INTERROGATIVES AND NEGATIVES
-A COMPARATIVE STUDY BETWEEN TENYIDIE (ANGAMI) AND SOME SELECT LANGUAGES OF THE NAGA GROUP

A THESIS SUBMITTED TO THE NAGALAND UNIVERSITY, NAGALAND FOR THE AWARD OF DEGREE OF

DOCTORATE OF PHILOSOPHY
IN
TENYIDIE (LINGUISTICS)

By:
KEDUOLHOULIE BELHO
Department of Tenyidie
Nagaland University,
Kohima Campus, Meriema.

Supervisor:
Dr. MIMI KEVICHÜSA EZUNG
Associate Professor
Department of Tenyidie
Nagaland University
Kohima Campus
Meriema:797004

2022

DECLARATION

I hereby declare that this thesis entitled "Interrogatives and Negatives – A comparative study between Tenyidie (Angami) and some select languages of the Naga group" represents my own work under the guidance and supervision of Dr. Mimi Kevichüsa Ezung as a bonafide research work. I also declare that this dissertation has not been previously included in any thesis or dissertation submitted to this or any University.

A certificate of plagiarism verification from the research supervisor along with Ouriginal analysis result is enclosed.

Place: Kohima **(KEDUOLHOULIE BELHO)**

Dated: 10-06-2022 Regd. No. 673/2015

NAGALAND UNIVERSITY

(A Central University Established by the Act of Parliament No.35 of 1989)
Headquaters: Lumami, Kohima Campus, Meriema – 797004

Mimi Kevichüsa Ezung
Associate Professor of Linguistics
Department of Tenyidie

Mobile : 0940 2988 518
E-mail : mimi.ezung@nagalanduniversity.ac.in
ezungm@gmail.com

CERTIFICATE

This is to certify that the thesis entitled ***Interrogatives and Negatives*: A Comparative Study between Angami (Tenyidie) and some Select Languages of the Naga Group** submitted in partial fulfillment for the award of the degree of **Doctor of Philosophy** in Tenyidie (Linguistics) to Nagaland University, is original and has been carried out by **Keduolhoulie Belho** bearing Regd. No. 673/2015 w.e.f. 12/11/2014, under the supervision and guidance of **Dr. Mimi Kevichüsa Ezung**.

This thesis has not been submitted for any other degree or diploma to this or any other University. This thesis conforms to the standards and procedures of Nagaland University and the UGC regulations for the award of Ph.D. degree, 2016.

All assistance received during the course of the study has been duly acknowledged.

The Ph.D. thesis of Keduolhoulie Belho THESIS.pdf (D139332940) has been tested for plagiarism.

Date:

Place:

Dr. Mimi Kevichüsa Ezung
Supervisor
Department of Tenyidie
Kohima Campus : Meriema
Nagaland University

PLAGIARISM FREE UNDERTAKING

Name of Research Scholar	Keduolhoulie Belho
Ph. D Registration Number	673/2015
Title of Ph. D Thesis	Interrogatives and Negatives: A Comparative study between Tenyidie (Angami) and some select languages of the Naga Group
Name and Institutional Address of Supervisor	Dr. Mimi Kevichsa Ezung, Nagaland University, Kohima Campus, Meriema.
Name of the Department and School	Department of Tenyidie, School of Humanities
Date of Submission	09-06-2022
Date of Plagiarism check	09-06-2022
Percentage of similarity detected by OURIGINAL Software	0%

I hereby declare that the Ph.D Thesis submitted by me is complete in all respect, as per the guidelines of Nagaland University (NU) for this purpose. I also certify that the Thesis (soft copy) has been checked for plagiarism using OURIGINAL similarity check software. It is also certified that the contents of the electronic version of the Thesis are the same as the final hard copy of the thesis. Copy of the Report generated by the OURIGINAL software is also enclosed.

(KEDUOLHOULIE BELHO)

Regd. No. 673/2015

Date:

Place:

Name and signature of the Supervisor with seal:

NAGALAND UNIVERSITY

(A Central University Established by the Act of Parliament No.35 of 1989)
Headquaters: Lumami, Kohima Campus, Meriema – 797004

Mimi Kevichüsa Ezung
Associate Professor of Linguistics
Department of Tenyidie

Mobile : 0940 2988 518
E-mail : mimi.ezung@nagalanduniversity.ac.in
ezungm@gmail.com

Plagiarism Verification

Title of the Thesis: **Interrogatives and Negatives: A Comparative Study between Angami (Tenyidie) and some Select Languages of the Naga Group**

Researcher: Mr. Keduolhoulie Belho

Supervisor: Dr. Mimi Kevichüsa Ezung

Department: Tenyidie

Institute: Nagaland University

This is to report that the above thesis was scanned for similarity detection excluding bibliography. The submission details and outcome are given below:

Software used:	**Ouriginal**	Submitted on:	**2020-01-25T15:47:00**
Submission ID:	**139332940**	Similarity Index:	**0%**
Word count:	**34,103**		

The complete report of the above thesis has been reviewed by the undersigned.

The similarity index is below accepted norms (√)

The similarity index is above accepted norms, because of the following reasons (NA)

The thesis may be considered for the award of degree.

Date:

Place:

Dr. Mimi Kevichüsa Ezung
Supervisor

Curigınal

Document Information

Analyzed document	NU-KEDUOLHOULIE BELHO-PHD Thesis.pdf (D139332940)
Submitted	2022-06-05T04:42:00.0000000
Submitted by	MURATHOTI RAJENDRA NATH BABU
Submitter email	mrajendranathbabu@nagalanduniversity.ac.in
Similarity	0%
Analysis address	mrajendranathbabu.naga@analysis.urkund.com

Sources included in the report

ACKNOWLEDGEMENT

I wish to express my sincere gratitude to Dr. Mimi Kevichüsa Ezung, my supervisor, who has been an unfailing source of inspiration throughout my study. I am deeply indebted to her for her invaluable help and guidance.

I would like to thank all the informants from all the selected languages who have always mad themselves available and have provided all the required data as and when I approached them. The Ao language informant is Allen Imsong from Wameken village, the informant of Chang language are Mosha and Chulen from Konya village, the informants of Chokri language are Kühüpoyo Puroh and Küzüveyo from Kikruma village, the informant of Khezha language is Merhaso Pfüno of Khezhakeno village, the informants of Khonoma language are Metseilhouthie Mor, Keviuchütuo Kuotsu and Mhieneirielie of Khonoma village, the informant of Konyak language is Honwang of Leangha village, the informants of Lotha language are Micheal Homtsoe and Nzanbeni Yanthanpvui of Lakhuti village, the informant of Rengma language is Kehoyi Rengma of Tesophenyu village, the informants of Sangtam language are Rev. Imtiba of Chingmonger village, Akhumba of Chingemonger village and Rilila of Chungtor village, the informant of Sema language is Qhehoto Achumi of Lazami village, the informant of Viswema language is Keneikrul Noswe of Viswema village, and the informants of Zeliang language are Peihau of Heningkunglwa village and Rev. Dr. Visor H. Zeliang of Benreu village.

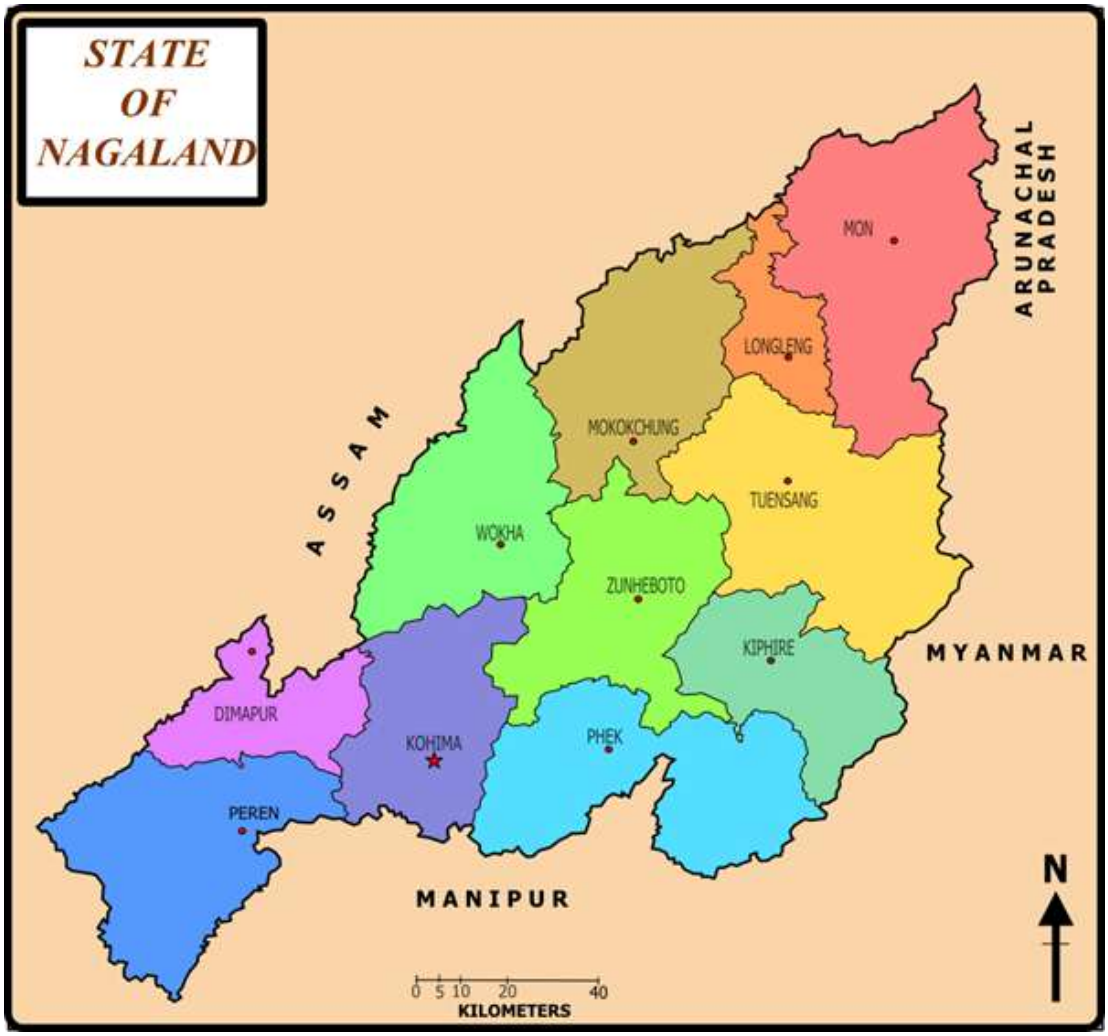
I also extend my gratitude to my nephew Mezhüneizo and my son Zhapulhoutuo Belho who has tirelesslly helped me in all the typing work.

Finally, I wish to express my appreciation for the love and patience of my wife Seyievinuo Belho for providing me a cordial atmosphere at home.

Kohima
10-06-2022

KEDUOLHOULIE BELHO
Research Scholar

Figure 1. Map of Nagaland



List of Abbreviations

CAP – capabilitive
COMP – comparison
CONJ – conjunction
DU – dual
DUR – durative
F – feminine
FUT – future
IMP – imperative
IND – indicative
LOC – locative
M – musculine
NEG – negation, negative
PL – plural
PRS – present
PROH – prohibitive
PRSCNT – present continuous
PST – past
QMKR – question marker
SG – Singular

Declaration *i*
Certificate *ii*
Plagiarism Free Undertaking *iii*
Plagiarism Verification *iv*
Ouriginal Report *v*
Acknowledgement *vi*
Figures *vii*
Abbreviations *viii*

Contents PAGE

Chapter-1 : Introduction 1-3

Chapter-2 : Literature review 4-10

Chapter-3 : Wh-questions 11-92

3.1 Language: Ao 11-17

3.1.1 Introduction

3.1.1.1 Kechi (what)
3.1.1.2 Komala (what type)
3.1.1.3 Kong (where)
3.1.1.4 Kodang (when)
3.1.1.5 Kechiba (why)
3.1.1.6 Shiba (who : name)
3.1.1.7 Shirnok (who : plural)
3.1.1.8 Koma (how : health)
3.1.1.9 Koda (how : activity)
3.1.1.10 Kwika (how much : number/cost)
3.1.1.11 Kodaka (how much : quantity)
3.1.1.12 Kopika (how far)
3.1.1.13 Kwiben (how many time)
3.1.1.14 Koba (which)
3.1.1.15 Kolen (which : way/direction)
3.1.1.16 Koyimer (which : village)

3.1.2 Morphology of Wh-question words of Ao language

3.2 Language: Chang 18-23

3.2.1 Introduction

3.2.1.1 Ai (what)
3.2.1.2 Lanei (where)
3.2.1.3 Aijiha (when : time)
3.2.1.4 Laochalou-a (when : date)
3.2.1.5 Aila (why)
3.2.1.6 Ao (who)
3.2.1.7 Ailai (how)
3.2.1.8 Latütbü (how much : quantity)
3.2.1.9 Lajuche (how many : number/cost)
3.2.1.10 Lalokche (how long)
3.2.1.11 Laobou (which)

3.2.1.12 Lai (which : direction)
3.2.2 Morphology of Wh-question words of Chang language.
3.3 Language: Konyak 24-28
3.3.1 Introduction
3.3.1.1 Hangke (what : name)
3.3.1.2 Hanghi (what)
3.3.1.3 Ümpuken (where)
3.3.1.4 Aope (when)
3.3.1.5 Hangjingne (why)
3.3.1.6 Aohi (who)
3.3.1.7 Hangke (how : health)
3.3.1.8 Hangshen (how much)
3.3.1.9 Hangshin (how far)
3.3.1.10 Aoshinpu (how many)
3.3.1.11 Aohipa (which)
3.3.1.12 Umpu (which one)
3.3.1.13 Hanghipa (which way)
3.3.1.14 Aoching (which village)
3.3.2 Question marker of Konyak language
3.3.3 Morphology of Wh-question words of Konyak language
3.4 Language: Lotha 29-34
3.4.1 Introduction
3.4.1.1 Kvüto (what : name)
3.4.1.2 Ntio (what : anything)
3.4.1.3 Kvülo (where)
3.4.1.4 Kvüta (when : time/number)
3.4.1.5 Kvüthüng (when : date)
3.4.1.6 Ntiolo (why)
3.4.1.7 Ocho (who : any person)
3.4.1.8 Ochoang (who : plural)
3.4.1.9 Kvüto (how : health)
3.4.1.10 Kvütoli (how : activity)
3.4.1.11 Kvütata (how much : quantity)
3.4.1.12 Kvütasuphoa (how long : distance)
3.4.1.13 Kvütanghara (how long : duration)
3.4.1.14 Kvüji (which)
3.4.1.15 Kvüjiang (which)
3.4.1.16 Kvü (which : direction)
3.4.2 Question markers of Lotha language
3.4.3 Morphology of Wh-question words of Lotha language
3.5 Language: Sangtam 35-40
3.5.1 Introduction
3.5.1.1 Tu (what)
3.5.1.2 Khüde (where)
3.5.1.3 Khode (when : time/date)
3.5.1.4 Tu-thranung (why)
3.5.1.5 Sü-o (who : name)
3.5.1.6 Sürüh-o (who : person)

3.5.1.7 Khüta (how)
3.5.1.8 Khütoh-i (how much : quantity)
3.5.1.9 Khütoi (how much : number/price)
3.5.1.10 Khüdoi (how far : length/height/duration)
3.5.1.11 Khüibao (which : direction)
3.5.1.12 Khü-irio (which)
3.5.2 Question markers of Sangtam language
3.5.3 Morphology of Wh-question words of Sangtam language
3.6 Language: Sema 41-46
3.6.1 Introduction
3.6.1.1 Khiu (what)
3.6.1.2 Khila (where)
3.6.1.3 Kughou (when : time)
3.6.1.4 Kughono (when: date)
3.6.1.5 Kiughengu (why)
3.6.1.6 Khiu (who : name)
3.6.1.7 Khunoqo (who : plural)
3.6.1.8 Kiutoi (how : health)
3.6.1.9 Kishipu (how : activity)
3.6.1.10 Khipahi (how much : quantity)
3.6.1.11 Khijehi (how much : number/cost)
3.6.1.12 Khipau (which)
3.6.1.13 Khipaqono (which : plural)
3.6.1.14 Khilau (which : direction)
3.6.2 Question markers of Sema language
3.6.3 Morphology of Wh-question words of Sema language
3.7 Tenyimia group of languages
3.7.1 Language: Tenyidie (Angami) 47-54
3.7.1.1 Introduction
3.7.1.1.1 Kedipuo (what)
3.7.1.1.2 Kirapuo (where)
3.7.1.1.3 Kicükipuo (when : time)
3.7.1.1.4 Kinhiepuo (when : date)
3.7.1.1.5 Kiüdi (why)
3.7.1.1.6 Supuo (who : male, SNG)
3.7.1.1.7 Supfüpuo (who : female, SNG)
3.7.1.1.8 Suonie (who : dual)
3.7.1.1.9 Suokropuo (who: group)
3.7.1.1.10 Suomia (who : plural)
3.7.1.1.11 Kimhie (how)
3.7.1.1.12 Kide (how much : quantity)
3.7.1.1.13 Kitsuo (how much : number)
3.7.1.1.14 Kichie (how : durarion/distence)
3.7.1.1.15 Kiu (which)
3.7.1.1.16 Kipfü (which : female, SNG)
3.7.1.1.17 Kinie (which : dual)
3.7.1.1.18 Kiko (which : plural)
3.7.1.1.19 Kitsapo (which : direction)

3.7.1.1.20 Kiramia (which : village)
3.7.1.2 Question markers of Tenyidie language
3.7.1.3 Morphology of Wh-question words of Tenyidie language
3.7.1.4 Dialects of Tenyidie (Angami)
3.7.1.4.1 Khonoma 54-61
3.7.1.4.1.1 Introduction
3.7.1.4.1.1.1 Zopo (what)
3.7.1.4.1.1.2 Kiya (where)
3.7.1.4.1.1.3 Kicükipo (when : time)
3.7.1.4.1.1.4 Kinhiepo (when : date)
3.7.1.4.1.1.5 Kidi (why)
3.7.1.4.1.1.6 Sopo (who : name)
3.7.1.4.1.1.7 Sopfüpo (who : female, SNG)
3.7.1.4.1.1.8 Sonie (who : dual)
3.7.1.4.1.1.9 Somia (who : plural)
3.7.1.4.1.1.10 Kimhie (how)
3.7.1.4.1.1.11 Kide (how much : quantity)
3.7.1.4.1.1.12 Kicu (how much : number)
3.7.1.4.1.1.13 Kithi (how)
3.7.1.4.1.1.14 Kiu (which)
3.7.1.4.1.1.15 Kipfü (which : female, SNG)
3.7.1.4.1.1.16 Kinie (which : dual)
3.7.1.4.1.1.17 Kiko (which : plural)
3.7.1.4.1.1.18 Kitiepo (which : direction)
3.7.1.4.1.2 Question markers of Khonoma language
3.7.1.4.1.3 Morphology of Wh-question words of Khonoma language
3.7.1.4.2 Viswema 61-67
3.7.1.4.2.1 Introduction
3.7.1.4.2.1.1 Dipo (what)
3.7.1.4.2.1.2 Diro (where)
3.7.1.4.2.1.3 Dikethuki (when : time)
3.7.1.4.2.1.4 Dinhapo (when : date)
3.7.1.4.2.1.5 Dithuno (why)
3.7.1.4.2.1.6 Sopo (who: name)
3.7.1.4.2.1.7 Sopüpo (who : name, female, SNG)
3.7.1.4.2.1.8 Sona (who : dual)
3.7.1.4.2.1.9 Somi (who : plural)
3.7.1.4.2.1.10 Dibe (how)
3.7.1.4.2.1.11 Dide (how much : quantity)
3.7.1.4.2.1.12 Dizwü (how much : number/cost)
3.7.1.4.2.1.13 Dithi (how much : duration/distance)
3.7.1.4.2.1.14 Dio (which)
3.7.1.4.2.1.15 Dipü (which : female, SNG)
3.7.1.4.2.1.16 Dina (which : dual)
3.7.1.4.2.1.17 Diko (which : plural)
3.7.1.4.2.1.18 Dicho (which : direction)
3.7.1.4.2.1.19 Dirami (which : village)
3.7.1.4.2.2 Question marker of Viswema language

3.7.1.4.2.3 Morphology of Wh-question words of Viswema language
3.7.2 Chakhesang Group
3.7.2.1 Language: Chokri (Kikruma dialect) 68-74
3.7.2.1.1 Introduction
3.7.2.1.1.1 Dipü (what)
3.7.2.1.1.2 Dipüci (where)
3.7.2.1.1.3 Diütüci (when : time)
3.7.2.1.1.4 Dipünha (when : date)
3.7.2.1.1.5 Dithi-e (why)
3.7.2.1.1.6 Sopü (who : name)
3.7.2.1.1.7 Sopüpü (who : name, female, SNG)
3.7.2.1.1.8 Sone (who : dual)
3.7.2.1.1.9 Somi (who : plural)
3.7.2.1.1.10 Dibi (how)
3.7.2.1.1.11 Didüpü (how much : quantity)
3.7.2.1.1.12 Dizhu (how many : number/cost)
3.7.2.1.1.13 Dithe (how long)
3.7.2.1.1.14 Dipüo (which)
3.7.2.1.1.15 Dipü (which)
3.7.2.1.1.16 Dim (which : dual)
3.7.2.1.1.17 Diüko (which : plural)
3.7.2.1.1.18 Diüco (which : direction)
3.7.2.1.2 Question marker Chokri language
3.7.2.1.3 Morphology of Wh-question words of Chokri language
3.7.2.2 Language: Khezha (Khezhakeno dialect) 74-81
3.7.2.2.1 Introduction
3.7.2.2.1.1 Dibi (what)
3.7.2.2.1.2 Depa (where)
3.7.2.2.1.3 Ditshüke (when : time)
3.7.2.2.1.4 Dithsünhe (when : date)
3.7.2.2.1.5 Dithsüjo (why)
3.7.2.2.1.6 Thua (who : name)
3.7.2.2.1.7 Thupia (who : female)
3.7.2.2.1.8 Thulenyhi (who : dual)
3.7.2.2.1.9 Thumiko (who : plural)
3.7.2.2.1.10 Detsüko (how)
3.7.2.2.1.11 Dida (how)
3.7.2.2.1.12 Dezhe (how much : quantity)
3.7.2.2.1.13 Dizhe (how much : number)
3.7.2.2.1.14 Detha (how long : duration/length)
3.7.2.2.1.15 Deno (which)
3.7.2.2.1.16 Denopi (which : female, SNG)
3.7.2.2.1.17 Denonyhi (which : dual)
3.7.2.2.1.18 Dekoni (which : plural)
3.7.2.2.1.19 Depale (which : direction)
3.7.2.2.1.20 Depami (which : village)
3.7.2.2.2 Question Marker of Khezha language
3.7.2.2.3 Morphology of Wh-question words of Khezha language

3.7.3 Rengma Group 81-86
3.7.3.1 **Language: Nzonkhwe**
3.7.3.1 Introduction
3.7.3.1.1 Mowa (what)
3.7.3.1.2 Khiwa (where)
3.7.3.1.3 Kaju (when : time)
3.7.3.1.4 Kusi (when : date)
3.7.3.1.5 Monghina (why)
3.7.3.1.6 Thuwa (who : name)
3.7.3.1.7 Thumanyi (who : dual)
3.7.3.1.8 Khati (how : activity/health)
3.7.3.1.9 Khaju (how : quantity)
3.7.3.1.10 Kaju (how : number)
3.7.3.1.11 Khawa (which)
3.7.3.2 Question Marker of Rengma language
3.7.3.3 Morphology of Wh-question words of Rengma language
3.7.4 Zeliang Group 86-92
3.7.4.1 **Language : Zeme**
3.7.4.1.1 Introduction
3.7.4.1.1.1 Daipai (what)
3.7.4.1.1.2 Daiga (where)
3.7.4.1.1.3 Daidau (when)
3.7.4.1.1.4 Daiziemne (why)
3.7.4.1.1.5 Cau (who : name)
3.7.4.1.1.6 Caupei (who : male)
3.7.4.1.1.7 Caupui (who : female)
3.7.4.1.1.8 Caukena (who : dual)
3.7.4.1.1.9 Caudung (who : plural)
3.7.4.1.1.10 Dainzwa (how : activity/health)
3.7.4.1.1.11 Daikie (how much : quantity/number)
3.7.4.1.1.12 Daipaude (which : male/anything)
3.7.4.1.1.13 Daipaupui (which : female/anything)
3.7.4.1.1.14 Daipaukena (which : dual)
3.7.4.1.1.15 Daidungde (which : plural)
3.7.4.1.1.16 Dailam (which : direction)
3.7.4.2 Question marker of Zeme language
3.7.4.3 Morphology of Wh-question words of Zeme language

CHAPTER-4 : Confirmation seeking questions 93-106
4.1 Introduction 93
4.1.1 Language: Ao 93
4.1.1.1 Yes/No question
4.1.1.2 Question seeking affirmation
4.1.1.3 Tag question
4.1.1.4 Alternate question
4.1.2 Language: Chang 94-95
4.1.2.1 Yes/No question
4.1.2.2 Question seeking affirmation

4.1.2.3 Tag question
4.1.2.4 Alternate question
4.1.3 Language: Konyak 95-96
4.1.3.1 Yes/No question
4.1.3.2 Question seeking affirmation
4.1.3.3 Tag question
4.1.3.4 Alternate question
4.1.4 Language: Lotha 96-97
4.1.4.1 Yes/No question
4.1.4.2 Question seeking affirmation
4.1.4.3 Tag question
4.1.4.4 Alternate question
4.1.5 Language: Sangtam 97-98
4.1.5.1 Yes/No question
4.1.5.2 Question seeking affirmation
4.1.5.3 Tag question
4.1.5.4 Alternate question
4.1.6 Language: Sema 98-99
4.1.6.1 Yes/No question
4.1.6.2 Question seeking affirmation
4.1.6.3 Tag question
4.1.6.4 Alternate question
4.1.7 Tenyimia group of languages
4.1.7.1 Language: Tenyidie (Angami) 99-100
4.1.7.1.1 Yes/No question
4.1.7.1.2 Question seeking affirmation
4.1.7.1.3 Tag question
4.1.7.1.4 Alternate question
4.1.7.1.1.1 Dialects of Tenyidie (Angami)
4.1.7.1.1.1.1 Khonoma 100-101
4.1.7.1.1.1.1.1 Yes/No question
4.1.7.1.1.1.1.2 Question seeking affirmation
4.1.7.1.1.1.1.3 Tag question
4.1.7.1.1.1.1.4 Alternate question
4.1.7.1.1.1.2 Viswema 101
4.1.7.1.1.1.2.1 Yes/No question
4.1.7.1.1.1.2.2 Question seeking affirmation
4.1.7.1.1.1.2.3 Tag question
4.1.7.1.1.1.2.4 Alternate question
4.1.7.2 Chakhesang group
4.1.7.2.1 Language: Chokri (Kikruma dialect) 102
4.1.7.2.1.1 Yes/No question
4.1.7.2.1.2 Question seeking affirmation
4.1.7.2.1.3 Tag question
4.1.7.2.1.4 Alternate question
4.1.7.2.2 Language: Khezha (Khezhakeno dialect) 103
4.1.7.2.2.1 Yes/No question
4.1.7.2.2.2 Question seeking affirmation

4.1.7.2.2.3 Tag question
4.1.7.2.2.4 Alternate question
4.1.8 Rengma Group 104
4.1.8.1 **Language : Nzonkhwe**
4.1.8.1.1 Yes/No question
4.1.8.1.2 Question seeking affirmation
4.1.8.1.3 Tag question
4.1.8.1.4 Alternate question
4.1.9 Zeliang Group 105-106
4.1.9.1 **Language Zeme**
4.1.9.1.1 Yes/No question
4.1.9.1.2 Question seeking affirmation
4.1.9.1.3 Tag question
4.1.9.1.4 Alternate question

CHAPTER-5 : Negative 107-136
5.1 Introduction 107
5.1.1 Language: Ao 107-111
5.1.1.1 Negative in Ao
5.1.1.2 Negative at word level
5.1.2 Language: Chang 111-113
5.1.2.1 Negative in Chang
5.1.2.2 Negative at word level
5.1.3 Language: Konyak 113-115
5.1.3.1 Negative in Konyak
5.1.3.2 Negative at word level
5.1.4 Language: Lotha 115-117
5.1.4.1 Negative in Lotha
5.1.4.2 Negative at word level
5.1.5 Language: Sangtam 117-118
5.1.5.1 Negative in Sangtam
5.1.5.2 Negative at word level
5.1.6 Language: Sema 118-121
5.1.6.1 Negative in Sema
5.1.6.2 Negative at word level
5.1.7 Tenyimia group of languages
5.1.7.1 Language : Tenyidie (Angami) 121-123
5.1.7.1.1 Negative in Tenyidie
5.1.7.1.2 Negative at word level
5.1.7.2 Dialects of Tenyidie (Angami)
5.1.7.2.1 Khonoma 123-125
5.1.7.2.1.1 Negative in Khonoma
5.1.7.2.1.2 Negative at word level
5.1.7.2.2 Viswema 125-127
5.1.7.2.2.1 Negative in Viswema
5.1.7.2.2.2 Negative at word level
5.1.7.3 Chakhesang Group
5.1.7.3.1 Language : Chokri (Kikruma dialect) 127-129

5.1.7.3.1.1 Negative in Kikruma
5.1.7.3.1.2 Negative at word level
5.1.7.3 Language: Khezha (Khezhakeno dialect) 129-130
5.1.7.3.1.1 Negative in Khezhakeno
5.1.7.3.1.2 Negative at word level
5.1.8 Rengma Group 131-133
5.1.8.1 Language : Nzonkhwe
5.1.8.1.1 Negative in Rengma
5.1.8.1.2 Negative at word level
5.1.9 Zeliang Group 133-136
5.1.9.1 Language: Zeme
5.1.9.1 Negative in Zeme
5.1.9.2 Negative at word level

Chapter 6 : Findings and Conclusion 137-144

Bibliography

Annexure I
QUESTIONNAIRE

Annexure II
Publication

CHAPTER – 1

Introduction

1.0 THE LANGUAGES SELECTED FOR THE STUDY

The Naga group of languages selected for the study were Ao, Chang, Chokri, Khezha, Konyak, Lotha, Rengma, Sangtam, Sema (Sümi) and Zeme. Tenyidie (Angami) two dialects of Angami (Tenyidie) namely Khonoma and Viswema have also been included in this study. Mokokchung District is the home district of Ao tribe.The Chungli language is the common language spoken by Ao Tribe of Naga. Tuensang district in Nagaland is the home district of Chang tribe. The language spoken by Chang tribe is known as Chang language and its common language. Konyak tribe live in Mon District in Nagaland.They have variety of mother tongues but they has one common language, known as Konyak language. Wokha District is the home district of Lotha tribe, the common language is called Lotha language. Sangtams tribes are living in Twensang District and Kiphire District. The common language of Sangtam tribe is Sangtam language. Sema tribes of Naga are live in Zunhebot District, Dimapur District and Kiphire District, Though they have different dialets they have one common language which is called Sema language. Tenyimia is comprises of different tribes and different dialects. But Tenyidie is the common language of Tenyimia.Khonoma and Viswema of Tenyimia village fall under Kohima District, Chokri and Khezha of Chakhesang falls under Phek District. Tseminyu District (recently created) in Nagaland and Phentsero in Assam is the home district of Rengma tribe. Rengma have three dialects and the selected language is Nzonkhwe. Zeliang tribes live in Peren District in Nagaland, Dima Hasoa of Assam state and some part of Manipur state in India. Zeliang have variety of dialects, but Zeme language is selected for this thesis.

1.1 METHODOLOGY

The data has been collected from two sources i.e. Primary source and secondary source. Primary data was collected through personal interview from native speakers of selected tribes. The informants were most trusted person and those who are keen to developed their literature. Some are Retired Govt. officers, some are church leaders, some are well educated Govt. Officers and some are social workers. For all the

languages secondary sorce of data is the Holy Bible, as the standard variety is used. The data collected is of the standard variety of each language.

1.2 DOCUMENTATION

For documentation, the transcription used is broad using the IPA symbols. The data is presented in the following format:

Line 1: Orthographic representation of the language.

Line 2: Phonetic transcription using the IPA symbol.

Line 3: Gloss following the Leipzig Glossing Rules.

Line 4: English translation.

1.3 AIMS AND OBJECTIVES

The aim of this study is to give a descriptive account of Interrogatives and Negatives in some select languages of Nagaland. Linguistic study and research have been carried out in Naga languages. Though research in this area is vast and important. 12 Naga languages have been selected for the study: Ao, Chang, Chokri, Khezha, Konyak, Lotha, Rengma, Sangtam, Sema (Sümi) and Zeme. Tenyidie (Angami) two dialects of Angami (Tenyidie) namely Khonoma and Viswema have also been included in this study.

1.4 INTRODUCTION OF Wh-QUESTIONS

According to the Webster dictionary, the meaning of interrogative is – a word (such as who, what, which) or a particle (such as Latine *–ne*) used in asking questions, the form that a phrase or sentence has when it is asking a question.

Andrew Radford says that, “Wh-questions, by contrast, are so-called because (in English) they typically involve the use of an interrogative word beginning with wh-(e.g. why, what, when, where, which- but note that how is also classified as a wh-word because it exhibits the same syntactic behaviour as other members of this class). In wh-questions, the speaker is requesting information about the identity of some entity in the sentence”.(Radford, 1988: 462-463).

The meaning of 'interrogative' therefore involves either information seeking question or confirmation seeking question. Therefore, the data collected has been divided into same manner of wh-question or information seeking question and confirmation seeking question.

1.5 INTRODUCTION AND DISTRIBUTION OF NEGATIVE

According to the Oxford Dictionary the meaning of negative is "absence or opposite of something positive, act of denying." Negative is a form of affirmation by denial. Recent modern linguists have shared their research works to distinguish negation on different languages. Bhatia 1995:3 "Negation in South Asian Languages" mentioned "Klima (1965) distinguishes between "negative" words such as *not, none, never* and negative prefixes, such as *in-, dis-, un-* in English. He analyzes sentences with superficially quite distinct negative words such as *not, none, never* with a single underlying deep structure in the S. In SA languages, the neg particles such as *nahi, mat*(H), *nai*(P), *na*(N) etc., are used for **sentential negation.** The negative words with prefixes such as *–a, an-be* (H) etc., constitute **affixed negation**." Among the Naga languages some are sentence or particle negation and some are affix negation. The Naga languages have both sentenced or particle and affixed negation. Some languages such as Chang, Chokri, Khezha, Khonoma, Rengma, Sema, Viswema and Zeliang are sentence or particle negative. Negative of finite verb is done by prefixing with the verb e.g (achir 'eat' – machir 'not eat'). The language such as Chang, Konyak, Lotha and Sangtam are affix negation. Bhatia 1995:22 says, "In the post-verbal NEG languages, only Kannada has fixed post-verb NEG position". The negative in Naga languages are post-verbal and the position is fixed. The Naga languages belong to Tibeto-Burman language family and fall under SOV language. So all the negative particles follow the verb and are post verbal. The Naga languages under study exhibit prefixed and infixed negative marker.

1.6 STRUCTURE

The dissertation has been divided into 6 chapters. Chapter 1 provides a brief background of the languages under study and an introduction to the research. Chapter 2 gives a survey of literature review. Chapter 3 gives the details of Wh-questions or information seeking questions and morphological distribution of question words. In chapter 4 we find the different forms of confirmation seeking questions. chapter 5 gives the details of negative and negative at word level and chapter 6 gives the findings and conclusion.

CHAPTER – 2

Literature Review

2.0 INTRODUCTION

This chapter provides a brief review of literature which is relevant to the study of Interrogative and Negative under the area of research. The literature reviewed are Transformational Grammar A first course – Andrew Radford (1988); Angami Grammar – P.P. Giridhar (1980); Negation in South Asian Languages – Tej K. Bhatia (1995); Bavarian working papers in linguistics 5 – Andreas Hölzl (2016).

2.1 TRANSFORMATIONAL GRAMMAR - ANDREW RADFORD (1988)

Radford (1988, 462 – 466) discusses the different types and usages of Questions. He says that, One major typological division of question, is between *yes-no questions and wh-questions*. According to Radford *Yes-no* questions are so called because they permit 'Yes' or 'No' are the most appropriate replies, the example are shown in the following conversation below:

(1) SPEAKER A: Are you going out tonight?
SPEAKER B: Yes/No

The above example shows that, speaker B does not have any other appropriate word to reply the speaker A, but at least he has the option of answering 'Yes' or 'No'. Radford also discusses the meaning of wh-questions. He says that, *Wh-questions* are so-called because they typically use the word beginning with *wh-* (e.g. *why, what, when, where, which* – but note that *how* is also classified as a wh-word because it exhibits the same syntactic behaviour as other member of this class). In wh-questions, the speaker is seeking information about the identity of some entity in the sentence for which Radford gives an example with the word wh-question 'who' *who*-questions ask information about the identity of a particular person, and a suitable reply would be a word, phrase, or sentence containing the requisite information:

Example:

(2) SPEAKER A: Who won the big fight?
SPEAKER B: The Boston Bruiser

At the same time, question word *why* is used to ask about reason or causes, a question word *where* is used to ask about the specification of a place, and so on.

Radford also discusses the second typological division of questions is that between *echo questions and nonecho questions*. Echo questions are when one person echoes the speech of another for seeking the confirmation, as shown in the following example:

(3) SPEAKER A: I bought a car
SPEAKER B: You bought a car?

Here, the speaker B is echoing a statement made by speaker A by using a yes-no echo question. He might instead have used a wh-echo question, as in:

(4) SPEAKER A: I bought a car
SPEAKER B: You bough (a) what?

In the above examples (3) and (4), Speaker B is echoing a *statement* made by speaker A; but it can also be possible to use an echo question to echo a *question* asked by another speaker, he gives an example as in sentence (5) below:

(5) SPEAKER A: Did you buy a car?
SPEAKER B: Did you buy a car? (Why do you ask?)

Here the above given example of yes-no nonecho question by speaker A is echoed by a yes-no echo question from Speaker B; also speaker B can alternatively use a wh-echo question, Examples are given below:

(6) SPEAKER A: Did you buy a car?
SPEAKER B: Did I what?

In the above given examples of both (5) and (6), Speaker B echoes a yes-no question by speaker A. But Radford also agrees that we can echo not only questions and statements, but also other sentence-types like imperatives as given below:

(7) SPEAKER A: Don't touch my projectile
SPEAKER B: Don't touch your what?

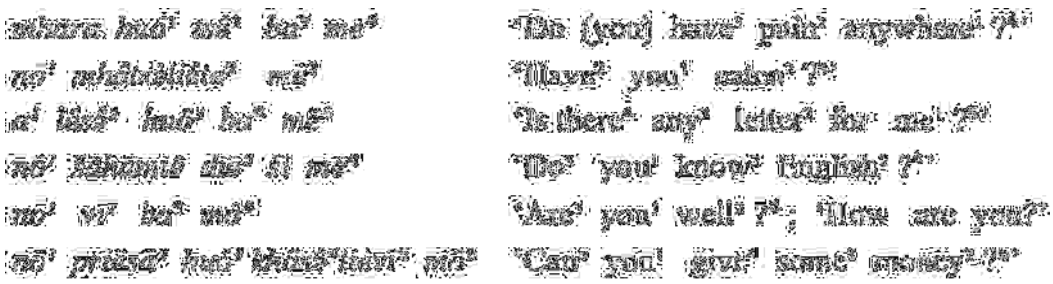
2.2 ANGAMI GRAMMAR - P.P. GIRIDHAR (1980)

Giridhar (1980: 81 – 83) mentions that, in Angami interrogatives are marked by g*ā* and *â* when an interrogative pronoun or any other word is present. Also g*ā* and â are both used in speech with *â* being used more frequently wheras *gā* is used only in writing. I do not agree with what Giridhar has said because, *gā* is also frequently used in both speech and writing.

Giridhar exemplified the last example of morphophonemic deletion of *â in the given example*.

He also discuss *šī* marks as the Interrogative in questions with pronouns.

Giridhar also discuss Yes-or-No question, the question particles are *mē*, *mbê*, or *mbê*, *mô* or *mô* and *lē*. He mentions both *mē* and *mo are* information-seeking question paticles. The question particle *mo* is used when the answer is doubted or expected or desired or assumed to be positive, but mē is used in matter-of-fact information-seeking with no such doubting or assumption. Examples are given bellow:



Giridhar also discuss question particle *lē* is an information-confirming interrogative particle. For example,

puô¹ voṙ tyo̗ lē⁴ 'he¹ will³ come², Won't he?'

Here the speaker has heard from someone about his coming and just want to confirm it.

Giridhar discuss another kind of yes-or-no question, the interrogative particles such as *gā* or *šī* are preceded immediately by the negative marker twice. He explains that this is the only situation where *gā* and *šī can* occurs in the sentence without any interrogative pronoun. Examples are given bellow:

Giridhar discuss question particle m̂bê or *mbe* is also an information-seeking interrogative particle like mē.

He also discusses *ndiê* which is a free form occurring in the discourse-final position and used as a response-elicitor, which is equivalent to the English tag question 'so'? Examples are given bellow:

[illegible] "You came yesterday, didn't you? or isn't that so?"
[illegible] "I am not, didn't you? or isn't that so?"

Giridhar mentions six negative markers in Angami (79 – 81). The analysis given by Giridhar on the negative markers is as follows: :

(1) lhò is a portmanteau auxiliary, marking negative indicative in the future tense.

(2) *-hiê* or *–hiè* is the negative imperative or prohibitive. It also marks negation in the hortative mood.

(3) *šuò* marks negation in the obligational mood marked by *mòrôšuò*.

(4) *lièkênjə* negates the modal of ability.

(5) *mò* or *mô* marks negation in any other verbal form and is also used as a free form in answering a question.

(6) *m̀bê* the politer negativizer may also be used as a free form.

According to Giridhar *jə* 'nothing' is used to mark the negative of the verb *bà* 'to have ; to be' in free variation with *ba'mò*, *mò* being the usual negative marker.

[illegible] "I have not [illegible]"
[illegible] "He does not have (a) pen"
[illegible] "I have no money"

Order

Giridhar further discusses the position of the negative in a sentence. According to him the negative marker always follows the verb as a rule and never precedes it.

He also said *hie* is the negative imperative or the prohibitive which is added to the verb root. *thiè* or cie as the imperative marker but there is no other imperative marker. The negative marker precedes the interrogative particles and the conditional, pseudo-conditional and contingency modals.

Example-

(1) [illegible] "He will not come (definitely)"
[illegible] "(The) dog won't bark"
[illegible] "she will not marry you(definitely)

(2) [illegible] "Don't come here"
[illegible]

[illegible] "Don't tell a lie"
[illegible]

bùù¹ tshòhè²	'Don't eat this'
bùù¹ wàshìdzè²	
nhìcì-ŋdyó¹ pèk-dhè²	'Don't make the baby cry'
nhìcìmdyó¹ pèkrdhèè²	
ā¹ kàsvàhè²	'Don't trouble me'
kì nū¹ vàhì²	'Don't go home'
kì rū¹ vàhèèì²	
kì nā¹ vàhèthì²	'Please don't go home'
può bù¹ vòrhàdzè²	'Let him not come'
kàrdù bù¹ tètàhèèì²	'Let the rope not break'
ùkò bù¹ ŋwàdhèèì²	'Let them (pl.) no go'
può bù¹ nhàmàthì²	'Don't let him eat'
ùkò¹ vàhè khè²	'Let us (incl. pl.) not go'
àvù¹ sèvàhè² khò²	'Let us (incl. du.) not sleep'
(3) *ùkàhìqmòrì¹ zè² ī²-tà ŝuó²*	'One should (I) sleep early'
Può¹ vòr-suò²	'He should (I) come'
(4) *ā¹ ŋglì²-thù¹ hèkèŋà²*	'I cannot write English'
mùqmò¹ ŋùnù vòr hèkèŋà	'None can come here'
può¹ tsàì tshì² hèkèŋà²	'She cannot sing'
(5) *chà¹ vī² mò²*	'(The) road is not good'
ā¹ ŝì² mù²	'I don't know'
ùkò¹ ndzìdzò² tsàvà² mò³	'We (incl. pl.) don't eat venison'
può¹ vòr mòle²	'She has not come'
ā¹ zà² mù³ zò³	'I did not sleep at all'
nì² vī bà mò bà²	'Nii is not well'
lhàkò¹ mèyì² mò²	'Rice is not cheap'

Giridhar discus *mo* is a matter of fact, flat negativizer and *mbê* is another negative marker with less flat and matter-of-fact and more polite.

Example: in answer to the question 'Has he come?'

mbè¹ dòrì² può¹-tà¹ vòrà ŋò² 'No, but he will come now'

Another example in answer to a piece of advice to follow a certain course of action,

mbè dòrì¹ ā² kàà¹ ùkò¹ ŝà bà² 'No, but I want to do this'

2.3 NEGATION IN SOUTH ASIAN LANGUAGES – TEJ K. BHATIA (1995)

Bhatia (1995: 11 – 23) discusses the Negative Particles in South Asian Languages. He expresses sentential negative in Hindi by three negative particles *nahī, na, mat*. He compared the negative particle of Hindi *nahī* with English *not* which is the most frequent negativizer. The sentential negation particles in Hindi examples are given below:

Hindi *mat* non-honorific imperative
na Subjunctive, Honorific, Imperative, Conditional (Past & Subjunctive), participial and gerundive phrases
nahī elsewhere

Bhatia also presents the distribution of NEG particles in Hindi as given below:

Hindi *mat* tū mat jā
you NEG go
Do not go.

na kyā vo na jāe?
Q he NEG go (Subjunctive)
May he not go?

uskā na jānā acchā hɛ.
his NEG going good is
It is good for him not to go.

nahī vo nahī jāegā
he NEG go – will
He won't go.

Bhatia also mentions that the surface distribution of negative particles in Indic languages is semantically and not morphologically governed. He illustrates in Hindi language that, the negative particle *mat* is used in non-polite imperative as shown in the example:

tum vaha mat jānā (H)
you there NEG go (Imperative)
You don't go there.

2.4 BAVARIAN WORKING PAPERS IN LINGUISTICS 5 – ANDREAS HÖLZL (2016)

Hölzl (2016: 17-28) says that, a typology of questions should acknowledge all the

different types of questions. Therefore, he focuses not only on polar question (PQ) and content question (CQ) but also focus on alternative questions (AQ), focus questions (FQ) and tag questions (TQ). For that Hol̄zl takes the English examples corresponding to the declarative sentence *I want coffee:*

English

a) *Do you want coffee?* (PQ)
b) *Do you want coffee?* (FQ)
c) *Do you want coffee or tea?* (AQ)
d) *You want coffee, right?* (TQ)
e) *What do you want(to drink)?* (CQ)

The underlined indicates intonational focus. Hölzl says that there might be additional categories but strongly comments that the above five types are the most central ones from a cross-linguistic perspective. He gives an examples from the Japonic language Yuwan below:

Yuwan (Japonic; niinaga 2010: 76f.)

a)	*kuri=ba*	*tu-ju-**mi**?*
	this=ACC	take-IPFV-Q
	'Will (you) take this?'	(PQ)
b)	*kuri=ba=**du***	*tu-jur-**ui**?*
	this=ACC=FOC	take-IPFV-Q
	'Will (you) take this?'	(FQ)
c)	***nuu**=ba=**ga***	*tu-jur-**u**?*
	what=ACC=FOC	take-IPFV-Q
	'what will (you) take?'	(CQ)

The above examples shows that Yuwan has special question suffixes for polar (-*mi*), focus (-*ui*), and content questions (-*u*). Both focus and content questions have addition of (=*du*) and (=*ga*) a narrow sentence focus. And an interrogative can only be encountered in content questions (*nuu* 'what'). Not always but alternative questions are closely related to focus questions.

Chapter – 3

Interrogative : Wh-question

3.1. Interrogative – Wh-questions of Ao Language:

3.1.1 INTRODUCTION :

In Nagaland, Mokokchung District is the home district of Ao tribe. According to 2011 census the district has 119 government recognised villages with a total number of 194,622 populations. Ao tribe has three spoken varieties i.e. Changki, Mongsen and Chungli. Chungli language is the common variety. Majority of the Aos understand Chungli language but few cannot speak Chungli language, because they belong to the remote village of Mongsen spoken villages. The data for Ao has been collected from a Chungli speaker.

3.1.1.1 kechi /*kətʃi*/ :'what' is used for asking the materials or any other objects.

1. kichiba adena **kechi** ait?
   kitʃíbʌ̀ ʌ̄denʌ̄ kətʃi ʌ́it
   window through what came
   'What came in through the window?'

Ans. kichiba adena **ozü** ait
   kitʃíbʌ̀ ʌ̄denʌ̄ ūzə ʌ́it
   window through bird came
   'The bird came in through the window.'

2. nai **kechi** angu?
   nʌ̄ kətʃi ʌ́ŋù
   you what see
   'What did you see?'

Ans. ni **ozü** ka angu
   ní ùzə̀ khʌ̀ ʌ́ŋù
   I bird one saw
   'I saw a bird.'

3.1.1.2 komala /*kūmʌlʌ̄*/ : 'what type' is used for asking the different types of a person.

3. pa ya **komala** nisung?
pʌ̄ jʌ̄ kūmʌlʌ̄ nisɔŋ
he CASE what type person
'What type of a person is he?'

Ans. Pa ya nisung tajung
pʌ̄ jʌ̄ nisɔ̄ŋ tʌd̄ʒoŋ̄
he CASE person good
'He is a good person.'

4. nai **komala** süngjianglijang sapur
nʌī kūmʌlʌ̄ səŋʤiʌŋlicʤʌŋ sʌpuɹ
you what type fruits like
'What type of fruits do you like?

3.1.1.3 kong /*kúŋ*/ : 'where' is used for asking a specific location.

5. na **kong** alir?
nʌ̀ kúŋ ʌlíə́
you where live
'Where do you live?'

Ans. ni **Kohima** nung alir
nì kɔhimʌ̄ nūŋ ʌlíə́ɹ
I kohima in live
'I live in Kohima.'

3.1.1.4 kodang /*kūdʌŋ̄*/ : 'when' is used for asking specific date and time (past, present and future).

6. na kidangi **kodang** aor?
nʌ̀ kìtʌ̀ŋi kūdʌŋ̄ ʌwə́ɹ
you to home when going
'When are you going home?'
Or na **kodang** kidangi aor*?* (possible)

Ans. ni **asem** **ako** nung kidangi aor
ni ʌsəm ʌ́kō nɔ́ŋ kìdʌ̀ŋi ʌwə́ɹ
I three o'clock at home going
'I am going home at 3 o'clock.'

3.1.1.5 kechiba /kətʃíbʌ̀/ : 'why' is used for asking reason.

7. na **kechiba** delhi-i aor?
nʌ̀ kətʃíbʌ̀ delhi- i ʌ̄wə́ɹ
you why delhi to going
'Why are you going to Delhi?'
na delhi-i **kechiba** aor? (possible)

Ans. ni delhi-i **tazüngi** aor
nì delhi-i tʌ́zəŋi ʌ̄wə́ɹ
I delhi-to to study going
'I am going to Delhi for my study.'

3.1.1.6 shiba /ʃíbʌ́ʔ/ : 'who' is used for asking name of a person (human, singular,male, female).

8. na tenüng **shiba**?
nʌ̄ tən̄əŋ̄ ʃíbʌ́ʔ
you name who
'**What** is your name?'
* na tenüng **kechi**
nʌ̄ tən̄əŋ̄ ʃíbʌ́ʔ
you name what
'what is your name'. (not acceptable)

Ans. kü tenüng **John**
kə́ tən̄əŋ̄ ʤɔn̄
my name John
'My name is John.'

9. la ya **shiba**?
lʌ̄ jʌ̄ ʃíbʌ́ʔ
she CASE who
'Who is she?'

Ans. la ya **mary**
lʌ̄ jʌ̄ mè̀ɹi
she CASE mary
'She is Mary.'

3.1.1.7 shirnok /*ʃiɹnok̄*/ : 'who' is used for asking persons in many (human, plural).

10. **shirnok** aru
ʃiɹnok̄ ʌ́ɹu̱
who came
'who came.'

Ans. **yimdaklir** aru
jīmdʌk̄líɹ ʌ́ɹù
villagers came
'the villagers came.'

3.1.1.8 koma /*kúmʌ̀ʔ*/ : 'how' is used for asking health condition.

11. na **koma** lir?
nʌ̀ kúmʌ̀ʔ líəɹ̄
you how have
'How are you?'

Ans. ni **junga** lir
nì dʒūŋʌ̄ líəɹ̄
I fine have
'I am fine.'

3.1.1.9 koda /*kūdʌ̄*/ : 'how' is used for asking the manner of activity.

12. nai ya **koda** yanglu?
nʌī jā kūdʌ̄ jʌ̄ŋlɔ̄
you this how make
'How did you make this?'

Ans. **kü medemer teyari ajanga** ni ya yanglu
kə̄ mədəīməɹ́ tīj̄ʌ̄ɹī ʌ̀tʃʌ̀ŋʌ̀ ní jʌ̄ jʌ̄ŋlo̱
my friend help through I this make
'I made this with the help of my friend.'
ni ya **kü medemer teyari ajanga** yanglu. (possible)

3.1.1.10 kwika /*kwî:kʌ̀*/ :'how much' is used for asking the number or the amount of price.

13. na **kwika** angu?
nʌ̀ kwî:kʌ̀ ʌ́ŋū
you how much get
'How much did you get?'

Ans. ni **ana** angu
nì ʌ̀nʌ̀ ʌ́ŋū
I two got
'I've got two.'

3.1.1.11 kodaka /*kúdʌ̄kʌ̀*/: 'how much' is used for asking the amount of quantity.

14. na **kodaka** angu?
nʌ̀ *kúdʌ̄kʌ̀* *ʌ́ŋū*
you how much get
'How much did you get?'

Ans. ni **padaka** **ya** angu
nì pʌ́tʌ́kʌ̀ *jʌ̄* *ʌ́ŋù*
I much this got
'I've got this much.'

3.1.1.12 kopiga /*kúpikʌ̀*/: 'how far' is used for asking information of distance or duration.

15. library **-** ji **kopika**
lʌ̄ibɹʌ̄ɹ̄ī - tʃī́ *kúpikʌ̀*
library DET how far
'How far is the library?'

Ans: librɹʌry **-** ji idak nungi talangka **masü**
lʌ̄ibɹʌ̄ɹ̄ī - tʃi *ídʌ̄k* *nūŋī* *tʌ̄lʌ̄ŋkʌ̄* *mʌ̀sə̀*
library DET here from far not
'The library is not very far from here'

3.1.1.13 kwiben /*kwípə́n*/ : 'how many times' is used for asking number of times.

16. nai laishiba **kwiben** züngdanger?
nāi *lʌ̄ʃibʌ̄* *kwípə́n* *zə̄ŋdʌ̄ŋə̄ɹ*
you bible how many times read
'**How** many times have you read the Bible?'

Ans: ni laishiba **anaben** züngogo
nì lʌ̄ʃibʌ̄ *ʌ̄nʌ̄pə́n* *zə̄ŋɔ̄gō*
I bible two time read
'I have read the Bible **two times**.'

3.1.1.14 koba /*kúbʌ́ʔ*/ : 'which' is used for asking anything two or more.

17. ne indang **koba** ?
nə̄ *índʌ̄ŋ* *kúbʌ́ʔ*
you yours which
'Which one is yours?'

Ans: **ya** kü indang.
jʌ̄ *kə̄ īndʌ̄ŋ*
this my mine
'This is mine.'

3.1.1.15 kolen */kúlə́n/*: 'which' is used for asking the direction.

18. **kolen** **-ji** shitakba lemang?
kúlə́n *-tʃī* *ʃítʌ̄kbʌ̄* *lēmʌ̄ŋ*
which way- DET right way
'Which way is the right way?'

Ans: **iba** **ya** shitakba lemang
ibʌ̄ *jʌ́* *ʃítʌ̄kbʌ̄* *lēmʌ̄ŋ*
this CASE right way
'This is the right way.'

3.1.1.16. koyimer */kūjimə́ɹ/* : 'which' is used for asking a person from which village he/she belong to.

19. na **koyimer** ?
nʌ̄ *kūjī́mə́ɹ*
you which village
'Which village is you belong to?'

Ans: ni **Wameken** nunger
nī̄ *wʌ̄mə̄kə̄n* *nūŋə̀ɹ*
I Wameken people
'I am Wameken.'

Conclusion:

Ao language has 15 wh-question words. It is observed that there is no question marker occurring at the end of the sentence.

1. Kechi */kətʃì/* : What
2. Komala */kūmʌ̄lʌ̄/* : What type
3. Kong */kúŋ/* : Where
4. Kodang */kūdʌ̄ŋ/* : When
5. Kechiba */kətʃī́bʌ̀/* : Why
6. Shiba */ʃī́bʌ́ʔ/* : Who
7. shirnok */ʃī́ɹnɔk/* : Who
8. Koma */kúmʌ̀ʔ/* : How (human)
9. koda */kūdʌ̄/* : How (things)
10. Kwika */kwî:kʌ̀/* : How much (number, cost)
11. Kodaka */kúdʌ̄kʌ̀/* : How much (quantity)
12. Kopiga */kúpikʌ̀/* : How far (distance, duration)
13. Kwiben */kwī́pə́n/* : How many times
14. Koba */kúbʌ́ʔ/* : Which
15. Kolen */kúlə́n/* : Which (direction)
16. Koyimer */kūjimə́ɹ/* : Which (village)

3.1.2 Morphological analysis of question words of Ao language

1.	ke *wh*	chi *?*		/*kətʃî*/ :What
2.	ko *wh*	ma type	la *?*	/*kūmʌlʌ̄*/:What type
3.	kong *where*			/*kúŋ*/: Where
4.	ko *wh*	dang *now*		/*kūdʌ̄ŋ*/: When
5.	ke *wh*	chi *reason*	ba NOM	/*kətʃíbʌ̀*/: Why
6.	shi *wh*	ba *SNG*		/*ʃíbʌ́ʔ*/: Who
7.	shir *wh*	nok *PL*		/*ʃiɹnɔk*/: who
8	ko w*h*	ma *health*		/*kúmʌ̀ʔ*/: How (human)
9.	ko *wh*	da *?*		/*kūdʌ̄*/: How (things)
10.	kwi wh/*cost*	ka *one*		/*kwî:kʌ̀*/ : How much (number, cost)
11.	ko *wh*	da *measured*	ka *?*	/*kúdʌ̄kʌ̀*/: How much (quantity)
12.	ko *wh*	pi *distance*	ka *?*	/*kúpikʌ̀*/: How far (distance, duration)
13.	kwi wh/*cost*	ben *number*		/*kwípə́n*/ : How many times
14.	ko *wh*	ba *specific*		/*kúbʌ́ʔ* /: Which
15.	ko *wh*	len *way*		/*kúlə́n*/ :Which (direction)
16.	ko *wh*	yim *village*	er *people*	/*kūjimə́ɹ*/ : Which (village)

3.2. Interrogative – Wh-questions of Chang Language:

3.2.1 INTRODUCTION :

Tuensang district of Nagaland, India is the traditional territory of Chang tribe. Chang tribe is one of the recognized Scheduled Tribes. According to the 2011 census their total population was 64,226. The common language spoken by them is known as Chang language. Therefore, all the Chang people can understand and speak their common language. The data has been collected from a native speaker of Chang.

3.2.1.1 ai / *ʌ́i* / :'what' is used for asking anything.

20. waiyet ka **ai** lotkei
wʌ̄ijeī *kʌ¯* *ʌ́i* *lɔ̄tkʌ̄*
window through what came
'**What** came in through the window?'
'**ai** waiyet ka lotkei' (possible)

Ans. **au** waiyet ka lotkei
ʌ́u *wʌ̄ijeī* *kʌ¯* *lɔ̄tkʌ̄*
bird window through came
'The bird came in through the window.'

3.2.1.2 lanei / *lʌnʌ̄* / : 'where' is used for asking a location.

21. no **lanei** kida
nu¯ *lʌ̄nʌ̄* *kīdʌ̀*
you where live
'Where do you live?'

Ans. ngo **Kohima** -a kida
ŋɔ̀ *kɔ̄himʌ¯* - *ʌ¯* *kìdʌ̀*
I kohima in live
'I live in Kohima.'

3.2.1.3 aijiha / *ʌidʒiʌ* / : 'when' is used for asking time (past, present and future).

22. no chemto **aijiha** ngaila
nu¯ *tʃʌ̄mto¯* *ʌ̄idʒiʌ¯* *ŋʌ̄ilʌ¯*
you home when going
'**When** are you going home?' (time)

Ans. ngo chemto **chasem sem bhaijia** ngailabü
ŋɔ¯ *tʃʌ̄mto¯* *tʃʌ̄sʌ̄m* *sʌ̄m* *bhʌ̄idʒiʌ¯* *ŋʌ̄ilʌbə́*
I home evening three o'clock going
'I am going home at three o'clock' (time)

3.2.1.4 laochalou-a / *lʌɔtʃʌlu-ʌ* / : 'when' is used for asking specific date (past, present and future).

23. no chemto **laochalou-a** ngaila
nu tʃemto lʌɔtʃʌlu-ʌ ŋʌilʌ
you home when (day) going
'**When** are you going home?' (date)

Ans. ngo chemto **pali-a** **shaangbounyet** ngailabü
ŋo tʃemto pʌli-ʌ ʃʌ:ŋbunjet ŋʌilʌbə
I home Sunday first day going
'I am going home on Monday'

3.2.1.5 aila / *ʌilʌ* / : 'why' is used for asking reason.

24. no delhi tou **aila** hauda
nu delhi tɔu ʌilʌ hʌudʌ
you delhi to why going
'**Why** are you going to Delhi?'

Ans. ngo delhi tou ngeibü **wesido** lamla hauda
ŋo delhi tɔu ŋʌibə wesido lʌmlʌ hʌudʌ
I delhi to mine study for going
'I am going to Delhi for my study.'

3.2.1.6 ao / *ʌ́ɔ* / :'who' is used for asking the name of a male person (human/female / male/ singular/ dual / plural).

25. no **ao** nyenkei
nɔ ʌ́o ŋjʌn̄kʌī
your who name
'**What** is your name?'

Ans. ngeibü nyen **John**
ŋʌībə njʌn̄ ʤɔn
my name john
'My name is John.'

26. hao **ao** yingkei
hʌo ʌo jiŋkʌi
he who CASE
'Who is he?'

Ans. hao **John** yingkei
hʌo ʤɔn jiŋkʌi
he john CASE
'He is John.'

27. sao **ao** yingkei
sʌo ʌo jiŋkʌi
she who CASE
'Whois she?'

Ans. sao **Mary** yingkei
sʌo meʌi jiŋkʌi
she mary CASE
'She is Mary.'

28. haosi **ao** yingkei
hʌosi ʌo jiŋkʌi
they(two) who CASE
'Who are they?'

29. haoen **ao** yingkei
hʌowen ʌo jiŋkʌi
they (plural) who CASE
'Who are they?'

3.2.1.7 ailai / *ʌilʌi* / : 'how' is used for asking the manner of activity and health.

30. nu **ailai** ki
nɔ ʌilʌi ki
you how CASE
'How are you?'

Ans. ngo **maisho** kia
ŋo mʌifo kiʌ
I fine have
'I am fine.'

31. nyi ho **ailai** kümbei
ŋji hɔ ʌilʌi kʌmbʌi
you this how make
'**How** did you make this?'

Ans. ngei ho **küthangbouei** **thuiyuko** kümbei
ŋʌi ho kəthʌŋbuʌi thuijuko kʌmbʌi
I this my friend help made
'I made this with the help of my friend.'

3.2.1.8 latütbü / *lʌtətbə/* : 'how much' is used for asking the of quantity.

32. nyi **lading** / **latütbü** hapbei
ŋji lʌdiŋ / lʌtətbə hʌpbʌi
you how much get
'How much did you get?' (quantity)

Ans. ngei **hajuche** hapbei
ŋʌi hʌdʒutʃe hʌpbʌi
I this much got
'I've got this much.'

3.2.1.9 lajuche / *lʌdʒutʃe* / :'how much' is used for asking the number or the amount of price (number, cost).

32. nyi **lajuche** hapbei
ŋji lʌdʒutʃe hʌpbʌi
you how many got
'**How** much did you get?' (number)

Ans. ngei **penyi** hapbei
ŋi penji hʌpbʌi
I two got
'I got two.'

3.2.1.10 lalokche / *lʌlɔktʃe* / : 'how far' is used for asking the distance or duration. (distance, duration).

33. lam **lalokche**
lʌm lʌlɔktʃe
way how long / far
'How long/far is the way?'

3.2.1.11 laobou / *lʌɔbʌu/* : 'which' is used for asking a particular female or male in singular, dual and plural or any other specific object among two or more.

34. kaibü jaisina **laobou**
kʌibə dʒʌisinʌ lʌobʌu
your brother which
'Which one is your brother?'

Ans. **nashoubou lounshangbou** kho ngeibü jaisina yingkei
nʌʃɔubu lunʃʌŋbo kho ŋibə dʒʌisinʌ jiŋkʌi
young taller this mine brother CASE
'The taller boy / one is my brother.'

35. kaibü nousina **laobou**
kʌibə nɔusinʌ lʌɔbʌu
you rsister which
'Which one is your sister?'

36. kaibü pen penyi kho **laobou**
kʌibə pen penji kho lʌɔbʌu
your pen two among which
'Which two were your pen?'

Ans: pen penyi kho ngeibü
pen pʌnji kho ŋʌibə
pen two were mine
'These two were my pen.'

37. kaibü pen shong **laobou**
kʌibə pen ʃoŋ lʌɔbʌu
your pen plural mkr which
'Which were your pen?'

Ans: khübü kho ngeibü pen
khəbə kho ŋʌibə pen
these are my pen
'These are my pen.'

3.2.1.12 lai / *lʌi* / : 'which' is used for asking the direction.

38. **lai** lamnyu ho tüktebü
lʌi lʌmnju ho tʌktebə
which way this right
'Which way is the right way' (Direction)

Ans: ho lamnyu ho tüktebü
ho lʌmnju ho tʌktebə
this way this right
'This is the right way.'

Conclusion : Chang language has 12 Wh-question words. Similar to Ao, a question marker at the end of the sentence is absent.

Wh-question words are :

1. ai /*ʌi*/ : What
2. lanei /*lʌnʌi*/ : Where
3. aijiha /ʌidʒiʌ/ : When (time)
4. laochalou-a /*lʌɔtʃʌlu-ʌ*/ : When (day)

5. aila / *ʌilʌ*/ : Why
6. ao /*ʌo*/ : Who (name of person)
7. ailai /*ʌilʌi*/ : How
8. latütbü /*lʌtətbə*/ or lading /*lʌdiŋ*/ : how much (quantity)
9. lajuche /*lʌʤutʃe*/ : how many (number)
10. lalokche /*lʌloktʃe*/ : how long (length, duration)
11. laobou /*lʌobʌu*/ : Which
12. lai /*lʌi*/ : which (direction)

3.2.2 Morphological analysis of question words in Chang language:

1.	ai				/*ʌi*/ What
	what				
2.	la	nei			/*lʌnʌi*/ Where
	wh	*LOC*			
3.	ai	jiha			/*ʌiʤiʌ*/ When
	wh	*time*			
4.	lao	cha	lou-a		/*lʌotʃʌlu-ʌ*/ When
	wh	*date*	*came*		
5.	ai	la			/ *ʌilʌ*/ Why
	wh	*reason*			
6.	ao				/*ʌo*/ Who
	who				
7.	ai	lai			/*ʌilʌi*/ How
	wh	*manner*			
8.	la	tüt	bü		/*lʌtətbə*/ OR la ding /*lʌdiŋ*/how
	wh	*size*	*?*		
9.	la	ju	che		/*lʌʤutʃe*/ how
	wh	*number*	*SG*		
10.	la	lok	che		/*lʌlɔktʃe*/ how
	wh	*length*	*SG*		
11.	lao	bou			/*lʌobʌu*/ Which
	wh	*specific*			
12.	lai				/*lʌi*/ Which
	w*hich*				

3.3 Interrogative – Wh-questions in Konyak Language

3.3.1 INTRODUCTION

In Nagaland, Mon District is the home district of Konyak tribe. According to 2011 census the District has 131 government recognised villages and two statutory towns viz, Mon Town and Naginimora Town with a total number of 150,260 populations. Konyak tribe has a variety of mother tongues but has only one common language, which is known as Konyak language. About 70% of the total population can understand the common language. The data has been collected from a native Konyak common language speaker.

3.3.1.1 hangke */hʌŋke/* 'what' is used for asking the name of a person and health.

39. nangte **hangke** minpu **shi**
nʌŋte hʌŋke minpu ʃi
you what name QMKR
'**What** is your name?'

Ans. üte **John** she min nang.
əte dʒɔn se min nʌŋ
my John CASE name have
'My name is John.'

3.3.1.2 hanghi */hʌŋhi/* 'what' is used for asking the name or anything other than human.

40. tawo me **hanghi** peipu **shi**
tʌwo me hʌŋhi pʌipu ʃi
window through what come in QMKR
'What came in through the window?'

Ans. tawo me **aoha** peiyangki.
tʌwo me ʌohʌ pʌijʌŋki
window through bird come PST
'The bird came in through the window.'

3.3.1.3 **ümpuken** */əmpuken/* 'where' is the question word used for asking the location.

41. nang **ümpuken** me ngohpu **shi**
nʌŋ əmpuken me ŋoʔpu ʃi
you where do live QMKR
'Where do you live?'

Ans. tao-wa **Kohima** me ngoh
tʌo wʌ kohimʌ me ŋoʔ
I CASE kohima in live
'I live in Kohima.'

3.3.1.4 **aope** */ʌope/* 'when' is a question word used for asking both specific time and date.

42. **aope** nang nokte tailak **shi**
ʌope nʌŋ nokte tʌilʌk ʃi
when you home going QMKR
'When are you going home?'

Ans. tao-wa **khonda lum** me tailak
tʌo wʌ khondʌ lem me tʌilʌk
I CASE hour three at going
'I am going home at 3 o'clock.'

3.3.1.5 **hangjingne** */hʌŋʤiŋne/* 'why' is a question word used for asking any reason.

43. **hangjingne** nang-wa delhi te tailak **shi**
hʌŋʤiŋne nʌŋ- wʌ delhi te tʌilʌk ʃi
why(for) you ? delhi to going QMKR
'Why are you going to Delhi?'

Ans. tao-wa delhi te **lainyüo** ne tailak
tʌo wʌ delhi te lʌinjəo ne tʌilʌk
I CASE delhi to study for going
'I am going to Delhi for my study.'

3.3.1.6 **aohi** */ʌohi/* 'who' is the question word used for asking man's name.

44. tuopa-wa **aohi shi**
tʌɔpʌ-wʌ ʌohi ʃi
he-CASE who QMKR
'Who is he?'

Ans. tuopa-wa **John**
tʌopʌ- wʌ ʤn
he CASE John
'He is John.'

3.3.1.7 **hangke** */hʌŋke/* 'how' is the question word used for asking the health condition of anybody (health).

45. nang **hangke** ngohnang **shi**
nʌŋ hʌŋke ŋoʔnʌŋ ʃi
you how have QMKR
'How are you?'

Ans. Toa-ü **mei-e** ngohnang
toʌ-ə mʌi-e ŋoʔnʌŋ
I CASE fine CASE have
'I am fine.'

3.3.1.8 **hangshen** */hʌŋʃen/* 'how much' is the word asking for number or quantity.

46. nang **hangshen** taopu **shi**
nʌŋ hʌŋʃen tʌopu ʃi
you how much get QMKR
'How much did you get?' (number/quantity)

Ans. Toa-e **nyi** hei tüo
toʌ e nji hʌi təo
I CASE two only got.
'I've got two.'

3.3.1.9 **hangshin** */hʌŋʃin/* 'how far' is the question word used for asking distance or duration.

47. laibrari- wa **hangshin** jaipu **shi**
lʌibrʌri wʌ hʌŋʃin tʃʌipu ʃi
Library CASE how far far QMKR
'How far is the library?' (Distance/Duration)

Ans: tuoken phei laibrari-wa meiyange **yejai** ja
tʌoken phei lʌibrʌri wʌ mijʌŋe je tʃʌi cʌ
here from library CASE very NEG far CASE
'The library is not very far from here'

3.3.1.10 **aoshinpu** */ʌoʃinpu/* 'how' is a question word used for asking how many times.

48. nange **aoshinpu** hipak mongme bible-wa i-pu **shi**
nʌŋe ʌoʃinpu hipʌk moŋme bʌibel wʌ ipu ʃi
you how many time have bible CASE read QMKR
'**How** many times have you read the Bible?'

Ans: tao-e bible-wa **nyi** me i-yangki
tʌo e bʌibel wʌ nji me ijʌŋki
I CASE bible CASE two have read
'I have read the Bible **two times**.'

3.3.1.11 **aohipa** */ʌohipʌ/* 'which' is the question word used for asking one particular person among two or more persons (human /male /female/ singular).

49. tuoyome nang jei **aohipa** **sh**i
tʌojome nʌŋ ci ʌohipʌ ʃi
among your brother which one QMKR
'Which one is your brother?'

Ans. üjei-wa **shelao pupa** üja
əcʌi wʌ ʃelʌɔ pupʌ ətʃʌ
my brother CASE taller one DEF
'The taller one is my brother.'

3.3.1.12 **umpu** */umpu/* 'which' is the question word used for asking one particular thing among two or more (non-human / singular).

50. tuoyome nang jing-wa **umpu** **shi**
tʌojome *nʌŋ* *tʃiŋ- wʌ* *umpu* *ʃi*
among your property ? which one Q MKR
'Which one is yours?'

Ans: tuopa üja **üjingwa**
tʌopʌ *ətʃʌ* *ʌtʃiŋwʌ*
This CASE mine
'This is mine.'

3.3.1.13 **hanghipa** */hʌŋhipʌ/* 'which' is the question word used for asking the direction.

51. **hanghipa** lumnyu-wa ütahpa lumnyu **shi**
hʌŋhipʌ *lʌmnju- wʌ* *ətʌʔpʌ* *lʌmnju* *ʃi*
Which way ? right way QMKR
'Which way is the right way?'

Ans: tuopa üja **ütahpa** lumnyu-wa
tuopa *ətʃʌ* *ətʌʔpʌ* *lʌmnju- wʌ*
This CASE right way ?
'This is the right way.'

3.3.1.14 **aoching** */ʌɔtʃhiŋ/* 'which' is the question word used for asking any person that belongs to which village.

52. nang **aoching** **shi**
nʌŋ *ʌotʃhiŋ* *ʃi*
you which village QMKR
'Which village are you belong to?'

Ans: tao-wa **leangha** ching
tʌo -wʌ *liʌŋhʌ* *tʃhiŋ*
I'm ? leangha village
'Leangha is my village.'

Conclusion: Konyak language has 13 wh-question words and 1 question marker.

The wh-question words in Konyak language are:

1. Hangke */hʌŋke/* : What (name of person)
2. Hanghi */hʌŋhi/* : What
3. Ümpuken */əmpuken/* : Where
4. Aope */ʌope/* : When
5. Hangjingne */hʌŋʤiŋne/* : Why

6. Aohi /*ʌohi*/ : Who
7. Hangke /*hʌŋke*/ : How (health)
8. Hangshen /*hʌŋʃen*/ : How much(number, quantity)
9. Hangshin /*hʌŋʃin*/ : How far (distance/duration)
10. Aoshinpu /*ʌoʃinpu*/ : How many
11. Aohipa /*ʌohipʌ*/ : Which (any person)
12. Umpu /*umpu*/ : Which one
13. Hanghipa /*hʌŋhipʌ*/ : Which way (direction)
14. Aoching /*ʌotʃhiŋ*/ : Which village

3.3.2 Question marker

Konyak language has one Wh-question Marker i.e. 'shi' /***ʃi***/.

3.3.3 Morphology of Wh-question words of Konyak language:

1.	hang	ke		/*hʌŋke*/	: What
	wh	*?*			
2.	hang	hi		/*hʌŋhi*/	: What
	wh	*SUF(Non-human)*			
3.	üm	pu	ken	/*əmpuken*/	: Where
	wh	*?*	*LOC*		
4.	ao		pe	/*ʌope*/	: When
	wh	*time*			
5.	hang	jing	ne	/*hʌŋʤiŋne*/	: Why
	wh	*reason*	*?*		
6.	ao	hi		/*ʌohi*/	: Who
	wh	*SG*			
7.	hang	ke		/*hʌŋke*/	: How
	wh	*health*			
8.	hang	shen		/*hʌŋʃen*/	: How much (number, quantity)
	wh	*measured/ number*			
9.	hang	shin		/*hʌŋʃin*/	: How far (distance)
	wh	*length/distance*			
10.	ao	shin	pu	/*ʌoʃinpu*/	: How many
	wh	*times*	*?*		
11.	ao	hi	pa	/*ʌohipʌ*/	: Which (any person)
	wh	*SGHuman*	*M*		
12.	um	pu		/*umpu*/	: Which one
	wh	*particular*			
13.	hang	hi	pa	/*hʌŋhipʌ*/	: Which way (direction)
	wh	*AF*	*direction*		
14.	ao	ching		/*ʌotʃhiŋ*/	: Which village
	wh	*village*			

3.4 Interrogative – Wh-questions of Lotha Language.

3.4.1 INTRODUCTION

In Nagaland, Wokha District is the home district of Lotha tribe. According to 2011 census the district has 125 government recognised villages with a total number of 166,343 populations.

Lotha tribe has only one common spoken language i.e. Lotha Language. The data has been collected from the native speaker of Lakhuti village.

3.4.1.1 kvüto */kvəto/* :'what' is used for asking a person's name or any other objects.

53. ni mying jo **kvüto** **la**?
ni miŋ ʤɔ kvəto lʌ̀
your name CASE what QMKR
'What is your name?'

Ans. a mying jo **john**
ʌ miŋ ʤo ʤɔn
my name CASE john
'My name is John.'

3.4.1.2 **ntio** */ńtio/* :'what' is used for asking anything.

54. kipunglan jilo na **ntio** rhiyicho **la**?
kipuŋlʌn ʤilo nʌ ńtio ɹ̥ijitʃo lʌ̀
door through in what came QMKR
'What came in through the door?'

Ans. kipunglan jilo na **woro** rheyicho
kipuŋlʌn ʤilo nʌ woro ɹ̥ejitʃo
door through in bird came
'The bird came in through the door.'

3.4.1.3 kvülo */kvəlo/* : 'where' is used for asking a location.

55. nino **kvülo** vana **la**?
ninɔ kvəlo vʌ̄nʌ̄ lʌ̀
you where live QMKR
'Where do you live?'

Ans. ayio **kohima** vanala
ʌjio kohimʌ vʌnʌlʌ
I HAB kohima live
'I live in Kohima.'

3.4.1.4 kvüta /*kvətʌ*/ : 'when' is used for asking the time (past, present and future).

56. nino **kvüta** ekhoi oki yiv **la**?
nino kvətʌ ekhoi oki jiv lʌ̀
you when time home going QMKR
'When are you going home? (time)'

Ans. ayio **mmyulani ethüm ekhoi** oki yiv
ʌjio mmjulʌni ethəm ekhoi oki jiv
I HAB evening three o'clock home going
'I am going home at three o'clock (time)'

3.4.1.5 kvüthüng /*kvəthəŋ*/ : 'when' is used for asking the date.

57. nino **kvüthüng** oki yiv **la**?
nino kvəthəŋ oki jiv lʌ̀
you when home going QMKR
'When are you going home? (day)'

Ans. ayio **monday** lo oki yiv
ʌyio mʌndɔ lo oki jiv
I HAB monday on home going
'I am going home on Monday (day)'

3.4.1.6 ntiolo /*ntiolo*/ : 'why' is used for asking reason.

58. nino **ntiolo** delhi yia **la**?
nino ntiolo deli jiʌ lʌ̀
you why delhi going QMKR
'Why are you going to Delhi?'

Ans. ayio delhi **kakokha** lo yiaka
ʌjio deli kʌkokhʌ lo jiʌkʌ
I HAB delhi study for going
'I am going to Delhi for my study.'

3.4.1.7 ocho / *otʃho* / : 'who' is a question word used for asking a single person both male and female. (human, singular, male, female).

59. mbo **ocho** **la**?
mbo otʃho lʌ̀
he who QMKR
'Who is he?'

Ans. mbo **john**
mbo ʤɔn
he john
'He is John.'

60. ompvüo **ocho** **la**?
ompvəo *otʃo* *lʌ̀*
she who QMKR
'Who is she?'

Ans. ompvüo **mary**
ompvəo *meɹi*
she mary
'She is Mary.'

3.4.1.8 ochoang / *otʃoāŋ* / : 'who' is a question word used for asking a person both male and female in plural. (human, plura, male, female).

61. onteno **ochoang** **la**?
ontēno *otʃoāŋ* *lʌ̀*
they(plural) who QMKR
'Who are they?

3.4.1.9 kvüto / *kvəto* / : 'how' is used for asking the human's health condition.

62. nino **kvüto** **la**?
nino *kvəto* *lʌ̀*
you how QMKR
'How are you?'

Ans. ayio **mhona** vanka
ʌjio *mhonʌ* *vʌnkʌ*
I fine have
'I am fine.'

3.4.1.10 kvütoli / *kvətoli* / : 'how' is used for asking the manner of activity.

63. nino **kvütoli** shi nsüngrücho **la**?
nino *kvətoli* *ʃi* *nsəŋɹətʃo* *lʌ̀*
you how this make QMKR
'How did you make this?'

Ans. **ashom** **na** **anzanchia** ana shi nsüngricho
ʌʃom *nʌ* *ʌnzʌntʃiʌ* *ʌnʌ* *ʃi* *nsəŋɹitʃo*
my friend with help I this made
'I made this with the help of my friend.'

3.4.1.11 kvütata / *kvətʌtʌ* /: 'how much' is used for asking the of quantity.

64. nino **kvütata** hungcho **la**?
nino kvətʌtʌ huŋtʃo lʌ̀
you how much got QMKR
'How much did you get?' (quantity)

Ans. ana **hetata** hungcho
ʌnʌ hetʌtʌ huŋtʃo
I've this much got
'I've got this much.' (quantity)

3.4.1.12 kvüta / *kvətʌ* /: 'how much' is used for asking in number.

65. nino **kvüta** hungcho **la**?
nino kvətʌ huŋtʃo lʌ̀
you how much got QMKR
'How much did you get?' (number)

Ans. ayio **eni** hungcho
ʌjio eni huŋtʃo
I two got
'I got two.' (number)

3.4.1.13 kvütasuphoa /*kvətʌ̄suphoʌ̄*/ : 'how long' is used for asking the distance.

66. olan shijo **kvütasuphoa** **la**?
olʌ́n ʃiʤo kvətʌ̄suphoʌ̄ lʌ̀
way this how long/far QMKR
'How long/far is the way?' (length, height)

3.4.1.14 kvütanghara / *kvətʌŋhʌʌʌ* / : 'how long' is used for asking the duration/period.

67. **kvütanghara** ni nghakvü **la**?
kvətʌŋhʌʌʌ ni ŋhʌkvə lʌ̀
how long you wait QMKR
'How long to wait?' (duration/period)

3.4.1.15 kvüji / *kvəʤi* / : 'which' is used for asking one among two or more.

68. ningo jo **kvüji** **la**?
niŋo ʤo kvəʤi lʌ̀
your brother CASE which one QMKR
'Which one is your brother?'

Ans. epoe **süpov** jijo ango
epoe səpov ʤiʤo ʌŋo
boy taller CASE my brother
'The taller boy is my brother.'

3.4.1.16 kvüjiang / *kvədʒiʌŋ* / : 'which' is used for asking two or more among three and above.

69. **kvüjiang** jo ni pen **la**?
kvədʒiʌŋ dʒo ni pen lʌ̀
which CASE your pen QMKR
'Which were your pen?'

3.4.1.17 kvü / *kvə* / : 'which' is used for asking the direction.

70. **kvü** voe **la**?
kvə voe lʌ̀
which way QMKR
'Which way?' (Direction)

Conclusion: Lotha language has 15 Wh-question word and 1 question marker.

Wh-question words are :

1. Kvüto /*kvəto*/ : What (name of person, about health)
2. Ntio /*ntio*/ : What
3. Kvülo /*kvəlo*/ : Where
4. Kvüta /*kvətʌ*/ : When (time) & How much (number)
5. Kvüthüng /*kvəhəŋ*/ : When (day)
6. Ntiolo /*ntiolo*/ : Why
7. Ocho /*otʃo*/ : Who (SG, human, female, male)
8. Ochoang /*otʃoʌŋ*/ : Who (human)
9. Kvüto /*kvəto*/ : How (health)
10. Kvütoli /*kvətoli*/ : How (action)
11. Kvütata /*kvətʌtʌ*/ : How much (quantity)
12. Kvütasuphoa /*kvətʌsuphoʌ*/ : How long (length, height)
13. Kvütanghara /*kvətʌŋhʌʌʌ*/ : How long (duration)
14. Kvüji /*kvədʒi*/ : Which
15. kvüjiang /*kvədʒiʌŋ*/ : Which (dual)
16. kvü /*kvə*/ : Which (direction)

3.7.2 Question Marker :

Wh-questions of Lotha language has one question marker

i.e 'la' /*lʌ*/ (use in all wh- questions)

3.7.3 Morphology of Wh-question words of Lotha language:

1.	kvü *wh*	to *identity*			: What
2.	n *wh*	tio *things*			: What
3.	kvü *wh*	lo *LOC*			: Where
4.	kvü *wh*	ta *time*			: When
5.	kvü *wh*	thüng *date*			: When
6.	n *wh*	tio *reason*	lo *?*		: Why
7.	o *wh*	cho *person*			: Who (SG)
8.	o *wh*	cho *person*	ang *PL*		: Who (PL)
9.	kvü *wh*	to *manner*			: How
10.	kvü *wh*	to *manner*	li *action*		: How
11.	kvü *wh*	ta *much*	ta *much*		: How much
12.	kvü *wh*	ta *much*	su *length*	phoa *?*	: How long
13.	kvü *wh*	tang *duration*	ha *?*	ra *?*	: How long
14.	kvü *wh*	ji *specific*			: Which
15.	kvü *wh*	ji *specific*	ang *PL*		: Which (PL)
16.	kvü *which*				: Which (SG)

3.5 Interrogative – Wh-questions of Sangtam Language:

3.5.1 INTRODUCTION

The Sangtams are one of the major tribe living in the Tuensang District and Kiphire District of Nagaland, India. There are 62 Government recognised villages. There are 24 villages under Tuensang District and 38 villages under Kiphire District. According to 2011 census the Sangtam tribe has a total population of 74,994 approx. The common language of Sangtam tribe is Sangtam Language.

3.5.1.1 tu /*tu*/ :'what' is used for asking anything.

71. nyübongkhi khu **tu** zührocho?
njəboŋkhi khu tu zəhɹotʃo
window through what came
'What came in through the window?'

Ans. **uza** tsü nyübongkhi khu zürocho
uzʌ tsə njəboŋkhi khu zərotʃo
bird the window through came
'The bird came in through the window.'

3.5.1.2 khüde /*khəde*/ : 'where' is used for asking the location.

72. nüh **khüde** liro
nə khəde liɹo
you where live
'Where do you live?'

Ans. ih **kohima** la lire
i kohimʌ lʌ liɹe
I kohima in live
'I live in Kohima.'

3.5.1.3 khode /*khode*/ : 'when' is used for asking time and date (past, present and future).

73. nü kühlang **khode** würo
nə kəlʌŋ khode wəro
you home when going
'When are you going home? (time)'

Ans. ih kuhlang **3:00** la würe
i kulʌŋ 3:00 la wəɹe
I home 3:00 going
'I am going home at 3:00 p.m. (time)'

74. nüh kuhlang **khode** würo?
nə kulʌŋ khode wəɹo
you home when going
'When are you going home?' (date)

Ans. ih kuhlang **monday** würe
i kulʌŋ monde wəɹe
I home monday going
'I am going home on Monday.' (date)

3.5.1.4 tu-thranung /*tu-thʌɹnuŋ*/ :'why' is used for asking reason.

75. nüh delhi lang **tu-thranung** würo?
nə delhi lʌŋ tu-thʌɹnuŋ wəɹo
you delhi to why going
'Why are you going to Delhi?'

Ans. ih Delhi lang **akhinung** würe
i delhi lʌŋ ʌkhinəŋ wəɹe
I Delhi to study going
'I am going to Delhi for my study.'

3.5.1.5 sü-o /*sə-o*/ :'who' is used for asking the name of a single person both in female and male (human/ female / male/ singular).

76. nü neng **sü-o**?
nə neŋ sə-o
your name who
'What is your name?'

Ans. i neng **John** lile
i neŋ ʤɔn lile
my name John CASE
'My name is John.'

77. abi **sü-o**?
ʌbi sə-o
he who
'Who is he?'

Ans. abi **John** lile
ʌbi ʤɔn lile
he John CASE
'He is John.'

78. abikyü tsü **sü-o**?
ʌbikyə tsə sə-o
she CASE who
'Who is she? '

Ans. abükyü tsü **mary**
ʌbəkyə tsə meɹi
she CASE Mary
'She is Mary.'

3.5.1.6 sürüh-o / *səɹü-o* / :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

79. arüh **sürüh-o**
ʌɹə səɹü-o
they who (plural)
'Who are they?

3.5.1.7 khüta / *khətʌ* / : 'how' is used for asking the manner of activity and health.

80. nüh **khüta** liro
nə khətʌ liɹo
you how CASE
'How are you?'

Ans. ih **tsa** lile
i tsʌ lile
I fine CASE
'I am fine.'

81. nühnü hi **khüta** külüpcho
nənə hi khətʌ kələptsho
you this how made
'How did you make this?'

Ans. i **müyangrü atro** khu külüpchoe
i *məjʌŋɹə ʌtɹo khu kələptshoe*
I my friend help with made
'I made this with the help of my friend.'

3.5.1.8 khütoh-i / *khətoh-i* / : 'how much' is used for asking the quantity.

82. nüh **khütoh-i** ngucho
n khətoh-i ŋutʃo
you how much got
'How much did you get?' (quantity)

Ans. ih **hitoli** nguko
i hitoli ŋuko
I this much got
'I've got this much.' (quantity)

3.5.1.9 **khütoi** / *khətoi* / :'how much' is used for asking the number or the price (number, price).

83. nüh **khütoi** ngucho
nə khətoi ŋutʃo
you how much got
'How much did you get?' (number)

Ans. ih **anyüh** ngukho
i ʌnjəh ŋukho
I two got
'I got two.'

3.5.1.10 khüdoi / *khədoi* / : 'how far' is used for asking the distance or duration. (distance, duration).

84. langtsü **khüdoi**
iʌŋtsə khədoi
way how long
'How long is the way?' (length, height)

85. **khüdoi** nyahli yingnung
khədoi ŋjʌhli jiŋnuŋ
how long wait
'How long to wait?' (duration/period)

3.5.1.11 **khü-ibao** / *khə-ibʌɔ* / : 'which' is used for asking a particular female or male person or any other object in particular among two or more or the direction of the way.

86. nü mungtsü **khü-ibao**
nə muŋtsə khə-ibʌo
your brother which one
'Which one is your brother?' (human / male / singular)

Ans. dhrezaba **athsenguba** tsü imunge
dhɹezʌbʌ ʌthseŋubʌ tsə imuŋe
boy taller my brother
'The taller boy is my brother.'

87. nühfütsü **khü-ibao**
nəfətsə khə-ibʌo
your sister which one
'Which one is your sister?'

88. hinyi zola nü pen tsü **khü-ibao**
hiŋji zolʌ nə pen tsə khə-ibʌo
these two your pen which
'Which two were your pen?'

3.5.1.12 khü-ilangho */khə-ilʌŋo/* : 'which' is used for asking the direction.

89. lang **khü-ilangho**
iʌŋ khə-ilʌŋo
way which
'Which way?' (Direction)

3.5.1.13 khü-irio */khə-iɹio* / : 'which' is used for asking anything in plural both human and non-human.

90. nü pen ti **khü-irio**
nə pen ti khə-iɹio
your pen were which
'Which were your pen?' (human/ non-human/ Plural)

Conclusion: Sangtam language has 13 Wh-question. Similar to Ao and Chang there is no question marker at the end of the sentence.

Wh-question words are :

1. tu */tu/* : what
2. khüde */ khəde /* : where
3. khode */ khode /* : when
4. tu-thranung */tu-thɹʌnuŋ /* : why
5. sü-o / *sə-o* / : who

6. sürüh-o / *səɹü-o* / : who
7. khüta / *khətʌ* / : how
8. khütoh-i / *khətoh-i* / : how much
9. khütoi / *khətoi* / : how much
10. khüdoi / *khədoi* / : how far
11. khü-ibao / *khə-ibʌo* / : which
12. khü-ilangho / *khə-iɹio*/ : which
13. khü-irio / *khə-iɹio* / : which

3.5.2 Morphology of Wh-question words of Sangtam language:

1. tu — /*tu*/: what
   what

2. khü + de — /*khəde*/: where
   wh *LOC*

3. kho + de — /*khode*/: when
   wh *time*

4. tu + -thsa + nung — /*tu-thɹʌnuŋ*/: why
   Wh *reason* *?*

5. sü-o — /*sə-o*/: who
   who

6. sü + rüh-o — /*səɹü-o*/: who (PL)
   who *PL*

7. khü + ta — /*khətʌ*/: how
   wh *activity/health*

8. khü + toh-i — /*khətoh-i*/: how much
   wh *size*

9. khü + toi — /*khətoi*/: how much
   wh *number*

10. khü + doi — /*khədoi*/: how far
    wh *distance*

11. khü-i + bao — /*khə-ibʌo*/: which
    wh *SG/DU*

12. khü-i + lang + ho — /*khəilʌŋo*/ : which
    wh *way/side* *?*

13. khü-i + rio — /*khə-irio*/: which (PL)
    wh *PL*

3.6 Interrogative – Wh-questions of Sema Language:

3.6.1 INTRODUCTION

The Sema (Sümi) Naga are one of the major tribes in Nagaland, India. Zunheboto District, Dimapur District and Kiphire District are the three districts of Nagaland where Semas were mainly inhabit . According to 2011 census the total population was 236,313. Though they have different dialects they have one common language which is called Sema Language. Every people of Sema tribe can understand the common language.

3.6.1.1 kiu /*kiu*/ :'what' is used for asking anything.

91. **kiu** ahukikha lono iloghi **kea**
kiu *ʌhukikhʌ* *lono* *iloghi* *keʌ*
what door in came QMKR
'What came in through the door?'

Ans. **aghau** no ahukikha lonu iloghi
ʌgʌu *no* *ʌhukikhʌ* *lono* *ilogi*
bird CASE door in came
'The bird came in through the door.'

3.6.1.2 khila /*khilʌ*/ : 'where' is used for asking a location.

92. noye **khila** xüani **kea**
noje *khilʌ* *xəʌni* *keʌ*
you where live QMKR
'Where do you live?'

Ans. niye **kohima** lo xuani
nije *kohimʌ* *lo* *xuʌni*
I kohima in live
'I live in Kohima.'

3.6.1.3 kughou /*kugu*/ : 'when' is used for asking time (past, present and future).

93. noye **kughou** akilo wonani **kea**
noje *kugu* *ʌkilo* *wonʌni* *keʌ*
you when home going QMKR
'When are you going home?' (time)

Ans. niye **ayi** **kuthu** lono akilo wonani
nije *ʌji* *kuthu* *lono* *ʌkilo* *wonʌni*
I o'clock three at home going
'I am going home at three O'clock.' (time)

3.6.1.4 kughono */kughono/* : 'when' is used for asking the date (past, present and future).

94. noye **kughono** akilo wonani **kea**
noje kughono ʌkilo wonʌni keʌ
you when home going QMKR
'When are you going home?' (day)

Ans. niye **asüzani** lono akilo wonani
nije ʌsəzʌni lono ʌkilo wonʌni
I monday on home going
'I am going home on Monday'

3.6.1.5 kiughengu */kiughe*ŋ*u/* : 'why' is used for asking reason.

95. noye **kiughengu** delhi lo wucheni **kea**
*noje kiughe*ŋ*u delhi lo wutʃeni keʌ*
you why delhi to going QMKR
'Why are you going to Delhi?'

Ans. niye **ikiphi** ghenguno delhi lo wucheni
*nije ikiphi ghe*ŋ*uno delhi lo wutʃeni*
I my study for delhi in going
'I am going to Delhi for my study.'

3.6.1.6 khiu */khiu/*: 'who' is used for asking name of a person (human, singular, dual, male, female).

96. ojeye **khiu kea**
odzeje khiu keʌ
your name who QMKR
'What is your name?'

Ans. ijeye **john**
idzeje dzɔn
my name john
'My name is John.'

97. paye **khiu kea**
pʌje khiu keʌ
he who QMKR
'Who is he?'

Ans. paye **john**
pʌje ʤɔn
he john
'He is John.'

98. liye **khiu kea**
lije khiu keʌ
she who QMKR
'Who is she?'

Ans. liye **mary**
lije meri
she mary
'She is Mary.'

99. pamaye **khiu kea**
pʌmʌje khiu keʌ
they (two) who QMKR
'Who are they?' (human / dual)

3.6.1.7 khunoqo */khunɔkɔ/* :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

100. panonguye **khunoqo kea**
pʌnoŋuje khunoko keʌ
they who QMKR
'Who are they?' (human / Plural)

3.6.1.8 kiutoi */kiutoi/* : 'how' is used for asking about the health.

101. noye **kiutoi** ani **kea**
noje kiutoi ʌni keʌ
you how stay QMKR
'How are you?'

Ans. niye **alo** ani
nije ʌlo ʌni
I fine stay/have
'I am fine.'

3.6.1.9 kishipu */kiʃipu/* : 'how' is used for asking the manner of activity.

102. Noye **kishipu** hipau shilu **kea**
noje kiʃipu hipʌu ʃilu keʌ
you how this make QMKR
'How did you make this?'

Ans. niye **iküsami** **kukuphu** vechewo hipau shilu
nije ikəsʌmi kukuphu vetʃewo hipʌu ʃilu
I my friend help with this made
'I made this with the help of my friend.'

3.6.1.10 khipahi /*khipʌhi*/: 'how much' is used for asking the quantity.

103. noye **khipahi** ithulu **kea**
noje khipʌhi ithulu keʌ
you how much got QMKR
'How much did you get?' (quantity)

Ans. niye **hijehi** ithulu
nije hiʤehi ithulu
I this much got
'I've got this much.' (quantity)

3.6.1.11 khijehi /*khiʤehi*/ :'how much' is used for asking the number or the amount of price (number, cost).

104. noye **khijehi** ithulu **kea**
noje khiʤehi ithulu keʌ
you how much got QMKR
'How much did you get?' (number)

Ans. niye **kini** ithulu
nije kini ithulu
I two got
'I've got two.' (number)

3.6.1.12 khipau /*khipʌu*/ : 'which' is used for asking a single or dual of male or female person or any other object.

105. **khipau** no othiküzu **kea**
khipʌu no othikəzu keʌ
which case your brother QMKR
'Which one is your brother?'

Ans. api **akughüshou** no ithiküzu
ʌpi ʌkughəʃɔu no ithikəzu
Comp taller CASE my brother
'The taller one is my brother.'

106. **khipau** no otsünupu **kea**
khipʌu no otsunupu keʌ
which CASE your sister QMKR
'Which one is your sister?'

107. **khipau** kumano omu **kea**
khipʌu kumʌno omu keʌ
which both your brother QMKR
'Which two were your brother?'

3.6.1.13 khipaqono /*khipʌkono*/ : 'which' is used for asking more than two (human/ non-human, plural).

108. **khipaqono** no küsami **kea**
khipʌkono *no* *kəsʌmi* *keʌ*
which were your friends QMKR
'Which were your friends?

3.6.1.14 khilau /*khilʌu*/ : 'which' is used for asking the direction.

109. **khilau** no ighi **kea**
khilʌu *no* *iGhi* *keʌ*
which way you came QMKR
'From which way you came?' (Direction)

Conclusion : Sema language has 14 Wh-question words and one question marker. They are :

1. Kiu /*kiu*/ : What
2. Khila /*khilʌ*/ : Where
3. Kughou /*kugu*/ : When (time)
4. Kughono /*kughono* : When (day)
5. Kiughengu /*kiugeŋu*/ : Why
6. Khiu /*khiu*/ : Who (SNG, dual, human, female, male)
7. Khunoqo /*khunoko* : Who
8. Kiutoi /*kiutoi*/ : How
9. Kishipu /*kiʃipu*/ : How (activity)
10. Khipahi /*khipʌhi*/ : How much (quantity)
11. Khijehi /*khidʒehi*/ : How much (number)
12. Khipau /*khipʌu*/ : Which (singular)
13. Khipaqono /*khipʌqono*/ : Which (plural)
14. Khilau /*khilʌu*/ : Which (direction)

3.6.2 There is one question marker in Wh-question of Sema language i.e 'kea'/*kea*/

3.6.3 Morphological analysis of Wh-question words in Sema language:

1.	kiu *what*				/*kiu*/	: What
2.	khi *wh*	la *LOC*			/*khilʌ*/	: Where
3.	ku *wh*	ghou *time*			/*kugu*/	: When (time)
4.	ku *wh*	gho *date*	no *?*		/*kughono*/	: When (day)
5.	kiu *wh*	ghe *reason*	ngu *?*		/*kiugeŋu*/	: Why
6.	khiu *who*				/*khiu*/	: Who (SNG, dual, human, female, male)
7.	khu *wh*	no *human*	qo *PL*		/*khunoko*/	: Who (human,plural)
8.	kiu w*h*	toi *like*			/*kiutoi*/	: How
9.	ki *wh*	shi *do*	pu *?*		/*kiʃipu*/	: How (activity)
10.	khi *wh*	pa *size*	hi *this*		/*khipʌhi*/	: How much (quantity)
11.	khi *wh*	je *price*	hi *this*		/*khidʒehi*/	: How much (number, price)
12.	khi *wh*	pau *M.SGL*			/*khipʌu*/	: Which (singular)
13.	khi *wh*	pa *M*	qo *PL*	no *?*	/*khipʌqono*/	: Which (plural)
14.	khi *wh*	lau *way*			/*khilʌu*/	: Which (direction)

3.7 Tenyimia group of languages

3.7.1 Interrogative – Wh-questions of Tenyidie (Standard Angami):

3.7.1.1 INTRODUCTION

The Tenyimia are a group of Naga tribes which have common ancestry, tracing back to a person named Tenyiu. The present descendents of Tenyiu are: Angami, Chakhesang, Rengma, Pochury, Zeliang, Mao, Poumai, Memai, Thangal and Impui of Nagaland and neibouring state of Manipur and Assam. All these tribes fall under the Tenyimia group of people and their common language is Tenyidie.

3.7.1.1.1 kedipuo /*kedipuo*/ :'what' is used for asking anything.

110. khirki nu **kedipuo** ler **ga**
khiɹki nu kedipuo leɹ gʌ
window in what came QMKR
'What came in through the window?'

Ans. khirki nu pera ler
khiɹki nu peɹʌ leɹ
window in bird came
'The bird came in through the window.'

3.7.1.1.2 kirapuo /*kiɹʌpuo*/ : 'where' is used for asking the location.

111. no **kirapuo** lhou baya **ga**
no kiɹʌpuo lhu bʌjʌ gʌ
you where live have QMKR
'Where do you live?'

Ans. a **kewhira** lhou baya
ʌ kewhiɹʌ lhu bʌjʌ
I kohima live have
'I live in Kohima.'

3.7.1.1.3 kicükipuo /*kitʃəkipuo*/ : 'when' is used for asking the time (past, present and future).

112. no **kicükipuo** kinu votatuo **ga**
no kitʃəkipuo kinu votɅtuo gʌ
you when home going QMKR
'When are you going home?' (time)

Ans. a keba **se** ki kinu votatuo
ʌ kebʌ se ki kinu votɅtuo
I o'clock three at home going
'I am going home at three.' (time)

3.7.1.1.4 kinhiepuo /*kinhiepuo*/ : 'when' is used for asking date.

113. no **kinhiepuo** kinu votatuo **ga**
no kinhiepuo kinu votʌtuo gʌ
you when home going QMKR
'When are you going home?' (day)

Ans. a niepuuzha sie **zha puo nhie** kinu votatuo
ʌ niepuzhʌ sie ʒhʌ puo nhie kinu votʌtuo
I Sunday after day one day home going
'I am going home on Monday.' (day)

3.7.1.1.5 kiüdi /*kiədi*/ : 'why' is used for asking reason.

114. no **kiüdi** delhi nu votuoü ba **ga**
no kiədi delhi nu votuoə bʌ gʌ
you why delhi in going have QMKR
'Why are you going to Delhi?'

Ans. a a **shüphrü la** delhi nu votuoü ba
ʌ ʌ ʃəphɹə lʌ delhi nu votuoə bʌ
I my study for delhi in going have
'I am going to Delhi for my study.'

3.7.1.1.6 supuo /*supuo*/ :'who' is used for asking the name of a male person (human/ male/ singular).

115. n za **supuo ga**
n zʌ supuo gʌ
your name who QMKR
'What is your name?'

Ans. a za john
ʌ zʌ ʤɔn
my name john
'My name is John.'

116. puo **supuo ga**
puo supuo gʌ
he who QMKR
'Who is he?' (human/ male/ singular)

Ans. Puo john
puo ʤɔn
he john
'He is John.'

3.7.1.1.7 sopfüpo /*sopfəpo*/ :'who' is used for asking the name of a female person (human/ female/ singular).

117. puo **supfüpuo** **ga**
puo supfəpuo gʌ
she who QMKR
'Who is she?' (human / singular / female)

Ans. puo mary
puo meɹi
she mary
' She is Mary.'

3.7.1.1.8 suonie /*suɔnie*/ :'who' is used for asking two person both female and male (human/ dual / female/male).

118. **suonie** **ga**
suonie gʌ
who (dual) QMKR
'Who are they?' (human / dual)

3.7.1.9 suokropuo /*suokɹopuo*/ :'who' is used for asking the particular group of a person both female and male. (human/ plural / female/male).

119. uko **suokropuo** **ga**
uko suokɹopuo gʌ
they who QMKR
'Who are they?'

3.7.1.1.10 suomia /*suomie*/ :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

120. uko **suomia** **ga**
uko suomie gʌ
they who QMKR
'Who are they?' (human / Plural)

3.7.1.1.11 kimhie /*kimhie*/ : 'how' is used for asking about the health and manner of activity.

121. no **kimhie** ba **ro**
no kimhie bʌ ɹo
you how have QMKR
'How are you?'

Ans. a **vi** ba
ʌ vi bʌ
I fine have
'I am fine.'

122. no **kimhie** di hau chülie **ga**
no *kimhie di hʌu tʃhəlie gʌ*
you how conj this make QMKR
'How did you make this?'

Ans. a a **zemia kekhruohi** se hau chülie
ʌ ʌ zemie kekhɹɔhi se hʌu tʃhəlie
I my friend help with this made
'I made this with the help of my friend.'

3.7.1.1.12 kide /*kide*/ : 'how much' is used for asking the quantity.

123. no **kide** ngulie **shi**
no kide ŋulie ʃi
you how much got QMKR
'How much did you get?' (quantity)

Ans. a **hadepuo** ngulie
ʌ hʌdepuo ŋulie
I this much got
'I've got this much.' (quantity)

3.7.1.1.13 kitsuo/*kitʃuo*/ : 'how much' is used for asking the number.

124. no **kitsuo** ngulie **ga**
no kitʃuo ŋulie gʌ
you how much got QMKR
'How much did you get?' (number)

Ans. a **kenie** ngulie
ʌ kenie ŋulie
Ii two got
'I got two.' (number)

3.7.1.1.14 kediki/*kediki*/ : 'how much' is used for asking the price.

125. pen hau ma **kediki** **ga**
pen hʌu mʌ kediki gʌ
pen this price how much QMKR
'What is the price of this pen?' (price)

3.7.1.1.15 kichie /*kitʃhie*/ : 'how far' is used for asking the distance or duration. (distance, duration).

126. n leshüki cha kichie **ga**
n leʃəki tʃʌ kitʃhie gʌ
you school way how long QMKR
'How long is the way to your school?' (length / duration)

3.7.1.1.16. kiu /*kiu*/ : 'which' is used for asking a particular male person or any other specific object among two or more.

127. **kiu** n prüu **ga**
kiu *n* *pɹəu* *gʌ*
which your brother QMKR
'Which one is your brother?' (human /non-human/ male / singular)

Ans. puocha **kerükrieu** a prüu
puotʃhʌ *keɹəkɹieu* *ʌ* *pɹəu*
Comp taller my brother
'The taller boy / one is my brother.'

3.7.1.1.17 kipfü /*kipfə*/ : 'which' is used for asking a particular single female person.

128. **kipfü** n üpfü **shi**
kipfə *n* *əpfə* *ʃi*
which your sister QMKR
'Which one is your sister?' (human / Female / singular)

3.7.1.1.18 kinie /*kinie*/ : 'which' is for asking two (human/ non-human/ Dual).

129. **kinie** n pen **ga**
kinie *n* *pen* *gʌ*
which your pen QMKR
'Which two were your pen?' (human/ non-human/ Dual)

3.7.1.1.19 kiko /*kikɔ*/ : 'which' is used for asking more than two (human/ non-human/ plural).

130. **kiko** n pen **üdi**
kiko *n* *pen* *ədi*
which your pen QMKR
'Which were your pen?' (human/ non-human/ Plural)

3.7.1.1.20 Kitsapuo /*kitsʌpuo*/ : 'which' is used for asking the direction.

131. **kitsapuo** votuo **ga**
kittsʌpuo *votuo* *gʌ*
which way go QMKR
'Which way?' (Direction)

3.7.1.1.21 Kiramia /*kiɹʌmie*/ : 'Which' is a question word used for asking a person from which village he/she/they belong to.

132. no **kiramia** **ro**
no *kiɹʌmie* *ɹo*
you which vilage QMKR
'Which village are you belong to?'

Conclusion: Tenyidie language has 21 Wh-question word and 7 question marker. Wh-question words are :

1. Kedipuo /*kedipuo*/ : What
2. Kirapuo /*kiɹapuo*/ : Where
3. Kicükipuo /*kitʃəkipuo*/ : When (time)
4. Kinhiepuo /*kinhiepuo*/ : When (day)
5. Kiüdi /*kiədi*/ : Why
6. Supuo /*supuo*/ : Who (SNG, name, human, Male)
7. Supfüpuo /*supfəpuo*/ : Who (SNG, human, Female)
8. Suonie /*suonie*/ : Who (Human, dual, Male, Female)
9. Suokropuo /*suokɹopuo*/ : Who (Human, group, Male, Female)
10. Suomia /*suomie*/ : Who (human, plural)
11. Kimhie /*kimhie*/ : How
12. Kide /*kide*/ : How (quantity)
13. Kitsuo /*kitsuo*/ : How (number)
14. Kediki /*kediki*/ : How much (price)
15. Kichie /*kichie*/ : How (length, duration)
16. Kiu /*kiu*/ : Which (human, non-human, male, singular)
17. Kipfü /*kipfə*/ : Which (human, non-human, female, singular)
18. Kinie /*kinie*/ : Which (dual)
19. Kiko /*kiko*/ : Which (plural)
20. Kitsapuo /*kitsʌpuo*/ : Which (direction)
21. Kiramia /*kiɹʌmie*/ : Which (belong to which village)

3.7.1.2 Question Markers are

1. di /*di*/
2. ga /*gʌ*/
3. le /*le*/
4. mu /*mu*/
5. ro /*ɹo*/
6. shi /*ʃi*/
7. üdi /*ədi*/

3.7.1.3 Morphology of Wh-question words of Tenyidie:

1.	ke *wh*	di *Q*	puo *SG*		/*kedipuo*/	: What
2.	ki *wh*	ra *LOC*	puo *SG*		/*kiɹapuo*/	: Where
3.	ki *wh*	cü *?*	ki *at*	puo *SG*	/*kitʃəkipuo*/	: When : (time)
4.	ki *wh*	nhie *day*	puo *SG*		/*kinhiepuo*/	: When (day)
5.	kiü *wh*	di *reason*			/*kiədi*/	: Why
6.	su *wh*	puo *SG*			/*supuo*/	: Who
7.	su *wh*	pfü *F*	puo *SG*		/*supfəpuo*/	: Who
8.	suo *wh*	nie *D*			/*suonie*/	: Who
9.	suo *wh*	kro *group*	puo *SG*		/*suokropuo*/	: Who (group)
10.	suo *wh*	mia *human*			/*suomie*/	: Who (PL)
11.	ki *wh*	mhie *manner*			/*kimhie*/	: How
12.	ki *wh*	de *size*			/*kide*/	: How
13.	ki *wh*	tsuo *number*			/*kitʃu*/	: How
14.	ke *wh*	di *value*	ki *?*		/*kediki*/	: How much
15.	ki *wh*	chie *measured*			/*kitʃhie*/	: How
16.	kiu *which*				/*kiu*/	: Which

17.	ki	pfü		*/kipfə/*	: Which
	wh	*F*			
18.	ki	nie		*/kinie/*	: Which
	wh	*DU*			
19.	ki	ko		*/kiko/*	: Which
	wh	*P*			
20.	ki	tsa	puo	*/kitsʌpuo/*	: Which
	wh	*side*	*SG*		
21.	ki	ra	mia	*/kiʌʌmie/*	: Which
	wh	*villge*	*people*		

3.7.1.4 Dialects of Tenyidie (Angami)

3.7.1.4.1 Khonoma

3.7.1.4.1.1 INTRODUCTION

Khonoma is an Angami village situated western part of the Angami area under Kohima district, Nagaland. It falls under Tenyimia group of people and their common language is Tenyidie, but they speak their own mother tongue which is known as Khonoma dialect. According to 2011 census the village has a total number of 424 families residing with the total population of 1943. The data has been collected from the native speaker.

3.7.1.4.1.1.1 zopo */zopo/* :'what' is used for asking anything.

133. khirki nu **zopo** ler **ga**
khiʌki nu zopo leʌ gʌ
window in what came QMKR
'What came in through the window?'

Ans. khirki nu **pera** ler
khiʌki nu peʌʌ leʌ
window in bird came
'The bird came in through the window.'

3.7.1.4.1.1.2 kiyapo */kijʌpo/* : 'where' is used for asking the location.

134. no **kiyapo** lhou biaya **ga**
no kijʌpo lhu biʌjʌ gʌ
you where live have QMKR
'Where do you live?'

Ans. a **kewhira** lhou biaya
ʌ kewhiʌʌ lhu biʌjʌ
I kohima live have
'I live in Kohima.'

3.7.1.4.1.1.3 kicükipo /*kitʃəkipo*/ : 'when' is used for asking time (past, present and future).

135. no **kicükipo** kinu vota-a **ga**
no kitʃəkipo kinu votʌ-ʌ gʌ
you when home going QMKR
'When are you going home?' (time)

Ans. a keba **se** ki kinu voto
ʌ kebʌ se ki kinu voto
I o'clock three at home going
'I am going home at three.' (time)

3.7.1.4.1.1.4 kinhiepo /*kinhiepo*/ : 'when' is used for asking date (past, present and future).

136. **kinhiepo** no kinu vota-a **ga**
kinhiepo no kinu votʌ-ʌ gʌ
when you home going QMKR
'When are you going home?' (day)

Ans. a dierba sie **zha** **puo** nhie kinu voto
ʌ dieɹbʌ sie ʒʌ puo nhie kinu voto
I Sunday next day one day home going
'I am going home on Monday.' (day)

3.7.1.4.1.1.5 kidi /*kidi*/ : 'why' is used for asking reason.

137. no **kidi** delhi nu vota-a **ga**
no kidi delhi nu votʌ-ʌ gʌ
you why delhi in going QMKR
'Why are you going to Delhi?'

Ans. a a **shüphrü** la delhi nu voto
ʌ ʌ ʃəphɹə lʌ delhi nu voto
I my study for delhi in going
'I am going to Delhi for my study.'

3.7.1.4.1.1.6 sopo /*sopo*/ :'who' is used for asking the name of a male person (human/ male/ singular).

138. n za **sopo** **ga**
n zʌ sopo gʌ
your name who QMKR
'What is your name?'

Ans. a za **john**
ʌ zʌ ʤɔn
my name john
'My name is John.'

139. po **sopo** **ga**
po *sopo* *gʌ*
he who QMKR
'Who is he?' (human/ male/ singular)

Ans. Po john
po *ʤɔn*
he john
'He is John.'

3.7.1.4.1.1.7 sopfüpo /*sopfəpo*/ :'who' is used for asking the name of a single female person (human/ female/ singular).

140. po **sopfüpo** **ga**
po *sopfəpo* *gʌ*
she who QMKR
'Who is she?' (human / singular / female)

Ans. po **mary**
po *meɹi*
she mary
'She is Mary.'

3.7.1.4.1.1.8 sonie /*sonie*/ :'who' is used for asking two person both female and male (human/ dual / female/male).

141. **sonie** **ga**
sonie *gʌ*
who (dual) QMKR
'Who are they?' (human / dual)

3.7.1.4.1.1.9 somie /*somie*/ :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

142. uko **somia** **ga**
uko *somie* *gʌ*
they who QMKR
'Who are they?' (human / Plural)

3.7.1.4.1.1.10 kimhie /*kimhie*/ : 'how' is used for asking about the health and the manner of activity.

143. no **kimhie** bia **ro**
no kimhie biʌ ɹo
you how have QMKR
'How are you?'

Ans. a **vi** bia
ʌ vi biʌ
I fine have
'I am fine.'

144. no **kimhie** di hau chülie **ga**
no kimhie di hʌu ʧhəlie gʌ
you how conj this make QMKR
'How did you make this?'

Ans. a a **zemia** **kekhrohi** se hau shülie
ʌ ʌ zemie kekhɹohi se hʌu ʃəlie
I my friend help with this made
'I made this with the help of my friend.'

3.7.1.4.1.1.11 kide /*kide*/ : 'how much' is used for asking the quantity.

145. no **kide** ngulie **ga**
no kide ŋulie gʌ
you how much got QMKR
'How much did you get?' (quantity)

Ans. a **hadepuo** ngulie
ʌ hʌdepuo ŋulie
I this much got
'I've got this much.' (quantity)

3.7.1.4.1.1.12 kicu /*kitʃu*/ : 'how much' is used for asking the number.

146. no **kicu** ngulie **ga**
no kitʃu ŋulie gʌ
you how much got QMKR
'How much did you get?' (number)

Ans. a **kenie** ngulie
ʌ kenie ŋulie
I two got
'I got two.' (number)

3.7.1.4.1.1.13 kithi /*kithi*/ : 'how far' is used for asking the distance or duration. (distance, duration).

147. n leshüki cha **kithi** **ga**
n leʃəki tʃʌ kithi gʌ
you school way how long QMKR
'How long is the way to your school?' (length / duration)

3.7.1.4.1.1.14 kiu /*kiu*/ : 'which' is used for asking a particular male person or any other specific object among two or more.

148. **kiu** n prüu **ga**
kiu n pɹəu gʌ
which your brother QMKR
'Which one is your brother?' (human /non-human/ male / singular)

Ans. puocha **kerükrieu** a prüu
puotʃhʌ keɹəkɹieu ʌ pɹəu
COMP taller my brother
'The taller boy / one is my brother.'

3.7.1.4.1.1.15 kipfü /*kipfə*/ : 'which' is used for asking a particular single female person.

149. **kipfü** n üpfü **ga**
kipfə n əpfə gʌ
which your sister QMKR
'Which one is your sister?' (human / Female / singular)

3.7.1.4.1.1.16 kinie /*kinie*/ : 'which' is used for asking two (human/ non-human/ Dual).

150. **kinie** n pen **ga**
kinie n pen gʌ
which your pen QMKR
'Which two were your pen?' (human/ non-human/ Dual)

3.7.1.4.1.1.17 kiko /*kiko*/ : 'which' is used for asking more than two (human/ non-human/ plural).

151. **kiko** n pen **ga**
kiko n pen gʌ
which your pen QMKR
'Which were your pen?' (human/ non-human/ Plural)

3.7.1.4.1.1.18 Kitiepo /*kitiepo*/ : 'which' is used for asking the direction.

152. **kitiepo** voto **ga**
kitiepo voto gʌ
which way go QMKR
'Will go to **Which** way?' (Direction)

Conclusion: Khonoma dialect has 18 Wh-question word and 9 question marker. Wh-question words are :

1. Zopo /*zopo*/ : What
2. Kiyapo /*kijʌpo*/ : Where
3. Kicükipo /*kitʃəkipo*/ : When (time)
4. Kinhiepo /*kinhiepo*/ : When (day)
5. Kidi /*kidi*/ : Why
6. Sopo /*sopo*/ : Who (SNG, name, human, Male)
7. Sopfüpo /*sopfəpo*/ : Who (SNG, human, Female)
8. Sonie /*sonie*/ : Who (Human, dual, Male , Female)
9. Somia /*somie*/ : Who (human, plural)
10. Kimhie /*kimhie*/ : How
11. Kide /*kide*/ : How (quantity)
12. Kicu /*kitʃu*/ : How (number)
13. Kithi /*kithi*/ : How (length, duration)
14. Kiu /*kiu*/ : Which (human, non-human, male, singular)
15. Kipfü /*kipfə*/ : Which (human, non-human, female, singular)
16. Kinie /*kinie*/ : Which (dual)
17. Kiko /*kiko*/ : Which (plural)
18. Kitiepo /*kitiepo*/ : Which (direction)

3.7.1.4.1.2 Question Markers are

1. di /*di*/
2. ga /*gʌ*/
3. le /*le*/
4. mu /*mu*/
5. ro /*ɹo*/
6. shi /*ʃi*/
7. üdi /*ədi*/
8. we /*we*/
9. ya /*jʌ*/

3.7.1.4.1.3 Morphology of Wh-questions words of Khonoma dialect:

1.	zo *wh*	po *SG*			/*zopo*/	: What
2.	ki *wh*	ya *LOC*	po *SG*		/*kijʌpo*/	: Where
3.	ki *wh*	cü *?*	ki *at*	po *SG*	/*kitʃəkipo*/	: When : (time)
4.	ki *wh*	nhie *day*	po *SG*		/*kinhiepo*/	: When (day)
5.	ki *wh*	di *reason*			/*kidi*/	: Why
6.	so *wh*	po *one*			/*sopo*/	: Who
7.	so *wh*	pfü *F*	po *SG*		/*sopfəpo*/	: Who
8.	so *wh*	nie *DU*			/*sonie*/	: Who
9.	so *wh*	mia *people*			/*somie*/	: Who
10.	ki *wh*	mhie *manner*			/*kimhie*/	: How
11.	ki *wh*	de *quantity*			/*kide*/	: How
12.	ki *wh*	cu *number*			/*kitʃu*/	: How
13.	ki *wh*	thi *length*			/*kithi*/	: How
14.	kiu *which*				/*kiu*/	: Which
15.	ki *wh*	pfü *F*			/*kipfə*/	: Which
16.	ki *wh*	nie *DU*			/*kinie*/	: Which

17.	ki	ko		*/kiko/*	: Which
	wh	*PL*			
18.	ki	tie	po	*/kitiepo/*	: Which
	wh	*side*	*SG*		

3.7.1.4.2 Viswema dialect:

3.7.1.4.2.1 INTRODUCTION

Viswema is a large village of Angami tribe located in Jakhama Circle of Kohima District, Nagaland, India. According to 2011 census the village has a total population of 7417. It falls under Tenyimia group of people of the Nagas. Tenyidie Language is the common language but Viswema language is the mother tongue of Viswema people.

3.7.1.4.2.1.1 dipo */dipò/* :'what' is used for asking of materials or any other objects.

153. **dipo** kikha ronu le **e**
dipò kikhʌ ɹonu le e
what door in came QMKR
'What came in through the door?'

Ans. **ora** kikha ronu le
oɹʌ kikhʌ ɹonu le
bird door in came
'The bird came in through the door.'

3.7.1.4.2.1.2 diro */diɹoˆ/* : 'where' is used for asking the location.

154. no **diro** hoa **e**
no diɹoˆ hoʌ e
you where live QMKR
'Where do you live?'

Ans. i **kewhiro** hoa
i kewhiɹo hoʌ
I kohima live
'I live in Kohima.'

3.7.1.4.2.1.3 dikethuki /*dikêthuki*/ : 'when' is used for asking time (past, present and future).

155. **dikethuki** no kilo voato **e**
dikêthuki no kilo voʌto e
when you home going QMKR
'When are you going home?' (time)

Ans. i **ba** **se** ki kilo voato
i bʌ se ki kilo voʌto
I o'clock three at home going
'I am going home at three o'clock.' (time)

3.7.1.4.2.1.4 dinha /*dīnhʌ̂*/ : 'when' is used for asking date (past, present and future).

156. **dinha** no kilo voato **e**
dīnhʌ̂ no kilo voʌto e
when you home going QMKR
' When are you going home?' (date)

Ans. i **deobazhoponha** kilo voato
i deobʌzhoponhʌ kilo voʌto
I Monday home going
'I am going home on Monday' (date)

3.7.1.4.2.1.5 dithuno /*dīthuno͞*/ : 'why' is used for asking reason.

157. **dithuno** no delhi vota **e**
dīthuno͞ no delhi votʌ e
why you delhi going QMKR
'Why are you going to Delhi?'

Ans. i **lesuphrüketo** la delhi voto
i lesuphɹəketo lʌ delhi voto
I study for delhi going
'I am going to Delhi for my study.'

3.7.1.4.2.1.6 so /*so͞*/ :'who' is used for asking the name of a male person (human/ male/ singular).

158. n za **so** **e**
n zʌ so͞ e
your name who QMKR
'What is your name?'

Ans. a za **john**
ʌ zʌ ʤɔn
my name john
'My name is John.'

159. po so e
po sō e
he who QMKR
'Who is he?' (human / male / singular)

Ans. po **john**
po ʤɔn
he john
'He is John.'

3.7.1.4.2.1.7 sopüpo */sōpə́pò/* :'who' is used for asking the name of a female person (human/ female/ singular).

160. po **sopüpo e**
po sōpə́pò e
she who QMKR
'**Who** is she?' (human / female / singular)

Ans. po **mary**
po meri
she mary
'She is Mary.'

3.7.1.4.2.1.8 sona */sōnɅ̄/* :'who' is used for asking two person both female and male (human/ dual / female/male).

161. hina **sona e**
hinʌ sōnɅ̄ e
they who QMKR
'**Who** were they?' (human/ female / Dual)

3.7.1.4.2.1.9 somi */sōmì/* :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

162. hiko **somi e**
hiko sōmì e
they who QMKR
'**Who** were they?' (human / Plural)

3.7.1.4.2.1.10 dibe /*dībeˆ*/ : 'how' is used for asking the manner of activity and health.

163. no **dibe** no hihi thul **e**
no dībeˆ no hihi thul e
you how with this make QMKR
'**How** did you make this?'

Ans. a khritho-o **kekhrühi** rono thul
ʌ khɹithoo kekhɹəhi ɹono thul
my friend help with made
'**I** made this with the help of my friend.'

3.7.1.4.2.1.11 dide /*dīdeˆ*/ : 'how much' is used for asking the of quantity.

164. no **dide** ngol **e**
no dīdeˆ ŋol e
you how much got QMKR
'**How** much did you get?' (quantity)

Ans. i **hide** ngol
i hide ŋol
I this much got
'I've got this much.' (quantity)

3.7.1.4.2.1.12 dizwü /*dīzwəˆ*/ :'how much' is used for asking the number or the price (number, cost).

165. no **dizwü** ngol **e**
no dīzwəˆ ŋol e
you how much got QMKR
'**How** much did you get?' (number)

Ans. i **kena** ngol
i kenʌ ŋol
I two got
'I got two.'

3.7.1.4.2.1.13 dithi /*dīthiˆ*/ : 'how far' is used for asking the distance or duration. (distance, duration).

166. cho **dithi** **e**
tsho dīthiˆ e
way how long QMKR
'**How** long is the way?' (length / duration)

3.7.1.4.2.1.14 dio / *dīoˀ* : 'which' is used for asking a particular male person or any other specific object among two or more.

167. **dio** n prüo **e**
dīoˆ *n* *pɹəo* *e*
which your brother QMKR
'Which one is your brother?' (human / non-human/ male / singular)

Ans. pocho **ke-ekrüne** a prüo
potsho *ke-ekɹəne* *ʌ* *pɹəo*
heigh tall my brother
'The taller boy / one is my brother.'

3.7.1.4.2.1.15 dipü / *dīpə́* / : 'which' is used for asking a particular single female person.

168. **dipü** n lupü **e**
dīpə́ *n* *lupə* *e*
which your sister QMKR
'Which one is your sister?' (human/ Female / singular)

3.7.2.2.1.16 dina /*dīnʌˀ* : 'which' is used for asking two (human/ non-human/ Dual).

169. **dina** n pen **e**
dīnʌ̄ *n* *pen* *e*
which your pen QMKR
'Which two were your pen?' (human / non-human /Dual)

3.7.1.4.2.1.17 diko /*dīkoˀ* : 'which' is used for asking more than two (human/ non-human/ plural).

170. **diko** n ki **e**
dīkoˆ *n* *ki* *e*
which you house QMKR
'Which were your house?' (human / non-human / Plural)

3.7.1.4.2.1.18 dicho /*dītshó*/: 'which' is used for asking the direction.

171. no **dicho** vota **e**
no *dītshó* *votʌ* *e*
you which going QMKR
'Which way are you going?' (Direction)

3.7.1.4.2.1.19 dirami /*dīɹʌ̂miˀ* : 'which' is used for asking a person from which village he/she belong to.

172. no **dirami** **e**
no *dīɹʌ̂miˆ* *e*
you which village QMKR
'Which village are you belong to?'

Conclusion : Viswema language has 19 Wh-question word and 5 question marker.

1. Dipo */dīpò/* : What
2. Diro */dīɹoˆ/* : Where
3. Dikethuki */dīkeˆthuk̄íˆ/* : When (time)
4. Dinha */dīnhʌˆ/* : When (day)
5. Dithuno */dīthuno/* : Why
6. So */soˆ/* : Who (SNG, human, Male)
7. Sopüpo */sp̄əpóˆ/* : Who (SNG, human, Female)
8. Sona */soˆnʌˆ/* : Who (Human, dual, Male, Female)
9. Somi */soˆmìˆ/* : Who (human, plural)
10. Dibe */dībeˆ/* : How
11. Dide */dīdeˆ/* : How much (quantity)
12. Dizwü */dīzwəˆ/* : How much (number)
13. Dithi */dīthiˆ/* : How much (length, duration)
14. Dio */dīoˆ/* : Which (human, non-human, male, singular)
15. Dipü */dīpəˆ/* : Which (human, non-human, female, singular)
16. Dina */dīnʌˆ/* : Which (dual)
17. Diko */dīkoˆ/* : Which (plural)
18. Dicho */dīchóˆ/* : Which (direction)
19. Dirami */dīɹʌˆmiˆ/* : Which (village)

3.7.1.4.2.2 Question Markers:

There are six question markers of Wh-questions i.e. 'e' /*e*/, 'no' /*no*/, 'ra' /*ɹʌ*/, 'ro' /*ɹo*/, 'shi' /*ʃi*/ and 'te' /*te*/. All the six markers can use in all the question sentences, it depends on the speakers.

3.7.1.4.2.3 Morphology of Wh-question words of Viswema dialect:

1.	di	po			*/dīpò/* :what
	wh	*SG*			
2.	di	ro			*/dīɹoˆ/* : where
	wh	*LOC*			
3.	di	ke	thu	ki	*/dīkeˆthuk̄íˆ/* : when
	wh	*?*	*action*	*at*	
4.	di	nha			*/dīnhʌˆ/* : when
	wh	*day*			
5.	di	thu	no		*/dīthuno/* :why
	wh	*action*	*reason*		

6.	so *wh/who*			*/soˉ/* :who
7.	so *wh*	pü *F*	po *SG*	*/soˉpəˊpoˋ/* : who
8.	so *wh*	na *DU*		*/soˉnʌˉ/* : who
9.	so *wh*	mi *people*		*/soˉmiˋ/* : who
10.	di *wh*	be *manner/health*		*/dībeˇ/* :how
11.	di *wh*	de *size/quantity*		*/dīdeˇ/* : how much
12.	di *wh*	zwü *number*		*/dīzwəˇ/* : how much
13.	di *wh*	thi *distance*		*/dīthiˇ/* : how much
14.	dio *which*			*/dīoˇ/* : which
15.	di *wh*	pü *F*		*/dīpəˊ/* :which
16.	di *wh*	na *DU*		*/dīnʌˉ/* : which (two)
17.	di *wh*	ko *PL*		*/dīkoˇ/*: which (plural)
18.	di *wh*	cho *way/road*		*/dīchoˊ/* : which (way)
19.	di *wh*	ra *village*	mi *people*	*/dīɹʌˆmiˇ/*: which (village)

3.7.2 Chakhesang

3.7.2.1 Language: Chokri (Kikruma dialect)

3.7.2.1.1 INTRODUCTION

Phek district of Nagaland, India is the home district of Chakhesang tribe. There are 117 govt. Recognised village under this district. According to 2011 census the total population was 154,874. Chakhesang tribe falls under Tenyimia group of people, they have two major spoken languages known as Chokri and Khezha. According to 2011 census Chokri spoken population has 91,010. The data has been collected from the native speaker of Kikrüma village.

3.7.2.1.1.1 dipü /*dípə̀*/ :'what' is used for asking of materials or any other objects.

173. **dipü** cikha lü lüri **a**
dípə̀ cikhʌ́ lə lə̀ɹi ʌ
what door in came QMKR
'**What** came in through the door?'

Ans. **müra** cikha lü lüri
məɹʌ tsikhʌ́ lə lə̀ɹi
bird door in came
'The bird came in through the door.'

3.7.2.1.1.2 dipüci /*dipə̀tʃi*/ : 'where' is used for asking a location.

174. no **dipüci** hü bayo **ga**
no dipə̀tʃi hə bʌjo gʌ
you where live have QMKR
'Where do you live?'

Ans. i **küwhura** hüyo
i kəwhuɹʌ həjo
I kohima live
'I live in Kohima.'

3.7.2.1.1.3 diütüci /*diə̀tətʃi*/ : 'when' is used for asking time (past, present and future).

175. no **diütüci** cilü vota **a**
no diə̀tətʃi tsilə votʌ ʌ
you when home going QMKR
'When are you going home?' (time)

Ans. i ba **sü** ci cilü votato
i bʌ sə tsi tsilə votʌto
I o'clock 3 at home going
'I am going home at three p.m.' (time)

3.7.2.1.1.4 dipünha /*dipə̀nhʌ*/ : 'when' is used for asking the date (PST, PRS and FUT).

176. no **dipünha** cilü vota **a**
no dipə̀nhʌ tsilə votʌ ʌ
you when home going QMKR
'When are you going home?' (date)

Ans. i deoba **sanha** cilü votato
i deobʌ sʌnhʌ tsilə votʌto
I Sunday nextday home going
'I am going home on Monday.' (date)

3.7.2.1.1.5 dithi /*dithi*/ : 'why' is used for asking reason.

177. no **dithi** delhi lü votozü **a**
no dithi delhi lə votozə ʌ
you why delhi to going QMKR
'Why are you going to Delhi?'

Ans. i **lesiküphrü** la delhi lü votozü
i lesikəphɹə lʌ delhi lə votozə
I study for delhi in going
'I am going to Delhi for my study.'

3.7.2.1.1.6 sopü /*sɔ́pə̀*/ :'who' is used for asking the name of a male person (human/ male/ singular).

178. n za **sopü** **a**
n zʌ sopə̀ ʌ
your name who QMKR
'What is your name?'

Ans. a za **john**
ʌ zʌ ʤɔn
my name john
'My name is John.'

3.7.2.1.1.7 sopüpü /*sɔ́pəpə̀*/ :'who' is used for asking the name of a female person (human / female/ singular).

179. pü **sopüpü** **a**
pə sɔ́pə̄pə̀ ʌ
she who QMKR
'Who is she?' (human / singular / female)

Ans. pü **mary**
pə meɹi
she mary
'She is Mary.'

3.7.2.1.1.8 sone */sɔ́ne/* :'who' is used for asking two person both female and male (human/ dual / female/male).

180. püm **sone** **a**
pəm *sɔ́ne* *ʌ*
they(dual) who(dual) QMKR
'Who are they?' (human / dual)

3.7.2.1.1.9 somi */sɔ́mì/* :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

181. oko **somi** **a**
oko *somi* *ʌ*
they who QMKR
'Who are they?' (human / Plural)

3.7.2.1.1.10 **dibi** */díbi/* : 'how' is used for asking the manner of activity and health.

182. no **dibi** **a**
no *díbi* *ʌ*
you how QMKR
'How are you?'

Ans. i **ve** ba
i *ve* *bʌ*
I fine have
'I am fine.'

183. no **dibi** i hi thi- i **a**
no *dibi* *i* *hi* *thi-* *i* *ʌ*
you how conj this make ? QMKR
'How did you make this?'

Ans. i a zümi **kükhrühi** süe hi thi- i
i *ʌ* *zəmi* *kəkhɹəhi* *səe* *hi* *thi-* *i*
I my friend help with thie made ?
'I made this with the help of my friend.'

3.7.2.1.1.11 didüpü */kúdʌ̄kʌ̀/* : 'how much' is used for asking the quantity.

184. no **didüpü** ngo **a**
no *didəpə̀* *ŋó* *ʌ*
you how much got QMKR
'How much did you get?' (quantity)

Ans. i **kükro** ngoi
i *kə́kɹo* *ŋoi̋*
I many got
'I've got many.' (quantity)

3.7.2.1.1.12 dizhu /*dizhu*/ :'how much' is used for asking the number or the price (number, cost).

185. no **dizhu** ngo **a**
no *dizhu* *ŋo* *ʌ*
you how much got QMKR
'How much did you get?' (number)

Ans. i **küna** ngoi
i *kənʌ* *ŋoi̋*
I two got
'I got two.' (number)

3.7.2.1.1.13 dithe /*dithe*/ : 'how far' is used for asking the distance or duration. (distance, duration).

186. cho **dithe** **a**
tsho *dithe* *ʌ*
way how long QMKR
'How long is the way?'

3.7.2.1.1.14 dipüo / *di̋pə̀ɔ*/ : 'which' is used for asking a particular male person or any other specific object among two or more.

187. **dipüo** n sazüo **a**
di̋pə̀- *o* *n* *sʌzə̋-* *o* *ʌ*
which M your younger brother M QMKR
'Which one is your brother?' (human /non-human/ male / singular)

Ans. pürhü **küchoo** a sazüo
pəʌhə̋ *kətsho-o* *ʌ* *sʌzə̋-* *o*
COMP taller M my younger brother M
'The taller one is my brother.'

3.7.2.1.1.15 dipü / *di̋pə̄*: 'which' is used for asking a particular single female person.

188. **dipü** n lupü **a**
di̋pə̄ *n* *lupə̄* *ʌ*
which your sister QMKR
'Which one is your sister?' (human / Female / singular)

3.7.2.1.1.16 dim /*di̋m̄ː*/ : 'which' is used for asking two (human/ non-human/ Dual).

189. **dim** n pen **a**
di̋m̄ː *n* *pen* *ʌ*
which your pen QMKR
'Which two were your pen?'

3.7.2.1.1.17 diüko /*dí̀kə*/ : 'which' is used for asking more than two (human/ non-human/ plural).

190. **diüko** n pen **a**
dí̀ko *n* *pen* *ʌ*
which your pen QMKR
'Which were your pen?' (human/ non-human/ Plural)

3.7.2.1.1.18 diüco /*kúlə́n*/ : 'which' is used for asking the direction.

191. **diüco** vota **a**
dí̀tso *votʌ* *ʌ*
which way go QMKR
'Which way we will go?' (Direction)

Conclusion : Kikruma dialect has 18 Wh-question word and 2 question marker. Wh-question words are :

1. Dipü /*dípə̀*/ : What
2. Dipüci /*dípə̀tsi*/ : Where
3. Diütüci /*dí̀ətətsi*/ : When (time)
4. Dipünha /*dípə̀nhʌ̃*/ : When (date)
5 Dithi /*díthí*/ : Why
6. Sopü /*sópə̀*/ : Who (SNG, human, Male)
7. Sopüpü /*sópəpə̀*/ : Who (SNG, human, Female)
8. Sone /*sóne*/ : Who (Human, dual, Male , Female)
9. Somi /*sómì*/ : Who (human, plural)
10. Dibi /*díbĩ*/ : How
11. Didüpü /*dídəpə̀*/ : How much (quantity)
12. Dizhu /*dízhu*/ : How many (number)
13. Dithe /*díthe*/ : How long (length, duration)
14. Dipüo /*dípə̀o*/ : Which (human, non-human, male, singular)
15. Dipü /*dípə*/ : Which (human, non-human, female, singular)
16. Dim /*dímː*/ : Which (dual)
17. Diüko /*dí̀ko*/ : Which (plural)
18. Diüco /*dí̀tso*/ : Which (direction)

3.7.2.1.2 Question Marker:

1. '*a*' is used in all question word except question word of 'where.'
2. '*ga*' is used only in question word 'where.'

3.7.2.1.3 Morphology of Wh-question words of Kikruma dialect:

1.	di	pü		/dípə̀/	: What
	wh	*SG*			
2.	di	pü	ci	/dípə̀tsi/	: Where
	wh	*SG*	*LOC*		
3.	diü	tü	ci	/díə̀tətsi/	: When (time)
	wh	*time*	*at*		
4.	di	pü	nha	/dípə̀nhʌ̃/	: When (day)
	wh	*SG*	*day*		
5.	di	thi		/díthí/	: Why
	wh	*reason*			
6.	so	pü		/sópə̀/	: Who (SNG, human, Male)
	wh	*SG*			
7.	so	pü	pü	/sópə̄pə̀/	: Who (SNG, human, Female)
	wh	*F*	*SG*		
8.	so	ne		/sónẽ/	: Who (Human, dual, Male, Female)
	wh	*DU*			
9.	so	mi		/sómì/	: Who (human, plural)
	wh	*human*			
10.	di	bi		/díbĩ/	: How
	wh	*manner*			
11.	di	dü	pü	/dídəpə̀/	: How much (quantity)
	wh	*size*	*SG*		
12.	di	zhu		/dízhũ/	: How many (number)
	wh	*number*			
13.	di	the		/díthẽ/	: How long (length, duration)
	wh	*distance*			
14.	di	pü	o	/dípə̀õ/	:Which (human, non-human, male, singular)
	w*h*	*SG*	*M*		
15.	di	pü		/dípə/	:Which (human, non-human, female, singular)
	w*h*	*F*			
16.	di	m		/dím̄ː/	: Which (dual)
	wh	*DU*			

17. diü ko /*di̍ə̀ko*ʔ/: Which (plural)
wh PL

18. diü co /*di̍ə̀tso*ʔ/: Which (direction)
wh direction

3.7.2.2 Language: Khezha (Khezhakeno dialect)

3.7.2.2.1 INTRODUCTION **:**

Phek district of Nagaland, India is the home district of Chakhesang tribe. There are 117 govt. Recognised village under Phek district. According to 2011 census the total population was 154,874. Chakhesang tribe falls under Tenyimia group of people, they have two major spoken languages known as Chokri and Khezha. According to 2011 census Khezha dialect spoken population has 34,218. The data has been collected from the native speaker of Khezhakeno village.

3.7.2.2.1.1 dibi /*dibi*/ :'what' is used for asking any objects.

192. chikhe lotsü **dibi** luta **a/o**
tʃikhe lotsə dibi lutʌ ʌ/o
door in through what came QMKR
'**What** came in through the door?'

Ans. **rocü** cikhe lo luta
rotʃə tʃikhe lo lutʌ
bird door in came
'The bird came in through the door.'

3.7.2.2.1.2 depa /*depʌ*/ : 'where' is used for asking the location.

193. no **depa** lhoua **a/o**
no depʌ lhuʌ ʌ/o
you where live QMKR
'**Where** do you live?'

Ans. ye **kohima** lhoua
je kohimʌ lhuʌ
I kohima live
'I live in Kohima.'

3.7.2.2.1.3 ditshüke / *ditshəke*/ : 'when' is used for asking time (past, present and future).

194. no **ditshüke** ke-e le wodoa **a/o**
no ditshəke ke-e le wodoʌ ʌ/o
you when home in going QMKR
'**When** are you going home?' (time)

Ans. ye **keba** **ketshü** ke ke-e wode
je kebʌ ketshə ke ke-e wode
I o'clock three at home going
'I am going home at 3:00 p.m.' (time)

3.7.2.2.1.4 ditshünhe /*ditshənhe*/ : 'when' is used for asking the date (past, present and future).

195. no **ditshünhe** ke-e le wodoa **a/o**
no ditshənhe ke-e le wodoʌ ʌ/o
you when home in going QMKR
'**When** are you going home?' (date)

Ans. ye **deoba** **zakelie** nie le wode
je deobʌ zʌkelie nie le wode
I Sunday day one on in going
'I am going home on Monday.' (date)

3.7.2.2.1.5 ditshüjo / *ditshədʒɔ*/ : 'why' is used for asking reason.

196. no **ditshüjo** delhi wodoa **a/o**
no ditshədʒo delhi wodoʌ ʌ/o
you why delhi going QMKR
'**Why** are you going to Delhi?'

Ans. ye delhi **a** **mhetho** jo wode
je delhi ʌ mhetho dʒo wode
I delhi my work for going
'I am going to Delhi for my work.'

3.7.2.2.1.6 thua / *thuʌ*/ : 'who' is used for asking name of a person (human, singular, male, female).

197. ni ze **thua** **a/o**
ni ze thuʌ ʌ/o
your name who QMKR
'What is your name?'

Ans. a ze **John**
ʌ ze dʒɔn
my name john
'My name is John.'

3.7.2.2.1.7 thupia /*thupiʌ*/ : 'who' is used for asking name of a person (human, singular, female).

198. nicü hi **thupia** **a/o**
nicə hi thupiʌ ʌ/o
she this who QMKR
'**Who** is she?' (human / singular / female)

Ans. puni **mary**
puni meɹi
she Mary
'She is Mary.'

3.7.2.2.1.8 thulenyhi /*thulenjhi*/ : 'who' is used for asking two person (human, dual, female, male).

199. **thulenyhi** **a/o**
thulenjhi ʌ/o
who-DMKR QMKR
'**Who** are they?' (human / dual)

3.7.2.2.1.9 thumiko / *thumikɔ* / : 'who' is used for asking person more than two (human, plural, female, male).

200. **thumiko** **a/o**
thumiko ʌ/o
who QMKR
'**Who** are they?' (human / Plural)

3.7.2.2.1.10 detsüko / *detsüko* / : 'how' is the question word used for asking about the health condition.

201. no **detsüko** be **a/o**
no detsüko be ʌ/o
you how have QMKR
'**How** are you?'

Ans. ye **terhoa** bi
je teɹhoʌ bi
I fine have
'I am fine.'

3.7.2.2.1.11 dida /*didʌ*/ : 'how' is the question word used for asking the manner of activity.

202. no hinoi **dida** chülo **a/o**
no hinoi didʌ tʃhəlo ʌ/o
you this how make QMKR
'**How** did you make this?'

Ans. ye **aküzü** **kekhrohi** sepe ni chülo
je ʌküzü kekhɹohi sepe ni tʃhəlo
I my friend help use with made
'I made this with the help of my friend.'

3.7.2.2.1.12 dezhe / *deʒhe*/ : 'how' is the question word used for asking quantity.

203. no **dezhe** ngolo **a/o**
no deʒhe ŋolo ʌ/o
you how much got QMKR
'**How** much did you get?' (quantity)

Ans. ye **hizhe** ngolo
je hiʒe ŋolo
I this much got
'I've got this much.' (quantity)

3.7.2.2.1.13 dizhe */diʒhe/* : 'how' is the question word used for asking number.

204. no **dizhe** ngolo **a/o**
no diʒhe ŋolo ʌ/o
you how much got QMKR
'**How** much did you get?' (number)

Ans. ye **kenyhi** ngolo
je kenjhi ŋolo
I two got
'I've got two.' (number)

3.7.2.2.1.14 detha */dethʌ/* : 'how' is the question word used for asking length / duration.

205. **detha** be **a/o**
dethʌ be ʌ/o
how long have QMKR
'How long?'(length/ duration)

3.7.2.2.1.15 deno */ deno /* : 'which' is the question word used for asking one among two or more.

206. **deno** nei chizü **a/o**
deno nei tʃhizü ʌ/o
which your brother QMKR
'**Which** one is your brother?'

Ans. **putha katha** hini a chizü
puthʌ kʌthʌ hini ʌ tʃhizü
CMP taller this my brother
'The taller boy / one is my brother'.

3.7.2.2.1.16 denopi */ denopi /* : 'which' is the question word used for asking a particular female among two or more. (human, female, singular).

207. **denopi** i chizü **a/o**
denopi i tʃhizü ʌ/o
which your sister QMKR
'Which one is your sister?'

3.7.2.2.1.17 denonyhi */ denɔnjhi /* : 'which' is the question word used for asking two person both female and male. (human, female, male, dual).

208. **denonyhi** i chizü **a/o**
denonjhi i tʃhizü ʌ/o
which your brother QMKR
'Which two were your brother?'

3.7.2.2.1.18 **dekoni** */ dekoni /* : 'which' is the question word used for asking plural number of both human and anything. (human, female, male, plural, anything).

209. **dekoni** i pen **a/o**
dekoni i pen ʌ/o
which your pen QMKR
'Which were your pen?'

3.7.2.2.1.19 depale */depʌle/* : 'which' is the question word used for asking the direction.

210. **depale** woda **a/o**
depʌle wodʌ ʌ/o
which go QMKR
'Which way' (Direction)

3.7.2.2.1.20 depami */ depʌmi /* : 'which' is the question word used for asking any person that he/she/they belong to which village.

211. no **depami** **a/o**
no *depʌmi* *ʌ/o*
you belong to which village QMKR
'**Which** village are you belong to?'

Conclusion : Khezhakeno dialect has 20 Wh-question words and 2 question markers.

Wh-question words are :

1. dibi /*dibi*/ : What
2. depa /*depʌ*/ : Where
3. ditshüke /*ditshəke*/ : When
4. ditshünhe /*ditshənhe*/ : When (day)
5. ditshüjo /*ditshədʒo*/ : Why
6. thua /*thuʌ*/ : Who (singular, human, male)
7. thupia /*thupiʌ*/ : Who (SNG, human, female)
8. thulenyhi /*thulenjhi*/ : Who (human, dual, male, female)
9. thumiko /*thumiko*/ : Who (human, plural)
10. detsüko */ detsüko /* : How
11 dida /*didʌ*/ : How
12. dezhe /*dezhe*/ : How (quantity)
13. dizhe /*dizhe*/ : How (number)
14. detha /*thʌ*/ : How (length, duration)
15. deno /*deno*/ : Which (human, non-human, male, singular)
16. denopi /*denopi*/ : Which (human, non-human, female, singular)
17. denonyhi /*denonjhi*/ : Which (dual)
18. dekoni /*dekoni*/ : Which (plural)
19. depale /*depʌle*/ : Which (direction)
20. depami /*depʌmi*/ : Which (belong to which village)

3.7.2.2.2 Question Markers are :

There are 2 question marker in Khezha language. They are 'a' /*ʌ*/ and 'o' /*o*/ there is no specific use for these markers, it depend on the speaker for their use.

3.7.2.2.3 Morphology of Wh-question words of Khezha dialect:

1.	di	bi		/*dibi*/ : What
	wh	*object*		
2.	de	pa		/*depʌ*/: Where
	wh	*LOC*		
3.	di	tshü	ke	/*ditshəke*/: When
	wh	*action*	*time*	
4.	di	tshü	nhe	/*ditshənhe*/: When (day)
	wh	*action*	*day*	
5.	di	tshü	jo	/*ditshəʤo*/: Why
	wh	*action*	*reason*	
6.	thu	a		/*thuʌ*/ : Who
	Wh	*SG*		
7.	thu	pia		/*thupiʌ*/: Who
	wh	*F*		
8.	thu	le	nyhi	/*thulenjhi*/: Who
	wh	*specific*	*DU*	
9.	thu	mi	ko	/*thumiko*/ : Who
	wh	*human*	*PL*	
10.	de	tsü	ko	/ *detsüko* / : How
	wh	*health*	*?*	
11	di	da		/*didʌ*/ : How
	wh	*manner*		
12.	de	zhe		/*dezhe*/: How
	wh	*size*		
13.	di	zhe		/*dizhe*/: How
	wh	*number*		
14.	de	tha		/*dethʌ*/: How
	wh	*long*		
15.	de	no		/*deno*/ : Which
	wh	*specific*		
16.	de	no	pi	/*denopi*/: Which
	wh	*specific*	*F*	

17.	de	no	nyhi	/*denonjhi*/: Which
	wh	*specific*	*DU*	
18.	de	ko	ni	/*dekoni*/: Which
	wh	*PL*	*F*	
19.	de	pa	le	/*depʌle*/: Which
	wh	*LOC*	*F*	
20.	de	pa	mi	/*depʌmi*/ : Which
	wh	*village*	*people*	

3.7.3 Interrogative: Wh-questions of Rengma Group:

3.7.3.1 Language: Nzonkhwe

3.7.3.1.1 INTRODUCTION

Rengma is a Naga tribe of Nagaland state and Assam state in India. 2021 census of India, the total population in Nagaland stands at 62,951 and 22,000 (approx) in Assam. Its headquarter in Nagaland is at Tseminyu, and Phentsero in Assam. The languages are Northern dialect, Western dialect and Southern dialect. The Northern dialect has been selected for the study.

3.7.3.1.1.1 mowa /*mowʌ*/ :'what' is used for asking of materials or any other objects.

212. **mowa** ajenka wi togho **nu**
mowʌ ʌʤenkʌ wi togho nu
what door in came QMKR
'What came in through the door?'

Ans. **awa** ajenka wi togho
ʌwʌ ʌʤenkʌ wi togho
bird door in came
'The bird came in through the door.'

3.7.3.1.1.2 Khiwa /*khiwʌ*/ : 'where' is used for asking the location.

213. no **khiwa** hangten **nu**
no khiwʌ hʌŋten nu
you where live QMKR
'Where do you live?'

Ans. he **kohima** wi hangten
he kohimʌ wi hʌŋten
I kohima in live
'I live in Kohima.'

3.7.3.1.1.3 kaju /*kʌʤu*/ : 'when' is used for asking the time (past, present and future).

214. no amighi **kaju** ajen whaten **nu**
no ʌmighi kʌʤu ʌʤen whʌten nu
you o'clock when home going QMKR
'When are you going home?' (time)

Ans. he amighi **3:00** ajen whaten
he ʌmighi 3:00 ʌʤen whʌten
I o'clock 3 at home going
'I am going home at 3:00 o'clock.' (time)

3.7.3.1.1.4 kusi /*kusi*/ : 'when' is used for asking the date (past, present and future).

215. no **kusi** ajen whaten **nu**
no kusi ʌʤen whʌten nu
you when home going QMKR
'When are you going home?' (date)

Ans. He m**onday** ajen whaten
he monde ʌʤen whʌten
I monday home going
'I am going home on Monday.' (date)

3.7.3.1.1.5 moghina /*məghinʌ*/ : 'why' is used for asking reason.

216. no **moghina** delhi whaten **nu**
no moghinʌ delhi whʌten nu
you why delhi going QMKR
'Why are you going to Delhi?'

Ans. he delhi wi **alesüjü** waten
he delhi wi ʌlesəʤə wʌten
I delhi in study going
'I am going to Delhi for my study.'

3.7.3.1.1.6 thuwa /*thuwʌ*/ :'who' is used for asking any name of a person or people (human/ female /male/ singular/ plural).

217. n yon **thuwa** **nu**
n jon thuwʌ nu
your name who QMKR
'What is your name?'

Ans. e yon **john**
e jon ʤɔn
my name john
'My name is John.'

218. ma **thuwa nu**
mʌ thuwʌ nu
he who QMKR
'Who is he?' (human/ male/ singular)

Ans. ma **john**
mʌ ʤɔn
he john
'He is John.'

219. li **thuwa nu**
li thuwʌ nu
she who QMKR
'Who is she?' (human / singular / female)

Ans. li **mary**
li meʌi
she mary
'She is Mary.'

3.7.3.1.1.7 thumanyi / *thumʌnji* / :'who' is used for asking the name of dual person both female and male (human/ female /male/ dual).

220. ma **thumanyi nu**
mʌ thumʌnji nu
they who QMKR
'Who are they?' (human/ dual /female / male)

3.7.3.1.1.8 khati / *khʌti* / : 'how' is used for asking the manner of activity and health.

221. no **khati** pen **nu**
no khʌti pen nu
you how have QMKR
'How are you?'

Ans. he **mehai** pen
hi mehʌi pen
I fine have
'I am fine.'

222. no **khati** ha saya **nu**
no khʌti hʌ sʌjʌ nu
you how this make QMKR
'How did you make this?'

Ans. he epfüshan **kekeka** wina saya
hi epfəʃʌn kekekʌ winʌ sʌjʌ
I friend help with made
'I made this with the help of my friend. '

3.7.3.1.1.9 khaju / *khʌʤu* / : 'how much' is used for asking the quantity.

223. no **khaju** moya **nu**
no khʌʤu moja nu
you how much got QMKR
'How much did you get?' (quantity)

Ans. he **haju** moya
hi hʌʤu mojʌ
I this much got
'I've got this much.' (quantity)

3.7.3.1.1.10 kaju / *kʌʤu* / :'how much' is used for asking the number or the price.

224. no apen **kaju** moya **nu**
no ʌpen kʌʤu mojʌ nu
you pieces how much got QMKR
'How much did you get?' (number)

Ans. he apen **kenyi** moya
hi ʌpen kenji mojʌ
I pieces two got
'I got two.' (number)

3.7.3.1.1.11 khawa / *khʌwʌ* / : 'which' is used for asking a particular female or male person or any other specific object of both singular and plural.

225. **khawa** n chünuwa **nu**
khʌwʌ n tʃhənuwʌ nu
which your brother QMKR
'Which one is your brother?' (human/non human/female/male/singular/plural)

Ans. npvüza **kesiwa** e chünuwa
npvəzʌ kesiwʌ i tʃhənuwʌ
boy taller my brother
'The taller boy is my brother.'

Conclusion : Rengma language has 11 Wh-question word and 1 question marker. Wh-question words are :

1. Mowa /*mowʌ*/ : What
2. Khiwa /*khiwʌ*/ : Where
3. Kaju /*kʌʤu*/ : When (time)
4. Kusi /*kusi*/ : When (date)
5. Moghina /*moghinʌ*/ : Why
6. Thuwa /*thuwʌ*/ : Who (SG, human, Male)
7. Thumanyi /*thumʌnji*/ : Who (Human, dual, Male, Female)
8. Khati /*khʌti*/ : How
9. Khaju /*khʌʤu*/ : How (how much : quantity)
10. Kaju /*kʌʤu*/ : How (how much : number)
11. Khawa /*khʌwʌ*/ : Which (human/non-human/male/singular/plural)

3.7.3.2 Question Marker 'nu' /*nu*/ is used in all Wh- questions.

3.7.3.3 Morphology of Wh-question words of Rengma language:

1.	mo	wa		/*mowʌ*/	: What
	wh	*object*			
2.	khi	wa		/*khiwʌ*/	: Where
	wh	*location*			
3.	ka	ju		/*kʌʤu*/	: When
	wh	*time*			
4.	ku	si		/*kusi*/	: When
	wh	*date*			
5.	mo	ghi	na	/*moghinʌ*/	: Why
	wh	*reason*	*?*		
6.	thu	wa		/*thuwʌ*/	: Who
	wh	*person*			
7.	thu	ma	nyi	/*thumʌnji*/	: Who
	wh	*person*	*DU*		
8.	kha	ti		/*khʌti*/	: How
	wh	*manner*			

9.	kha	ju	/*khʌʤu*/ : How
	wh	*size*	
10.	ka	ju	/*kʌʤu*/ : How
	wh	*number*	
11.	kha	wa	/*khʌwʌ*/ : Which
	wh	*thing*	

3.7.4 Interrogative – Wh-questions of Zeliang Group

3.7.4.1 Language: Zeme

3.7.4.1.1 INTRODUCTION

Zeliang is one of the major tribe living in the Nagaland, Manipur and Assam states in India. They live in Peren District in Nagaland, Dima Hasao (Northern Kachar) of Assam and Manipur. According to 2011 census the total population was about 2.7 lakhs. The following writing is from Zeme language of Zeliang tribe.

3.7.4.1.1.1 daipai / *dʌipʌi* / :'what' is used for asking of materials or any other objects.

226. **daipai** ge kekam gade nlütdi **ah /noh**
dʌipʌi ge kekʌm gʌde nlətdi ʌʔ / noʔ
what a door through came QMKR
'**What** came in through the door?'

Ans. **nruine** de kekam gada nlütdida
nʌuinʌ de kekʌm gʌdʌ nlətdidʌ
bird the door through came
'The bird came in through the door.'

3.7.4.1.1.2 daiga / *dʌigʌ* / : 'where' is used for asking a specific location.

227. nang **daiga** lung la **ah/noh**
nʌŋ dʌigʌ luŋ lʌ ʌʔ/noʔ
you where live have QMKR
'Where do you live?'

Ans. i **kewhiga** lung la
i kewhigʌ luŋ lʌ
I kohima live have
'I live in Kohima.'

3.7.4.1.1.3 daidau / *dʌidʌu* / : 'when' is used for asking the time and date (past, present and future).

228. nang **daidau** ting kilung mielaizeu **ah / noh**
nʌŋ dʌiʌu tiŋ kiluŋ mielʌizeu ʌʔ/noʔ
you when time home going QMKR
'When are you going home?' (time)

Ans. i tinghegi bam **3:00** dau kilung mielaizeu
i tiŋhegi bʌm 3:00 dʌu kiluŋ mielʌizeu
I o'clock 3 at home going
'I am going home at 3:00 p.m.' (time)

229. nang **daidau** kilung mielaizeu **ah/noh**
nʌŋ dʌipʌu kiluŋ mielʌuzeu ʌʔ/noʔ
you when(day) home going QMKR
'When are you going home?' (date)

Ans. i **damrai** nai kilung mielaizeu
i dʌmʌʌi nʌi kiluŋ mielʌizeu
I monday ? home going
'I am going home on Monday.' (date)

3.7.4.1.1.4 daiziemne / *dʌiziemne* / : 'why' is used for asking reason.

230. nang **daiziemne** delhi ga mielaizeu **ah/noh**
nʌŋ dʌiziemne delhi gʌ mielʌizeu ʌʔ/noʔ
you why delhi to going QMKR
'Why are you going to Delhi?'

Ans. i a **laisiupei** ziemne delhi ga mielaizeu
i ʌ lʌisiupei ziemne delhi gʌ mielʌizeu
I my study for delhi to going
'I am going to Delhi for my study.'

3.7.4.1.1.5 cau /*tʃʌu*/ :'who' is used for asking the name of a person (human/ male/ female/ singular).

231. n zi **cau** **ah/noh**
n zi tʃʌu ʌʔ/noʔ
your name who QMKR
'What is your name?'

Ans. a zi **john**
ʌ zi ʤɔn
my name john
'My name is John.'

3.7.4.1.1.6 caupei / *tʃʌupei* / :'who' is used for asking the identification of single male person (human/ male/ singular).

232. pa **caupei** ge **ah/noh**
pʌ tʃʌupei ge ʌʔ/noʔ
he who (male) a QMKR
'**Who** is he?' (human/ male/ singular)

Ans. pa au **john**
pʌ ʌu dʒɔn
he CASE john
'He is John.'

3.7.4.1.1.7 caupui / *tʃʌupui* / :'who' is used for asking the identification of single female person (human/ female/ singular).

233. pa **caupui** ge **ah/noh**
pʌ tʃʌupui ge ʌʔ/oʔ
she who(female) a QMKR
'Who is she?' (human / singular / female)

Ans. pa au **mary**
pʌ ʌu meɹi
she CASE mary
'She is Mary.'

3.7.4.1.1.8 caukena / *tʃʌukenʌ* / :'who' is used for asking two person both female and male (human/ dual / female/male).

234. penai **caukena** **ah/noh**
penʌi tʃʌukenʌ ʌʔ/noʔ
they(two) who two QMKR
'Who are they?' (human / female/male/ dual)

3.7.4.1.1.9 caudung / *tʃʌuduŋ* / :'who' is used for asking the person more than two both female and male. (human/ plural / female/male).

235. penui **caudung** **ah/noh**
penui tʃʌuduŋ ʌʔ/noʔ
they who PL QMKR
'Who are they?' (human / Plural)

3.7.4.1.1.10 dainzwa / *dʌinzwʌ* / : 'how' is used for asking the condition of health and manner of activity.

236. nang **dainzwa** au **ah/noh**
nʌŋ dʌinzwʌ ʌu ʌʔ/noʔ
you how are QMKR
'How are you?'

Ans. i **yi** bam
i ji bʌm
I fine have (auxiliary verb)
'I am fine.'

237. nang **dainzwa** aide teilu **ah/noh**
nʌŋ dʌinzwʌ ʌide tilu ʌʔ/noʔ
you how this did/ make QMKR
'How did you make this?'

Ans. i aide a zangme **n-ha teu** eh teilu
i ʌide ʌ zʌŋme n-hʌ teu eʔ tilu
I this my friend help with CNJ made
'I made this with the help of my friend.'

3.7.4.1.1.11 daikie / *dʌikie* / : 'how much' is used for asking the the quantity and the number/price.

238. nang **daikie** ngaulu **ah/noh**?
nʌŋ dʌikie ŋʌulu ʌʔ/noʔ
you how much got QMKR
'How much did you get?' (quantity)

Ans. i **aikie ngaulu** di
i ʌikie ŋʌulu di
I this much got.PST
'I've got this much.' (quantity)

239. nang **daikie** ngaulu **ah/noh**?
nʌŋ dʌikie ŋʌulu ʌʔ/noʔ
you how much (number/piece) get QMKR
'How much did you get?' (number/ piece)

Ans. i **kena** ngaulu di
i kenʌ ŋʌulu di
I two got pst
'I've got two.' (number)

3.7.4.1.1.12 daipaude / *dʌipʌude*/ : 'which' is used for asking a particular man or anything among two or more (human/ non-human/ male/ singular).

240. **daipaude** n caihereipei **ah/noh**?
dʌipʌude n tʃʌiheɹipei ʌʔ/noʔ
which one your brother QMKR
'Which one is your brother?' (human / male / singular)

Ans. pera **ketie peina/ de** a caihereipei
peɹʌ ketie peinʌ/ de ʌ tʌiheɹeipei
CMP taller boy/one my brother
'The taller boy / one is my brother.'

3.7.4.1.1.13 daipaupui / *dʌipʌupui*/ : 'which' is used for asking a particular female or anything among two or more (human/ female/ singular).

241. **daipaupui** de n tipui **ah/noh**?
dʌipʌu-pui de n tipui ʌʔ/noʔ
which-FMKR one your sister QMKR
'Which one is your sister?' (human / Female / singular)

3.7.4.1.1.14 daipaukena / *dʌipʌukenʌ*/ : 'which' is used for asking two person or anything among more than two (human/ non-human/ Dual / female/ male).

242. **daipaukena** n gu kerautie **ah/noh**?
dʌipʌu-kenʌ n gu keɹʌutie ʌʔ/noʔ
which-DMKR your (possessive) pen QMKR
'Which two were your pen?' (human/ non-human/ Dual)

3.7.4.1.1.15 daidungde / *dʌiduŋde*/ : 'which' is used for asking anything in plural (human/ non-human/plural).

243. **daidungde** n gu kerautie **ah/noh**?
dʌiduŋde n gu keɹʌutie ʌʔ/noʔ
which.PL your (possessive) pen QMKR
'Which were your pen?' (human/ non-human/ Plural)

3.7.4.1.1.16 dailam / *dʌilʌm* / : 'which' is used for asking the direction.

244. **dailam** lampui **ah/noh**
dʌilʌm lʌmpui ʌʔ/noʔ
which way QMKR
'Which way.' (Direction)

Conclusion: Zeme language has 16 Wh-question words and 2 question markers. Wh-question words are :

1. Daipai /*dʌipʌi*/ : What
2. Daiga /*dʌigʌ*/ : Where
3. Daidau /*dʌidʌu*/ : When (time & date)
4. Daiziemne /*dʌiziemne*/ : Why
5. Cau /*tʃʌu*/ : who,
6. Caupei /*tʃʌupei*/ : Who (SNG, human, Male)
7. Caupui /*tʃʌupui*/ : Who (SNG, human, Female)
8. Caukena /*tʃʌukenʌ*/ : Who (Human, dual, Male, Female)
9. Caudung /*tʃʌumeduŋ*/ : Who (human, plural)
10. Dainzwa /*dʌinzwʌ*/ : How
11. Daikie/*dʌikie*/ : How much (quantity/number)
12. Daipaude /*dʌipʌude*/ : Which (human, non-human, male, singular)
13. Daipaupui /*dʌipʌpui*/ : Which (human, non-human, female, singular)
14. Daipaukena /*dʌipʌukenʌ*/ : Which two (dual)
15. Daidungde /*dʌiduŋde*/ : Which (plural)
16. Dailam / *dʌilʌm*/ : Which (direction)

3.7.4.2 Question Markers are :

There are two question markers of Wh-questions i.e. 'ah / *ʌʔ*' and 'noh / *noʔ* ' both can use in all the questions depend on the speaker.

3.7.4.3 Morphology of Wh-question words of Zeliang language

1.	dai	pai		/*dʌipʌi*/	: What
	wh	*SG*			
2.	dai	ga		/*dʌigʌ*/	: Where
	wh	*LOC*			
3.	dai	dau		/*dʌidʌu*/	: When
	wh	*?*			
4.	dai	ziem	ne	/*dʌiziemne*/	: Why
	wh	reason	*?*		
5.	cau			/*tʃʌu*/	: who
	who				
6.	cau	pei		/*tʃʌupei*/	: Who
	Wh	*M*			

7.	cau *who*	pui *F*			/*tʃʌupui*/	:	Who
8.	cau *who*	ke *?*	na *DU*		/*tʃʌukenʌ*/	:	Who
9.	cau *who*	dung *PL*			/*tʃʌuduŋ*/	:	Who
10.	dainz *wh*	wa *?*			/*dʌinzwʌ*/	:	How
11.	dai *wh*	kie *many*			/*dʌikie*/	:	How much
12.	dai *wh*	pau *specific*	de *M*		/*dʌipʌude*/	:	Which
13.	dai *wh*	pau *specific*	pui *F*		/*dʌipʌupui*/	:	Which
14.	dai *wh*	pau *specific*	ke *?*	na *DU*	/*dʌipʌukenʌ*/	:	Which two
15.	dai *wh*	dung *PL*	de *?*		/*dʌiduŋde*/	:	Which
16.	dai *wh*	lam *direction*			/ *dʌilʌm*/	:	Which

Chapter – 4

Interrogative - Confirmation seeking question

4.1 INTRODUCTION

Confirming seeking questions are Yes or No question, Question seeking affirmation or Echo question, Tag question and Alternate question. Yes or No questions are so called because they permit 'Yes' or 'No' as the appropriate answer. Question seeking affirmation or Echo questions are one person echoing the speech of another.

4.1.1 Confirmation seeking question of Ao language

4.1.1.1 Yes /No questions

1. na onok den arur **asü**?
   nʌ̄ únok tən ʌ́ʌūʌ ʌ̀sə̀
   you us with coming QMKR
   'Are you coming with us?'

'asü' /ʌsə/ is question marker of Yes / No questions.

4.1.1.2 Question seeking affirmations

2. na kari ali **ana**?
   nʌ̀ kʌ̄i ʌ́li ʌ̀nʌ́
   you car buy QMKR
   'Did you buy a car?' (I heard that you bought a car?)

'ana' /ʌnʌ/ is question marker of question affirmation questions.

4.1.1.3 Tag questions

3. na ya kaketshir tajung. Tajung ato **na**?
   nʌ̄ jʌ̄ kʌ̄kətʃiəʌ tʌ̀ʤɔŋ. tʌ̄ʤɔŋ ʌ́tū nʌ́
   you are student good. Good right QMKR
   'You are a good student. Aren't you?'

'na′/nʌ/ is question marker of tag questions.

4.1.1.4 Alternate questions

4. John aru asü maru?
   ʤɔn ʌ́ʌù ʌ̀sə̀ mʌ́ʌū?
   John come or NEG come
   'Did John come or not?'

Alternate questions do not carry any question marker.

4.1.2 Confirmation seeking question of Chang language

4.1.2.1 Yes /No questions

5. no kün yoa loudalao
   nu kʌn joʌ lʌudʌlʌo
   you us with coming
   'Are you coming with us?'

6. no delhi tou haulao
   nu delhi tʌu hʌulʌo
   you delhi to been
   'Have you been to Delhi?'

7. nyi kailong jeklao
   nji kʌiloŋ ʤeklʌo
   you vehicle buy
   'Did you buy a car?'

4.1.2.2 Questions seeking affirmation:

8. nyi kailong jeklao
   nji kʌiloŋ ʤeklʌo
   you vehicle buy
   'Did you buy a car?' (I heard that you bought a car?).

9. no miet lamthena yola**o**
   nu met lʌmthenʌ jolʌo
   you yesterday function attend
'Did you attend the function yesterday?' (I heard that you attended the function yesterday?)

4.1.2.3 Tag questions:

10. ngo leweshang tou haumang asüda. Kheiyinglao
    ŋo leweʃʌŋ tou hʌumʌŋ ʌsədʌ khʌijiŋlʌo
    I school to go don't like. It isn't
    'I don't like to go to school. Do I?'

11. no wethunashou maibü. No kheiyinglao
    no wethunʌʃou mʌibə nu khʌijiŋlʌo
    you studentyoung good. You aren't
    'You are a good student. Aren't you?'

4.1.2.4 Alternate questions:

12. john loua si alou
    ʤɔn louʌ si ʌlʌu
    john come or not come
    'Did John come or not?'

Confirmation seeking questions of Chang language do not have any question marker, but the sentences change into question by intonation.

4.1.3 Interrogative: Confirmation seeking question of Konyak language:

4.1.3.1 Yes /No questions:

13. nang tuman phei peipu **ü**?
    nʌŋ tumʌn phei pʌipu ʌˀʔ
    You us with coming QMKR
    'Are you coming with us?'

'ü' /ə/ is question marker of of Yes / No questions.

4.1.3.2 Question seeking affirmation :

14. nange kare shakyangki **ü**?
    nʌŋe kʌre ʃʌk - jʌŋki ʌˀʔ
    you car buy PST QMKR
    'Did you buy a car?' (I heard that you bought a car?)

15. nang menyih mepu taitum me omya **eih**?
    nʌŋ menjiʔ mepu tʌitum me omjʌ ʌiʔ
    you yesterday ? function in attend QMKR
    'Did you attend the function yesterday?' (I heard that you attended the function Yesterday?)

'ü' / ʌˀʔ / and 'eih' / ʌiʔ/ are question markers of question seeking affirmations as given in sentence 14 and sentence 15.

4.1.3.3 Tag questions:

16. tao laipan te taihu yenang. Yeji **ü**?
    tʌo lʌipʌn te tʌihu jenʌŋ. jeʤi ʌˀʔ
    I school to go like don't. NEG yes QMKR
    'I don't like to go to school. Do I?'

17. nang-wa laipa ümei üja. yeji **ü**?
    nʌŋ-wʌ lʌipʌ əmʌi ətʃʌ. jeʤi ʌˀʔ
    you are student good have. NEG yes QMKR
    'You are a good student. Aren't you?'

'ü'/ʌˀʔ/ is question marker of tag questions.

4.1.3.4 Alternate questions:

18. John **yepeipu** **heiya** peipu **shi**?
ʤɔn je pʌipu hʌijʌ pʌipù ʃi
John NEG.come or come QMKR
'Did John come or not?'

'shi' / *ʃi* / is question marker of alternate questions.

4.1.4 Interrogative: Confirmation seeking question of Lotha language:

4.1.4.1 Yes /No questions:

19. nino ephana roa **alo**?
nino ephʌnʌ ʌoʌ̄ ʌlo
you with us coming QMKR
'Are you coming with us?'

'alo' / *ʌlɔ*/ is question marker of Yes / No questions.

4.1.4.2 Question seeking affirmation :

20. nino car shicho **alo**?
nino kʌʌ ʃitʃo ʌlo
you car buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

21. nino nchü function jilo thecho **alo**?
nino ntʃə fʌŋʃən ʤilo thetʃɔ ʌlo
you yesterday function there attend QMKR
'Did you attend the function yesterday?' (I heard that you attended the function yesterday?)

'alo'/ *ʌlɔ*/ is question marker of question seeking affirmations as given in sentences 20 and 21.

4.1.4.3 Tag questions:

22. ayio khapheni anvohung. **nung**?
ʌjio khʌpheni ʌnvohuŋ nəŋ
I school don't like to go QMKR
'I don't like to go to school. Do I?'

23. nino ekhai mhom. **mekmek**?
nino ēkhʌi mhom mekmek
you student good QMKR
'You are a good student. Aren't you?'

24. john rovka. **nung**?
ʤɔn ɹovkʌ nəŋ
john FUT come QMKR
'John will come. Isn't it?'

'nung′ / *nəŋ* / and 'mekmek' / *mekmek* / are the question markers of tag questions as given in sentences 22, 23 and 24.

4.1.4.4 Alternate questions:
25. john rorocho **la**?
ʤɔn ɹoɹotʃo lʌ
john come or not QMKR
'Did John come or not?'

'la′ / *lʌ* / is the alternate questions seeking marker.

4.1.5 Interrogative: Confirmation seeking question of Sangtam language:

4.1.5.1 Yes /No questions:
26. nüh ihrü yola ronung mah-o
nə́h íʳə̄ jɔlʌ̀ ɹóńúŋ mʌ́-ō
you us with coming NEG-QMKR
'Are you coming with us?'

'o' / *o*/ is the question marker of Yes / No questions in Sangtam language.

4.1.5.2 Question seeking affirmation :
27. nüh kari lihko ang
nə́ kʌ̀ʌ̄ liʔko ʌəŋ
you car bought QMKR
'Did you buy a car?' (I heard that you bought a car?).

28. nüh atüh thsütila zehko ang
nə́ ʌtəʔ tsətilʌ zeʔko ʌəŋ
you yesterday function attend QMKR
'Did you attend the function yesterday?'

'ang' / *ʌəŋ*/ is question marker of question seeking affirmations as given in sentence 27 and sentence 28.

4.1.5.3 Tag questions:
29. ih skul müvünyü. ih mah-o
í skul mə́və̀njə̄ i mʌ́-ō
I school NEG go like. i NEG-QMKR
'I don't like to go to school. Do I?'

30. nüh student atsa khüdue. nüh mah-o
nə́ student ʌ̄tsʌ̄ khə́duḕ. nə́ mʌ́-ō̄
you student good one you NEG-QMKR
'You are a good student. Aren't you?'

'o' / *o*/ is question marker of tag questions as given in sentence 29 and 30.

4.1.5.4 Alternate questions:
31. john müro-o
ʤɔn mə́ʌò-ō̄
john NEG-come-QMKR
'Did John come or not?'

'o' / *o*/ is question marker of alternate questions.

4.1.6 Confirmation seeking question of Sema language:

4.1.6.1 Yes /No questions:
32. noye nisasü wucheni **kea**?
noje nisʌsə wutʃeni keʌ
you with us coming QMKR
'Are you coming with us?'

kea' / *keʌ*/ is question marker of Yes / No questions as given in sentence 32.

4.1.6.2 Question seeking affirmation **:**
33. noye yeghikulu qhuluva **keshe**?
noje jeghikulu khuluvʌ keʃe
you vehicle buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

keshe' / *keʃe*/ is question marker of question seeking affirmations as given in sentence 33.

4.1.6.3 Tag questions:
34. niye akiphiki lo wunishi chemo. ni **kea**?
nije ʌkiphiki lo wuniʃi tʃemo ni keʌ
I school in go like don't. i QMKR
'I don't like to go to school. Do I?'

35. noye kiphimi kivike. Kumo **keshe**?
noje kiphimi kivike kumo keʃe
you student good. NEG QMKR
'You are a good student. Aren't you?'

'kea′ / *keʌ* / and 'keshe' / *keʃe* / are tag questions markers as given in sentence 34 and 35.

4.1.6.4 Alternate questions:

36. John ighi ke mo **kea**?
ʤɔn igi ke mo keʌ
john come or not QMKR
'Did John come or not?'

'kea'/*keʌ*/ is alternate questions marker as given in the sentence 36.

4.1.7 Tenyimia group of languages

4.1.7.1 Language: Tenyidie (Angami)

4.1.7.1.1 Yes /No questions:

37. no hieko ze votuoü **me**
no hieko ze votuoə me
you us with coming QMKR
'Are you coming with us?'

'me' /*me*/ is Yes/No questions marker as given in sentence 37.

4.1.7.1.2 Question seeking affirmation :

38. no bagi puo khrüliete **le**
no bʌgi puo khɹəliete le
you car one buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

'le' /*le*/ is question marker of question seeking affirmations as given in sentence 38.

4.1.7.1.3 Tag questions:

39. a leshüki nu vo nyü mo. **U** **die**
ʌ leʃəki nu vo njə mo u die
I school in go like no. yes QMKR
'I don't like to go to school. Do I?'

40. no kephrünuo kevi puo. **Moü** **me**
no kephɹənuo kevi puo moə me
you student good one. NEG QMKR
'You are a good student. Aren't you?'

'die' /*die*/ and 'me' /*me*/ are question markers of tag questions as given in sentence 39 and 40.

4.1.7.1.4 Alternate questions:

41 john vor mo **mo** **ga**
ʤɔn voɹ mo mo gʌ
john come or NEG QMKR
'Did John come or not?'

'ga' /*gʌ*/ is question marker of alternate questions as given in sentence 41.

4.1.7.1.1.1 Dialects of Tenyidie (Angami)

4.1.7.1.1.1.1 Khonoma

4.1.7.1.1.1.1.1 Yes /No questions:

42. no hieko ze votoya **me**
no hieko ze votojʌ me
you us with coming QMKR
'Are you coming with us?'

'me'/*me*/ is Yes/No question question marker as given in sentence 42.

4.1.7.1.1.1.1.2 Question seeking affirmations:

43. no gari po khrüliete **le**
no gʌɹi po khɹəliete le
you car one buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

'le' /*le*/ is question seeking affirmations marker as given in sentence 42 and in sentence 43.

4.1.7.1.1.1.1.3 Tag questions:

44. a leshüki nu vo nyü mo. **ndie**
ʌ leʃəki nu vo njə mo ndie
I school in go like no. QMKR
'I don't like to go to school. Do I?'

45. no kephrüno kevi puo. moü **nho/me**
no kephɹəno kevi puo moə nho/me
you student good one. NEG QMKR
'You are a good student. Aren't you?'

'ndie' /*ndie*/, 'nho' /*nho*/' and 'me'/*me*/ are tag questions markers as given in sentence 44 and 45.

4.1.7.1.1.1.1.4 Alternate questions:

46. john vor mo mo **ga**
ʤɔn voɹ mo mo gʌ
john come or NEG QMKR
'Did John come or not?'

'ga'/*gʌ*/ is the alternate questions marker as given in sentence 46.

4.1.7.1.1.1.2 Viswema

4.1.7.1.1.2.1 Yes /No questions:

47. no hako ze voto **me**
no hʌko ze voto me
you us with coming QMKR
'Are you coming with us?'

'me' /*me*/ is Yes/No questions marker as given in sentence 47.

4.1.7.1.1.1.2.2 Question seeking affirmations:

48. no car po khrilte **ra**
no kʌɹ po khɹilte ɹʌ
you car one buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

'ra' /*ɹʌ*/ *is q*uestion seeking affirmations marker as given in sentence 48.

4.1.7.1.1.1.2.3 Tag questions:

49. i lesuki ro vo nya mero. **cüsü / nda**
i lesuki ɹo vo nja meɹo tsəsə /ndʌ
I school in go like don't. QMKR
'I don't like to go to school. Do I?'

50. no kephrünü kevi po. **nmeme**
no kephɹənə kevi po nmeme
you student good one. QMKR
'You are a good student. Aren't you?'

'nda' /*ndʌ*/ or 'cüsü' /*tsəsə*/ and 'nmeme' / *nmeme*/ are tag questions markers as given in sentence 49 and in sentence 50.

4.1.7.1.1.1.2.4 Alternate questions:

51. john vo me mo **e**
ʤɔn vo me mo e
john come or NEG QMKR
'Did John come or not?'

'e' /*e*/ is alternate questions marker as given in sentence 51.

4.1.7.2 Chakhesang group

4.1.7.2.1 Language : Chokri (Kikruma Dialect)

4.1.7.2.1.1 Yes /No questions:

52. no hako zü voto **me**
no hʌko zə voto me
you us with coming QMKR
'Are you coming with us?'

'me' /*me*/ is Yes / No questions marker as given in sentence 52.

4.1.7.2.1.2 Questions seeking affirmation :

53. no car pü khri-ite **la**
no cʌɹ pə khɹi-ite lʌ
you car one buy QMKR
'Did you buy a car?' (I heard that you bought a car).

'la' /*lʌ*/ is question marker of question seeking affirmations.

4.1.7.2.1.3 Tag questions:

54. i lisicilü vo nsʌjo mo. **Nne**
i lisitsilə vo nsʌjo mo nne
I school go like NEG QMKR
' I don't like to go to school. Do I?'

55. no küphrimine küve pü. **Moleme**
no kəphɹimine kəve pə moleme
you student good one. QMKR
'You are a good student. Aren't you?'

56. john vori tova. **Mome**
ʤɔn voɹi tovʌ mome
john come will QMKR
'John will come. Isn't it?'

Tag questions has 3 question markers i.e 'nne' /*nne*/, 'moleme' /*moleme*/, 'mome' /*mome*/ as given in sentence 54, 55 and 56.

4.1.7.2.1.4 Alternate questions:

57. john vori me ma **a**
ʤɔn voɹi me mʌ ʌ
john come or NEG QMKR
'Did John come or not?'

'a' /*a*/ is question marker of alternate questions.

4.1.7.2.2 Language: Khezha (Khezhakeno Dialect)

4.1.7.2.2.1 Yes /No questions:

58. no awu zü wode **ne**
no ʌwu zü wode ne
you us with coming QMKR
'Are you coming with us?'

59. no car khite **ne**
no kʌɹ khite ne
you car buy QMKR
'Did you buy a car?'

'ne' /*ne*/ is question marker of Yes/No questions as given in sentence 58 & 59.

4.1.7.2.2.2 Question seeking affirmation

60. no ja mapo wo **le**
no ʤʌ mʌpo wo le
you yesterday function go QMKR
'Did you attend the function yesterday?' (I heard that you attended the function yesterday?)

'le' /le/ is question marker of question seeking affirmations as given in sentence 60.

4.1.7.2.2.3 Tag questions:

61. ye lishiki wo meci. **Ndeie**
je lifiki wo meci. Ndie
I school go lazy. QMKR
'I don't like to go to school. Do I?'

62. no lishiküphrü kevie kelie-e. **mone**
no lifikəphɹə kevie kelie-e. mone
you student good one QMKR
'You are a good student. Aren't you?'

Tag questions has 2 question markers 'ndeie′ /*ndeie*/ as given in sentence 61 and 'mone' /*mone*/ in sentence 62.

4.1.7.2.2.4 Alternate questions:

63. john wo le mo **la**
ʤɔn wo le mo lʌ
john come or no QMKR
'Did John come or not?'

'la′ /*lʌ*/ is question marker of alternate questions as given in sentence 63.

4.1.8 Rengma Group

4.1.8.1 Language: Nzonkhwe

4.1.8.1.1 Yes /No questions:

64. no ethu wi ghoten **la**
no ethu wi ghoten lʌ
you us with coming QMKR
'Are you coming with us?'
Yes / No questions expect answer from the hearer(s) with the answer yes /no.

'la' / *lʌ*/ is question marker of Yes / No questions as given in sentence 64.

4.1.8.1.2 Question seeking affirmations:

65. no car shüyatha **ni**
no kʌɹ ʃəjʌthʌ ni
you car buy QMKR
'Did you buy a car?' (I heard that you bought a car?).

'ni' / *ni*/ is question marker of question seeking affirmations as given in sentence 65.

4.1.8.1.3 Tag questions:

66. he alesüjin nwa mu, **gwale**
hi ʌlisəʤin nwʌ mu gwʌle
I school don't like, QMKR
'I don't like to go to school. Do I?'

67. no alesükezhü kemihai kesü. **lanye**
no ʌlisəkeʒə kemihʌi kesə lʌnje
you student good one. QMKR
'You are a good student. Aren't you?'

68. john na ghoten. **nyiqui**
ʤɔn nʌ ghoten njikwi
john will come QMKR
'John will come. Isn't it?'

'gwale′ / *gwʌle*/, 'lanye' / *lʌnje* / and 'nyiqui' /*njikwi*/ are question markers of tag questions as given in sentence 66, 67 and 68.

4.1.8.1.4 Alternate questions:

69. john ghotha la npi **nu**
ʤɔn ghothʌ lʌ npi nu
john come or NEG QMKR
'Did John come or not?'

'nu′ /*nu* / is question marker of alternate questions as given in sentence 69.

4.1.9 Zeliang Group

4.1.9.1 Language : Zeme

4.1.9.1.1 Yes /No questions:

70. nang anui de ngwa gwang lau **nih**?
nʌŋ ʌnui de ŋwʌ gwʌŋ lʌu niʔ
you us to with company going QMKR
'Are you coming with us?'

71. nang delhi gamie de **nih**?
nʌŋ delhi gʌmie de niʔ
you delhi been to QMKR
'Have you been to Delhi?'

'nih' /*niʔ*/ is question marker of Yes / No questions as given in sentence 70 and 71.

4.1.9.1.2 Affirmation seeking questions:

72. nang car ge luilu delie au **mih**?
nʌŋ kʌɹ ge luilu delie ʌu miʔ
you car one buy ? ? QMKR
'Did you buy a car?' (I heard that you bought a car?).

73. nang nziene tatei ga mie delie au **mih**?
nʌŋ nziene tʌti gʌ mie dolie ʌu miʔ
you yesterday function in went ? ? QMKR
'Did you attend the function yesterday?' (I heard that you attended the function yesterday?)

'mih' /*mi*/ is question marker of question seeking affirmations as given in sentence 73 and 73.

4.1.9.1.3 Tag questions:

74. nang kepeimena keyi ge. **nang menih**?
nʌŋ kepeimenʌ keji ge nʌŋ meniʔ
you student good one. You QMKR
'You are a good student. Aren't you?'

75. john gwang zie. **iciu menih**?
ʤɔn gwʌŋ zie itʃiu meniʔ
john come FUT QMKR
'John will come. Isn't it?'

'menih' /*meniʔ*/ is question marker of tag questions as given in sentence 74 and 75.

4.1.9.1.4 Alternate questions:

76. john gwang ma **mih**
ʤɔn gwʌŋ mʌ miʔ
john come NEG QMKR
'Did John come or not?'

'mih'/*miʔ*/ is question marker of alternate questions as given in sentence 76.

Chapter – 5

NEGATIVE

5.1 INTRODUCTION

Negative is a form of affirmation by denial. It is done by affixing the allomorphs of the morpheme, by prefixing of finite verb (ying : drink – yeying : not drink), and negative at word level.

Typology of negative markers:

Payne 1985:162 "Typologycally, negative markers in Tibeto-Burman languages may be classified into three types namely

i. Morphological type (affixes)
ii. Negative particle
iii. Negative verb (negative copula)"

i. Morphological type (affixes): Some Naga languages belong to the morphological type such as Ao language, Chang language, Konyak language, Lotha language, and Sangtam language.

ii. Negative particle : The Naga languages of Tenyidie, Viswema, Chokri, Khezha, Khonoma, Rengma and Zeliang (falls under Tenyimia), Chang and Sema exhibit negative particle.

iii. Negative verb (negative copula): "Tibeto-Burman languages have negative verbs meaning 'be not', 'not have', 'not exist' etc. to negate the existential/ locative/ possessive constructions. The negative verbs in Tibeto-Burman languages tend to occur in the final position of clause or sentence." The Naga languages do not fall under this type -

5.1.1 **Language: Ao**

5.1.1.1 Negative in Ao language

Declarative Sentence: 1. ni anogoshia apple **achir**
nì ʌ̄nogoʃiʌ̄ épə̀l ʌ̄tʃi-ʌ
I everyday apple eat-PRS CONT
'I eat an apple every day.'

Negative sentence: 2. ni anogoshia apple **machir**
nì ʌ̄nogoʃhiʌ̄ épə̀l m-ʌ̄tʃi-ʌ
i everyday apple NEG-eat-PRS CONT
'I do not eat an apple every day.'

Declarative Sentence: 3. ni yashih skol -i **ao**.
ni jʌ́ʃi? iskūl -i ʌ̃ū
I yesterday school to go.PST
'I went to school yesterday.'

Negative sentence: 4. ni yashih skol -i **mao**.
ni jʌ́ʃìʔ iskūl -i m-ʌ̄ū
I yesterday school to NEG-go.PST
'I did not go to school yesterday.'

Declarative Sentence: 5. ni skol -i **aor**.
ni iskūl -i ʌ̄w-əɹ
I school to go-PRS CONT
'I go to school.'

Negative sentence: 6. ni skol -i **maor**.
ni iskūl -i m-ʌ̄w-əɹ
I school to NEG-go-PRS CONT
'I din't go to school.'

Declarative Sentence: 7. asenok Delhi -i **aotsü**.
ʌ̄səno̱k Delhi -i ʌ̄o-tsə
we Delhi to go-FUT
'We will go to Delhi'

Negative sentence: 8. asenok delhi -i **maotsü**.
ʌ̄səno̱k delhi -i m-ʌ̄o-tsə
we delhi to NEG-go-FUT
'We will not go to Delhi.'

Declarative Sentence: 9. ni yashih süngo **jemogo**
nì jʌ́ʃì̀ʔ səŋò dʒə́m-ógo
I yesterday tea drink-PST
'I drank tea yesterday.'

Negative sentence: 10. ni yashih süngo **majem**
nì jʌ́ʃìʔ səŋò mʌ̄-dʒem
I yesterday tea NEG.PST-drink
'I did not drink tea yesterday.'

Declarative Sentence: 11. nashi to **jenogo**
nʌʃì tɔ dʒə́n-ógo
cow run- PST
'The cow ran away.'

Negative sentence: 12. nashi to **majen**
nʌʃì to mʌ-dʒə́n
cow ? NEG.PST-run
'The cow ran away.'

Declarative Sentence: 13. parnoki ya **inyaktettsü**
pʌ́ɹnoki jʌ̄ injʌ́ktət-tsə
they this can do-FUT
'They can do this.'

Negative sentence: 14. parnoki ya **meinyaktettsü**
pʌ́ɹnoki jʌ̄ me-injʌ́ktət-tsə
they this NEG- can do-FUT
'They cannot do this.'

Declarative Sentence: 15. ni anogoshia movie **repranger**
nì ʌ̀nogoʃiʌ̄ mūvi ɹəpɹʌ́ŋə́-ɹ
I everyday movie watch- PRS.CONT
'I watch a movie every day.'

Negative sentence: 16. ni anogoshia movie **merepranger**
nì ʌ̀nogoʃiʌ̄ mūvi mə̄-ɹəp̄ɹʌ́ŋə́-ɹ
I everyday movie NEG-watch-PRS.CONT
'I do not watch a movie every day.'

Declarative Sentence: 17. yimlibilema **arung**
jimlipiləmʌ̄ ʌ̀ɹɔŋ
please come.PRE
'Please come.'

Negative sentence: 18. yimlibilema **taru**
jimlipiləmʌ̄ t-ʌ̀ɹɔ
please IMP.NEG-come.PRS
'Please don't come.'

Declarative Sentence: 19. parnoki azüngba agi tatidang nung **takok** angu.
pʌ́ɹnoki ɹʌ̄zə̀ŋbʌ̄ ʌ̀gi tɹʌ̄tidʌ̄ŋ nùŋ tɹʌ́kó́k ɹʌ́ŋò
they study because exam in pass.PST got
'Because they study they passed in exam.'

Negative sentence: 20. parnoki mazüngba agi tatidang nung **makok** angu.
pʌ́ɹnoki mʌ́zəŋbʌ́ ʌ̀ki tɹʌ̄tidʌ̄ŋ nùŋ mɹʌ̄kṓk ɹʌ́ŋò
they NEG study because exam in fail.PST got
'Because they did not study they failed in exam.'

Declarative sentence: 21. na nisong **tajung**
nʌ nisoŋ tɹʌʤɔŋ
you person good
'you are a good person'.

Negative sentence: 22. na nisong **majung**
nʌ nisoŋ mʌʤɔŋ
you person not good
'you are not a good person'.

Declarative Sentence: 23. iba otsü ya parnok dang **shiang**
ipʌ̄ ūtsə jʌ̄ pʌ́ʌnok dʌ̀ŋ ʃìʌ̄ŋ
this story this them to tell.IMP
'Tell them this story.'

Negative sentence: 24. iba otsü ya parnok dang **teshi**
ipʌ̄ ūtsə jʌ̄ pʌ́ʌnok dʌ̀ŋ tə-ʃi
this story this them to NEG.IMP -tell
'Do not tell them this story.'

5.1.1.2 Negative at word level
Negative by Prefixation:

Prefix	Root word	Derived Form	Word class
m	a) achir *ʌ̄ʧi-ʌ* eat-PRSCONT	machir ***m-** ʌ̄ʧi-ʌ* NEG-eat-PRSCONT	verb
	b) ao *ʌo* go.PST	mao ***m**-ʌo* NEG- go.PST	
	c) aor *ʌw-əɹ* go-PRSCONT	maor ***m-**ʌw-əɹ* NEG- go- PRSCONT	
	d) aotsü *ʌo-tsə* go-FUT	maotsü ***m**-ʌo-tsə* NEG- go-FUT	
ma	a) Jemogo *ʤem-ogo* drink-PST	majem ***mʌ**-ʤem* NEG-drink	verb
	b) Jenogo *ʤen-ogo* run away-PST	majen ***mʌ**-ʤen* NEG-run. PST	
me	inyaktettsü *injʌ́ktət-tsə* can do-FUT	meinyaktettsü ***me**-injʌ́ktət-tsə* NEG-can do-FUT	verb
	arung	taru	

Conclusion :

In Ao language there are no independent/ separate negative words / particles. The affixes such as '*m*', 'ma', 'me' ,'t' and '*te*' are used to negate the verb by using prefixation. 1. *'m'* occurs in sentences 2, 4, 6, 8, 20 and 22. 2. *'ma'* occurs in sentence 10 and 12 as a prefix. 3. *'me'* occurs in sentence 14 and 16. 4. *'t'* occurs in sentence 18. 5. *'te'* occurs in sentence 24.

5.1.2 Language: Chang

5.1.2.1 Negative in Chang language

Declarative Sentence: 25. ngo lewela **haoda**
ŋo lewelʌ hʌo - dʌ
I school go - PRS
'I go to school'.

Negative sentence: 26. ngo lewela **ohouda**
ŋo lewelʌ o-houdʌ
I school NEG- go-PRS
'I don't go to school.'

Declarative Sentence: 27. ngei piek chaang angbou **yungd**a
ŋʌi pik tʃʌ:ŋ ʌŋbu juŋ-dʌ
I tea morning every drink-PRS
'I drink tea every morning.'

Negative sentence: 28. ngei piek chaang angbou **ayungda**
ŋʌi pik tʃʌ:ŋ ʌŋbu ʌ-juŋ-dʌ
I tea morning every NEG-drink-PRS
'I don't drink tea every morning.'

Declarative Sentence: 29. ngei nyetji movie **chülabü**
ŋʌi njet-ʤi muvi tʃəlʌbə
I tomorrow-FUT movie watch
'I will watch a movie tomorrow.'

Negative sentence: 30. ngei nyetji movie **achülabü**
ŋʌi njet-ʤi muvi ʌ-tʃəlʌbə
I tomorrow-FUT movie NEG- watch
'I will not watch a movie tomorrow.'

Declarative Sentence: 31. thonyu paoshibou **haiya**
thonju pʌoʃibʌu hʌi-jʌ
elephant old die-PST
'The old elephant died.'

Negative sentence: 32. paoshibou thonyu ho **ühai**
pʌoʃibʌu thonju ho ə-hʌi
old elephant DEF NEG-die
'The old elephant did not die.'

Declarative Sentence: 33. ngeibü nyu youa ngeibü nou **loukei**
ŋʌibə nju jouʌ ŋʌibə nou loukʌi
my mother all so my sister come.PST
' my mother as well as my sister came.'

Negative sentence: 34. ngeibü nyu yinga ngeibü nou yinga **aoalou**
ŋəibə nju jiŋʌ ŋeibə nou jiŋʌ ʌoʌ-lʌu
my mother neither my sister neither NEG-come
'Neither my mother came nor my sister.'

Declarative Sentence: 35. hatou k**aiya**
hʌtʌu kʌijʌ
here come.IMP
'come here.'

Negative sentence: 36. hatou **tülou**
hʌtʌu tə-lʌu
here NEG-come.IMP
'Do not come here.'

Taboo word/
God forbidden word: 37. phang si phang laolenyoknga ji **shada**
phʌŋ si phʌŋ lʌolenjʌkŋʌ ʤi ʃʌdʌ
clan and clan husband wife (marriage) Case taboo/curse
'Marriage between the same clan is taboo'

5.1.2.2 Negative at word level

Negative by Prefixation:

Prefix	Root word	Derived form	Word class
a	yungda *juŋ-dʌ* drink-PRS chülabü *ʧəlʌbə* watch	ayungda *ʌ-juŋ-dʌ* NEG-drink-PRS achülabü *ʌ-ʧəlʌbə* NEG-watch	Verb
aoa	loukei *lou-kʌi* come.PST	aoalou *ʌwʌ-lou* NEG-come.PST	Verb
o	haoda *hʌo-dʌ* go-PRS	ohouda *o-hou-dʌ* NEG- go-PST	Verb
tü	kaiya *kʌijʌ* come.IMP	tülou *tə-lou* NEG-come.IMP	Verb
ü	haiya *hʌi-jʌ* die-PST	ühai *ə-hʌi* NEG- die.PST	Verb

Conclusion :

In Chang language negative word is absent but affixes such as 'a' /ʌ/, 'aoa' /ʌoʌ/, 'o' / *o*/,'tü' / *tə*/ and 'ü' /*ə*/ prefix to the verb. Chang language has three taboo words 'tütsida' /*tətsidʌ*/, 'shada' /*ʃʌdʌ*/ and 'shabüdabü' /*ʃʌbədʌbə*/ occurs in sentence 37. All the three words carry the same meaning of taboo.

5.1.3 Language: Konyak

5.1.3.1 Negative in Konyak language:

Declarative Sentence: 38. tao laipan te **taipeih**
tʌo lʌipʌn te tʌi- pʌiʔ
I school to go-PRS
'I go to school.'

Negative sentence: 39. tao laipan te **yetai**.
tʌo lʌipʌn te je- tʌi
I school to NEG-go
'I don't go to school.'

Declarative Sentence:

40. tao-e tenyih khalap **ying**
tʌo-e tenjiʔ khʌlʌp jiŋ
I -CASE today tea drink.PRS
'I have drunk tea today.'

Negative sentence:

41. tao-e tenyih khalap **yeying**
tʌo- e tenjiʔ khʌlʌp je-jing
I- CASE today tea NEG- drink.PRS
'I have not drink tea today.'

Declarative Sentence:

42. chingmei lumlinge **peikei**
tʃhiŋmʌi lʌmliŋe pʌi-kʌi
Please request come IMP
'Please come.'

Negative sentence:

43. Chingmei lumlinge **tahpei**
tʃhiŋmʌi lʌmliŋe tʌʔ-pʌi
Please request NEG-come.IMP
'Please don't come.'

Declarative Sentence:

44. i-man te tuopa pungao **i-touh**
i-mʌn te tʌopʌ puŋʌo i- tʌoʔ
they to this story tell.IMP
'Tell them this story.'

Negative sentence:

45. tuopa pungao i-man te **tah-i**
tʌopʌ puŋʌo imʌn te tʌʔ- i
this story they to NEG- tell.IMP
'Do not tell them this story.'

Declarative Sentence:

46. tao-e ngainyih apple **hahlak**
tʌo- e ŋʌinjiʔ ʌpel hʌʔ-lʌk
I- CASE tomorrow apple eat- FUT
'I will eat an apple tomorrow.'

Negative sentence:

47. tao-e ngainyih apple **yehahlak**
tʌo -e ŋʌinyiʔ ʌpel je-hʌʔ-lʌk
I- CASE tomorrow apple NEG-eat-FUT
'I will not eat an apple tomorrow.'

Declarative Sentence:

48. tao-ü ngainyih **shaplak**
tʌo -ə ŋʌinjiʔ sʌp- lʌk
I- CASE tomorrow cry FUT
'I will cry tomorrow.'

Negative sentence: 49. tao-ü ngainyih **yeshaplak**
tʌo ə ŋʌinjiʔ je- sʌp- lʌk
I- CASE tomorrow NEG-cry-FUT
'I will not cry tomorrow.'

5.1.3.2 Negative at word level
Negative by prefix

Prefix	Root word	Derived form	Word class
ye	a) taipeih *tʌi- pʌiʔ* go-PRS b) ying *jiŋ* drink.PRS c) hahlak *hʌʔ-lʌk* eat- FUT d) shaplak *sʌp lʌk* cry FUT	yetai *je- tʌi* NEG-go.PRS yeying *je-jing* NEG- drink.PRS yehahlak *je-hʌʔ-lʌk* NEG-eat-FUT yeshaplak *je- sʌp- lʌk* NEG-cry-FUT	Verb
tah	a) peikei *pʌi-kʌi* come IMP b) i-touh *i- tʌɔʔ* tell.IMP	tahpei *tʌʔ-pʌi* NEG-come.IMP tah-i *tʌʔ- i* NEG- tell.IMP	Verb

Conclusion:

Konyak language does not have any independent negative word. But negative particles such as 'ye '/*je*/and 'tah' /*tʌʔ*/ are used prefixe to the verb. 1. 'ye '/*je*/ occurs in sentence 39, 41, 47 and 49. 2. 'tah' /*tʌʔ*/ occurs in sentence 43 and 45.

5.1.4 Language: Lotha

4.1.4.1 Negative in Lotha language:
Declarative Sentence: 50. ayio khapheni **vocho**
ʌjio khʌpʰeni vo-tʃo
I school go-PRS
'I went to school'

Negative Sentence: 51. ayio khapheni **nvoka**
ʌjio khʌp̄ʰeni n-vo-kʌ̄
I school NEG-go-FUT
'I dind't go to school.'

Declarative Sentence: 52. eteno delhi **vovka**
eteno deli vov-kʌ
we delhi go.FUT
'We will go to Delhi'

Negative Sentence: 53. eteno delhi **vovmeka**
eteno deli vov-me-kʌ̄
we delhi go-NEG-FUT
'We will not go to Delhi.'

Declarative Sentence: 54. ana ochyua jo woro **zev**
ʌnʌ otʃuʌ ʤɔ woɹo zev
I tomorrow CASE bird see.FUT
'I will see a bird tomorrow.'

Negative sentence: 55. ana ochyua jo woro **nze**
ʌnʌ otʃuʌ ʤɔ woɹo n-ze
I tomorrow CASE bird NEG-see.FUT
'I will not see a bird tomorrow.'

Declarative Sentence: 56. shilo **yia**
ʃilo jiʌ
here come
'come here.'

Negative Sentence: 57. shilo **tiyia**
ʃilo ti-jiʌ
here NEG.IMP-come
'Do not come here.'

Taboo /
God forbidden word: 58. meta shijo **mmvüa**
metʌ ʃiʤɔ mmvəʌ
place / land this taboo
'This land /place is taboo.'

5.1.4.2 Negative at word level

Negative by prefix

Prefix	Root word	Derived form	Word class
n	a) vocho *vo-tʃo* go-PRS	nvoka *n-vokʌ̄* NEG-go-FUT	Verb
	b) zev *zev* see.FUT	nze *n-ze* NEG-see.FUT	
ti	yia *jiʌ* come	tiyia *ti-jiʌ* NEG.IMP-come	

Negative by infix

infix	Root word	Derived form	Word class
me	vovka *vov-kʌ* go.FUT	vov-me-ka *vov-me-kʌ̄* go-NEG-FUT	Verb

Conclusion:

Lotha language has no independent/ separate negative word. The negative prefixes are: 1. '*n*' as in sentence 51and 55. 2. '*ti*' as in sentence 57. 3. '*me*' is a negative infix as illustrated in sentence 53. And one taboo word 'mmvüa' */ mmvəʌ/* occure in sentence 58. Which means no one should go to that particular place /land. If you go there, then god's punishment / cures will fall upon you.

5.1.5 Language : Sangtam

5.1.5.1 Negative in Sangtam language:

Declarative Sentence: 59. ih school lang **würe**
iʔ skul lʌŋ wə-ɹe
I school to go-PRS
'I go to school'

Negative Sentence: 60. ih school lang **müwüre**
iʔ skul lʌŋ mə-wə-ɹe
I school to NEG-go-PRS
'I din't go to school.'

Declarative Sentence: 61. ihsa Delhi lang **wünung**
iʔsʌ delhi lʌŋ wə-nəŋ
we delhi to go-FUT
'We will go to Delhi'

Negative Sentence: 62. ihsa Delhi lang **müwünung**
iʔsʌ delhi lʌŋ mə-wə-nəŋ
we delhi to NEG- go- FUT
'We will not go to Delhi.'

Declarative Sentence: 63. ih atü school lang **wüchoe**
iʔ ʌtə skul lʌŋ wətʃhoe
I yesterday school to go.PST
'I went to school yesterday.'

Negative Sentence: 64. ih atü school lang **müwü**
iʔ ʌtə skul lʌŋ məwə
I yesterday school to NEG go.PST
'I did not go to school yesterday.'

5.1.5.2 Negative at word level

Prefix	Root word	Derived form	Word class
mü	a) würe *vəɹe* go.PRS	müwüre *mə-vəɹe* NEG- go.PRS	Verb
	b) wünung *wənəŋ* see.FUT	müwünung *mə-vənəŋ* NEG.FUT- see	
	c) wüchoe *vətʃɔe* go.PST	müwüchoe *məvətʃɔe* NEG-go.PST	

Conclusion:
Sangtam language has no independent/ separate negative word. Negative is formed by prefixing 'mü' /*mə*/ to the verb.

5.1.6 Language: Sema

5.1.6.1 Negative in Sema language:

Declarative Sentence: 65. niye akiphiki lo **wu**
nije ʌkiphiki lo wu
I school to go.PRS
'I go to school.'

Negative sentence: 66. niye akiphiki lo woache **mo**
nije ʌkiphiki lo woʌtʃe mo
I school in go NEG.PRS
'I don't go to school.'

Declarative Sentence: 67. niye ighina movie **juva**
nije ighinʌ muvi ʤu-vʌ
i yesterday movie watch-PST
'I watched a movie yesterday.'

Negative sentence: 68. niye ighina movie ju **mo**
nije ighinʌ muvi ʤu mo
I yesterday movie watch NEG.PST
'I did not watch a movie yesterday.'

Declarative Sentence: 69. niye thoghiu aghau **juni**
nije thoghiu ʌghʌu ʤu-ni
I tomorrow bird see-FUT
'I will see a bird tomorrow.'

Negative sentence: 70. niye thoghiu aghau ju **moni**
nije thoghiu ʌghʌu ʤu mo-ni
I tomorrow bird see NEG-FUT
'I will not see a bird tomorrow.'

Declarative Sentence: 71. oshikimthi **ighilo**
ofikimthi ighilo
please come.IMP
'Please come.'

Negative sentence: 72. oshikimthi mu ighi **kelo**
ofikimthi mu ighi kelo
please NOM come NEG.IMP
'Please don't come.'

Declarative Sentence: 73. niye tsala kipetsu apple **chu ani**
nije tsʌlʌ kipetsu epel tʃu ʌni
I day every apple eat HAB
'I eat an apple every day.'

Negative sentence: 74. niye tsala kipetsu apple **chu amo**
nije tsʌlʌ kipetsu epel ʧu ʌmo
I day every apple eat NEG.HAB
'I do not eat an apple every day.'

Declarative Sentence: 75. panonguye hipau **shilu nani**
pʌnoŋuje hipʌu ʃilu nʌni
they this do can
'They can do this.'

Negative sentence: 76. panonguye hipau shi **mla**
pʌnoŋuje hipʌu ʃi mlʌ
they this do NEG.PRS
'They cannot do this.'

Declarative Sentence: 77. niye ishi apple **chuva**
nije iʃi epel ʧu-vʌ
I today apple eat-PST
'I have eaten an apple today.'

Negative sentence: 78. niye ishi apple chu **mphi**
nije iʃi epel ʧu mphi
I today apple eat NEG.PST
'I have not eaten an apple today.'

Declarative Sentence: 79. niye ishina **qake**
nije iʃinʌ kʌke
I today cry.PST
'I have cried today.'

Negative sentence: 80. niye ishina qa **moke**
nije iʃinʌ kʌ moke
I today cry NEG.PST
'I have not cried today.'

5.1.6.2 Negative at word level

Negative	Root word	Derived form	Word class
mo	a) wu *wu* go b) juva *ʤuvʌ* watched	mo *mo* NEG.PRS mo *mo* NEG.PST	Verb
moni	juni *ʤuni* see	moni *moni* NEG.FUT	Verb
kelo	ighilo *iGilo* come	kelo *kelo* NEG.IMP	Verb
amo	chu *ʧu* eat	amo *ʌmo* NEG.HAB	Verb
mla	shi *ʃi* do	mla *mlʌ* NEG.PRS	Verb
mphi	chu *ʧu* eat	mphi *mphi* NEG.PST	Verb
moke	qake *kʌke* cry	moke *moke* NEG.PST	Verb

Conclusion:

In Sema language, there were 7 negative words such as 'mo' /*mo*/, 'moni' /*moni*/ , 'kelo' /*kelo*/ , 'amo' /*ʌmo*/, 'mla' /*mlʌ*/, 'mphi'/*mphi*/ and 'moke' /*moke*/. The word: 1. 'mo' /*mo*/ occurs in sentence 66 and 68. 2.'moni' /*moni*/ occurs in sentence 70. 3. 'kelo' /*kelo*/ occur in sentence 72. 4.'amo' /*ʌmo*/ occur in sentence 74. 5.'mla' /*mlʌ*/ occur in sentence 76. 6. 'mphi'/*mphi*/ occur in sentence 78. 7. 'moke' /*moke*/ occur in sentences 80.

5.1.7 Tenyimia group of languages

5.1.7.1 Language: Tenyidie (Angami)

5.1.7.1.1 Negative in Tenyidie

Declarative Sentence: 81. a leshüki nu **vo**
ʌ leʃəki nu vo
I school to go.PST
'I go to school.'

Negative sentence:

82. a leshüki nu vo **mo**
ʌ leʃəki nu vo mo
I school to go NEG.PST
'I don't go to school.'

Declarative Sentence:

83. nko delhi nu **volie** **vi**
nko delhi nu vo-lie vi
we delhi to go-CAP can
'We can go to Delhi.'

Negative sentence:

84. nko delhi nu volie **suo**
nko delhi nu vo-lie suo
we delhi to go-CAP NEG.PRS
'We cannot go to Delhi.'

Declarative Sentence:

85. uko hau **chülietuo**
uko hʌu tʃhə-lie-tuo
they this do-CAP-FUT
'They will be able to do this'.

Negative sentence:

86. uko hau chülie **lho**
uko hʌu tʃhə-lie lho
they this do-CAP NEG.FUT
'They will not be able to do this'.

Declarative Sentence:

87. hanu **vorlie**
hʌnu voɹ-lie
here come-IMP
'come here'.

Negative sentence:

88. hanu vor **hie**
hʌnu voɹ hie
here come NEG.IMP
'Do not come here'.

Declarative Sentence:

89. uko hau **chülie** **vi**
uko hʌu tʃhə-lie vi
they this do-CAP.PRS can
'They could do this'.

Negative sentence:

90. uko hau chülie **kenjü**
uko hʌu tʃhə-lie kendʒə
they this do-CAP NEG.CAP
'They cannot do this. / They will not be able to do this'.

Taboo word /
God forbidden: 91. mharügou **kenyü**
mhʌɹəgu *kenjə*
steal taboo/ God forbbid
'To steal is taboo/God forbbid.'

5.5.2 Negative at word level

Negative	Root word	Derived Form	Word class
mo	vo *vo* go.PST	mo *mo* NEG.PST	Verb
suo	lie vi *lie vi* CAP.PRS can	suo *suo* NEG.PRS	Verb
lho	chülietuo *tʃhə-lie-tuo* do-CAP-FUT	lho *lho* NEG.FUT	Verb
hie	vorlie *voɹ-lie* come-IMP	hie *hie* NEG.IMP	Verb
jü	chülie vi *tʃhə-lie vi* do-CAP can	kenjü *kendʒə* NEG.CAP	Verb

Conclusion:

Tenyidie language has 5 negative words and one taboo/ God forbidden word. They are:

1.'mo' /*mo*/ occurs in sentence 82.
2.'lho' /*lho*/ occurs in sentence 84.
3.'suo' /*suo*/ occurs in sentence 86.
4.'hie' /*hie*/ occurs in sentence 88.
5.'kenjü' /*kendʒə*/ occurs in sentence 90.
6.'kenyü' /*kenjə*/ occurs in sentence 91.

5.1.7.2 Dialects of Tenyidie (Angami)

5.1.7.2.1.1 Khonoma

5.1.7.2.1.2 Negative in Khonoma dialect:

Declarative Sentence: 92. a leshüki nu **vo**
ʌ *leʃəki* *nu* *vo*
I school to go.PST
'I go to school.'

Negative sentence: 93. a leshüki nu vo **mo**
ʌ leʃəki nu vo mo
I school to go NEG.PST
'I don't go to school.'

Declarative Sentence: 94. nko delhi nu **volie** **vi**
nko delhi nu vo-lie vi
we delhi to go-CAP can
'We can go to Delhi.'

Negative sentence: 95. nko delhi nu volie **so**
nko delhi nu vo-lie so
we delhi to go-CAP NEG.PRS
'We cannot go to Delhi.'

Declarative Sentence: 96. uko hau **chülietuo**
uko hʌu tʃhə-lie-tuo
they this do-CAP-FUT
'They will be able to do this'.

Negative sentence: 97. uko hau chülie **lho**
uko hʌu tʃhə-lie lho
they this do-CAP NEG.FUT
'They will not be able to do this'.

Declarative Sentence: 98. hanu **vorlie**
hʌnu voɹ-lie
here come-IMP
'come here'.

Negative sentence: 99. hanu vor **hie**
hʌnu voɹ hie
here come NEG.IMP
'Do not come here'.

Declarative Sentence: 100.uko hau **chülie** **vi**
uko hʌu tʃhə-lie vi
they this do-CAP.FUT can
'They could do this'.

Negative sentence: 101.uko hau chülie **jü**
uko hʌu tʃhə-lie dʒə
they this do-CAP NEG.CAP
'They cannot do this'.

Taboo word /
God forbidden: 102.mharügou **kenyü**
mhʌʌəgu *kenjə*
steal taboo/ God forbbid
' To steal is taboo/God forbbid.'

5.1.7.2.1.2 Negative at word level:

Negative	Root word	Derived Form	Word class
mo	vo *vo* go.PST	mo *mo* NEG.PST	Verb
so	lie vi *lie vi* CAP.PRS can	so *so* NEG.PRS	Verb
lho	chülietuo *tʃhə̲-lie-tu̲o* do CAP FUT	lho *lho* NEG.FUT	Verb
hie	vorlie *voʌ-lie* come.IMP	hie *hie* NEG.IMP	Verb
jü	chülie vi *tʃhə-lie vi* do-CAP can	jü *ʤə* NEG.IMP	Verb

Conclusion:
Khonoma dialect has 5 Negative words and one taboo/ God forbidden word. They are:

1. 'mo' /*mo*/ occurs in sentence 93.
2. 'lho' /*lho*/ occurs in sentence 95.
3. 'so' /*so*/ occurs in sentence 97.
4. 'hie' /*hie*/ occurs in sentence 99.
5. 'jü' /*ʤə*/ occurs in sentence 101.
6. 'kenyü' /*kenjə*/ occurs in sentence 102.

5.1.7.2.2 Viswema

5.1.7.2.2.1 Negative of Viswema dialect:

Declarative sentence: 103. i lesuki ro **vo**
i lesuki ʌo vo
I school to go.PST
'I go to school.'

Negative sentence: 104. i lesuki ro vo **mo**
i lesuki ʌo vo mo
I school to go NEG.PST
'I don't go to school.'

Declarative sentence: 105. oko delhi ro **vol** **vi**
oko delhi ɹo vo-l vi
we delhi to go-CAP can
'We can go to Delhi.'

Negative sentence: 106. oko delhi ro vol **swü**
oko delhi ɹo vo-l swə
we delhi to go-CAP NEG.PRS
'We cannot go to Delhi.'

Declarative sentence: 107. poko hio **thulto**
poko hio thu-l-to
they this do-CAP-FUT
'They will be able to do this.'

Negative sentence: 108. poko hio thul **ho**
poko hio thu-l ho
they this do-CAP NEG.FUT
'They will not be able to do this.'

Declarative sentence: 109. hiki **volte**
hiki vo-l-te
here come-CAP-IMP
'Come here.'

Negative sentence: 110. hiki vo **he**
hiki vo he
here come NEG.IMP
'Do not come here.'

Declarative sentence: 111. no hio **thul** **vi**
no hio thu-l vi
you this do-CAP.PRS can
'You could do this.'

Negative sentence: 112. no hio thul **kendu**
no hio thu-l kendu
you this do-CAP NEG.CAP
'You cannot do this.'

Taboo word/
God forbidden: 113. mi zwü ego **kenu**
mi zwə ego kenu
other property steal taboo
'To steal other's property is taboo.'

5.1.7.2.2.2 Negative at word level

Negative	Root word	Derived form	Word class
mo	vo *vo* go.PST	mo *mo* NEG.PST	Verb
swü	l vi *l vi* CAP.PRS can	swü *swə* NEG.PRS	Verb
ho	thulto *thu-l-to* do-CAP-FUT	ho *ho* NEG.FUT	Verb
he	thuto *thu-to* do-IMP	he *he* NEG.IMP	Verb
du	thul vi *thu-l vi* do-CAP can	kendu *kendu* NEG.CAP	Verb

Conclusion: Viswema dialect has 5 negative words and one taboo word. They are:

1. 'mo'/*mo*/ occurs in sentence 104.
2. 'swü' /*swə*/ occurs in sentence 106.
3. 'ho' /*ho*/ occurs in sentence 108.
4. 'he'/*he*/ occurs in sentence 110.
5. 'kendu' /*kendu*/ occurs in sentence 112.
6. 'kenu' / *kenu*/ Taboo / God forbidden occurs in sentence 113.

5.1.7.3 Chakhesang Group

5.1.7.3.1 Language : Chokri (Kikruma dialect)

5.1.7.3.1.1 Negative in Kikruma dialect

Declarative Sentence: 114. i lesici lü **vo**
i lesitʃi lə vo
I school to go.PST
'I go to school'.

Negative sentence: 115. i lesici lü vo **mo**
i lesitʃi lə vo mo
I school to go NEG.PST
'I don't go to school'.

Declarative Sentence: 116. hako delhi lü **voi** **ve**
hʌko delhi lə vo-i ve
we delhi in go-CAP can
'We can go to Delhi'.

Negative sentence: 117. hako delhi lü voi **swu**
hʌko delhi lə vo-i swu
we delhi in go-CAP NEG.PRS
'We cannot go to Delhi'.

Declarative Sentence: 118. oko hi **thi-ito**
oko hi thi-i-to
they this do-CAP-FUT
'They will be able to do this'.

Negative sentence: 119. oko hi thi-i **ho**
o*ko hi thi-i ho*
they this do-CAP NEG.FUT
'They will not be able to do this'.

Declarative Sentence: 120. hilü **vorite**
hilə voʌi-te
here come-IMP
'come here'.

Negative sentence: 121. hilü vori **he**
hilə voʌi he
here come NEG.IMP
'Do not come here'.

Declarative Sentence: 122. oko hi **thi-i** **ve**
o*ko hi thi-i ve*
they this do.CAP.PRS can
'They can do this'.

Negative sentence: 123. oko hi thi-i **kündi**
o*ko hi thi-i kəndi*
they this do-CAP NEG.CAP
'They cannot do this./ They will not be able to do this.'

Taboo word /
God forbidden: 124. tethi cülü vo **künyi**
tethi tsələ vo kənji
place there go God forbident
'Go to that place is taboo/God forbiden'.

5.1.7.3.1.2. Negative at word level

Negative	Root word	Derived Form	Word class
mo	vo *vo* go.PST	mo *mo* no.PST	Verb
swü	i ve *i ve* CAP.PRS can	swü *swə* NEG.PRS	Verb
ho	thi-ito *thi-i-to* do-CAP-FUT	ho *ho* NEG.FUT	Verb
he	vorite *voʌi-te* come-IMP	he *he* NEG.PRS	Verb
kündi	thi-i ve *thi-i ve* do-CAP can	kündi *kəndi* NEG.CAP	Verb

Conclusion :

Kikruma dialect has 5 negative words and one taboo/God forbidden word. They are:

1. 'mo'/*mo*/ occurs in sentence 115.
2. 'swu' /*swu*/ occurs in sentence 117.
3. 'ho'/*ho*/ occurs in sentence 119.
4. 'he' /*he*/ occurs in sentence 121.
5. 'kündi' /*kəndi*/ occurs in sentence 123.
6. 'künyi'/*kənji*/ occurs in sentence 124.

5.1.7.4 Dialect: Khezha (Khezhakeno)

5.1.7.4.1 Negative in Khezhakeno dialect:

Declarative Sentence: 125. ye lishikie **wo**
jè *lifíkiè* *wò*
I school go. PST
'I go to school.'

Negative sentence: 126. ye lishikie wo **mo**
jè *lifíkiè* *wò* *mo*
I school go NEG.PST
'I don't go to school.'

Declarative Sentence: 127. awu delhi lo **wodo**
ʌwu *delhi* *lo* *wo-do*
we delhi to go- FUT
'We will go to Delhi.'

Negative sentence: 128. awu delhi lo wo **ho**
*ʌwu delhi lo wo **ho***
we delhi to go NEG.FUT
'We will not go to Delhi.'

Declarative Sentence: 129. hai **wolo**
hʌi wo-lo
here come-IMP
'come here'.

Negative sentence: 130. hayi wo **she/sü**
*hʌji wo **ʃe/sə***
here come.PRS NEG.IMP
'Do not come here.'

taboo word / God forbidden:
Künü / *kənə* / is a word of God forbidden. If anybody violet the forbidden word and go against it, then supernaturally sooner or later he / she will faced the great lost or unpleasant situation.

5.1.7.4.2 Negative at word level

Negative	Root word	Derived Form	Word class
mo	wo *wo* go. PST	mo *mo* NEG. PST	Verb
ho	wodo *wo-do* go-FUT	ho *ho* NEG.FUT	Verb
she	wolo *wo-lo* go- IMP	she *ʃe* NEG.IMP	Verb
sü	wolo *wo-lo* go-IMP	sü *sə* NEG.IMP	Verb

Conclusion :

Khezha dialect has four negative words. The four negative words are

1. 'mo' /*mo*/ occurs in sentence 126.
2. 'ho' /*ho*/ occurs in sentence 128.
3. 'she' /*ʃe*/ occurs in sentence 130.
4. 'sü' /*sə*/ occurs in sentence 130.
5. 'künü' /*kənə*/ is the taboo/God forbidden word.

5.1.8 Language: Rengma

5.1.8.1.1. Negative in Rengma language (Nzonkhwe):

Declarative Sentence: 131. he alesüjin **waten**
hi ʌlesəʤin wʌ-ten
I school go-PST
'I go to school'.

Negative Sentence: 132. he alesüjin **n** wa
hi ʌlesəʤin n wʌ
I school NEG go.PST
'I don't go to school'.

Declarative Sentence: 133. anga na mochünuwa **kehai**
ʌŋʌ nʌ motʃhənuwʌ kehʌi
child NOM brother hit
'The child hit his brother'.

Negative Sentence: 134. anga na mochünuwa **n** kehai
ʌŋʌ nʌ mɔtʃhənuwʌ n kehʌi
child NOM brother NEG hit
'The child did not hit his brother'.

Declarative Sentence: 135. ethu na delhi **watenle**
ethu nʌ delhi wʌ-ten-le
we NOM delhi go-FUT-CAP
'We will be able to go to Delhi'.

Negative Sentence: 136. ethu na delhi wa **miten**
ethu nʌ delhi wʌ mi-ten
we NOM delhi go NEG-FUT
'We will not be able to go to Delhi'.

Declarative Sentence: 137. he ghanyi alesüjin **wa**
hi ʌnji ʌlesəʤin wʌ
I yesterday school go.PST
'I went to school yesterday'.

Negative Sentence: 138. he ghanyi alesüjin wa **miya**
hi ʌnji ʌlesəʤin wʌ mi-jʌ
I yesterday school go NEG-PST
'I did not go to school yesterday'.

Declarative Sentence: 139. eja la etsüghüwa la **gho**
ejʌ lʌ etsəghəwʌ lʌ Go
mother also sister also came
'my mother also my sister came'.

Negative Sentence: 140. eja la etsüghüwa la **mi** gho
ejʌ lʌ etsəghəwʌ lʌ mi Gɔ
mother also sister also not come
'Neither my mother came nor my sister'.

Declarative Sentence: 141. asaketsüwa kekhaiwa **shü**
ʌsʌkesəwʌ kekhʌiwʌ ʃə
elephant old died
'The old elephant died'.

Negative Sentence: 142. asaketsüwa kekhaiwa **npi** shü
ʌsʌkesəwʌ kekhʌiwʌ npi ʃə
elephant old NEG died
'The old elephant did not die'.

Declarative Sentence: 143. mathu ha **saya**
mʌthu hʌ sʌjʌ
they this do
'They can do this'.

Negative Sentence: 144. mathu ha saya **npen**
mʌthu hʌ sʌjʌ npen
they this do NEG
'They cannot do this'.

Declarative Sentence: 145. he **wighalo**
he wighʌlo
here come.IMP
'Come here'.

Negative Sentence: 146. he **ma** wighalo
he mʌ wighʌlo
here NEG come.IMP
'Do not come here'.

5.1.8.1.2 Negative at word level

Negative	Root word	Derived form	Word class
n	waten *wʌ-ten* go-PST	n *n* NEG.PST	Verb
miten	watenla *wʌtenle* go.FUT	miten *miten* NEG-go.FUT	Verb
miya	wa *wʌ* go.PST	miya *mijʌ* NEG.PST	Verb
mi	gho *Go* come	mi *mi* NEG	Verb
npi	shü *ʃə* die.PST	npi *npi* NEG.PST	Verb
npen	saya *sʌjʌ* do	npen *npen* NEG.CAP	Verb
ma	wighalo *wighʌlo* come.IMP	ma *mʌ* NEG.IMP	Verb

Conclusion:

Rengma language has 7 negative words.

1. 'n' /*n*/ (without a single vowel it carries a full-fledged negative word) occurs in sentence 132 and 134.
2. 'miten' /*miten*/ occurs in sentence 136.
3. 'miya' /*mijʌ*/ occurs in sentence 138.
4. 'mi' /*mi*/ occurs in sentence 140.
5. 'npi' /*npi*/ occurs in sentence 142.
6. 'npen' /*npen*/ occurs in sentence 144.
7. 'ma' /*mʌ*/ occurs in sentence 146.

5.1.9 Language: Zeliang

5.1.9.1 Negative in Zeliang (Zeme) language:

Declarative Sentence: 147. i tingba ramsang **hapla**
i tiŋbʌ ɹʌmsʌŋ hʌplʌ
I day every cry.PRS
'I cry every day.'

Negative sentence: 148. i tingba ramsang hapla **ma**
i *tiŋbʌ ɹʌmsʌŋ hʌplʌ mʌ*
I day every cry NEG.PRS
'I don't cry every day.'

Declarative Sentence: 149. i nziene **hapdida**
i nziene hʌpdidʌ
I yesterday cry.PST
'I cried yesterday.'

Negative sentence: 150. i nziene hap **ma**
i nziene hʌp mʌ
I yesterday cry NEG.PST
'I did not cry yesterday.'

Declarative Sentence: 151. i ncünne **hapzie**
i ntʃəne hʌp-zie
I tomorrow cry- FUT
'I will cry tomorrow.'

Negative sentence: 152. i ncünne hap **lak**
i ntʃəne hʌp lʌk
I tomorrow cry NEG.FUT
'I will not cry tomorrow.'

Declarative Sentence: 153. i tingba ramsang laisiuki ga **miela**
i tiŋbʌ ɹʌmsʌŋ lʌisiuki gʌ mielʌ
I day every school to go
'I go to school every day.'

Negative sentence: 154. i tingba ramsang laisiuki ga mie **lama**
i tiŋbʌ ɹʌmsʌŋ lʌisiuki gʌ mie lʌmʌ
I day every school to go NEG.PRS
'I don't go to school every day.'

Declarative Sentence: 155. i henai nruine ket **ngauda**
i henʌi nɹuine ket ŋʌudʌ
I today bird one seen.PRS
'I have seen a bird today.'

Negative sentence: 156. i henai nruine ket ngau **luma**
i henʌi nɹuine ket ŋʌu lumʌ
I today bird one seen NEG.PRS
'I have not seen a bird today.'

Declarative Sentence: 157. i nziene mamie ket **kwadida**
i nziene mʌmie ket kwʌdidʌ
I yesterday movie a watched
'I watched a movie yesterday.'

Negative sentence: 158. i nziene mamie ket kwa **dima**
i nziene mʌmie ket kwʌ dimʌ
I yesterday movie a watched NEG.PRS
'I did not watch a movie yesterday.'

Declarative Sentence: 159. penui aide **teilu**
penui ʌde tilu
they this do
'They could do this.'

Negative sentence: 160. penui aide teilu **meda**
penui ʌde tilu medʌ
they this do NEG
'They could not do this.'

Declarative Sentence: 161. aika **gwang**
ʌikʌ gwʌŋ
here come.IMP
'Come here.'

Negative sentence: 162. aika gwang **so**
ʌikʌ gwʌŋ so
here come NEG.IMP
'Do not come here.'

Taboo /
God forbidden word: 163. mi de kedak **kenei**
mi de kedʌk keni
other to cheat taboo
'To cheat others is taboo.'

5.1.9.2 Negative at word level

Negative	Root word	Derived Form	Word class
ma	a) hapla *hʌplʌ* cry.PRS b) hapdida *hʌpdidʌ* cry.PST	ma *mʌ* NEG.PRS ma *mʌ* NEG.PST	Verb
lak	hapzie *hʌpzie* cry.FUT	lak *lʌk* NEG.FUT	Verb
lama	miela *mielʌ* go.PRS	lama *lʌmʌ* NEG.PRS	Verb
luma	ngauda *ŋʌudʌ* see.PRS	luma *lumʌ* NEG.PRS	Verb
dima	kwadida *kwʌdidʌ* watch.PST	dima *dimʌ* NEG.PST	Verb
meda	teilu *tilu* do.PRS	meda *medʌ* NEG.PRS	Verb
so	gwang *gwʌŋ* come.IMP	so *so* NEG.IMP	Verb

Conclusion:

Zeliang language has 7 negative words and 1 taboo (God forbidden) word. They are

1. 'ma' /*mʌ*/ occurs in sentence 148 and 150,
2. 'lak' /*lʌk*/ occurs in sentence 152,
3. 'lama' /*lʌmʌ*/ occurs in sentence 154,
4. 'luma' /*lumʌ*/ occurs in sentence 156,
5. 'dima' /*dimʌ*/ occurs in sentence 158,
6. 'meda' /*medʌ*/ occurs in sentence 160 and
7. 'so' /*so*/ occurs in sentence 162.
8. Zeliang language has one taboo word / God forbidden word 'kenei' /*keni*/ occurs in sentence 163.

CHAPTER - 6

FINDINGS AND CONCLUSION

Below given figure 2 shows the Tenyimia group of languages. Two dialects fron Angami tribe i.e Khonoma from Western Angami and Viswema fron Southern Angami, Kikruma (Chokri) and Khezhakeno (Khezha) from Chakhesang tribe, Tesophenyu from upper (Noerthern) Rengma tribe and Heningkunglwa and Benreu from Zeme tribe, have been selected.

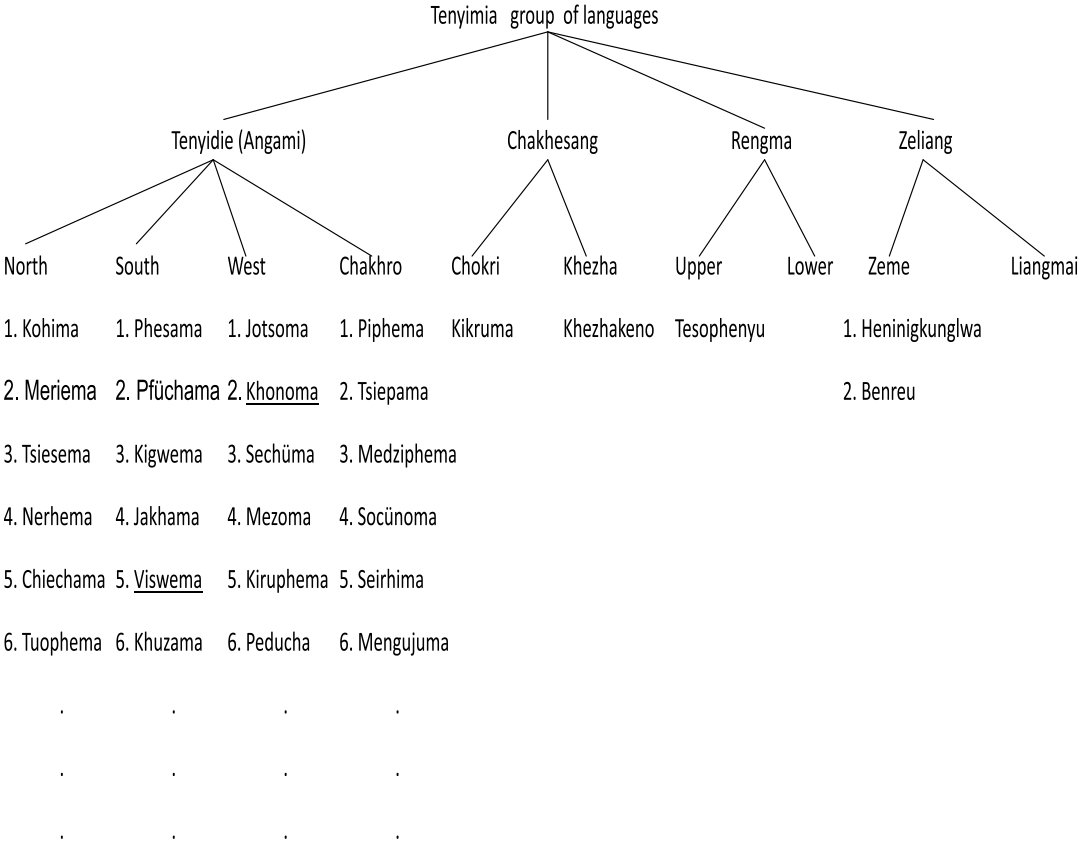


Figure 2 :The Tenyimia group

Interrogative words of the Naga languages vary from one another, some languages have question words but no question marker, and some languages have both question words as well as question markers. Some languages e.g Konyak and Sangtam exhibit syncretism in the usage of question words. Example is given below:

Konyak language :

1. nangte **hangke** minpu **shi**?
   nʌŋte hʌŋke minpu ʃi
   you what name QMKR
   '**What** is your name?'

2. nang **hangke** ngohnang **shi**
   nʌŋ hʌŋke ŋoʔnʌŋ ʃi
   you how have QMKR
   'How are you?'

Rengma language:

3. no amighi **kaju** ajen whaten **nu**
   no ʌmighi kʌʤu ʌʤen whʌten nu
   you o'clock when home going QMKR
   'When are you going home?' (time)

4. no apen **kaju** moya **nu**
   no ʌpen kʌʤu mojʌ nu
   you pieces how much got QMKR
   'How much did you get?' (number)

All the languages under study exhibit the insitu position of the wh-question word with no word-order flexibility in their occurrence. However, Ao language and Chang language permit word-order flexibility in the occurrence of wh-question word. For example

Ao language:

5. na kidangi **kodang** aor?
   nʌ kìtʌ̀ŋi kūtʌ̄ŋ ʌ̄wə́ʌ
   you to home when going
   'When are you going home?'
   also na **kodang** kidangi aor*?* (possible)

Chang language:

6. waiyet ka **ai** lotkei
   wʌijet kʌ ʌ́i lotkʌ̄ī
   window through what came
   '**What** came in through the window?'
   also **ai** waiyet ka lotkai (possible)

Table 6.1 : Comparison of wh-question words, Table 6.2: Confirmation seeking question words of the Naga languages and table 6.3 question markers

Sl. no.	Language	Tenyimia group of languages					Ao	Chang	Konyak	Lotha	Rengma	Sangtam	Sema	Zeme	English
		Tenyidie	Khonoma	Viswema	Chokri	Khezha									
1	Wh- question words									*kvəto*					What (human,non-human, name,SNG,health)
		kedipuo	*zopo*	*dīpo¯*	*dípə̀*	*dibi*	*kətʃi*	*ʌi*	*hʌŋhi*	*ntio*	*mowʌ*	*tu*	*kiu*	*dʌipʌi*	What (non-human)
							kūmʌ̄lʌ¯								What (type of person)
		kiʌpuo	*kijʌpo*	*dīʌo^*	*dípə̀tsi*	*depʌ*	*kúŋ*	*lʌnʌi*	*əmpuken*	*kvəlo*	*khiwʌ*	*khəde*	*khilʌ*	*dʌigʌ*	Where
		kitʃəkipuo	*kitʃəkipo*	*dīkə̀thūkí*	*dí̀ə̀tətsi*	*ditshəke*	*kūdʌ̄ŋ*	*ʌidʒiʌ*	*ʌope*	*kvətʌ*	*kʌdʒu*	*khode*	*kugu*	*dʌidʌu*	When (time)
		kinhiepuo	*kinhiepo*	*dīnhʌ^*	*dípə̀nhʌ^*	*ditshənhe*		*lʌotʃʌlu-ʌ*		*kvəthəŋ*	*kusi*		*kughono*		When (day)
		kiədi	*kidi*	*dīthuīnō¯*	*dí̀thí*	*ditshədʒo*	*kətʃí̀bʌ̀*	*ʌilʌ*	*hʌŋdʒiŋne*	*ntiolo*	*moghinʌ*	*tu-thʌʌnuŋ*	*kiugeŋu*	*dʌiziemne*	Why
		supuo	*sopo*	*so¯*	*sopə̀*	*thuʌ*	*ʃíbʌ́ʔ*	*ʌo*	*hʌŋke*		*thuwʌ*	*sə-o*	*khiu*	*tʃʌu*	Who (name of person)
									ʌohi	*otʃo*				*tʃʌupei*	Who (SNG,human,male)
		supfəpuo	*sopfəpo*	*sōpə́pṑ*	*sopə̀pə̀*	*thupiʌ*								*tʃʌupui*	Who (SNG,human,F)
		suonie	*sonie*	*soīnʌ¯*	*soné¯*	*thulenjhi*				*otʃoʌŋ*	*thumʌnji*			*tʃʌukenʌ*	Who (human,dual, F, M)
		suokropuo													Who (human, group)
		suomie	*somie*	*sōmì*	*sómì*	*thumiko*	*ʃiʌnok*					*səʌü-o*	*khunoko*	*tʃʌuduŋ*	Who (plural)
		kimhie	*kimhie*	*dībe^*	*dí̀bí^*	*detsüko*	*kúmʌ̀ʔ*	*ʌilʌi*	*hʌŋke*	*kvəto*	*khʌti*	*khətʌ*	*kiutoi*	*dʌinzwʌ*	How (about health)
						didʌ	*kūdʌ¯*			*kvətoli*			*kiʃipu*		How (activity)
		kide	*kide*	*dīde^*	*dídəpə̀*	*dezhe*	*kúdʌ̄kʌ̀*	*lʌtətbə*	*hʌŋʃen*	*kvətʌtʌ*	*khʌdʒu*	*khətoh-i*	*khipʌhi*	*dʌikie*	How much (quantity)
		kitʃuo	*kitʃu*	*dīzwə^*	*dízhu^*	*dizhe*	*kwî:kʌ̀*	*lʌdʒutʃe*		*kvətʌ*	*kʌdʒu*	*khətoi*	*khidʒehi*		How much (number)
		kediki													How much (price)
		kitʃhie	*kithi*	*dīthí^*	*dí̀the^*	*dethʌ*	*kúpikʌ̀*	*lʌloktʃe*	*hʌŋʃin*	*kvətʌsuphoʌ*		*khədoi*			How far (distance)
							kwípə́n		*ʌoʃinpu*						How many time
									hʌŋʃin	*kvətʌŋhʌʌʌ*					How many (duration)
		kiu	*Kiu*	*dīo^*	*dípə̀o^*	*deno*	*kúbʌ́ʔ*	*lʌobʌu*	*umpu*	*kvəʤi*	*khʌwʌ*	*khə-ibʌo*	*khipʌu*	*dʌipʌude*	Which (H, non-H,SNG)
		kipfə	*kipfə*	*dīpə́*	*dípə*	*denopi*			*ʌohipʌ* (F,M)					*dʌipʌupui*	Which (human,SNG,F)
		kinie	*kinie*	*dīnʌ¯*	*dím̄:*	*denonjhi*				*kvəʤiʌŋ*				*dʌipʌukenʌ*	Which (dual)
		kiko	*kiko*	*dīko^*	*dí̀ə̀ko^*	*dekoni*						*khə-irio*	*khipʌqono*	*dʌiduŋde*	Which (plural)
		kitsʌpuo	*kitiepo*	*dīt͡ʃhó*	*dí̀ə̀tso^*	*depʌle*	*kúlə́n*	*lʌi*	*hʌŋhipʌ*	*kvə*		*khə-ibʌo*	*khilʌu*	*dʌilʌm*	Which (direction)
		kiʌmie		*dīʌʌ̂mí^*		*depʌmi*	*kūjimə́ʌ*		*ʌotʃhiŋ*						Which (which village)

Table 6.1

Sl . no.			Tenyidie	Khonoma	Viswema	Chokri	Khezha	Ao	Chang	Konyak	Lotha	Rengma	Sangtam	Sema	Zeme	English
2	Confirmation seeking words	Yes/No	*me*	*me*	*me*	*me*	*ne*	*ʌsü*	intonation	*ə*	*ʌlo*	*lʌ*	*-o*	*keʌ*	*ni?*	
		Question Affir.	*le*	*le*	*ʌʌ*	*lʌ*	*le*	*ʌnʌ*	intonation	*ə*	*ʌlo*	*ni*	*ʌŋ*	*keʃe*	*mi?*	
										eih						
		Tag Question	*die*	*ndie*	*ndʌ /tʃəsə*	*nne*	*ndie*	*nʌ*	intonation	*ə*	*nəŋ*	*gwʌle*	*-o*	*keʌ*	*meni?*	Aren't you/ do I
			me	*nho*	*nmeme*	*moleme*	*mone*				*mekmek*	*lʌnje*		*keʃe*		
				me		*mome*						*njikwi*				
		Alternate Question	*gʌ*	*gʌ*	*e*	*ʌ*	*lʌ*		intonation	*ʃi*	*lʌ*	*nu*	*-o*	*keʌ*	*mi?*	or not

Table 6.2

Sl. No.	Languages	Tenyimia group of languages					Ao	Chang	Konyak	Lotha	Rengma	Sangtam	Sema	Zeme
		Tenyidie (Angami)			Chakhesang									
		Tenyidie	Khonoma	Viswema	Chokri	Khezha								
1	**Question Markers of Wh-questions**	*gʌ*	*gʌ*	*e*	*ʌ*	*ʌ*			*ʃi*	*lʌ*	*nu*		*keʌ*	*ʌʔ*
2		*ɹo*	*ɹo*	*no*	*gʌ*	*o*								*noʔ*
3		*ʃi*	*ʃi*	*ɹʌ*										
4		*ədi*	*ədi*	*ɹo*										
5		*le*	*le*	*ʃi*										
6		*di*	*di*	*te*										
7		*mu*	*mu*											
8			*we*											
9			*jʌ*											
10	Yes/No question marker	*me*	*me*	*me*	*me*	*ne*	*ʌsəʔ*		*ʌəʔ*	*ʌlo*	*lʌ*	*o*	*keʌ*	*niʔ*
11	Question seeking affirmation marker	*le*	*le*	*ɹʌ*	*lʌ*	*le*	*ʌnʌʔ*		*ʌəʔ/ʌiʔ*	*ʌlo*	*Ni*	*ʌəŋ*	*keʃe*	*miʔ*
12	Tag question marker	*die/me*	*ndie/ nho me*	*tʃəsə/ ndʌ/ nmeme*	*nne/ nmeme/ mome*	*ndeie/ mone*	*nʌʔ*		*ʌəʔ*	*nəŋ/ mekmek*	*gwʌle/ lʌnje/ njikwi*	*o*	*keʌ/ keʃe*	*miniʔ*
13	Alternate question marker	*gʌ*	*gʌ*	*e*	*ʌ*	*lʌ*			*ʃi*	*lʌ*	*nu*	*o*	*keʌ*	*miʔ*

Table 6.3: List of question markers in the Naga languages

Negatives:

The negative words are independent and have a fixed position in the sentence of some Naga languages are Tenyidie (standard Angami), dialects of Tenyidie are Khonoma and Viswema, Chakhesang are Chokri and Khezha, Rengma, Sema And Zeme. Negative affixes such as prefix are in Ao, Chang, Konyak, Lotha and Sangtam. And infix are prevelent in Lotha language, but negative suffix does not occur in Naga languages. Table 6.4 below shows the comparison of negatives words and markers of the Naga languages:

Sl. No.	Languages	Tenyimia group of languages					Ao	Chang	Konyak	Lotha	Rengma	Sangtam	Sema	Zeme
		Tenyidie (Angami)			Chakhesang									
		Tenyidie	Khonoma	Viswema	Chokri	Khezha								
1	Prefix						*m*	*o*	*je*	*n*		*mə*		
2							*mʌ*	*ʌoʌ*	*tʌ?*	*ti*				
3							*me*	*tə*						
4							*t*	*ʌ*						
5							*te*	*ə*						
6	Infix									*me*				
7	word	*mo*	*mo*	*mo*	*mo*	*mo*					*n*		*mo*	*mʌ*
8		*lho*	*so*	*ho*	*ho*	*ho*					*miten*		*moni*	*lʌk*
9		*suo*	*lho*	*swə*	*swə*	*ʃe*					*mijʌ*		*kelo*	*lʌmʌ*
10		*hie*	*hie*	*he*	*he*	*sə*					*mi*		*ʌmo*	*lumʌ*
11		*kendʒə*	*dʒə*		*kəndi*						*npi*		*mlʌ*	*dimʌ*
12											*npen*		*mphi*	*medʌ*
13											*mʌ*		*moke*	*so*
14	taboo	*kenjə*	*kenjə*	*kenu*	*kənji*					*m:vəʌ*				*kenei*

Table 6.4: Comparison of negative word in the Naga languages

The present study is purely a descriptive and comparative work. Collection of data and information was done through primary and secondary sources. The primary data has been collected from the native speakers and the secondary data has been collected from the respective tribes Holy Bible and some written books. Other source of the informations like number of villages, number of populations, map of Nagaland etc were collected from the internet. Very less research works have been done on the topic of interrogative and negation on the Naga languages till date. The topic of research has proved to be an interesting one as it has unearthed various words of different native languages which were intentionally or unintentionally overlooked or neglected by the present generation speakers.

Bibliography:

Abbi, Anvita. 2001. *A Manual of Linguistic Field Work and Structures of Indian Languages.* Lincom Europa.

Aggarwala, N.K. 2005. *A Senior English Grammar and Composition.* New Delhi: Roshan Lal Goyal for Goyal Brothers Prakashan.

Bhatia, Tej K. 1995. *Negation in South Asian Languages.* Patiala: Indian Institute of Language Studies.

Giridhar, P. P. 1980. *Angami Grammar* (CIIL Grammar Series-6). Mysore: Central Institude of Indian Languages.

Horn, L. R. 2001. *A Natural History of Negation.* Center for the Study of Language and Information. United States: Leland Standford Junior Univrsity.

Horn, L. R. 2010. *The Expression of Negation.* Berlin/New York: Walter de Gruyter Berlin/New York.

Hölzl, Andreas. 2016. *Bavarian Working Papers in Linguistics 5*

Iyeiri, Yoko. 2005. *Aspects of English Negation.* Amsterdam/ Philadelphia/ Tokyo: John Benjamin Publishing Company.

Kevichüsa-Ezung, Mimi. 2018. *Relative Clause Formation in Tenyidie*. Nagaland: Heritage Publication House.

Kuolie, D. 2006. *Structural Description of Tenyidie, a Tibeto-Burman Language of India.* Nagaland: Ura Academy Publication.

Kurrik Jaanus, M. 1979. *Literature and Negation*. New York: Columbia University Press.

Radford, Andrew. 1988. *Transformational Grammar.* A First Course. New York: Cambriged University Press.

Smith, Steven Bradley. 1975. *Meaning and Negation.* The Hague: Mouton & Co. N.V.,Publishers.

Tottie, G. 1991. *Negation in English Speech and Writing.* London: Academic Press Limited.

ANNEXURE – I
Questionnaire

Name :
Age :
Sex :
Tribe :
Village :
Dated :

A. The following were Wh-questions :

1. **'What** is your name?'
:
:
Ans. 'My name is John.'
:
:
2. **'What** came in through the window / door?'
:
:
Ans. 'The bird came in through the window/door.'
:
:
3. **'What** did you see?'
:
:
Ans. 'I saw a bird.'
:
:
4. **'Where** do you live?'
:
:
Ans. 'I live in Kohima.'
:
:
5. **<u>When</u>** are you going home? (time)
:
:
Ans. I am going home at 3:00 p.m. (time)
:
:

6. **<u>When</u>** are you going home? (day)

:

:

Ans. I am going home on Monday (day)

:

:

7. **<u>Why</u>** are you going to Delhi?

:

:

Ans. I am going to Delhi for my study.

:

:

8. **<u>Who</u>** is he? (human/ male/ singular)

:

:

Ans. He is John.

:

:

9. **<u>Who</u>** is she? (human / singular / female)

:

:

Ans. She is Mary.

:

:

10. **Who** are they? (human / dual)

:

:

11. Who are they? (human / Plural)

:

:

12. **<u>How</u>** are you?

:

:

Ans. I am fine.

:

:

13. **<u>How</u>** did you make this?

:

:

Ans. I made this with the help of my friend.

:

:

14. **How** much did you get? (quantity)

:

:

Ans. I've got this much. (quantity)

:

:

15. **How** much did you get? (number)

:

:

Ans. I've got two. (number)

:

:

16. **Which** (singular/dual/plural/female/ male / human / non-human/ direction).

Which one is your brother? (human / male / singular)

:

:

Ans. The taller boy / one is my brother.

:

:

17. **Which** one is your sister? (human / Female / singular)

:

:

18. **Which** two were your pen?(human/ non-human/ Dual)

:

:

19. **Which** were your pen? (human/ non-human/ Plural)

:

:

20. **Which** way: (Direction)

:

:

Yes / No questions:

1. Are you coming with us?

:

:

2. Have you been to Delhi?

:

:

3. Did you buy a car?

:

:

C. Question seeking affirmation or Echo questions:

4. Did you buy a car? (I heard that you bought a car?).

:

:

5. Did you attend the function yesterday?

:

:

D. Tag questions:

6. I don't like to go to school. Do I?

:

:

7. You are a good student. Aren't you?

:

:

8. John will come. Isn't it?

:

:

E. Alternate questions:

9. Did John come or not?

:

:

NEGATIVES:

Declarative Sentence : 1. I go to school.

:

:

Negative Sentence : 2. I don't go to school.

:

:

Declarative Sentence : 3. We will go to Delhi.

:

:

Negative Sentence : 4. We will not go to Delhi.

:

:

Declarative Sentence : 5. I went to school yesterday.

:

:

Negative Sentence : 6. I did not go to school yesterday.

:

:

Declarative Sentence : 7. The child hit his brother.

:

:

Negative Sentence : 8. The child did not hit his brother.

:

:

Declarative Sentence : 9. Because they study they passed in exams.

:

:

Negative Sentence : 10. Because they did not study they failed in exams.

:

:

Declarative Sentence : 11. My mother as well as my sister came.

:

:

Negative Sentence : 12. Neither my mother came nor my sister.

:

:

Declarative Sentence: 13. The old elephant did not die.

:

:

Negative Sentence : 14. The old elephant did not die.

:

:

Declarative Sentence : 15. They came.

:

:

Negative Sentence : 16. They have not come as yet.

:

:

Declarative Sentence : 17. They can do this.

:

:

Negative Sentence : 18. They cannot do this.

:

:

Declarative Sentence : 19. They could not do this.

:

:

Negative Sentence : 20. They could not do this.

:

:

Declarative Sentence : 21. They always reach on time.
:
:
Negative Sentence : 22. They never reach on time.
:
:
Declarative Sentence : 23. come here.
:
:
Negative Sentence : 24. Do not come here.
:
:
Declarative Sentence : 25. You should do this.
:
:
Negative Sentence : 26. You shall not do this.
:
:

Drink:

Declarative Sentence : 27. I drink tea every morning.
:
:
Negative sentence : 28. I don't drink tea every morning.
:
:
Declarative Sentence : 29. I have drink tea today.
:
:
Negative sentence : 30. I have not drink tea today.
:
:
Declarative Sentence : 31. I drank tea yesterday.
:
:
Negative sentence : 32. I did not drink tea yesterday.
:
:
Declarative Sentence : 33. I will drink tea tomorrow.
:
:

Negative sentence : 34. I will not drink tea tomorrow.

:

:

CRY:

Declarative Sentence : 35. I cry every day.

:

:

Negative sentence : 36. I do not cry every day.

:

:

Declarative Sentence : 37. I cried yesterday.

:

:

Negative sentence : 38. I did not cry yesterday.

:

:

Declarative Sentence : 39. I will cry tomorrow.

:

:

Negative sentence : 40. I will not cry tomorrow.

:

:

Declarative Sentence : 41. I have cried today.

:

:

Negative sentence : 42. I have not cried today.

:

:

PLAY:

Declarative Sentence : 43. I play football every day.

:

:

Negative sentence : 44. I do not play football every day.

:

:

Declarative Sentence : 45. I have played football today.

:

:

Negative sentence : 46. I have not played football today.

:

:

Declarative Sentence : 47. I played football yesterday.
:
:
Negative sentence : 48. I did not play football yesterday.
:
:
Declarative Sentence : 49. I will play football tomorrow.
:
:
Negative sentence : 50. I will not play football tomorrow.
:
:

EAT:

Declarative Sentence : 51. I eat an apple every day.
:
:
Negative sentence : 52. I do not eat an apple every day.
:
:
Declarative Sentence : 53. I have eaten an apple today.
:
:
Negative sentence : 54. I have not eaten an apple today.
:
:
Declarative Sentence : 55. I ate an apple yesterday.
:
:
Negative sentence : 56. I did not ate an apple yesterday.
:
:
Declarative Sentence : 57. I will eat an apple tomorrow.
:
:
Negative sentence : 58. I will not eat an apple tomorrow.
:
:

SEE:

Declarative Sentence : 59. I see a bird every day.
:
:

Negative sentence : 60. 'I do not see a bird every day.
:
:
Declarative Sentence : 61. I saw a bird yesterday.
:
:
Negative sentence : 62. I did not see a bird yesterday.
:
:
Declarative Sentence : 63. I have seen a bird today.
:
:
Negative sentence : 64. I have not seen a bird today.
:
:
Declarative Sentence : 65. I will see a bird tomorrow.
:
:
Negative sentence : 66. I will not see a bird tomorrow.
:
:

WATCH:

Declarative Sentence : 67. I watch a movie every day.
:
:
Negative sentence : 68. I do not watch a movie every day.
:
:
Declarative Sentence : 69. I have watched a movie today.
:
:
Negative sentence : 70. I have not watched a movie today.
:
:
Declarative Sentence : 71. I watched a movie yesterday.
:
:
Negative sentence : 72. I did not watched a movie yesterday.
:
:

Declarative Sentence :	73. I will watch a movie tomorrow.
	:
	:
Negative sentence:	74. I will not watch a movie tomorrow.
	:
	:
Declarative Sentence :	75. I go to school every day.
	:
	:
Negative sentence :	76. I don't go to school every day.
	:
	:

(Taboo word / God forbidden word)