

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is a means of communication through which human beings can share their ideas, thoughts, feelings, emotions and joys. Language is the only property of human being.

Language is species specific in the sense that human mind has equipped with a special type of innate capacity to acquire language. It is because every child irrespective class, caste, sex, nation and ethnicity is able to acquire the native language effortlessly in about the same age whether they receive training or not.

Language is also an identity of a speaker. Language shows the total information about the speaker in many aspects such as status, nationality, caste and ethnicity etc. That is why, language is not only used for communicating ideas, thoughts, feelings and emotions but also for showing the identity of the speaker. No any language is superior and inferior to each other language; it may be superior and inferior to each other in terms of codification and international purpose.

To quote Dewan (2005) language is viewed differently. For anthropologist, language is a form of cultural behaviour; for sociologist, language is an interaction between members of social groups; for philosophers, language is a means of interpreting human experience and for teachers, language a set of skills. Thus, language is many things: a system of communication, a medium of thought, a means of self expression and social control, a vehicle for literary

expression, a catalyst for nation building and the maker and unmaker of human relationship.

Language has been defined variously by various linguists and scholars. To quote Sapir (1921: 9) "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". Human beings express their feelings, experiences, desires, thoughts and ideas by means of arbitrary vocal symbols. "A language is a system of arbitrary vocal symbols by means of which a social group cooperates" (Block and Trager, 1942:5 cited in Yadav 2001:3). Language can be understood in two ways: in speech and writing. Speech is primary and writing is secondary in modern linguistics. To quote Richards et al. (1999:196) "Language is the system of human communication by means a structural arrangement of sound to form larger units, e.g. morphemes, words, sentences."

Chomsky defines languages on the basis of its construction as "Language is a set of sentences, each finite in length and constructed out of a finite set of elements" (1957:13).

Through these definitions, we observe that no one can define language exactly. All these definitions try to cover important features of language. Language has its distinct characteristics. It is vocal, arbitrary, symbolic, unique, creative, complex and conventional.

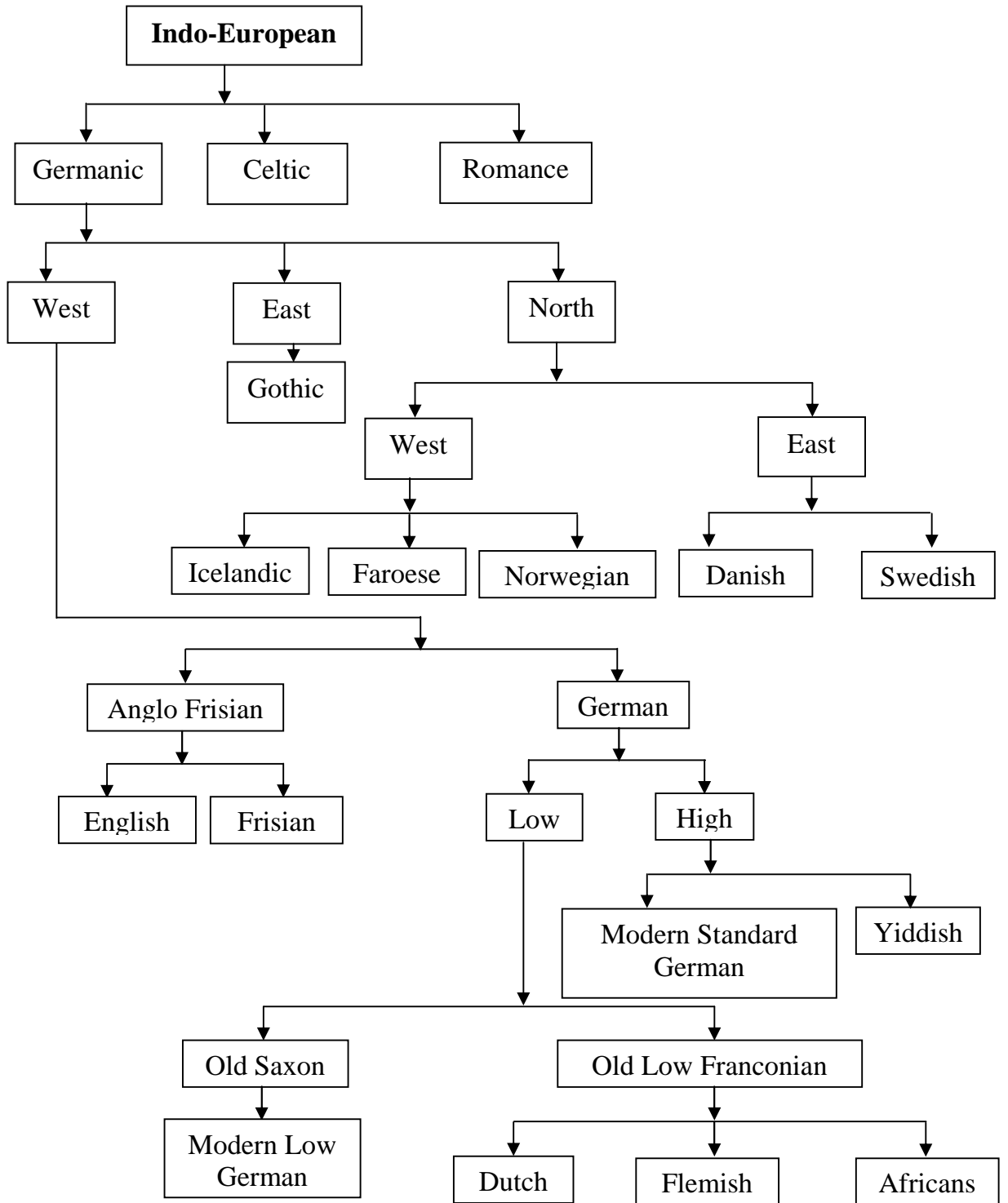
1.1.1 Importance of the English Language in Nepal

The English language is enjoying a high social status not only in the countries where it is spoken by majority of the people as their mother tongue but also among the international speech communities. It has achieved an international status and has been global a language. "A language becomes an international language for one chief reason: the political power of its people especially their

military power. But international language dominance is not solely the result of military might. It may take a militarily powerful nation to establish a language, but it takes an economically powerful one to maintain and expand it" (Crystal, 1997:7).

The English language connects international communities as a *lingua franca*. It has been given an official status in many countries as the medium of instruction. There are so many private schools where the medium of instruction is the English and they are producing students who are more competent in English than those being produced by the government aided schools in Nepal.

The English language has penetrated deeply into the international domain of political life, business, science, communication, entertainment, media and education as well. It has reached every continent being either the first language or official language or foreign language. Every country needs political, social, economical and technical help of other countries at present. In such a situation English is key to the storehouse of knowledge. It is not only an international *lingua franca* but also one of the official languages offered by the U.N. The English language belongs to the group of Indo-European language family, the largest and the most significant language family in the world. The position of the English language in the Indo-European language family is shown in the following diagram:



(Source: Asher, 1994:1661-67)

1.1.2 Teaching English in Nepal: An Overview

The history of teaching English in Nepal starts with the establishment of Durbar High School by the Prime Minister late Jung Bahadur Rana in 1910 B.S. Jang Bahadur established this school with a view to improving relation with England and educating his children. This school ran under the supervision of English educationalist. The teaching was based on the curriculum of Indian English School. The curriculum was a duplication of the English education which was designed by Mackley to produce the official to work at the East India Company in the late 19th century. The curriculum was comprised of Nepali, Sanskrit, Geography, History and Civics apart from English.

Chandra Middle School was established in Siraha in 1972 B.S. by late Chandra Shamsher. It is the first School established out side the Kathmandu valley. Similarly, another school was founded in Nepalgunj in 1974B.S.

The late Chandra Shamsher established Tirbhuvan Chandra College (called Tri-Chandra College) in 1975 B.S. which marks the formal beginning of English in higher education in Nepal. S.L.C. Board was established in 1990 B.S. There were two English papers carrying 100 marks in each S.L.C. curriculum. They comprised of essays, short stories, grammars, translations, anthologies of verses etc.

After the introduction of New Education System Plan (NESP), new curricula were brought into use in all the subjects and that the text materials including the teaching methods and evaluation system were revised. Accordingly, the English curriculum was developed with a new outlook and the English text books written by Nepalese writers were prescribed for the first time. English began to be taught to serve the purpose of language, i.e. for communication not only for aesthetic pleasure.

The curricula and text materials have been revised from time to time with regard to the need of the time because of the advancements brought by science and technology, and new conceptions developed in the field of teaching and learning.

English is taught as a compulsory subject from grade I to graduate level and from secondary level to post-graduate level as a major subject in the present educational system of Nepal.

1.1.3 Indigenous People and Languages in Nepal

Nepal is a multi-ethnic, multi-cultural, multi-religious and multi-lingual country. "There are more than eighty lakhs indigenous people in Nepal" (Tamang, 2058:1). Indigenous people are those ethnic groups or nationalities who have their own mother language, distinct culture, social structure, religion and written and oral history. They are the ethnic minorities of Nepal who are known as Janajati, Adivasi and other alternatives. Janajati and Adivasi are common terms widely used by the majority people and in the government documents. Basically, indigenous people are animist or nature worshipers. However, they adhere different religions such as Buddhist, Kirat, and Christianities etc.

In accordance with ILO convention No. 169, indigenous people "are regarded on account of this descent from the populations which inhabited the country or geographical region to which the country belongs at the time of conquest or colonization or the establishment of present state boundaries, and who irrespective of their legal status, retain some or all of their own social, economic, cultural and political institution." According to the Nation Foundation for Development Indigenous Nationalities Act 2002, people of Nepal who meet with the following characteristics are termed as indigenous people:

- a) Those who have their own ethnic languages than other Nepali
- b) Those who have their own distinct traditional customs than those of the ruling high castes,
- c) Those who espouse a cultural distinct from that of Aryan/Hindu culture of dominant groups,
- d) Those who have distinct social structures that do not fall under the hierarchical varna or caste system,
- e) Those who have written or oral history that traces their use of descent back to the occupations of the territories before their annexation into the present frontiers of Nepal and
- f) Those who are listed in the schedule of indigenous people/nationalities published by the Government of Nepal.

Indigenous people cover 37.25 of Nepal's total population. The population Census-2001 shows that the largest indigenous groups of Nepal are Magar (7.1%), Tharu (6.7%), Tamang (5.6%), Newar (5.5%), Rai (2.8%), Gurung (2.4%) and Limbu (1.6%). Among the indigenous people, the literacy rate of Thakali, Byansi, Hyolmo, Newar, Gurung, Limbu, Yakkha, Darai, Chhantyal, Jirel, Dura, Rai and Magar rose in 2001 above the national average (53.7%), but other indigenous nationalities have their literacy rates below the national level unfortunately.

There are two views as to how the word Sampang was created in past. According to (Sampang, 2005:105) there was a king called Salpahang who used to rule over near the place called Salpa that is situated in Dobhane VDC of Bhojpur district. Hang means a king in the Sampang language. His generations used to connect Salpahang after their names. After some years Salpahang was twisted into Sampang. Thus, Sampangh was established as the

thar (caste) of Rai Khambu people. However, many Sampang people do not believe it and say that it is only the myth. The fact that there was the place called Samphelung between Tapkhola and Banawa Khola in Baspani VDC of Khotang district. It is believed that this is the aboriginal place of Sampang people. The people who have been staying in that place were started to write Sampang as their *thar*. Thus, the word, Sampang was created from Samphelung.

In course of time Samphelung was twisted into Sampang by the people who have been staying in that place were started to write Sampang as their *thar*.

Kirat is a cover term for Rai, Limbu, Sunuwar and Yakkha. Khambu is a synonymous word for Rai people. Khambuwan refers to the homeland of Khambu. The eastern part of Nepal was supposed to be Kirati area. They are traditionally divided into three provinces viz. Wallokirat, Majhkirat and Pallokirat; Majhkirat consists of Solukhumbu, Okhaldhunga, Khotang, Bhojpur and Udayapur. The original place of Khambu is Majhkirat. The total population of Khambu is 635151 which is of 2.9% of the total population (CBS, 2001). Only 10,810 the Sampang people speak the Sampang language which covers 0.05% of the total population of Khambu people. However, Sampang speakers believe that an estimate population is between 20 and 50 thousand. The accurate data have not been elicited yet. Sampang people have been living in many parts of Nepal. Moreover, they have been living in different parts of India as well as Bhutan. They have been living all over the Nepal which can be presented in the table given below.

SAMPANG MOTHER TONGUE BY DISTRICT

FARWEST	MID WEST	WEST	CENTRAL	EAST	TOTAL	
DISTRICT N %	DISTRICT N %	DISTRICT N %	DISTRICT N %	DISTRICT N %	N	%
MOUNTAIN						
1 Darchula 13 0.12				60 Solukhumbu 6 0.06 61 Sankhuwa Sava 40 0.37 62 Taplejung 264 2.44		
Total 13 0.12				Total 310 2.87	323	2.99
Hill						
		33 Kaski 1 0.01 35 Tanahu 1 0.01	47 Kavre-Palanchok 1 0.01 50 Kathmandu 43 0.40 51 Lalitpur 21 0.19	64 Khotang 7,450 68.92 65 Bhojpur 1,039 9.61 66 Udaypur 57 0.53 67 Dhankuta 31 0.29 68 Terhathum 1 0.01 69 Panchthar 463 4.28 70 Ilam 278 2.57		
		Total 2 0.02	Total 65 0.60	Total 9,319 86.21	9,386	86.21
TARAI						
			55 Bara 1 0.01	73 Sunsari 402 3.72 74 Morang 528 4.88 75 Jhapa 170 1.57		
			Total 1 0.01	Total 1,100 10.18	1,101	10.19
Total 13 0.12		Total 2 0.02	Total 65 0.61	Total 10,729 99.25	10,810	100.00

(Source: Gurung,2006)

There are different *thars* in Rai Community. One of them is Sampang. In Sampang community there are many sub-groups or sub-*thars* namely Rana Sampang, Bhalu Sampang, Bali Sampang, Phali Sampang and so on. There is a separate pachha in each sub *thars*. For example, in Rana Sampang, there are Torihang, Tomihang, Barmukhi, Samarung, Samrungje, Chhetapi, Damrewa, Repsuna, Ramkhana etc. There is a Samme in Sampang Rai. For example, Bukchhami is for male and Bungkhama is for female. Marriage is decided on the basis of pachha. If pachha is different in the Sampang Rai, the marriage will be acceptable.

Sampang people have their distinct language, culture, history, traditional rite, custom, festival and ritual. Their oral religious veda is called Mundhum. They are the nature worshipers. Name giving ceremony or baptism is accomplished in the ninth day in the past. But it is accomplished on 7th day if it is a boy. If it is a girl, it is accomplished on the fifth day. Both arrange and love marriages are acceptable in Sampang community. Udhauli (Mangsire Purnima) and Ubhauli (Baisakhe Purnima) are the main festivals. In these festivals all of the people gather in Bhumethan and worship the deity and take blessings.

Sakewa Kubi, who is the main priest, prays with the deity for well-being of Sampang people. Sakewa, a kind of dance, is performed by all the youngsters as well as old people in this festival.

1.1.4 Socio-Linguistic Situation of Nepal

Nepal is a fertile land for languages where more than 93 languages are identified and spoken in a small country (Population Census, 2001). It is a country of linguistic diversity. All the languages identified in Nepal are classified into four languages family namely Indo-Aryan, Tibeto-Burman Dravidian and Astro-Asiatic which are listed as follows:

a. Indo-Aryan Family

Indo -Aryan language is spoken in Europe and several parts of Asia. But at present, it has been modern spread all over the world. Majority of people speak it in the world. The Nepali language belongs to this family as well. The Indo-Aryan languages spoken in Nepal are as follows:

Nepali	Maithili
Bhojpuri	Tharu
Awadhi	Urdu
Rajbansi	Hindi
Danuwar	Bangaln
Marwari	Majhi
Darai	Kumal
Bote	Churauti
Magadhi	Angika
Bajika	

b. Tibeto-Burman Family

The main lands for the speakers of Tibeto-Burman language are Tibet and Nepal. The languages spoken in Nepal, the majority of them belong to this family. In accordance with the researches carried out by various linguists and scholars, Tibeto-Burman languages spoken in Nepal are as follows:

Tamang	Newar
Magar	Gurung
Limbu	Chepang
Sunuwar	Thami
Thakali	Dhimal

Kaike	Chhantyal/Chhatyel
Kham	Lepcha/Lepche
Syang	Hayu/Bayu
Marpha	Ghale
Manange	Raute
Baram/Maramu	Toto
Nar	Sherpa
Pahari	Tibetan
Raji	Jirel
Byangshi	Meche
Kagate	Lhomi
Yholmo	Koche
Bhujel/Khawas	Dura

Apart from these languages, various other Rai languages are spoken in Nepal that are given below:

Bantawa	Chamling
Kulung	Aathpahariya
Thulung	Sampang
Khaling	Dumi
Umbule/Wambule	Puma
Nachhiring	Bahing
Koi/Koui	Polmacha
Chhiling	Mugali
Waling	Tilung
Jerung/Jero	Dungmali
Lingkhim	Sam

Chhintang	Belhariya
Chhukwa	Phangduwali
Yakkha	Yamphu/Yamphe
Mewahang	Lohorung
Pungyoung	Durni
Dohrakecha	Choksule
Khangnj	Dura

c. Dravidian Family

Jhangad is the only language in this family which is spoken on the province of Koshi river in the eastern part of Nepal.

d. Astro-Asiatic Family

Satar (Santhali) is the only language in this family. It is spoken in Jhapa District of the eastern eastern part of Nepal.

According to the Report of National Languages Policy Recommendation Commission (2050), there are 70 languages in Nepal, out of which, 63 languages are the languages of indigenous nationalities of Nepal. The 70 languages have been classified into four types:

a. Languages with Written Tradition/script.

Nepal	Maithili	Awadi
Limbu	Bhojpuri	Hindi
Newari	Urdu	Bhote/Tibeta

b. Languages Having Written Traditions/ Script in Emerging Condition:

Sherpa	Magar	Kulung
Thakali	Thulung	Bantawa

Gurung	Chamling	Tharu
Rajbanshi	Khaling	Tamang

c. Languages without Written Traditional Script:

Yakkha	Jhangad	Bote
Chhantyal	Kumal	Kham
Maghi	Byanshi	Danuwar
Nachhiring	Chepang	Marwadi
Eastern Mewahang	Northern Lohorung	Raji
Western Mewahang	Southern Lohorung	Thami
Yamphu	Darai	Dhimal
Lumba Yakkha	Jirel	Kagate
Satar	Hyolmo	Athpahariya
Sampang	Kaike	

d. Moribund Languages:

Hayu	Polmacha	Dura
Dungmali	Kusunda	Baling
Raute	Chhintang	Koyu
Lambichhing	Puma	Mugali
Jerung	Belhare	Chhukwa
Phanduwali	Chakwa	Chhulung

The data mentioned above clearly show that there are 9 languages in Nepal which have their own written tradition/script, the written tradition/script of 12 languages is in emerging condition, 29 languages have no written tradition/script and 20 languages are in the verge of extinction i.e. Moribund languages. Similarly, linguists claim that any language which has at least 100,000 speakers

can maintain its existence. Languages having less than 100,000 speakers remain tolerate and languages spoken by fewer than 10,000 speakers are in the verge of extinction.

1.1.5 An Introduction to the Sampang Language

Nepal is a multilingual country. Different ethnic groups have their own mother tongues as a means of daily communication in Nepal. Some of them are Rai, Limbu, Newar, Tamang, Magar and so on. Some of the ethnic groups have developed their written scripts and they have developed their written systems, grammars, literatures and textbooks as well. But some of them have not developed their own written script; written system, dictionary and grammar just speak the mother tongues as a means of daily communication. The doesn't have its written script, grammar as well as text books. Literature has not been developed at all. However, some text-books namely Sampang Gungpee Nemoto Chaabama Chemak Keetapa I and Chhabmak Kappee I and II have been designed by Nepal National Languages Preservation Institution for informal education. Similarly, some books and dictionaries have been developed namely Kirat Rai Sampang Gung, Kirat Khambu Sampang Rai Sankshipta Parichaya, Sampang Rai Shabdakosh, Sampang Gungpee Khee Sachhee and Nepal Ko Adibashi Janajati ra Kirat Sampang Rai Bhashako Sankshipta Parichaya etc.

The Sampang Language doesn't have its written traditional script. In order to develop written system of Sampang alphabets have been prepared on the basis of Devnagari script which are as follows:

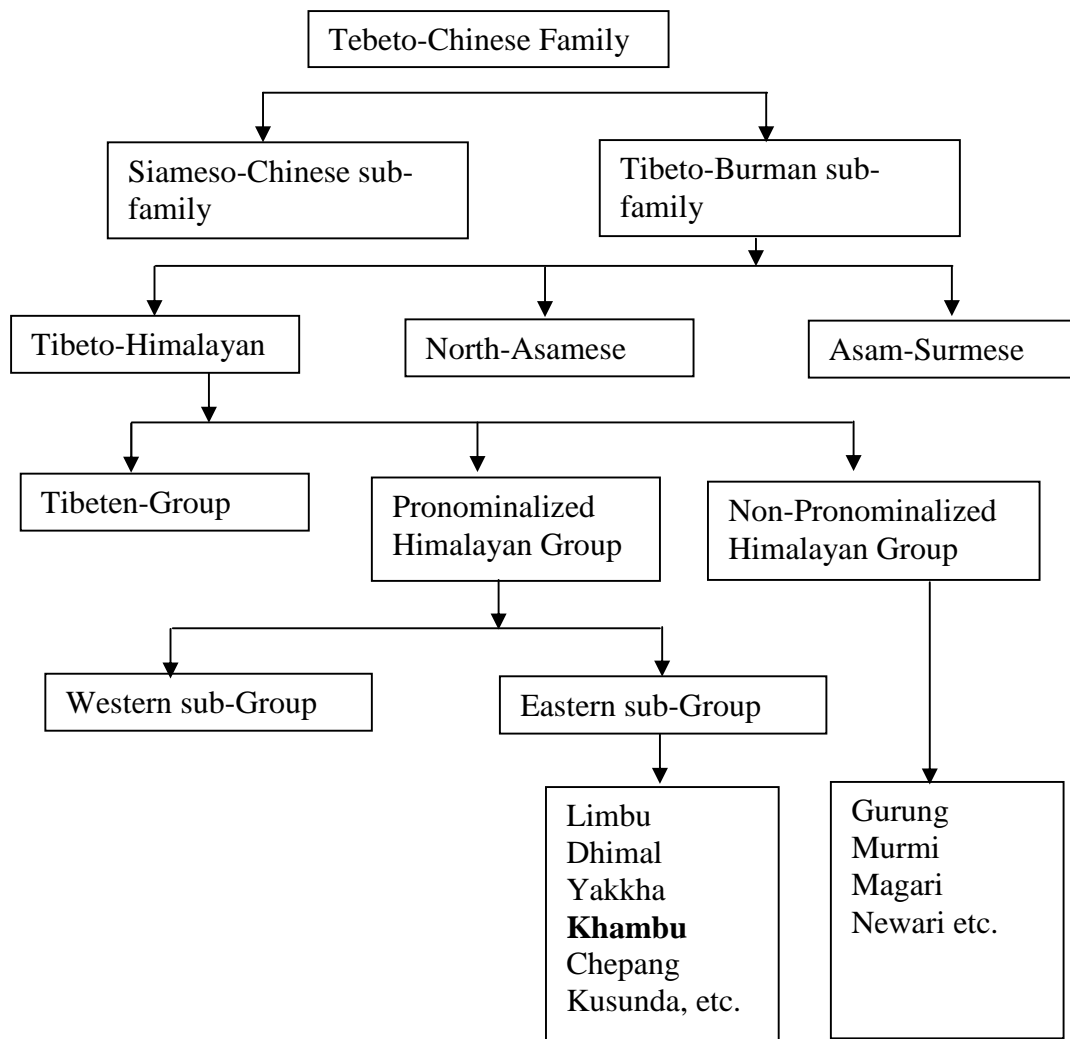
Sampang Alphabets

क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ध	न
त	थ	द	ध	न
उ	ऊ	उ	उ	ऌ
प	फ	ब	भ	म
व	व	व	व	य
र	र	ल	व	
ऌ	ऌ	ऌ	ऌ	
स			ह	
ष			ह	
	ल		म	

ह्रस्व	अ	आ	ई	ऊ	ए	ओ
दीर्घ	-	आः	ईः	ऊः	-	-

(Source: Sampang, 2004)

According to the Population Census 2001, the total population of Sampang native speakers officially recorded is 10, 810 (i.e. 0.005 percent of the total population of Khambu people). It is one of the eastern Kirati languages of Nepal which belongs to the Tibeto-Burman language family. The position of the Sampang language is shown in the following tree diagram:



(Source: Gierson, 1909)

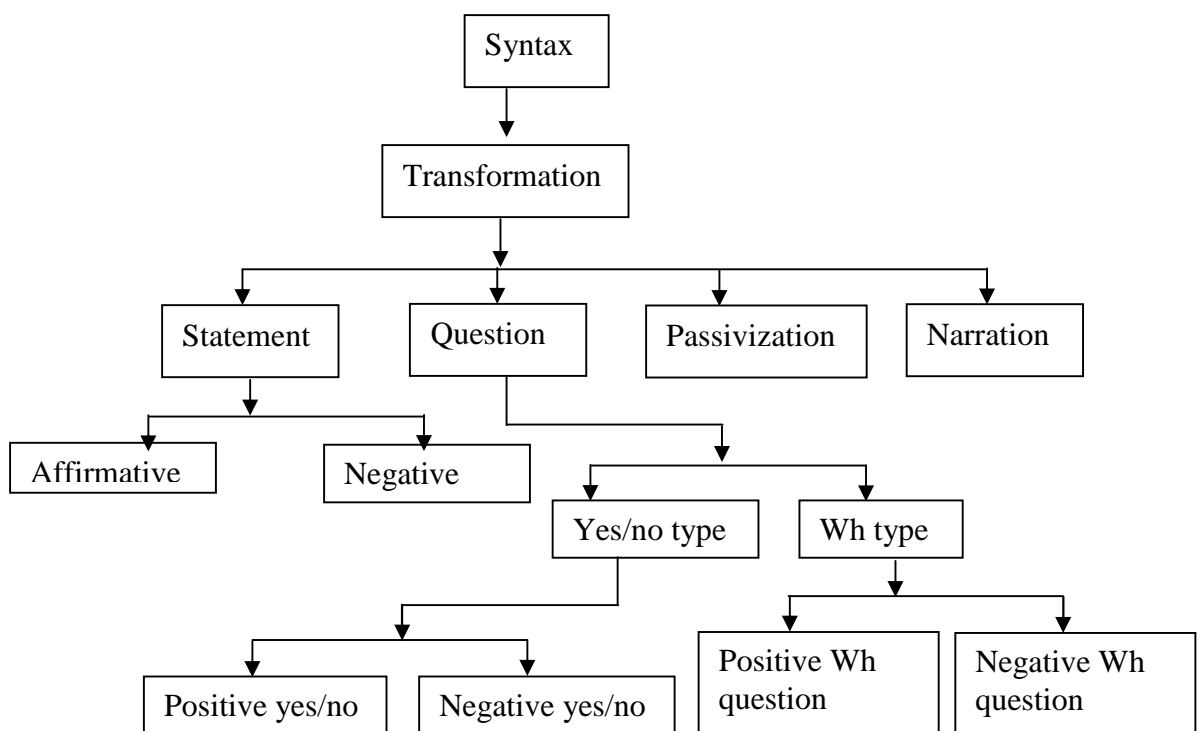
1.1.6 Transformation Theory: An Overview

Chomsky (1957) uses the term transformation in his linguistic theory of Transformation Generative grammar (TG grammar in short) which means transforming one structure of a sentence into another, deep structure into surface structure. Transformation is, in general sense, the change of one type of sentence into another type. For example, affirmative into negative, active into passive and so on. According to Robins (1967:242), "Essentially transformation is a method of stating how the structures in many sentences in languages can be generated or explained formally as the result of specific transformation applied to certain basic sentence structures. Transformation grammar is generative in nature. It

contains a finite set of rules which can generate infinite number of all and only the grammatical sentences and transform or map them into others. Transformation shows various relationships among linguistic categories by adding, permuting, deleting and substituting constituents by means of rules, an infinite number of grammatically correct sentences can be formed.

The construction of a grammar of a language involves three components of the language namely, phonology, grammar, morphology and syntax, and semantics. In TG grammar the syntactic components one of the three main parts of grammar, contains the rule forming syntactic structure and rules for changing these structures.

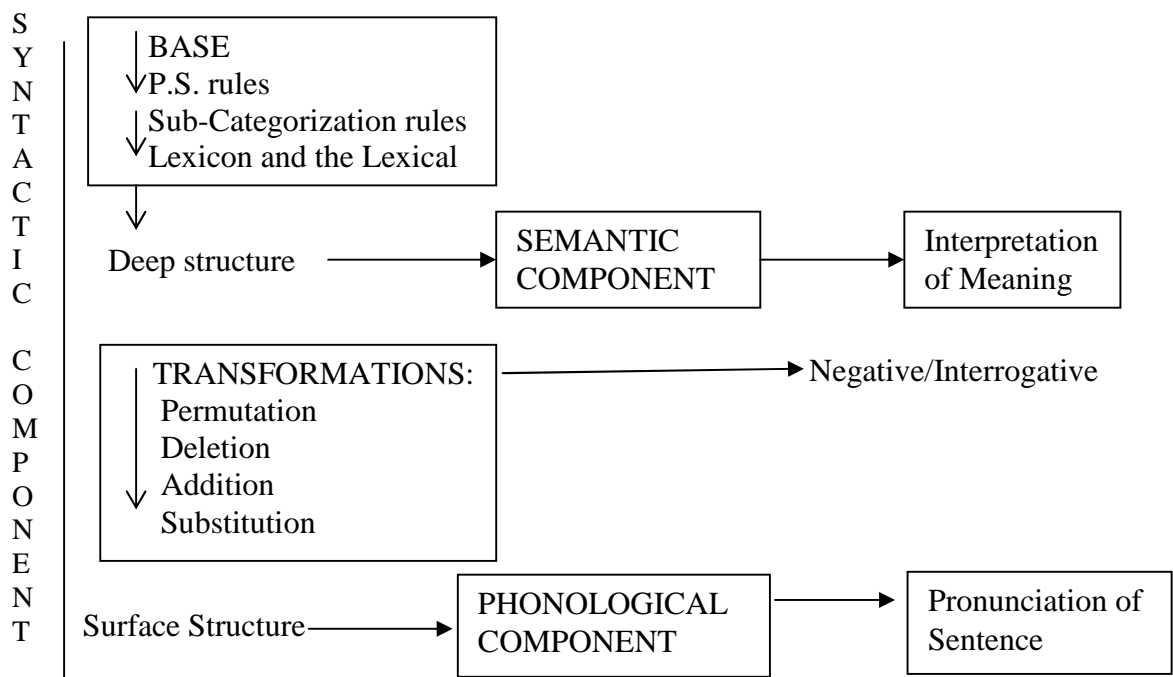
Transformation is a part of functional grammar which has eventually introduced varieties of transformations viz. active/passive, direct/indirect, and affirmative/negative and interrogative. It has a pragmatic value, too. The sentence derived from the transformation rules tends to serve communicative purposes. In this grammar, the main concern is sentence transformation which can be classified as follows:



1.1.7 Negative and Interrogative Transformation: A Brief Introduction

Negative and interrogative are the universal property of each and every language. Every language has a rule of transforming negative and interrogative sentences. Sentences are derived, formed or transformed within a syntactic framework. Negative and interrogative transformations are the part of syntax that has significant roles in both spoken and written forms as well. Both negative and interrogate sentences facilitate communication and also make it possible, effective as well as lively.

The negative and interrogative transformation has been shown in Chomsky's's Aspects of the Theory of Syntax' (also called 1965 Model) as below:



The above figure shows that base and transformations are the two component of syntax to component. The base subcomponent generates an infinite set of deep structure, which undergoes certain transformations (permutation, deletion, addition, substitution) by means of transformational rules such as negation.

interrogation etc. After undergoing the transformational process, the surface structures get phonetic representation from the phonological component and semantic representation from the semantic component and eventually become a sentence.

Each language has its own rules of transforming negative and interrogative sentences. So one language in surface level differs from other language.

I. Negation

Negation is a universal feature in nature. It is found in every language in the world. It is a process or contraction in semantic analysis which expresses the contradiction of some or all of sentences meaning. That is to say, negation is a process in grammar to contradict the meaning expressed in a sentence.

Negation in English is very broad topic; it affects words, phrases and sentences. Speakers use negative sentence to deny the truth of something.

Types of Negation

According to Celce-Murcia and Larsen-Freeman (1999:184) negation can be classified into three levels.

- a. Lexical level
- b. Phrase level
- c. Sentence level

a. Lexical level

The lexical level negation can be made by adding a negative derivational prefix (un, in, im, it, ir, dis-, a-) to adjectives and adverbs as well. Some examples are given below:

happy-unhappy

happily-unhappily

possible -impossible possibly-impossibly

b. Phrase level

The negative determiner 'no' is used to make a noun phrase negative. For example, the plan has been made. No the plan can has been made. Likewise, infinitive phrase can be made negative using not before infinitive verb. For example, Ram has decided to play football. Ram has decided not to play football.

c. Sentence level

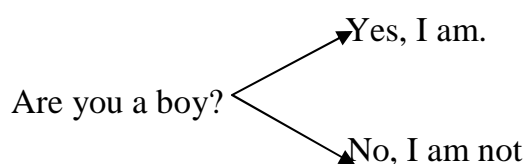
'Not' is the main sentence level negator; e.g. Usha is at home. Usha is not at home. However, no can also be used to negate a sentence, especially when it negates the subject, For example no one was at home to receive the parcel.

II. Interrogation

Interrogation is a process of transformation in which declarative sentences are rendered into question forms. The usual function of the questions is to request the listeners to respond verbally with information. That the questioner wants to seek. To quote Richards (1999:303) defines the questions as "a sentence which is addressed to a listener render and asks for an expression of fact, opinion, belief etc". In English interrogative sentences can be divided into two types such as yes/no questions and wh-question.

A. Yes/no question

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



Yes/no questions is formed through the process of subject-operator inversion if there is auxiliary verb. Otherwise auxiliary verb is inserted applying do support rule to form yes/no question. For example, I wrote a letter. Did you write a letter ? Written variety is marked by placing the sign of interrogation (?) at the end of sentence. Whereas, spoken variety is marked by rising intonation. There are two types of yes/no questions.

a. Negative yes/no question

Do you not go to school?

b. Positive yes/no question

Is she a girl?

B. Wh-Question

Wh-Question which is known as information question, is formed with the aid of one of the following interrogative words (Wh-words such as who/whom, whose, what, which, when, where, how and why)

Wh-Question is used in social interaction e.g. What is your name? It is used for getting direction; e.g. where is a temple? Similarly, it is used in seeking explanation, e.g. why is the bus late?

The wh-word is modified by the intensifier 'ever' which emphasizes the emotional environment or the determination of the speaker. For example, why ever did you not come to school? What ever are you doing? Wh-question generally has falling intonation. There are two types of wh-questions which are as follows:

a. **Positive wh questions**

Where did you come back?

b. **Negative Wh question**

Affirmative sentences containing 'dare' and 'need' are negated in two ways:

- (a) If they are used as auxiliary verb the negative marker 'not' or 'n't' is put after them in which case they take bare infinitive. For example,

You dare challenge me.

You dare not (daren't) challenge me.

You need to be cautious.

Your need not (needn't) be cautious.

- b. If they are used as a main verb, periphrastic 'do' must be used. They take the full infinitive with 'to' in that case, e.g.,

You need to be cautious.

You do not or don't need to be cautious.

- vii. While changing affirmative sentences into negative one, some words, Phrases are changed as follows:

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

for example;

You know everybody. You do not know any body. Hari brought some books.

Hari did not bring any books.

He writes a letter, too.

He does not write a letter either.

Rita is as beautiful as Ramila.

Rita is not so beautiful as Ramila.

Ram have already gone.

Ram have not gone yet.

He ate a lot of rice.

He didn't eat much rice.

Sita danced beautifully and so did Seela.

Sita did not dance beautifully and neither did Seela.

- vii. Negative formation is possible only by changing the following affirmative words which are as follows:

Affirmative	Negative
always/ever	never
something	nothing
somebody	nobody
Ever one , some one, anyone	no one/none

- viii. 'Must' is changed into need not when there is the absence of obligation and rarely into 'must not' when there is negative obligation imposed by the speaker. For example, students must wear a tie in school. Students needn't wear a tie in school.
- ix. The other way in which negative is formed by using the board negative marker. They are barely, hardly, scarcely, rarely and seldom. On the word of Sinclair (2000:214) "Broad negatives are adverbs like rarely and 'seldom', which are used to make statement almost totally negative." For example, he is able to walk. He is scarcely able to walk.

- x. Some negative prefixes can be added at the beginning of some words to provide opposite meaning. For example, It is possible to cross a river It is impossible to cross a river.
- xi. I am happy. I am unhappy. He is regular. He is irregular.
- xii. Some affirmative sentences can be changed into negative ones by adding the suffix, less in some words, e.g. He is completely helpful. He is completely helpless.

B. Rules for Transforming Affirmative into Yes/No Question

- i. If these auxiliary verbs (except do have as main verb) they are moved to the front position of the sentences which are followed by the subject and then the main verb. For example, he will dance well. Will he dance well?
- ii. If there are more than one auxiliary in declarative, yes/no questions are formed by putting the first auxiliary in the front of the subject. For example, he has given a book to me. Has he given a book to me?
- iii. If there is no auxiliary verb in declarative, 'do', 'does' and 'did' can be put in the beginning of the sentence in front of subject followed by the base form of the main verb. For example, She lives in Dharan. Does she live in Dharan?
- iv. If declarative has 'do' or 'have' as a main verb yes/no questions can be formed by putting 'do' 'does' and 'did' in front of the subject. For example, Hari does hard work. Does Hari do hard work? I have a good pen. Do I have a good pen?
- v. If there are 'dare', 'need' or used in declarative yes/no question can be formed by two ways. For example,

He dares to climb a mountain.

Does he dare (to) climb a mountain?

Dare he climb a mountain?

Judges need to be impartial?

Do judges need to be impartial?

Her daughters used to be beautiful?

Did her daughter to be beautiful?

- vi. The word, 'some' and 'already' are changed into 'any' and 'yet' respectively while forming yes/no question. For example,

Beena brought some apples.

Did Beena bring any apples?

Raju has already eaten rice.

Has Raju eaten rice yet?

- vii. Negative statement can be changed into yes/no question in two ways.

- a. If the contracted form 'n't' is used, it precedes the subject. For example,

Ganga is not playing a guitar.

Isn't Ganga is playing a guitar?

- b. If the full negative marker 'not' is used it follows the subject. For example,

He is a good boy.

Is he not a good boy?

- viii. If the statement contains 'have got' or 'had got', yes/no question is formed by putting have, has and had in the front position of the sentence followed by the subject and of the object. For example,

She has got a pen.

Has she got a pen?

Have (affirmative) followed by got is usually contracted.

C. Rules for Transformation Statement into Wh-Questions

- i. Wh-Question is generally formed in the following structure.
Wh word+auxiliary verb+subject+main verb? For example,
Where do you live?
When did he return?
- ii. The exact answer is deleted while statement is transformed into wh-question. For example,
Usha eats rice.
What does Usha eat?
- iii. If statement contains auxiliary verb the same auxiliary verb follows the Wh-word while transforming statement into wh-question. If statement contains main verb, the periphrastic verb must be used. For example,
Sujan is playing football.
What is Sujan playing?
- iv. As in Negative yes/no question, negative statement can be transformed in two ways:
 - a. If the contracted form 'n't' is used, it precedes the subject or moves along with auxiliary verb. For example,
Sujan didn't go to school.
Where didn't Sujan go?

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

For example,

I was not a good time yesterday.

When was it not a good time?

Different Wh words can be used in making wh question in the following purposes:

a. 'Who' and 'Whom'

The pronoun 'who' is used to ask questions about a person's identity. Who can be subject or object of verb. For example,

Who broke a pot? (as a subject)

Who did you see? (as an object)

Both 'who' and whom can be the object of preposition. When 'who' is the object of preposition it is put at the end of a clause. For example,

Who did you go with?

When 'whom' is object of preposition, the preposition is put at the beginning of the clause, in front of whom. For example,

To whom are you dancing?

b. 'Whose' and 'which'

'Whose' functions as determiner or pronoun. It is used to ask a question as to a person. It may be subject or object of verb. For example, Whose daughter is more beautiful than mine?

Which is used as a pronoun or a determiner to ask someone to identify a specific person or thing. For example,

Which is the best student?

c. 'When and 'where'

'When' which means at that time is used to ask questions about the time. For example,

When did you go to Kathmandu?

Whose is used to ask questions about the place, position and directions. For example,

Where are doing now?

d. 'Why' and 'how'

Why is used to ask questions as a reason in happening of something, For example, Why does she not speak to me?

'How' is generally used to ask as to the method for doing something . For example, How do you open it?

How can be used to ask questions about the way a person feels about the way someone or something looks, or about the way something sounds, feels and tastes. For example, How do you feel now? How does it taste?

1.1.8 Contrastive Analysis: Introduction, Need and Importance

Every language has its own system. There may be some similarities or differences between 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 the languages in these aspects come under contrastive analysis (CA in short)

In the early decades of the second half of the 20th century applied linguistics was fascinated in the study of two languages in contrast so as to find out the structural differences between the two languages. Various projects were operated for the contrastive study of language in Europe and the United States of America. Later this pursuit of contrastive study appeared with the name of contrastive analysis.

In Europe and the USA, CA became very popular in 1950s and 1960s. When pattern practice teaching method based on structural linguistics was commonly used in teaching foreign language. In other words CA was practiced popularly as an application of structural linguistics to language teaching. In these days, CA became a major concern of much linguistics and applied linguistics as well. Some people, therefore, thought that CA meant applied linguistics, which is not true. It is, in fact, just a branch of applied linguistics. CA became popular with the publication of Robert Lado's "Linguistics Across Culture" in 1957. CA was more successful in phonology than in other areas of language in the early days but in recent years it has been applied in almost all areas of language.

To quote Richards (1999:83) defines CA "The comparison of the linguistic system of two languages for example, the sound system or grammatical system."

The systematic comparative study analyzing component wise differences and significance among the languages was clearly recognized toward the end of the 19th century and the beginning of 20th century particularly in Europe. C.C. Fries and Robert Lado first advocated CA approach in language teaching Fries published book entitled "Teaching and Learning English as Foreign Language" in 1945 in which he asserts that 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. The publication of Lado's book "Linguistic Across Culture" in 1957 marks the real beginning of modern applied linguistics. In this book he has made the following propositions as assumptions of contrastive analysis:

- a. "Individuals tend to transfer the forms and meanings and the distribution of forms and meaning of their native language and culture to the foreign language and culture to the foreign language and culture, both productively when attempting to speak the language. . . and receptively when attempting to grasp and understand the language".
- b. In the comparison between native and foreign languages lies the key to ease or difficulty in foreign language learning.
- c. The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can better provide for teaching them." (Lado, 1957: 1-2)

As stated earlier, CA compares the learner's native language and the target language to find out the similarities and differences and predict the area of ease and difficulty. The comparison may be between two languages (English and Sampang), which is known as inter-lingual comparison and the comparison may be made between the dialects of the same language (Jumli dialect and Bajhangee dialect of Nepali), which is known as intra-lingual comparison.

Second language is learnt by those who already speak another language. Thus, they transfer the rules of their first L1 in learning L2. The transfer may be positive or negative. The transfer may be positive if past learning helps the present learning. This is called facilitation. On the other hand, the transfer may be negative if past learning hinders the present learning. This is called interference.

The case difficulty in learning L2 depends on whether it is similar to L1 or not. If L1 is similar to L2 it will be easy to learn and there will be less chances of committing errors. Unlike if L1 is different from L2 it will be difficult to learn and there will be more chances of committing errors. CA is helpful in identifying the areas of difficulty in learning and errors in performance determining the areas which the learners have to learn with greater emphasis and designing teaching and learning materials for those particular areas that need more attention.

CA is not merely relevant for L2 teaching but it can also make useful contribution to machine translation and linguistic typology well. It is relevant to the designing of teaching materials for use in all the age groups.

CA not only predicts the likely errors to be committed by L2 learners but also explains source of errors in one's performance. So, a language teacher should have a good knowledge of CA to teach the learners linguistically and psychologically. Those teacher and text book writers who have the knowledge of CA can develop materials and devise techniques that eradicate the errors. The purpose and teaching should be exposed the learners to the systems of language and assist them in successfully manipulating the target language structure. Here, the contribution of CA to language teaching is to impose a hierarchy of difficulty on the language structures, provide an answer to selection and grading problems and contribute to the development of student evaluation techniques.

CA is an important from pedagogical point of view, James (1980) points out three traditional pedagogical application of CA. In accordance with him, CA has application in predicting and diagnosing a proportion of L2 errors committed by learners with common L1 and in the designing of testing instruments or the text book writers to plan and grade teaching materials. Syllabus makers can make use

of the description of languages and contrastive study in grading the items to be taught from known to unknown, similar to dissimilar, general rules to exceptions and from universals to language specific items. In the areas of testing, CA mainly deals with about what to test and how to test. If items isomorphic in L1 and L2 are assumed to be easy for the learners they can be by-passed in the test. The fact that it will be more informative for the tester to test only the learning problems predicted by CA. Similarly, CA at discourse level contributes to the communicative teaching of language by providing a mapping of the strategies employed by interlocutors building discourse in different linguistic and sociolinguistic settings and indicating how different linguistic structures in different languages are used and exploited to develop specific functions in building discourse.

1.2 Review of the Related Literature

Negative and interrogative are universal features of language because they are found in all the languages in the world. However, they have been transformed differently in the different languages. No research has been done yet particularly in the Sampang language in Department of English Education, T.U. However, some research works related to negative and interrogative transformation have been carried out on English and other languages. The review of the related literature related to the present study is as follows:

Chalise (1998) has carried out a research on "Negative and Interrogative Transformation in English and Nepali: A Study" under Central Department of English, T.U. The study showed that the rules for changing affirmative sentence into negative and interrogative which are more rigid and inflexible in English.

Whereas, they are less rigid and flexible in Nepali. Negative and interrogative transformation simply extended the suffixes in Nepali, whereas it changes the word order in English.

Paudel (2004) has carried out a research on "A Comparative Study on Negative and Interrogative Transformation in English and Panchthare Dialect of Limbu Language." His objective was to compare and contrast negative and interrogative transformations between two languages. He found that negative and interrogative transformation systems between the English and Limbu languages are similar in some aspects and different in other aspects.

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

Rai (2004) has carried out a research on "A Comparative Study of English and Rai Bantawa Kinship Terms." His objective was to compare and contrast English and Rai Bantawa's consanguine and affine kinship terms and both appellative and addressive use from the both perspective male and female ego. He found that English had a few kinship terms than in the Rai Bantawa language.

Dewan (2005) has carried out a research on "Negative and Interrogative Transformations in the English and Yakkha Languages." His objective was to compare and contrast the processes of negative and interrogative transformations in Yakkha with those of English. He found that the number system affects the use of negative marker in the Yakkha language. Yakkha negative markers '-n' and '-ni' occur in different situations. The negative marker '-n' was used to negate the positive assertive sentence when the patient of the transitive verb and the agent of the intransitive verb was singular. The other negative marker '-ni' was

used to negate positive assertive sentence when the agent of intransitive verb or the patient or agent of the transitive verb was plural but English negative marker in sentence level was 'not' which was used in all situations.

Kushawaha (2005) has carried out the research on "Negative and Interrogative Transformation in English and Bhojpuri." His objective of the study was to identify the processes of negative and interrogative transformations in Bhojpuri language. He found that negative and interrogative transformation systems of English and Bhojpuri were similar in some aspects and different in other aspects.

Butta (2007) has carried out the research on "Negative and Interrogative Transformation in English and Doteli dialect of the Nepali language: A Comparative Study." His finding was that the negative English marker 'not' was added after the auxiliary verb as the suffix, *nai* and *jan* were the negative markers added before the verb in Doteli dialect.

Paudel (2007) has carried out a research on "A Comparative Study on Negative and Interrogative Transformations in the English and Bantawa languages. His objective was to compare and contrast the processes of negative and interrogative transformation between two languages. He found that the affixes '-n', '-nin' and 'man' were the negative markers in Bantawa. The negative marker in English was 'not'.

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

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

The literature review showed that the present research is a new attempt and innovation in this language. So this study is the first comparative study on Negative and Interrogative Transformations in the English and Sampang languages.

1.3 Objectives of the Study

Objectives of the study are:

- i. To identify the processes of negative and interrogative transformations in the Sampang language.
- ii. To compare and contrast the processes of negative and interrogative transformations of the Sampang language with those of English.
- iii. To suggest some pedagogical implications.

1.4 Significance of the Study

The study will be significance in the way:

- i. This is the first research on negative and interrogative transformations in the Sampang language in the Department of English Education. Thus, it was invaluable for the department itself.

- ii. This study will be equally significant for language planners, syllabus designers, textbook writers and students as well.
- iii. The study will be fruitful for the prospective researchers in the Sampang language.
- iv. The study has pragmatic value as well.

This study will equally be significant for language planners, syllabus designers, textbook writers, teachers and students.

1.5 Definition of the Specific Terms

Addition or insertion:	The T-rule operates on a string of a sentence it may add an element on it.
Affinal kinship:	Those relations which are linked by a marriage
Agent:	An entity that performs an action.
Anthropologist:	A person who studies about the human race, esp. of its origins, developments, customs and beliefs.
Appellative:	Relating to a name.
Arbitrary:	A property of human language where there is no direct or necessary connection between sounds and symbols, or between symbols and their referents.
Consanguineal kinship:	Those relations which are related by the blood.
Deletion:	the T-rule may delete elements from a string of a sentence.
Dialect:	The variation in the use of language according to place, time and group of people.

Discourse:	A set of utterances that constitute a speech event.
First language:	A language that a person acquires first (or one's mother tongue).
Foreign language:	A language learned for some obvious purpose, mostly to communicate with the foreigners. It is not a native language of one's country.
Functional grammar:	A grammar proposed by M.A.K. Halliday in the 1970s which is based on social function of language. It adopts a pragmatic view of language as social interaction.
Intensifier (n) :	Class of words, generally adverbs, which are used to modify gradable adjectives, adverbs, verbs, or -ed-participles.
Intransitive verb:	A verb that does not take a direct object.
Isomorphic:	A property of two or more structures whose constituent parts are in one-to-one correspondence with each other, at a given level of abstraction.
Linguistic typology:	An approach to language classification that classifies languages according to their common structural characteristics without regard for genetic relationships.
Official language:	A language used by the government in education and media of the country.

Patient:	An entity with undergoes or is affected by the action or event.
Performance:	The study of the actual use of the language in real-life situation.
Permutation:	The T-rule that rearranges elements within a sentence.
Phoneme:	The smallest unit of sounds in a language which can distinguish two words.
Second language:	A language other than one's mother tongue or native language which is widely used for a special purpose, e.g. for education, government.
Semantics:	The study of the meaning of the words.
Setting:	The time and place; the concrete physical circumstances in which speech takes place.
Species-specific:	A property of language that regards human mind equipped with special type of innate capacity to acquire language.
Species-uniform:	A property of language which views that every child irrespective of class, caste, sex and nation becomes able to acquire language.
Substitution:	The T-rule may operate to substitute or replace an element by another one in a string of a sentence.
Transitive verb:	A verb that takes a direct object.

CHAPTER TWO

METHODOLOGY

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

2.1 Sources of Data Collection

Both primary and secondary sources of data were used in this study.

2.1.1 Primary Source

The primary sources of this study were the responses provided by the 40 native speakers of the Sampang language who were inhabitants of Patheka VDC of Khotang district.

2.1.2 Secondary Source

The researcher took secondary data from different books, journals, magazines, newspapers, articles and documents. The main sources of secondary data were: Celce-Murcia and Larsen-Freeman (1983), Chomsky (1957), Swan (2006) and Thomson, and Martinet (1975), Sinclair (2000), Leech and Svartivk (1991), Yadap (2001) and Wren, et al. (2001).

2.2 Population of the study

The study was the best on the forty informants to elicit the processes of negative and integrative transformation in English and Sampang Language. Forty Sampang native speakers were selected from patheka V.D.C. of Khotang district.

2.3 Sampling Procedure

Forty native speakers of the Sampang Language were selected judgmental sampling

2.4 Research Tool

Data were elicited from the selected Sampang native speakers using structured interview as the research tool.

2.5 Process of Data Collection

The researcher himself visited the selected VDC of Khotang district. The interview was taken from the native speakers of the Sampang language in accordance with interview sheet. The researcher had a competent Sampang native speaker who worked an interpreter in the process of data collection. The answers given by the informants were recorded using Roman transliteration of Devanagari script like Appendix-1.

Prior to going to the selected areas for data collection, the questionnaire was piloted with four native speakers of the language in question available in Kathmandu.

2.5 Limitations of the Study

The study had the following limitations:

- i. This study was based on the 40 respondents of Sampang language of Patheka VDC from Khotang district.
- ii. English transformations were based on secondary source of data.
- iii. Negative transformation was limited to assertive and imperative sentences.
- iv. Interrogative transformation was limited to 'yes/no' and 'wh' questions.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter consists of analysis and interpretation of the data collected by the researcher in his research field. To achieve the objectives, the data elicited from Sampang native speaker were minutely studied, analyzed compared and contrasted with those of English. The analysis and interpretation of the data has been presented as follows:

3.1 Negative and Interrogative Transformation in Sampang Language

The processes of negative and interrogative transformation in Sampang language are described respectively given below.

3.1.1 Negative Transformation in Sampang Language

The process of negative and interrogative transformation consists of the negative transformation of both assertive and imperative sentences which are presented separately below:

i. Negative Transformation of Assertive Sentence in Sampang Language

Example- i

- | | | | |
|----|-------------------|----|----------------------|
| a. | kam c cam | b. | khos c c |
| | I rice eat. | | He rice eats. |
| | I eat rice. | | He eats rice. |
| | kam c camna | | Khos c c na. |
| | I rice eat not. | | He rice eats-not. |
| | I don't eat rice. | | He doesn't eat rice. |
| c. | kam r ch ban | | kam r ch banna |

I a letter writer.

I a letter write-not.

I write a letter.

I don't write a letters.

The examples presented above show that the suffix '-na' is the negative marker in the Sampang language which is placed at the end of the verb immediately while transforming assertive sentence into negative sentence in all the tenses.

Example- ii

a. Naka kh m p rachh k t

This house complete is.

This house is complete.

Naka kh m p rachh k m nt

This house complete is not.

This house is not complete.

b. koth p s c t

room-in somebody is

koth p s sam m ntu

Somebody is in the room.

Room -in somebody is-not

Somebody is in the room.

c. kam r ch bun'ka t

I a letter written have.

I have written a letter.

kam r ch bun'ka m nt

'I a letter written a letter-not'

I haven't written a letter.

d. kam v cch ha

I a boy am.

I am a boy.

kam v cchh mana

'I a boy am-not'

I am not a boy.

The examples presented above show that assertive sentence can be changed by changing the words themselves such as 't ' and 'ha' into 'm nt ' and 'mana' respectively only present tense.

Example-iii

a. thep n w c con

Yesterday you rice ate.

You ate rice yesterday.

b. n w lak upany s c chh bun

You four novels wrote.

You wrote four novels.

thep n w c con n	n w lak upany s c chh bun n .
Yesterday you rice ate-not.	'You didn't/not write four novels.
You didn't not eat rice yesterday.	You didn't/not write four novels.

These examples prove that if the nasal phonemes /n/ is followed and preceded by the voiced phonemes the negative marker '-n ' is put at the end of verb in forming negative sentence in the Sampang language.

ii. Negative Transformation of Imperative Sentence

Example -i

a. kaml b l tyam	b. c co
'me money give.'	'rice eat.'
give me money.	Eat rice.
kaml b l tyamna	'c cona.
'me money give-not.'	'rice eat-not.'
Don't give money.	Don't eat rice.

These examples prove that the suffix '-na' is the negative marker in transitive verb in imperative sentence in the Sampang language. It is put at the end of verb.

Example -ii

a. kh m kh t	b. kh m b n
'home go'	'home come'
'go home'	'come home'
kh m khaina	kh m b ina
'home go-not	'home come-not'
don't go home.	don't come home.

These examples prove that if /t/ and /n/ phonemes are preceded and followed by / / phoneme in transitive verb and are deleted by /i/ phoneme and put the negative marker '-na' at the end of verb while forming negative imperative sentence in the Sampang language.

Example- iii

- | | |
|---|--|
| <p>a. se bh lm
 'Today run'
 Run today.
 se bh lna
 Today run-not
 Don't run today.</p> | <p>b. dhaw ms
 'fast sleep'
 sleep fast.
 dhaw mna
 Fast sleep-not'
 Don't sleep fast.</p> |
| <p>c. hotolo dh s
 Now laugh
 Laugh now.</p> | <p>Hotolo dh na
 'Now laugh-not'
 Don't laugh now.</p> |

These examples prove that if the phoneme /m/ and /s/ are preceded by voiced sound / / are replaced by negative marker '-na' while forming negative imperative in the Sampang language.

3.1.2 Interrogative Transformation in the Sampang Language.

The Sampang Language has two types of interrogative question namely yes/no questions and wh-question. The processes of the two types of interrogative questions are presented separately below:

i. Yes/No Question

Example- i

- | | |
|--|---|
| <p>a. kam c cam
 'I rice eat.'</p> | <p>b. khos w c c
 'He rice eats.'</p> |
|--|---|

I eat rice.	He eats rice.
kam c cam?	khos w c c ?
'I rice eat?	'He rice eats?'
Do I eat rice?	Does he eat rice?
c. k e mseyeka t	k e mseyek t ?
'We sleeping are'	'We sleeping are?'
We are sleeping.	Are we sleeping?

These examples prove that positive yes/no question is formed by using rising intonation. Similarly, there is no subject-operator inversion rule in forming yes/no questions in the Sampang language. In the other word, yes/no question is differentiated by the rising intonation in the Sampang language.

Example-ii

a. kam c camna,	b. khos w c c na
'I rice eat-not	'He rice eats' not
I don't eat rice.	Doesn't he eat rice?
Kam c camna?	hos w c c na?
I rice eat-not?	He rice eat-not?
Don't eat rice?	Doesn't he eat rice?
c. k e mseyeka m nt	k e mseyeka m nt ?
'We sleeping are-not.'	'We sleeping are-not?'
We are not/n't sleeping.	Are we not/n't sleeping?

These examples prove that negative yes/no questions can be formed by using only rising intonation in the Sampang language. There is no subject-operator inversion rule in the Sampang language. The structure of yes/no question is similar to the structure of negative sentence. Yes/no question is different by the only rising intonation.

ii. Wh-Question

The Sampang language has the following equipments of English Wh words which are used in forming wh-question like those of English wh-questions. They are as follows:

English	Sampang
What	Yam
Who	as w , s , s c
Where	h p
Whom	s nl
Why	dham, dhamm , yamm
When	h llo, hallo
Whose	s m
Which	h ka
How	yamtam
How much/many	dh
How long	h lloto

Example-i

- | | | | |
|----|----------------------------------|----|------------------------------------|
| a. | mm ch bm s a b p m nt | b. | khoc bajar p kh t mik m nt |
| | 'His pen long is-not' | | 'They the market in gone have-not' |
| | His pen is not long. | | They have not gone to the market. |
| | s m ch bm s a b p m nt ? | | khoc h p kh tam k m nt ? |
| | 'Whose pen long is-not?' | | 'They where gone have-not?' |
| | Whose pen is not or isn't long?' | | Where have not they gone?' |
| c. | n w r ml i tol na | d. | kam hoṭal p c camna |
| | 'You Ram pushed-not' | | 'I hotel-in rice eat-not' |

- You didn't or not pushed Ram. I don't/not eat rice in hotel.
 n w s l tol na? kam h p c camna?
 'You whom pushed-not? 'I Where rice eat-not?'
 Whom didn't or your push? Where don't /or do /not eat rice?
- e. khos w tt badal k w i ana f. thep n w c con n
 'She one bottle water drinks-not' 'Yesterday you rice ate-not'
 She doesn't drink one bottle of water. You didn't/not eat rice yesterday.
 khos w dh i k w inana? n w h llo rice con n ?
 'She how much water drinks-not?' 'You when rice ate-not?'
 How much water doesn't or not she drink? When didn't you or did you not
 eat rice?
- g. naw lak upany s c ch b n n h. kam hotal p c cam
 'You four novels wrote-not' 'I hotel-in rice eat.'
 You didn't or not write four noels. I eat rice in hotel.
 naw dh upany s c ch b n n ? kam h p c cam?
 'You how many novels wrote-not?' 'I where rice eat?'
 How many novels didn't you or did
 you not write? Where do I eat rice?
- i. khoc s psem p m k l s kh t m j. kho kh nn to b lm ?
 'They the city-in mike to bring went.' 'He well runs'
 They went to the city to bring mike. He runs well.
 khoci dh mm s psem p kh t m ? kho yant m b lm ?
 'They why city-in went?' 'He how runs?'
 Why did they go to the city? How does he run?

These examples clearly prove that wh-word in most of the cases is placed just after the subject in the Sampang language. No subject-operator inversion takes place in forming wh-question in the Sampang language.

Example-ii

- | | |
|---|---|
| <p>a. n w r ml i tol na
 'you Ram pushed-not.'
 you don't/n't pushed Ram.
 n w s l i tol na?
 'you whom pushed-not.?'
 Whom did not you push?</p> | <p>b. k m hoṭal p c camna
 'I hotel-in rice eat not.'
 I don't eat rice in hotel.
 k m h p c camna?
 I where rice eat-not?
 Where don't I eat rice?</p> |
| <p>c. khos w tt badal k w i ana
 'She one bottle water drinks-not'
 She doesn't drink one bottle of water.</p> | <p>khos w dh i k w i ana?
 'She how much water drinks-not?'
 How much water doesn't or not she
 drink?</p> |
| <p>d. thep n w c con n
 'Yesterday you rice ate-not'
 'You when rice ate-not?'</p> | <p>n w h llo rice con a?
 'You didn't/not eat rice yesterday.'
 When didn't you or did you not eat
 rice?</p> |
| <p>e. naw lak upany s c ch b n n
 'You four novels wrote-not'
 You didn't or not write four novels.</p> | <p>naw dh upany s c ch b n n ?
 'You how many novels wrote-not?'
 How many novels didn't you or did
 you not write?</p> |

If negative verbs that are used in negative sentences are also used in wh-question to form wh-questions.

Example-iii

- | | | | |
|----|---------------------------------|----|------------------------------------|
| a. | mm ch bm s a b p m nt | b. | khoc bajar p kh t mik m nt |
| | 'His pen long is-not' | | 'They the market in gone have-not' |
| | His pen is not long. | | They have not gone to the market. |
| | s m ch bm s a b p m nt ? | | khoc h p kh tam k m nt ? |
| | 'Whose pen long is-not?' | | 'They where gone have-not?' |
| | Whose pen is not or isn't long? | | Where have not they gone?' |

These examples prove that word itself is changed in forming negative wh-question in the Sampang language.

3.2 Contrastive Analysis of Negative and Interrogative Transformations in the Sampang and English

Processes of negative and interrogative transformation in the Sampang language with those in English are comparatively studied and analyzed as follows:

3.2.1 Negative Transformation in Sampang and English

The present study included the negative transformation of both assertive and imperative sentences of the Sampang language which are separately compared with those of negative transformation of English assertive and imperative sentences.

1 Negative Transformation of Assertive Sentence

Sampang	English
a. kam c cam.	
'I rice eat.'	I eat rice.
kam c camna	
'I rice eat-not.'	I do not or don't eat rice.

- b. khos w c c
 'He rice eats.'
 khos w c c na
 'He rice eat-not.'
- He eats rice.
 He doesn't or does not eat rice.
- c. khoc baj r p kh t m ka t
 They a market gone have they have gone to
 khoc baj r p kh t m ka m nt
 'They a market gone have-not' they have
- d. Naka kh m p racch k t
 'This house complete is.'
 Naka kh m p rachak mant
 'This house complete is-not.'
- This house is complete.
 This house is not complete.
- e. kam v cch ha
 'I a boy am'
 kam v cchh mana
 'I a boy am-not'.
- I am a boy.
 I am not a boy.
- f. n w lak kh s c ch b n
 'You four stories wrote.'
 n w lak kh s c ch b n n
 'You four stories wrote-not.'
- You wrote four stories.
 You didn't write four stories.
- g. thep n w c con .
 'Yesterday you rice ate.'
 thep n w c con n .
 'Yesterday you rice ate-not.'
- You ate rice yesterday.
 You didn't/ not eat rice yesterday.

Comparing the process of negative transformation system between the English and the Sampang languages the following similarities and differences were found:

- i. Negative transformation system is a common feature of both English and the Sampang. Both of them have their own separate negative marker to negate the assertive sentences. For example,

English =not (n't)

Sampang = '-na' '-n ', 't ', 'm nt ', 'ha', 'mana'

- ii. 'Not' is an independent negative marker in a level in English sentence. However, contracted 'n't' is not an independent. In informal situation, the contracted form 'n't' is used to negate positive sentences in that case the negative marker 'n't' is attached to auxiliary verb. The Sampang negative marker '-na' or '-n ' can not be used independently either. But the Sampang negative marker namely 't ', 'm nt ', 'ha', 'mana' can be used independently. They are use at the end of the sentence.

2. Negative Transformation of Imperative Sentences

Sampang	English
a. kaml b l tyan 'me money give.'	Give me money.
kaml bulu tyanna 'me money give-not.'	Don't give me money.
b. c co, 'rice eat.'	Eat rice.
c cona 'rice eat-not.'	Don't eat rice.

3.2.2 Interrogative Transformation

The two types of interrogative i.e. yes/no question and Wh-Question are compared separately as follows:

Sampang	English
a. kam c can 'I rice eat.' kam c can? 'I rice eat?'	I et rice. Do I eat rice?
b. khos w c c 'He rice eats.' khos w c can? 'He rice eat?'	He eats reice. Does he eat rice?
c. khoc baj rap kh t m k t 'They a market gone (to) have? khoc baj r p kh t m k t ? 'They a market gone (to) have?'	They have gone to a market. Have they gone to a market?

Negative yes/no question

Sampang	English
a. kam c canna, 'I rice eat-not.' kam c canna? 'I rice eat -not?'	I don't or do not eat rice. Don't or not I eat rice.
b. khos w c c na? 'He rice eat not'.	Don't or not he eat rice?
c. naka kh m p rachh k m nt	

'This house complete is-not.'
complete.

This house is isn't or is not

naka kh m p rachh k mant ?

This house complete is not?

Isn't or is not this house complete?

d. kam v cchh m nt

'I a boy am-no.'

I am not a boy.

kan cacchh mant ?

'I a boy am-not?'

Am I not a boy?

Having compared the positive and negative yes/no question transformation system between Sampang and English languages, the following similarities and differences are following are presented below:

- i. If assertive sentence has any auxiliary verb in English, it is put at the beginning of the sentence in order to form yes/no question in English. Whereas this rule is not applied in the Sampang language. In the other words, there is no subject-operator inversion rule in Sampang assertive sentence and that of yes/no question is the same. Yes/no question is different with assertive sentence by only the rising intonation in the Sampang language.
- ii. If positive assertive sentence has main verb, any one form of do verb (do, does, did) according to the number and tense of the main verb is put at the beginning of the sentence in forming yes/no questions in English, whereas the Do-Support rule is not applied in the Sampang language. The only rising intonation is used in forming yes/no questions in assertive sentence.
- iii. There are two ways of negative yes/no question formation in English. The one is that if 'not' is put in the front position along with auxiliary in

front of subject; the contracted form 'n't' is used. It is used in informal situation. The other is that if 'not' is used. It is called formal situation. Whereas, in the Sampang language the negative markers are neither contracted nor fronted to form yes/no questions. They are always put at the end of the verb.

- iv. Subject-operator inversion rule is applied in transforming assertive sentence into Yes/No question in English but this is not the case in the Sampang language.

ii. Wh-Question

This can be divided as follows:

A. Positive Wh-Question

Sampang	English
a. kam c cam 'I rice eat.'	I eat rice.
kam yam c ma? 'I what eat?'	What do I eat?
b. mm ch bm s b p t 'His pen long is'	His pen is long.
s m ch bm s b p t ? 'Whose pen long is?'	Whose pen is long?
c. n w r ml tol 'You ram to pushed.'	You pushed to ram .
an w s l tol ? 'You whom pushed'	Whom did you push?
d. h l l kh m dhy ppa t ?	

He how runs?

How does he run?

k) kam hoṭalap c cam

I the hotel in rice eat.

I eat rice in the hostel.

kam h p c cam?

'I where rice eat?'

Where do I eat rice?

B. Negative Wh-Question:

Sampang

English

a. mm ch bm s ab p m nt

'His pen long is-not.'

His pen isn't/not long.

s m chh bm s ab p m nt ?

'Whose pen long is-not.'

Whose pen isn't or not long?

b. khoc bajar p kh t m k m nt ?

'They a market-in gone have-not.'

They haven't/not gone to a market.

h p khoc kh t m k m n ?

'Where they gone have-not?'

Where haven't/not they gone?

c. n w s l tol na

'You Ram pushed-not'

you didn't or not pushed Ram.

n w s l tol na?

'You whom pushed-not?'

Whom didn't you push?

d. thep n w c con n

'Yesterday you rice ate not.'

You didn't/not eat rice yesterday.

n w hallo c con n ?

'you when rice ate-not.'

When didn't you or did you not eat rice?

e. n w lak upany sac chhab n n

'You four novels wrote-not.'

You didn't you or do you not write
four novels

n w dh upanyas c chab n n ?

'you how many novels wrote-not?'

How many novels didn't/did you
write?

f. h l l kh ma dhy pp m nt

The red house big is-not.

The red house isn't or is not

big.

s m kh m dhy pp m nt ?

'Whose house big is-not?'

Whose house isn't or is not big?

g. khos w tt badal k w i na

'She one bottle of water drink-not.'

She doesn't drink are bottle
of water.

khos w dh k w i ana?

'She how much water drink-not?'

How much water doesn't/not she
drink?

h. kam hotalapi c camna.

'I hotel-in rice eat-not.'

I don't/not eat rice in hotel.

kam h p c camna?

'I where rice eat-not?'

Where don't/do /not eat rice?

The following similarities and differences were found having compared wh-question transformation between Sampang and English languages which were as follows:

- i. Negative and positive questions were found in both Sampang and English languages.
- ii. Wh-Word occurred at the beginning of the sentence in English whereas the equivalent of English Wh-Word in the most of cases were found after the subject in the Sampang language.
- iii. If assertive sentence had auxiliary verb, the some auxiliary verb in fronted along with the Wh-Word in forming wh question in English. If the sentence lacks any auxiliary verb, the appropriate form of periphrasti 'do' was used in English. But in the Sampang language Do-Support rule was not applied. For example,

You didn't or no't eat rice yesterday.

When didn't you or did your not eat rice?

- iv English negative wh-questions are formed into two ways:

If 'not' is used it is preceded by the subject.

If the contracted form 'n't' was used, it was followed by the subject. Whereas, Sampang negative markers were always put at the end of verb and they were neither fronted nor contracted.

- v. While transforming assertive sentence into wh-question, subject-operator inversion took place in English, but it did not take place in the Sampang language.
- vi. Some wh-words in the Sampang language were realized by more than one word.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter deals with the summary of the findings of the research along with some recommendations and pedagogical implications.

4.1 Findings of the Present Study

The major findings of this research were as follows:

4.1.1 The process of Negative and Interrogative Transformations

Processes of negative and interrogative transformation are identified in the Sampang language which was given below:

- i. The verb suffix '-na' is used to negate assertive sentence which is attached to verb final position.
- ii. Assertive sentence can be changed by changing the words such as 't' and 'ha' into 'm ntu' and 'mana' respectively.
- iii. If the nasal sound /n/ is followed and preceded by the voiced phoneme the negative maker '-n' is attached to verb final position while transforming assertive sentence into negative one.
- iv. The verb suffix '-na' is also the negative marker in imperative sentence that is attached to verb final position.
- v. If /t/ and /n/ phonemes are preceded and followed by / / phoneme in transitive verb and deleted by /i/ phoneme and is attached to negative marker '-na' at verb final position in forming negative imperative sentence.

- vi. Phonemes /m/ and /s/ are preceded by the voiced phoneme / / and are replaced by negative marker '-na' while forming negative imperative sentence.
- vii. Positive yes/no question is formed by using rising intonation.
- viii. Negative yes/no question is also formed by using rising intonations adding to negative marker '-na' at the verb final position.
- ix. Wh-word in most of the cases is put just after the subject in forming wh-questions in the Sampang language.
- x. In order to form negative wh-questions, wh-word in most of the cases is put just after subject and the negative marker is attached to verb final position.
- xi. If negative verbs that are used in negative sentences are also used in wh-question to form wh-questions.
- xii. Nepalese words such as Kalam, Bazar, Kotha, naum and Upany s have no counterpart in the Sampang language.
- xiii. English words such as coat, table, mike, shirt, desk and bench have no counterpart in the Sampang language.
- xiv. Some Sampang wh-words had more than one word.
- xv. There were short and long vowel in the Sampang language.

4.1.2 Similarities between the Sampang and English are given below:

- i. Negative assertive sentence is found in both English and the Sampang languages.

- ii. Negative imperative systems were found in both languages.
- iii. Negative yes/no question was found in both languages.
- iv. Negative wh-question was found in both languages.

4.1.3 Differences between the Sampang and English Languages are given below:

- i. English and Sampan language have their own separate negative marker to negate assertive sentence such as 'not' or 'n't' in English and '-na', '-n', 't', 'm nt', 'ha' and 'mana' in the Sampang language.
- ii. The negative marker 'not' is used in two ways in English as a contracted form 'n't' and non-contracted form 'not'. But this system is not used in the Sampang language.
- iii. English has lexical, phrasal and sentence level negation. But, in the Sampang language sentence level negation is more frequently used.
- iv. Negative imperative sentence in the Sampang language is formed by putting negative marker '-na' and '-n' at the end of verb. Whereas, negative interrogative in English is formed by putting 'do not' or 'don't' in the beginning of the sentence.
- v. Subject-operator inversion rule is used in order to form yes/no question in English. But, this rule is not used in the Sampang language. Rising intonation was used to form yes/no question in the Sampan language.
- vi. Do-Support rule is used to form yes/no question and wh-question in English but not in the Sampang language.

4.2 Recommendations

On the basis of the study the recommendation and pedagogical implication had been made which are presented separately under two topics:

4.2.1 Recommendations for Teachers in Teaching English to Sampang native speakers

- i. The finding of the study shows that the procedures of negative and interrogative transformation in English language differs from those of the Sampang language. So, the differences should be taken into account in teaching English to Sampang native speakers.
- ii. English negative sentences are formed by using the negative marker 'not' or 'n't'. These two negative markers are used in different situations which should be made clear to Sampang native speakers while teaching English negative transformation system to them.
- iii. Sampang native Speakers should have the knowledge of auxiliary while forming negative and interrogative sentences in English. Therefore, special attention should be paid on the use of auxiliary in different tenses and aspects while teaching English to Sampang native speakers.
- iv. If Sampang verbs are not changed into root forms in forming negative and interrogative, Sampang native speakers should be taught how the other forms of the main verb were changed into root forms in English.
- v. Negative imperative in English is formed by putting 'donot' or 'don't' in front position of the sentence. Thus, special attention should be paid on the use of do verb with not or n't. The Sampang language has not the trend of subject-operator inversion in forming yea/no questions.

Thus, Sampang native speakers should be made clear about the changes that take place in subject-operator inversion.

- vi. Wh-Word in English occurs at the beginning of wh-question. But in the Sampang language the equivalent of English wh-word in most of the cases occurs after the subject. So, while transforming assertive sentences into wh-questions, the Sampang learners may commit errors by placing wh-word just after the subject due to the transfer of L1 rule (Usha when went?). The L2 teacher should make the learners aware of it.

4.2.2 Recommendations for Teachers in Teaching the Sampang Language to English Native Speakers

- i. The verb suffix '-na' is the negative marker in most of the cases in assertive sentence that is attached to verb final position in the Sampang language. Thus, English native speakers should have been practiced on it to negate assertive sentences.
- ii. The negative marker '-na' is used to negate assertive sentence in end position of the sentence if the nasal sound /n/ is followed and preceded by the voiced sound. Thus, this type of phonemic environment should be practiced to English native speakers to negate assertive sentences.
- iii. The negative marker '-na' is also used to negate imperative sentence in the Sampang language. Thus, it should be made clear to English native speakers.
- iv. Besides, negative marker '-na' is used to negate imperative sentence in different phonemic environment. Thus, the teacher should be aware of it while teaching negative imperative in the Sampang language to English native speakers.

- v. Imperative sentence is used to instruct or command to someone in English but assertive sentence in the Sampang language. Thus, it should be clear to English native speakers while teaching imperative sentence.
- vi. Subject-operator inversion and Do-Support rule are not used to form yes/no question in the Sampang language. Subject-operator inversion rule is not used to form wh-question. But, only rising intonation is used to form yes/no question. Thus, they should be made clear to the English native speakers while teaching interrogative transformation system to them.

The researcher does not claim that the present study is sufficient as to the processes of negative and interrogative transformation in the Sampang language. Certainly, it does not include all the rules of negative and interrogative transformation because the present study is based on only the negative and interrogative transformation of present and past tense.

Similarly, the findings have been made by analyzing and interpreting the responses of only 40 Sampang native speakers living only in Patheka VDC of Khotang district. However, the researcher has tried his best to find out the explicit findings.

It is hoped that the concerned authority will consider those points. Eventually, the researcher would like to request the authority to carry out other researchers on the various aspects in the Sampang language because the Sampang language is immediately threatened with extinction in its own homeland. Moreover, it is to be hoped that a capable linguist will devote himself or herself to the grammatical study of this language in near future so as to preserve and promote it.

REFERENCES

- Asher, R.E. 1994. *The Encyclopedia of Language and Linguistics*. Vol.III, Oxford: Pergamon Press Ltd.
- Barker, C.L. 1989. *English Syntax*. Cambridge: The MIT Press.
- Bhattarai, G. R. 2005. *A Thematic Analysis of Research Reports*. Kathmandu: Ratna Pustak Bhandar.
- Butta, C. K. 2007. *Negative and Interrogative Transformation in English and Doteli Dialect of the Nepali Language: A Comparative Study*. An Unpublished M.Ed. Thesis. Kirtipur: T.U.
- CBS. 2002. Population Census 2001. *National Reports*. Kathmandu: HMG/CBS.
- Celce-Murcial, M. and Larsen-Freeman, D. 1999. *The Grammar Book* (2nd ed.). The USA: Heinle and Heinle Publishers.
- Chalise, D. 1998. *Negative and Interrogative Transformation in English and Nepali: A Study*. An Unpublished M.A. Thesis. Kirtipur: T.U.
- Chemjon, I. S. 2003, *History and culture of Kirat people*. Lalitpur: Kirat Yakthung Chumlung. Central Office.
- Chomsky, N. 1965. *Aspects of the Theory of Syntax*. MIT Press.
- Chomsky, N. 1957. *Syntactic Structure*. The Hague: Mouton.
- Crystal, D. 1997. *English as a Global Language* Cambridge: CUP.
- Crystal, D. 1996. *Dictionary of Linguistic and Phonetic*. New York: Black Well.
- Dewan, S. 2005. *A Comparative Study on Negative and Interrogative*

- Transformation in English and Yakkha Language*. An Unpublished M.Ed. Thesis. Kirtipur: T.U.
- Gurung, O. and M., B. 2063B.S. *International Labour Organization, Convention no.169*. Lalitpur: Nepal Adibashi Janajati Mahasangh.
- Gierson, G.A. 1909. *Linguistic Survey of India*. III (Part I), Delhi: Low Price Publications.
- Gurung, et al. 2006. *Nepal Atlas of Language Groups*. Lalitpur: NFDIN.
- Hansson, G. 1991. *The Rai of Eastern Nepal: Ethnic and Linguistic Grouping, Finding of the Linguistic Survey of Nepal*. Kathmandu: Center for Nepal and Asian Studies.
- Hornby, A.S. 2005. *Oxford Advanced Learners Dictionary of Current English*.
New Delhi: Oxford Universal Press.
- Indigenous Nationalities Bulletin*. 2005.
- James, C. 1980. *Contrastive Analysis*. London: Longman.
- Kumar, R. 1996. *Research Methodology* . London: Sage Publication.
- Kushawaha, R.P. 2005. *Negative and Interrogative Transformation in English and Bhojpuri Language*. An Unpublished English M.Ed. Thesis. Kirtipur: T.U.
- Lado, R.1957. *Linguistics across Cultures*. Ann Arbor, Michigan: University of Michigan Press.
- Leech, G. and Svartvik, J. 2002. *A Communicative Grammar of English*. India: Pearson Education Ltd.

National Foundation for Development of Indigenous Nationalities Act 2002.

Pandak, B.B. 2007. *Negative and Interrogative Transformation in English and*

Tamorkhole Dialect of Limbu Language: A Comparative Study. An Unpublished M.Ed. Thesis. Kirtipur: T.U.

Paudel, L. 2007. *A Comparative Study on Negative and Interrogative*

Transformation and English and Bantawa Language. An Unpublished M.Ed. Thesis. Kirtipur: T.U.

Paudel, Y.R. 2004. *A Comparative Study on Negative and Interrogative*

Transformation in English and Panchathare Dialect of Limbu. An Unpublished M.Ed. Thesis. Kirtipur: T.U.

Phyak, P.B. 2004. *English and Limbu Pronominals: A Comparative Study:* An

Unpublished M.Ed. Thesis. Kirtipur: T.U.

Rai, B. and K. 2007. *Nepalka Adibashi/Janajati Tatha Kirat*

Sampang Rai Bhasha Samchhipta Parichaya. Kathmandu SPDC.

Rai, I. P. 2004. *A Comparative Study of English and Rai Bantawa Kinship Terms.*

An Unpublished M.Ed. Thesis. Kirtipur: T.U.

Richard, et al. 1999. *Longman Dictionary of Language Teaching and Applied Linguistics.* Essex: Longman.

Robins, M. 1967. *A Short History of Linguistics.* Bloomington: IUP.

Sampang, K.B. 2005. *Kirat Khambu Sampang Rai, Samkshipta Parichaya.*

Lalitpur: Kirat Rai Utthan.

Sampang, T. and B. 2004. *Kirat Rai Sampang Gung*. Khotang: Kirat Rai Sampang Bhasha Samrakshana Samiti.

Sampang, T. and U. 2005. *Sampang Gungmi Khisachhi*. Kathmandu: Nepali Rashtriya Bhashaharu Samrakshana Samstha.

Sapir, E. 1921. *Language*. New York: Harcourt.

Sinclair, J. 2000. *Collins Cobuild English Grammar*. London: Harper Collins Publishers.

Swan, M. 2006. *Practical English Usage*. London: Oxford University Press.

Tamang, S. R. 2058B.S. *World Indigenous Movement*. Kathmandu: Nirantar Prakashan.

Thomson, A.J. and A.V. Martinet. 1986. *A Practical English Grammar*. Delhi: Oxford University Press.

Wong, Y.L. 2006. *A Concise Lexicon of Sampang Rai*. Lalitpur:>NNLPI.

Wren et al. 2001. *High School English Grammar and Composition*. New Delhi: Chandra and Company Ltd.

Yadav, Y.P. 2001. *Linguistics: A Basic Course*. Kirtipur: New Hira Books Enterprises.

Yadav, Y.P. 2004. *Theories of Grammar*. Kirtipur: Students' Books Publishers and Distributors.

Appendix-I
Roman Transliteration of Dev Nagari Script

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

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

Note: The traditional letters क्ष्, क्त्र् and ज्ञ are treated as Conjunct letter e.g. क्ष्= ks, क्श, kch; ज्ञ्=gy; त्र्=trh

Appendix-II
Key Informants

DVC: Patheka

District: Khotang

- | | |
|---------------------------|-------------------------|
| 1. Agni Sampang | 1. Bishnu Devi Sampang |
| 2. Bir Bahadur Sampang | 2. Dhan Maya Sampang |
| 3. Bishwa Nath Samapang | 3. Harka Maya Sampang |
| 4. Dhan Bahadur Samapang | 4. Hem Kala Sampang |
| 5. Harka Bahadur Sampang | 5. Hemika Sampang |
| 6. Hasta Bahadur Sampang | 6. Hira Kumari Sampang |
| 7. Indra Jit Sampang | 7. Indra Kumari Sampang |
| 8. Jit Bahadur Sampang | 8. Laxmi Sampang |
| 9. Jit Man Sampang | 9. Panch Maya Sampang |
| 10. Man Badadur Sampang | 10. Phul Kumari Sampang |
| 11. Naina Singh Sampang | 11. Ram Maya Samapng |
| 12. Narendra Sampang | 12. Sancha Maya Sampang |
| 13. Nir Kumar Sampang | 13. Sangita Sampang |
| 14. Sagar Sampang | 14. Sumnima Sampang |
| 15. Sarwadhan Sampang | 15. Sushma Sampang |
| 16. Tara Jung Sampang | 16. Tanka Maya Sampang |
| 17. Tej Kumari Sampang | 17. Tara Devi Samapng |
| 18. Tej Man Sampang | 18. Tika Sampang |
| 19. Tirtha Kumari Sampang | 19. Utra Sampang |
| 20. Usha Sampang | 20. Urmila Sampang |

Appendix – III
Structured Interview

Dear Sir/Madam

This structured interview has been prepared to accomplish a research work entitled “Negative and Interrogative Transformation in English and Sampang Language: A Comparative Study” under the guidance of Prem Phyak, Department of English Education, T.U., Kirtipur, Kathmandu. I hope you will help me honestly by saying the following expressions in Sampang Language.

Thank you.

Shyam Kumar Rai

English Education

T.U., Kirtipur

Name:

Sex:

District:

VDC:

How do you say the following expressions in Sampang language?

1. I eat rice.

.....

2. I do not eat rice.

.....

3. Do I eat rice?

.....

4. He eats rice.

.....

5. He does not eat rice.

.....

6. He speak English well?
.....
7. How does he speak English?
.....
8. They have gone to a market.
.....
9. Where have they gone?
.....
10. They have not gone to a market.
.....
11. Where have not they gone?
.....
12. She slept.
.....
13. She did not sleep.
.....
14. Did she sleep?
.....
15. Did she not sleep?
.....
16. You ate rice yesterday.
.....
17. When did you eat rice?
.....
18. You didn't eat rice yesterday?
.....
19. The book is on the table.
.....

20. The book is on the bench.

.....

21. The pen is on the desk.

.....

22. You wear a coat.

.....

23. You were not reading a story.

.....

24. Were you reading a story?

.....

25. He had bought a pen.

.....

26. He had not bought a pen.

.....

27. Had he bought a pen?

.....

28. He eats rice.

.....

29. What does he eat?

.....

30. Go home.

.....

31. Do not go home.

.....

32. Come home.

.....

33. Don't come home.

.....

34. Run today.

.....

35. Don't run today.

.....

36. Sleep fast.

.....

37. Don't sleep fast.

.....

38. Laugh now.

.....

39. Don't laugh now.

.....

40. Give me money.

.....

41. Don't give me money.

.....

42. Eat rice.

.....

43. Don't eat rice.

.....

44. He eats rice.

.....

45. What doesn't he eat?

.....

46. You pushed Ram.

.....

47. Whom did you push?

.....

48. Red house is big.
.....
49. Whose house is big?
.....
50. His pen is long.
.....
51. Whose pen is long?
.....
52. He is coming.
.....
53. Who is coming?
.....
54. Sujan pushed you.
.....
55. Whom did Sujan push?
.....
56. Sujan didn't push you.
.....
57. Whom didn't Sujan push?
.....
58. Shyam stayed in Jhapa for four years.
.....
59. How many years did Shyam stay in Jhapa?
.....
60. She drinks one bottle of water.
.....
61. How much water does she drink?
.....

62. She doesn't drink one bottle of water.
.....
63. How much water doesn't she drink?
.....
64. You wrote four novels.
.....
65. How many novels did you write?
.....
66. You didn't write four novels.
.....
67. How many novels didn't you write?
.....
68. He runs well.
.....
69. How does he run?
.....
70. He bought two books yesterday
.....
71. When did he buy two books?
.....
72. Where don't I eat rice?
.....
73. You wrote two stories yesterday.
.....
74. When did you write two stories?
.....
75. Why did they go to the city?
.....

76. He bought two books yesterday.
.....
77. How many books did he buy?
.....
78. He didn't buy two books.
.....
79. How many books didn't he buy?
.....
80. I have some books.
.....
81. I have no any books.
.....
82. Nothing is there.
.....
83. Something is there.
.....
84. Nobody is in the room.
.....
85. Somebody is in the room.
.....
86. He always goes to school.
.....
87. He never goes to school.
.....
88. There is something.
.....
89. There is nothing.
.....

90. I am happy.
.....
91. I am unhappy.
.....
92. I am not happy.
.....
93. This house is complete.
.....
94. This house is incomplete.
.....
95. This house is not complete.
.....
96. This work is possible.
.....
97. This work is impossible.
.....
98. This work is not possible.
.....
99. He knows everybody.
.....
100. He knows nobody.
.....
101. He does know anybody.
.....
102. Call him.
.....
103. Don't call him.
.....

104. Carry the child.

.....

105. Don't carry the child.

.....

106. I am a boy.

.....

107. I'm not a boy.

.....

108. We are boys.

.....

109. We are not boys.

.....

110. Punam is a girl.

.....

111. Punam is not a girl.

.....

112. She is beautiful.

.....

113. She is not beautiful.

.....

114. He has shaved a beard.

.....

115. He has not shaved a beard.

.....

116. They went to the city to bring mike.

.....

117. Why did they go to the city?

.....

118. They didn't go to the city to bring mike.

.....

119. Why didn't they go to the city?

.....

120. We are satisfied.

.....

121. We are not satisfied.

.....

122. We are unsatisfied.

.....

123. He is coming now.

.....

124. Who is not coming?

.....

125. He eats rice.

.....

126. Does he eat rice?

.....

127. Does he eat rice?

.....

128. He told a story?

.....

129. He did not tell a story.

.....

130. He has come to house.

.....

131. He doesn't come to house.

.....

Appendix – IV
Structured Interview

Dear Sir/Madam

This structured interview has been prepared to accomplish a research work entitled “Negative and Interrogative Transformation in the English and Sampang Language” under the guidance of Mr. Prem Bahadur Phyak, Department of English Education, T.U., Kirtipur, Kathmandu. I hope you will help me honestly by saying the following expressions in Sampang Language.

Thank you.

Shyam Kumar Rai

English Education

T.U., Kirtipur

Name:

Sex:

District:

VDC:

How do you say the following expressions in Sampang language?

132. I eat rice.

.....

133. I do not eat rice.

.....

134. Do I eat rice?

.....

135. He eats rice.

.....

136. He does not eat rice.

.....

137. He speaks English well.

.....

138. How does he speak English?

.....

139. They have gone to a market.

.....

140. Where have they gone?

.....

141. They have not gone to a market.

.....

142. Where have not they gone?

.....

143. She slept.

.....

144. She did not sleep.

.....

145. Did she sleep?

.....

146. Did she not sleep?

.....

147. You ate rice yesterday.

.....

148. When did you eat rice?

.....

149. You didn't eat rice yesterday?

.....

150. The book is on the table.

.....

151. The book is on the bench.

.....

152. The pen is on the desk.

.....

153. You wear a coat.

.....

154. You were not reading a story.

.....

155. Were you reading a story?

.....

156. He had bought a pen.

.....

157. He had not bought a pen.

.....

158. Had he bought a pen?

.....

159. He eats rice.

.....

160. What does he eat?

.....

161. Go home.

.....

162. Do not go home.

.....

163. Come home.

.....

164. Don't come home.

.....

165. Run today.

.....

166. Don't run today.

.....

167. Sleep fast.

.....

168. Don't sleep fast.

.....

169. Laugh now.

.....

170. Don't laugh now.

.....

171. Give me money.

.....

172. Don't give me money.

.....

173. Eat rice.

.....

174. Don't eat rice.

.....

175. He eats rice.

.....

176. What doesn't he eat?

.....

177. You pushed Ram.

.....

178. Whom did you push?

.....

179. The Red house is big.

.....

180. Whose house is big?

.....

181. His pen is long.

.....

182. Whose pen is long?

.....

183. He is coming.

.....

184. Who is coming?

.....

185. Sujan pushed you.

.....

186. Whom did Sujan push?

.....

187. Sujan didn't push you.

.....

188. Whom didn't Sujan push?

.....

189. Shyam stayed in Jhapa for four years.

.....

190. How many years did Shyam stay in Jhapa?

.....

191. She drinks one bottle of water.

.....

192. How much water does she drink?

.....

193. She doesn't drink one bottle of water.

.....

194. How much water doesn't she drink?

.....

195. You wrote four novels.

.....

196. How many novels did you write?

.....

197. You didn't write four novels.

.....

198. How many novels didn't you write?

.....

199. He runs well.

.....

200. How does he run?

.....

201. He bought two books yesterday

.....

202. When did he buy two books?

.....

203. The boat is good.

.....

204. The boat is not good.

.....

205. You wrote two stories yesterday.

.....

206. When did you write two stories?

.....

207. He bought two books yesterday.

.....

208. How many books did he buy?

.....

209. He didn't buy two books.

.....

210. How many books didn't he buy?

.....

211. I have some books.

.....

212. I have no any books.

.....

213. Nothing is there.

.....

214. Something is there.

.....

215. Nobody is in the room.

.....

216. Somebody is in the room.

.....

217. He always goes to school.

.....

218. He never goes to school.

.....

219. There is something.

.....

220. There is nothing.

.....

221. I am happy.

.....

222. I am unhappy.

.....

223. I am not happy.

.....

224. This house is complete.

.....

225. This house is incomplete.

.....

226. This house is not complete.

.....

227. This work is possible.

.....

228. This work is impossible.

.....

229. This work is not possible.

.....

230. He knows everybody.

.....

231. He knows nobody.

.....

232. He does not know anybody.

.....

233. Call him.

.....

234. Don't call him.

.....

235. Carry the child.

.....

236. Don't carry the child.

.....

237. I am a boy.

.....

238. I'm not a boy.

.....

239. We are boys.

.....

240. We are not boys.

.....

241. Punam is a girl.

.....

242. Punam is not a girl.

.....

243. She is beautiful.

.....

244. She is not beautiful.

.....

245. He has shaved a beard.

.....

246. He has not shaved a beard.

.....

247. They went to the city to bring mike.

.....

248. Why did they go to the city?

.....

249. They didn't go to the city to bring mike.

.....

250. Why didn't they go to the city?

.....

251. We are satisfied.

.....

252. We are not satisfied.

.....

253. We are unsatisfied.

.....

254. He is coming now.

.....

255. Who is not coming?

.....

256. He eats rice.

.....

257. Does he eat rice?

.....

258. He told a story?

.....

259. He did not tell a story.

.....

260. He has come to house.

.....

261. He doesn't come to house.

.....

