he letter writes)
He doesn't write a letter.	moko chaplāwā chāpnin
	(he letter doesn't write)
Does he write a letter?	moko chāplāwā chāp ?
	(he letter writes)
What does he write?	moko ḍi chāp ?
	(he what writes)
Sita works in the office.	sitā oshisdā <u>kāmā mu</u>
	(Sita in office works)
Sita doesn't work in the office.	sitā officedā kāmā munin
Does Sita work in the office?	Sitā officedā kāmā mu ?
	(Sita in office works ?)
Where does Sita work?	Sitā khādā kāmā mu ?
	(Sita where works ?)
They go to the market.	khoci bajārā khāt
	(they bajar go (bazar = market)
They don't go to the market.	khoci bajārā khātnin
	(they market don't go)
Do they go to the market?	khoci bajārā khāt ?
	(they market go ?)
Where do they go?	khochi khādā khāt ?
	(they where go ?)
Prem plays volleyball.	prem bhalibal met
	(Prem volleyball plays)
Prem doesn't play volleyball.	prem bhalibal metnin

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	(Prem bhalibal doesn't play)
Does Prem play volleyball	Prem volleyball met ?
	(Prem volleyball plays ?)
What does Prem play?	Prem ḍi met ?
	(Prem what plays ?)
I always brush my teeth.	Uṅkā sandhai kun runṅā
	(I always teeth brush)
I never brush my teeth.	Uṅkā sandhai kun runnuṅ
	(I always teeth don't brush)
Do I always brush my teeth?	Uṅkā sandhai ku runṅa ?
	(I always teeth brush ?)
What do I always brush?	Uṅkā sadhai Di runṅa ?
	(I always what brush ?)
They sometimes go to market.	mochi demkhā demkhā bajārā khāt
	(they sometimes market go)
They never go to market.	mochi demkhāchhe bajārā khātnin
	(they never market go)
Do they sometimes go to market?	mochi demkhā demkhā bajārā khāt ?
	(they sometimes market go ?)
When do they go to market?	mochi demkhā bajārā khāt ?
	(they when market go ?)
Hari always goes to Dhankuta.	hari sandhai dhankutā khāt
	(Hari always Dhankuta goes)
Hari never goes to Dhankuta.	Hari sadhai dhankutā khātnin
	(Hari always Dhankuta doesn't go)
Does Hari always go to Dhankuta?	(Hari sadhai dhankutā khāt ?
	(Hari always Dhankuta goes ?)
Where does Hari always do?	Hari sandhai khadā khāt ?
	(Hari always where goes)
Hari comes to me.	Hari uṅkaha tāsā mu

Hari doesn't come to me.	(Hari to me comes)
	hari uṅkād tāsā munin
Does Hari come to me?	(Hari to me doesn't come)
	hari Uṅkādā tāsā mu ?
Where does Hari come?	(Hari to me comes ?)
	hari khāḍā tāsā mu ?
	(Hari where comes ?)
Prity reads much.	prity khub khitsā mu
	(Prity much reads)
Prity doesn't read much.	prity khub khitsā munin
	(Prity much doesn't read)
Does Prity read much?	prity khub khitsā mu ?
	(Prity much reads ?)
Who reads much?	sāng khub khitsā mu ?
	(who much reads ?)
You always cut grass.	khānānci demkhache sicā hektin
	(you always grass cut)
You never cut grass.	khānānci demkhachhe sicā hektionin
	(you always grass not cut)
Do you always cut grass?	khānānci demkhachhe sicā hektin ?
	(you always grass cut ?)
What do you always cut grass?	khānānci demkhāche De hektin ?
	(you always what cut ?)
Everybody loves studious children.	khipkāwā chāci jhāraksā somtuk
	(studious children all love)
Nobody loves unstudious children.	makhipkāwā chāci sāngāche somtukmin ?
	(unstudious children nobody loves)
Does everybody love studious children?	khipkāwā chāci jhāraksā sometuk ?
	(studious children all love ?)
What does everybody do to studious children?	khipkāwā chāchi jhāraksā Di mu ?
	(studious children all what do ?)

I am playing football.	Unkā <u>phutbalā</u> metṅāṅā (I football playing)
I am not playing football.	UNkā <u>phutbalā</u> metnuṅyāṅ (I football not playing)
Am I playing football ?	uṅkā <u>phutbalā</u> metṅāṅā ? (I <u>football</u> playing ?)
Who is playing football ?	sāng <u>phutbalā</u> metyāṅ ? (who football playing ?)
You are eating rice.	khānā kok cāyān (You rice eating)
You aren't eating rice.	khānā kok chāninyāṅ (you rice not eating)
Are you eating rice?	khānā kok cāyaṅ ? (you rice eating ?)
What are you eating?	khānā di chayān ? (you what eating)
We are working.	Uṅkānkā kāmā munyāṅkā (we working doing)
We aren't working.	Uṅkānkā kāmā munminyāṅkā (we not working)
Are we working?	Unkānkā kāmā munyāṅkā ? (we working ?)
Who are working?	sāng kāmā munyāṅkā (who working)
You are cutting grass.	khānāci sicā hkyāṅ (you grass cutting)
You aren't cutting grass.	khānāci sicā hekninyāṅ

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Are you cutting grass?	(you grass not cutting)
	khānāchi sichā hekyāN ?
What are you doing?	(you grass cutting ?)
	khānāchi ḍi hekyāṅ ?
	(you what cutting ?)
Parbati is cooking rice.	pārbati kok bhāṅyāṅ
	(parbati rice cooking)
Parbati isn't cooking rice.	pārbati kok bhāṅninyāṅ
	(parbati rice not cokking)
Is Parbati cooking rice?	pārbati kok bhāṅyāṅ ?
	(parbati rice cooking ?)
Who is cooking rice?	sāng kok bhāṅyāṅ ?
	(who rice cooking ?)
They are going home.	khoci khim khātyāṅ
	(they home going)
They aren't going home.	khoci khim khātninyāṅ
	(they home not going)
Are they going home?	khci khim khātyāṅ ?
	(They home going ?)
Where are they going?	khoci khādā khātyāṅ ?
	(they where going ?)
I have played football.	Uṅkāā phutbalā metuṅsuṅ
	(I football have played)
I haven't played football.	Uṅkāā phutbalaā mānmettuktung
	(I football not have played)
What have I Played?	Uṅkāā ḍi metṅāṅā ?
	(I what have played)

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We have written a letter.	Uṅkānkāā chāplawā chhāptumsumkā
	(we letter have written)
We haven't written a letter.	Uṅkānkāā chāplāwā mānchāpyuktum kā
	(we letter have not written)
Have we written a letter?	Uṅkānkāā chāplawā chāptunsumkā ?
	(we letter have written ?)
What have we written?	Uṅkānkāā ḍi chāptunsumkā ?
	(we what have written ?)
You have cut the finger.	khānānciā chukusi dherumsum
	(you (the) finger have cut)
You haven't cut the finger.	khānānciā chukusi māndhetyuktum
	(you finger have not cut)
Have you cut the finger?	khānānciā chukusi dherumsum ?
	(you finger have cut ?)
What have you cut?	khānānciā ḍi dherumsum ?
	(you what cut (have) ?)
He has gone to market.	moko bazārā khārāṅsa
	(he market has gone)
He hasn't gone to market.	moko bazārā mankhātyuk
	(he market has not gone)
Has he gone to market?	moko bazārā khārāṅsā ?
	(he market has gone ?)
Where has he gone?	moko khāḍā khāraṅsā ?
	(he where has gone ?)
Pritam has studied the Ramayan.	pritamā rāmāyān khiptusu
	(Pritam Ramayan has studied)
Pritam hasn't studied the Ramayan.	pritamā rāmāyān mankhipyuk
	(Pritam Ramayan has not studied)
Has Pritan studied the Ramayan?	pritāmā rāmāyān khiptusu ?

What has Pritam studied?

(Pritam Ramayan has studied ?)

pritamā ḍi khiptusu ?

(Pritam what ha studied ?)

They have tasted mangoes.

mociā āṅpā chemsāsā

(they mangoes have tasted)

They haven't tasted mangoes.

mociā āṅpa mānchemyuk

(they mangoes haven't tasted)

Have they tasted mangoes?

mociā āṅpa chemsāsā ?

(they mangoes have tasted)

What have they tasted?

mochiā ḍi chemsāsā ?

(they what have tasted ?)

You have written a letter.

khānāā chāplawā chāptusu

(you letter have written)

You haven't written a letter.

khānāā chāplawā mānchhāpyuktu

(you letter haven't written)

Have you written a letter?

khānāā chāplawā chāptusu ?

(you letter have written ?)

What have you written?

khānāā ḍi chāptusu ?

(you what have written)

I ate rice.

Uṅkāā kok coṅ

(I rice ate)

I didn't eat rice.

Uṅkāā kok māncotoṅ

(I rice didn't eat)

Did I eat rice?

Uṅkāā kok cong ?

(I rice ate ?)

What did I eat?

Uṅkāā di cong)

(I what ate ?)

We watched football game.

Uṅkānkāā phutbal khelā khāmkā

(we football game watched)

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We watched football game.	Uṅkānkāā phutbal khelā mānkhādomka
	(we football game haven't watched)
Did we watch football game?	ānkānkāā phutbal khelā khāmkā ?
	(we football game have watched ?)
What game did we watch?	āṅkānkāā ḍi khelā khāmkā ?
	(we what game have watched ?)
They slept.	moci imsā
They didn't sleep.	moci mānim
	(they didn't sleep)
Did they sleep?	moci imsā ?
	(they slept ?)
Who slept?	sāṅ imsā ?
	(who slept ?)
You wrote a letter.	khanāā chāplawā chāptu
	(you letter wrote)
You didn't write a letter.	khānāā chāplawā mānchāpdo
	(you letter didn't write)
Did you write a letter?	khanāā chāplawā chāptu ?
	(you letter wrote ?)
What did you write?	khānāā ḍi chāptu ?
	(you what wrote ?)
Ram passed in the exam.	rām jāncadā <u>pāss lisā</u>
	(Ram in exam passed)
Ram didn't pass in the exam.	rām jāncādā <u>pāss manli</u>
	(Ram in exam not pass)
Did Ram passed in the exam?	rām jāncādā <u>pāss lisā</u> ?
	(Ram in exam passed ?)
Who passed in the exam?	sāng jāncadā pāss lisā ?
	(who in exam passed ?)
Bina went home.	binā khim khārā.

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	(Bina home went)
Bina didn't go home.	binā khim mān khāt.
	(Bian hime not went)
Did Bina go home?	binā khim khārā?
	(Bina home went?)
Who went home?	Sāṅ khim khārā?
	(Who home went?)
You went home yesterday.	khānā ākhumāṅ khim khārā.
	(You yesterday home went)
You didn't go home yesterday.	khānā ākhumāṅ khim mānkhāt.
	(You yesterday home not went)
Did you go home yesterday/	khānā ākhumāṅ khim khārā?
	(You yesterday home went?)
When did you go home?	khānā demkhā khim khārā?
	(You when home went?)

He bought a cow last month.	mosāā Khārāu māhinādā pit khiru.
	(He last month cow not bought.)
He didn't buy a cow last month.	mosāā khārāu māhinādā pit mānkhitdo.
	(He last month cow bought.)
Did he buy a cow last month?	mosāā khārāu māhinādā pitkhiru?
	(He last month cow bought?)
When did he buy a cow?	mosāā demkhā pit khiru?
	(He when cow bought?)
I was sleeping.	Uṅkā imsāṅ yāṅ.
	(I was sleeping)
I wasn't sleeping.	Uṅkā mānimyuktāṅ.
	(I wasn't sleeping)
Was I sleeping?	Uṅkā imsāṅ yāṅ?
	(I was sleeping?)
Who was sleeping?	

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	Sāṅ imsāṅ yāṅ?
	(Who was sleeping?)
We were going to Dhankuta.	Uṅ kānkāā dhānkutā khārin yānkā.
	(We Dhankuta were going.)
We weren't going to Dhankuta.	Uṅ kānkā dhankutā khārimin yānkā?
	(We Dhankuta weren't going?)
Were we going to Dhankuta?	Uṅkānkā dhānkātā khāriny ānkā?
	(We Dhankuta were going?)
Where were we going?	Uṅ kānkā khāṅā khāriny āṅkā?
You were dancing in the room.	khānāci kothādā lāklunyāṅ.
	(You in the room dancing)
You weren't dancing in the room.	khānāci kothādā lākmāludinyāng.
	(You in the room were 't dancing)
Were you dancing in the room?	Khānānci kothāndā lāklunyāṅ.
	(You in the room dancing?)
Where were you dancing?	khānānci khāḍā lāklunyāṅ?
	(You where dancing?)
Asmit was going to school.	āsmit tāyākhim khārān ṅā.
	(Asmit school going)
Asmit was not going to school.	āsmit tāyākhim mānkhātdā ṅā.
	(Asmit school not going)
Was Asmit going to school?	āsmit tāyākhim khārāṅā?
	(Asmit school going?)
Where was Asmit going?	āsmit khāḍā khārāṅā?
	(Asmit where going?)
Jyoti was reading a book.	jyoti pustākā khiptāṅā.
	(Jyoti book reading)

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Jyoti was not reading a book.	jyoti pustākā mānkhipdāṅā.
	(Jyoti book not reading)
Was Jyoti reading a book?	jyoti pustākā khiptā ṅā?
	(Jyoti book reading?)
Who is reading a book?	sāṅ pustākā khiptā ṅā?
	(Who book reading?)
They were fighting.	moci huwā ṅā.
	(They were fighting.)
They weren't fighting.	moci mānhudā ṅā.
	(They weren't fighting.)
Were they fighting?	di moci huwān ṅā?
	(What they fighting?)
You were singing a song.	khānā chāmluwāṅā.
	(You song singing)
You weren't singing a song.	khānā chām mānludā ṅā.
	(You song not singing)
Were you singing a song?	khānā chām luwā ṅā?
	(You song singing?)
What were you doing?	khānā ḍi muwā ṅā?
	(You what doing?)
I had gone to Kathmandu.	Uṅ kā kāthmāndu khārāṅ sāṅ.
	(I kathmandu had gone)
I had not gone to Kathmandu.	Uṅ kā kāthmāndu mānkhāt yuk ṅā.
	(I kathmandu hadn't gone)
Had I gone to Kathmandu?	Uṅ kā kāthmādu khārāN sāṅ?
	(I kathmandu had gone?)
Where had I gone?	

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Uṅ kā khāḍā khārāṅ sāṅ?

(I where had gone?)

We had bought a book.　Uṅ kānkāā pustākā khiru msumkā.

(We book had bought)

We hadn't bought a book.　Uṅ kānkāā pustākāmānkhit pyyk tumākā.

(We book had not bought.)

Had we bought a book?　UN kānkāā pustākā khiru msumkā?

What had we bought?　(We book had bought?)

ānkānkāā ṅi khirumsumkā?

(We what had bought?)

You had gone to picnic.　khānāci bānbhoj khārāsāci.

(You picnic had gone)

You hadn't gone to picnic.　khānāci bānbhoj mānkhātyuktā.

(You picnic hadn't gone)

Had you gone to picnic?　khānāci bānbhoj khārāsāci?

(You picnic had gone?)

Who had gone for a picnic?　sāN bānbhoj khārāsāci?

(Who picnic had gone?)

Prakash had gone there.　prakash modā khārāsā.

(Prakash there had gone)

Prakash hadn't gone there.　prakash moḍā mānkhātyuktā.

(Prakash there hadn't gone)

Had Prakash gone there?　prakash modā khārāsā?

(Prakash there had gone?)

Where had Prakash gone?　prakash khādā khārāsā?

(Prakash where had gone?)

They had brought a pestol.　mociā pestolā tārāsā.

(They pestol brought)

They hadn't brought a pestol.　mociā pestolā māntātyuktā.

(They pestol not brought)

Had they brought a pestol?　mociā pestolā tārāsā?

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	(They pestol brought?)
What had they brought?	mochiā ḍi tārāsā?
	(They what brought?)
Rina had loved Binod.	rināā binod somtuktusu.
	(Rina Binod had had loved)
Rina hadn't loved Binod.	rināā binod sommāntuyktusu.
	(Rina Binod not had loved)
Had Rina loved Binod ?	rināā biond somtuktusu?
	(Rina Binod had loved?)
Whom had Rina loved?	rināā sāng somtuktusu?
	(Rina whom had loved?)
I used to play much.	Uṅ kā bādde khelā muwānyāṅ.
	(I much used to play)
I used not to play much.	Uṅ kā bādde khelā mānmudānṅ yāṅ.
	(I much used not to play)
Did I use to play much?	Uṅ bādde khelā muwāṅyāṅ?
	(I much used to play?)
What did I use to do?	Uṅ ḍi mucwānyā?
	(I what use to do?)
She used to cry much.	khoko bādde khāwāṅā.
	(She much used to cry)
She didn't use to cry much.	khoko bādde mānkhāpdāṅā.
	(She much used not cry)
Did she use to cry much ?	khoko bādde khāwāṅā?
	(She much used to cry?)
Who used to cry much?	sāṅg bādde khāwāṅā?
	(Who much used to cry?)
You used to fight.	khānāninci hunyāṅā.

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You did not use to fight.	(You used to fight)
	khānāninci mānhudinyānā.
Did you use to fight?	(You used not to fight)
	khānāninci bāddhe hunyānā?
What did you use to do?	(You much used to fight?)
	khānāninci di muwānā?
	(You what used to do?)
We used to go to the zoo.	ānkānkā sāksenkhim khārinyānkā.
	(We zoo used to go)
We didn't use to go to the zoo.	ānkānkā sāksenkhim mānkhātdinyānkā.
	(We zoo used not to go)
Did we use to go to the zoo?	ānkānkā sāksenkhim khārinyānkā?
	(We zoo used to go?)
Where did we use to go?	ānkānkā khādā khārinyānkā?
	(We where used to go?)
Bele use to play marble.	bele gucca muwaṅa.
	(Bele marble used to play)
Bele didn't use to play marble.	bele gucca manmudaNa
	(Bele marble used nottoplay)
Did Bele use to play marble?	bele gucca muwaṅa ?
	(Bele marble used to play ?)
What did Bele use to play?	bele ḍi muwaṅa ?
	(Bele what used to play ?)
I will go home.	Uṅka khim khatṅa
	(I home go)
I won't go home.	Uṅka khim khatnuṅ
	(I home not go)
Will I go home?	ḍi Uṅka khim khatNa ?
	(what I home go ?)
Where will I go?	

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Uṅkā khāDā khātṅā ?

(I where go ?)

We will pass in the exam. Uṅkānkā jāncdā pāss lisinkā

(we in exam will pass)

We won't pass in the exam. Uṅkānkā jāncdā pāss lisiminkā

(we in exam won't pass)

Will we pass in the exam?

(Uṅkānkā jāncdā pāss lisinkā ?)

What will we be in the exam? Uākānkā jāncdā ḍi lisinkā ?

(we in exam what will be)

You will go to Dharan. khānā dharān khārin

(you Dharan will go)

You won't go to Dharan. khānā dharan khārimin

(you Dharan won't go)

Will you go to Dharan? khānā dharan khārin ?

(you Dharan will go ?)

Where will you go? khānā khāḍā khārin ?

(you where will go ?)

He will come soon. moko oṅsāṅe tā

(He soon will come)

He won't come soon. moko oṅsāṅe tānin

(He soon won't come)

Will he come soon? moko oṅsāṅe tā ?

(He soon will come ?)

When will he come? moko demkhā tā ?

(he when will come ?)

They will come Tomorrow. khochi māṅkolen tā

(they tomorrow come)

They won't come Tomorrow. khoci māṅkolen tānin

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Will they come Tomorrow?

(they tomorrow not come)

khoci mānkolen tā ?

When will they come?

(they tomorrow come ?)

khoci demkhā tā ?

(they when come ?)

Gita will go home day after Tomorrow.

gita chintolen khim khāt

(Gita day after tomorrow home go)

Gita won't go home day after Tomorrow.

gitā chhintolen khim khātnin

(Gita day after tomorrow home not go)

Will Gita go home say after Tomorrow?

gita chhintolen khim khāt ?

(Gita day after tomorrow home go ?)

When will Gita go home?

gita demkhā khim khāt ?

(Gita when home go ?)

Sunil will go to America next year.

sunil nāmmaṅ america khāt

(Sunil next year America go)

Sunil won't go to America next year.

sunil nāmmaṅ america khātnin

(Sunil next year America not go)

Will Sunil go to America next year?

sunil nāmmaṅ amerika khāt ?

(Sunil next year America go ?)

Where will Sunil go next year?

sunil nāmmaṅ khāḍā khāt ?

(Sunil next year where go ?)

I will be waiting at Hile.

Uṅka hiledā hungsā muṅā

(I at Hile will be waiting)

I won't be waiting at Hile.

Uṅka hileda hungsā munnuṅ

(I at Hile won't be waiting)

Will I be waiting at Hile?

Uṅka hiledā hungsā muṅā ?

(I at Hile will be waiting ?)

We will be playing.

Uṅkānkā khela musa munkā

(we will be playing)

We won't be playing.

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Will we be playing?	Uṅkānkā khela musa munminka
	(we won't be playing)
Who will be playing?	Uṅkānkā khelā musā munkā ?
	(we will be playing ?)
	sāṅ khelā musā munkā ?
They will be eating mangoes.	moci anpa casamuwoyak
	(they mangoes will be eating)
They won't be eating mangoes.	moci anpa casamuwoyaknin
	(they mangoes won't be eating)
Will they be eating mangoes?	moci anpa casamuwoyak ?
	(they mangoes will be eating)
Who will be eating mangoes?	saṅ aṅpa casamuwoyak ?
	(who mangoes will be eating ?)
You will be cutting grass.	khānā sicā hekyāṅko āk
	(you grass will be cutting)
You won't be cutting grass.	khānā sicā hekyāṅkoyāknin
	(you grass won't be cutting)
Will you be cutting grass?	khānā sicā hekyāṅkoyāk ?
	(you grass will be cutting ?)
What will you be cutting?	khānā ḍi hekyāṅkoyāk ?
	(you what will be cutting ?)
Dinesh will be working in the field.	dinesh ropākhāḍā kāmā munyāṅkoāk
	(Dinesh in the field will be working)
Dinesh won't be working in the field.	(dinesh ropākhāḍā kāmā munyāḍkāyāknin
	(Dinesh in (the) field won't be working)
Kamala will be taking mangoes to the market.	kamala ānpa bazārā khāuṅkoāk
Kamala won't be taking mangoes to the market.	(kamala mangoes market will be taking)
Will kamala be taking mangoes to the market?	kamalā āṅpā bazārā khāttuṅgkoyāknin
Where will kamala be taking mangoes?	(kamala mangoes market will be laking)

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<div align="right">

kamālā āṅpā bazārā khāttungkoyāk

(Kamala mangoes market will be taking?)

kamālā āṅpā khḍā khāttungkoyāk ?

(kamala mangoes where will be taking)

</div>

I will have gone to the market.

<div align="right">

Uṅkā bazārā khārāṅkoyāk

(I market will have gone)

</div>

I won't have gone to the market.

<div align="right">

Uṅkā bazārā khārāṅkoyāknin

(I market won't have gone)

</div>

Will I have gone to the market?

<div align="right">

Uṅkā bazārā khārāṅkoyāk ?

(I market will have gone ?)

</div>

Where will I have gone?

<div align="right">

Uṅkā khādā khārāṅkoyāk ?

(where will have gone ?)

</div>

We will have gone to school.

<div align="right">

Uṅkānkā tāyakhim khārinkāoyāk

(we school will have gone)

</div>

We won't have gone to school.

<div align="right">

Uṅkānkā tāyakhim khārinkāoyāknin

(we school won't have gone)

</div>

Will we have gone to school?

<div align="right">

Uṅkānkā tāyakhim khārinkāoyāk ?

(we school will have gone ?)

</div>

Where will we have gone?

<div align="right">

Uṅkānkā khāDā kharinkāoyāk ?

(we where will have gone ?)

</div>

You will have passed in the exam.

khānā jāncdā pāss lisāoyāk

(you in exam will passed)

You won't have passed in the exam.

khānā jāncdā pāss lisāoyāknin

(you in exam won't have passed)

Will you have passed in the exam?

khānā jāncdā pāss lisāoyāk ?

(you in exam will have passed ?)

Who will have passed in the exam?

sāṅg jāncdā pāss lisāoyāk ?

(who in exam will have passed ?)

Durga will have killed a monkey.	durgāā uktā helawā seruoyāk
	(Durga a monkey will have killed)
Durga won't have killed a monkey?	durgāā uktā helawā seruoyāknin
	(Durga a monkey won't have killed)
Will Durga have killed a monkey?	durgāā uktā helawā seruoyāk ?
	(Durga a monkey will have killed ?)
How many monkeys will Durga have killed?	durgāā demkhāpok helawā seruoyāk ?
	(Durga how many monkeys will have killed ?)
They will have bought the pork.	mociā bhāksā khiruoyāk
	(they pork will have bought)
They won't have bought the pork.	mociā bhāksā khiruoyākin
	(They pork won't have bought)
Will they have bought the pork?	mociā bhāksā khiruoyāk ?
	(they pork will have bought ?)
What will have they bought?	mociā ḍi khiruoyāk
	(They what will have bought ?)
She'll have cooked food.	khosāākok bhāṅsuoyāk
	(she rice will have cooked)
She won't have cooked food.	khosāākok bhāṅsuoyāknin
	(she rice will have cooked)
Will she have cooked food?	khosāā kok bhāṅsuoyāk ?
	(she food will have cooked ?)
What will she have cooked?	khosāā ḍi bhāṅsuoyāk ?
	(she what will have cooked ?)
Break the stick.	moko tombeltā ore
	(that stick break)
Don't break the stick.	moko tombelā mānotde
	(that stick not break)
Take the oranges.	chukbasi coe
	(oranges take)
Don't take the oranges.	chukbāsi mānchotde

	(oranges don't take)
Sit down there.	moḍā yuṅe
	(there sitdown) ā
Don't sit down there.	moḍā mānyuṅde
	(there don't sitdown)
Open the door.	mo lām khopde
	(that door open)
Don't open the door.	mo lām mānkhopde
	(that door don't open)
Kill the snake.	mo pṅu sere
	(that snake kill)
Don't kill the snake.	mo pṅu mānsetde
	(that snake don't kill)
Go home.	khim khārine
	(home go)
Don't go home.	khim mānkhātdāne
	(home don't go)

APPEDICES

APPENDIX - II

Respondents Interviewed

VDC - Khoku

Group: Literate in English and Nepali

S.N.	Name	Ward No.
1.	Nagendra Rai	9
2.	Jonsan Rai	9
3.	Sita Devi Rai	9
4.	Shiva Lal Rai	9
5.	Apsara Rai	9
6.	Bishwakala Rai	8
7.	Mana Maya Rai	7
8.	Hom Rai	7
9.	Lochan Rai	9
10.	Dipen Rai	9
11.	Bhogendra Rai	10
12.	Sita Rai	5
13.	Jaya Kumar Rai	8
14.	Ashes Rai	9
15.	Juna Maya Rai	7
16.	Mahesh Rai	8
17.	Indira Rai	8
18.	Bipin Rai	9
19.	Sandesh Rai	8
20.	Nishes Rai	8

Group: Literate in Nepali

S.N.	Name	Ward No.
1.	Srijana Rai	9
2.	Birkha Man Rai	9
3.	Saroj Rai	9
4.	Kul Bahadur Rai	2
5.	Man Singh Rai	2
6.	Lok Bahadur Rai	2
7.	Nabin Rai	2
8.	Indrakala Rai	3
9.	Suk Lal Rak	3
10.	Bishnu Maya Rai	3
11.	Mohan Bantawa	3
12.	Parbati Rai	4
13.	Dharma Dhoj Rai	4
14.	Binukala Rai	4
15.	Sharu Bantawa	4
16.	Nirmal Man Rai	1
17.	Nagendra Rai	1
18.	Krishna Rai	1
19.	Man Maya Rai	1
20.	Durga Rai	1

Group: Illiterate

S.N.	Name	Ward No.
1.	Ashman Rai	9
2.	Kamala Rai	9
3.	Pramila Rai	9
4.	Padma Kala Rai	9
5.	Shanti Rai	8
6.	Dhana Hang Rai	8
7.	Nara Bahadur Rai	8
8.	Mani Kumar Rai	8
9.	Dil Maya Rai	8
10.	Sabitri Rai	4
11.	Soma Rai	4
12.	Ratna Rai	4
13.	Tek Bahadur Rai	3
14.	Suman Rai	3
15.	Hari Rai	2
16.	Pema Hang Rai	2
17.	Ram Prasad Rai	2
18.	Hira Maya Rai	2
19.	Chhatra Bahadur Rai	6
20.	Jasman Rai	6

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Respondents Interviewed

VDC - Khoku

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6.	Bishwakala Rai	8
7.	Mana Maya Rai	7
8.	Hom Rai	7
9.	Lochan Rai	9
10.	Dipen Rai	9
11.	Bhogendra Rai	10
12.	Sita Rai	5
13.	Jaya Kumar Rai	8
14.	Ashes Rai	9
15.	Juna Maya Rai	7
16.	Mahesh Rai	8
17.	Indira Rai	8
18.	Bipin Rai	9
19.	Sandesh Rai	8
20.	Nishes Rai	8

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4.	Kul Bahadur Rai	2
5.	Man Singh Rai	2
6.	Lok Bahadur Rai	2
7.	Nabin Rai	2
8.	Indrakala Rai	3
9.	Suk Lal Rak	3
10.	Bishnu Maya Rai	3
11.	Mohan Bantawa	3
12.	Parbati Rai	4
13.	Dharma Dhoj Rai	4
14.	Binukala Rai	4
15.	Sharu Bantawa	4
16.	Nirmal Man Rai	1
17.	Nagendra Rai	1
18.	Krishna Rai	1
19.	Man Maya Rai	1
20.	Durga Rai	1

Group: Illiterate

S.N.	Name	Ward No.
1.	Ashman Rai	9
2.	Kamala Rai	9
3.	Pramila Rai	9
4.	Padma Kala Rai	9
5.	Shanti Rai	8
6.	Dhana Hang Rai	8
7.	Nara Bahadur Rai	8
8.	Mani Kumar Rai	8
9.	Dil Maya Rai	8
10.	Sabitri Rai	4
11.	Soma Rai	4
12.	Ratna Rai	4
13.	Tek Bahadur Rai	3
14.	Suman Rai	3
15.	Hari Rai	2
16.	Pema Hang Rai	2
17.	Ram Prasad Rai	2
18.	Hira Maya Rai	2
19.	Chhatra Bahadur Rai	6
20.	Jasman Rai	6