

## AN ANALYSIS OF WH-QUESTIONS IN MONGONDOW LANGUAGE

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**Abstract:** This research aimed to determine the form and function of WH-Questions in the Mongondow language. Mongondow speakers were the subjects of this research. This research was the descriptive qualitative method. The procedure of this research consisted of selecting informants based on certain criteria, collecting through a through interviews and observations, rechecking, the data, and writing the report. The data were analyzed through unitization, categorization, explanation, and interpretation according to Bogdan & Biklen. The results of this research showed that WH-Questions in Mongondow language were formed from question words, there are 10 forms of question words commonly used in WH-Questions in Mongondow language, there are *Onu*, *Ki'ine*, *Onda*, *To'onu*, *Doda'anda*, *Nongonu*, *Mongonu*, *Pongonu*, *Na'anda*, and *Tongonu*. For the function of WH-questions in Mongondow language, the question words that form WH-questions were in the front position of the sentence in the middle of the sentence when it has a time marker verb. *Onu* and *Onda* question words that used verbs of time-marking might use the prefix *conn*. The word *"ki'ine"* could be changed to *"ine"* when asking for an object description because the position of *"ki"* would be replaced with the words *"koi"* (to) and *"takin"* (with). So, the function of WH-questions in Mongondow language has different depending on the structure of the WH-questions sentences and the structure of the question words.

**Keywords:** *Interrogative Sentences, WH-Questions, Mongondow Language, Linguistics*

### INTRODUCTION

Language is very important in human life (Lumentut & Lengkoan, 2021). Language is the exclusive property of humans. Humans can communicate with to other. Through language, people can express their mind, feeling, emotion, idea, and desire easily (Mawuntu, Wowor & Kumayas 2020). So, with communication, we can explore knowledge, opinions, hopes, orders, receive, love, promise, or feeling. The social function of language is to build social relationships and convey information

(Trudgil, 1974). That means without human language, we cannot convey the message to each other.

According to (Lumendang, Samola & Kumayas, 2020: 160-175) "In our life, we cannot be separated from the language in everyday life. Usually, we use language in our daily practice". In language used for communication, dialogue has main purpose there are giving a question, a direction and statements. To open the dialogue, it usually uses interrogative sentences or questions. Humans can obtain some information through apply interrogative sentences in communication.

In language learning, the interrogative sentence is one part of grammatical learning. As (Gerungan et al, 2020) said that "Each language has a restricted number of patterns of sentences. These patterns of expression are associated with sentence meanings such as a question, report, and call".

According to (Posumah, 2021: 02) "using language is one of the how-to transmits an art, which is a part of culture a society that cannot be separated from the life of that society". Language is one of the messengers of culture, especially in the local language which has been a communication tool for a long time in local community.

Bolaang Mongondow is one of the ethnic groups in Indonesia located in the province of North Sulawesi (Ratu and Damopolii, 2021). The use of local languages in the Bolaang Mongondow area is a distinctive feature of this tribe. Mongondow language is a language that has been used for a long time by native speakers in Bolaang Mongondow (Mewengkang et al, 2019). Each kind of sentence has a different pattern based on the purpose of the sentences. Interrogative sentences in English and Mongondow language are different in some ways.

Mongondow language is the local language in Indonesia, each language has its system. The existence of local languages in Indonesia is starting to get rid. However, the different systems in each language make Mongondow's existence a means of communication for its speakers. Local language learning is very rare so that language users often misinterpret the function of each sentence used (Pandean, 2018). Many people use Mongondow language but not many people know the

function. More introduction to lokal languages is needed so that languages are preserved in Indonesia.

Based on the explanation above, the purpose of this study is to find out the forms of WH-questions in Mongondow language and to describe the function of WH-questions in Mongondow language. Therefore, this research was delimited to an analysis of WH-Questions in Mongondow language, especially for the function of WH-Questions in Mongondow language according to question words.

## RESEARCH METHODOLOGY

### *Research Design*

In (Moleong, 1991: 6) said that in the descriptive qualitative research, the data collected in the form of words, not numbers. So, in this research the data was used descriptive qualitative research method where the data was analyzed descriptively in the form of words or sentences, not in numbers. However, the subject of this study was the speakers of the language who come from Bolaang Mongondow included the researcher.

In this study, informants had been selected based on the criteria suggested by (Nida, 1949: 190) They are native speaker of the language, adult who still actively speak the language, they are able to speak and understand the language well, they have good speaking ability, and they are acceptable in social group.

The data were collected through interviewing and participatory observation in natural setting. This was done by recording native speakers' informal situation and taking notes by observation the context in which WH-questions were used. For this reason, instruments were used in collecting the data that consisted of:

- The researcher as key instrument, because she is native speaker of Mongondow language.
- Notes that be taken during observation.
- Mobile phone to record what the informants talking.
- List of questions that had been provided.

In analyzing the data, the researcher had followed the steps suggested by (Bogdan & Biklen, 1992: 30):

- Activity of Unitization

The data had been collected and put into units for easy controlling.

- Activity of categorization

The data had been categorized according to the question words.

- Activity of Explanation

The data had been explained according to the function.

- Activity of Interpretation

The data had been interpreted for conclusion of the finding.

## FINDINGS AND DISCUSSION

### *Activity of Unitization*

English	Mongondow	Indonesian
What	<i>Onu</i>	Apa?
	<i>Mongonu</i>	Mau apa?
Who	<i>Ki'ine</i>	Siapa
When	<i>To'onu</i>	Kapan
	<i>Doda'anda</i>	Kapan
Where	<i>Onda</i>	Mana
	<i>Kon'onda</i>	Di mana
	<i>Nongonu</i>	Kenapa
Why	<i>Mongonu</i>	Mengapa
	<i>Pongonu</i>	Buat apa
How	<i>Na'anda</i>	Bagaimana
How many	<i>Tongonu</i>	Berapa
What are you going to make?	<i>Momia kon 'onu sia?</i>	Apa yang akan kamu buat?
What have you been with?	<i>Minaya takin onu?</i>	Kamu telah pergi dengan apa?
What are you eating?	<i>Onu kinaanmu?</i>	Apa yang sedang kamu makan?
What did you do	<i>Onu inaidanmu kolabung?</i>	Apa yang sudah kamu

yesterday?		kerjaan kemarin?
What did you put?	<i>Onu inukatmu koina?</i>	Apa yang sudah kamu letakkan tadi?
What have you taken?	<i>Nogama kon 'onu ikou?</i>	Apa yang sudah kamu ambil?
What are you sick of?	<i>Ponakitan onu ikou?</i>	Kamu sedang sakit apa?
Who are going with you?	<i>Maya takin ine ikou?</i>	Siapa yang pergi bersamamu?
What are you laughing at?	<i>Onu kinosinganmu?</i>	Apa yang kamu tertawakan
Who has eaten in the yellow plate?	<i>Ki ine nongaan kon pindan nodarag?</i>	Siapa yang telah makan di piring kuning?
Who do you request?	<i>Pinoigummu koi 'ine?</i>	Kamu minta ke siapa?
Who will come with you?	<i>Mamangoi takin ine ikou?</i>	Siapa yang akan datang bersamamu?
Who has come with you?	<i>Neiangoi takin ine?</i>	Siapa yang telah datang bersamamu?
When will your work be finished?	<i>To'onu molapat o'aidanmu?</i>	Kapan kerjaanmu akan selesai?
When will Restu go to Kotamobagu city?	<i>Maya' Kotamobagu to'onu ki Restu?</i>	Kapan Restu akan pergi ke Kota kotamobagu?
Where is the banana that I put here?	<i>Onda tagin inukatku kon na'a?</i>	Dimana pisang yang aku letakkan di sini?
Where are you from?	<i>Intau onda ikou?</i>	Orang mana kamu? / Asal mana kamu?
Why are you crying?	<i>Nongonu ikou nongombal?</i>	Kenapa kamu menangis?
Why did you go?	<i>Nongonu ikou minaya?</i>	Kenapa kamu pergi?
Where are you from?	<i>Nong kon'onda ikou?</i>	Dari mana kamu?
What are you going for?	<i>Maya' mongonu ikou?</i>	Kamu pergi untuk apa?

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Why did you come back?	<i>Nongonu sin mobui?</i>	Kenapa kamu balik?
What did you do after you left?	<i>Minaya nongonu ikou?</i>	Kamu pergi melakukan apa?
What are you going to do at someone's house?	<i>Mongonu ikou kon baloi intau?</i>	Apa yang akan kamu lakukan dirumah orang?
What do you want to do that?	<i>Pongonumu nion?</i>	Mau kamu apakan itu?
How do you make a pillow?	<i>Pinomiamu na'anda olunan?</i>	Bagaimana kamu membuat bantal?
How is the story?	<i>Na'anda o'umannya tua?</i>	Bagaimana ceritanya itu?
How to sew this dress?	<i>Na'anda modagum kon lambung tana'a?</i>	Bagaimana menjahit baju ini?
Then how is it actually?	<i>Yo na'onda tua?</i>	Lalu sebenarnya bagaimana itu?
How much do the tomatoes sell for?	<i>Tongonu boli samatet tatua?</i>	Berapa harga tomat itu?
How many cakes have you eaten?	<i>Tongonu kukis kinaanmu?</i>	Berapa jumlah kue yang telah kamu makan?
How many pants will you bring?	<i>Tongonu solana dia'onmu?</i>	Berapa jumlah celana yang akan kamu bawa?
What has she done?	<i>Nomia kon'onu ka'in sia?</i>	Apa yang sudah kamu buat?
When did you arrive?	<i>Namangoi doda'anda ikou?</i>	Kamu telah datang kapan?
When did you make a cake?	<i>Nomia kukis doda'anda ikou?</i>	Kapan kamu telah membuat kue?

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### **Activity of Categorization**

According to the result of the data collected about the WH-Questions in

Mongondow language, this research can be classified into ten types of question words in Mongondow language, as what presented in the following:

***Onu***

1. ***Momia kon'onu sia?***  
What are you going to make?  
(Apa yang akan kamu buat?)
2. ***Minaya takin onu?***  
What have you been with?  
(Kamu telah pergi dengan apa?)
3. ***Onu kinaanmu?***  
What are you eating?  
(Apa yang sedang kamu makan?)
4. ***Nogama' kon'onu?***  
What have you taken?  
(Apa yang sudah kamu ambil?)
5. ***Onu inaidanmu kolabung?***  
What did you do yesterday?  
(Apa yang sudah kamu kerjakan kemarin?)
6. ***Onu inukatmu koina?***  
What did you put?  
(Apa yang sudah kamu letakkan tadi?)
7. ***Onu kinosinganmu?***  
What are you laughing at?  
(Apa yang kamu tertawakan?)
8. ***Ponakitan onu?***  
What are you sick of?  
(Sedang sakit apa?)

***Ki ine***

9. ***Ki ine nongaan kon pindan nodarag?***  
Who has eaten on the yellow plate?  
(Siapa yang telah makan dipiring kuning?)

10. *Pinoigummu koi 'ine?*

Who do you request?

(Kamu meminta ke siapa?)

11. *Mamangoi takin ine ikou?*

Who will come with you?

(Siapa yang akan datang bersamamu?)

12. *Maya takin ine ikou?*

Who are going with you?

(Siapa yang pergi bersamamu?)

13. *Neiangoi takin ine ikou?*

Who has come with you?

(Siapa yang telah datang bersamamu?)

*To'onu*

14. *To'onu molapat o'aidanmu?*

When will your work be finished?

(Kapan pekerjaanmu akan selesai?)

15. *Maya' Kota to'onu ki Restu?*

When is Restu going to the Kotamobagu city?

(Kapan Restu akan pergi ke Kota Kotamobagu?)

16. *Mamangoi to'onu sia?*

When will he come?

(Kapan kamu akan datang?)

*Doda'anda*

17. *Namangoi doda'anda ikou?*

When did you arrive?

(Kamu telah datang kapan?)

18. *Nomia kukis doda'anda ikou?*

When did you make a cake?

(Kapan kamu telah membuat kue?)



## **Onda**

19. **Onda tagin inukatku kon na'a?**

Where is the banana that I put here?

*(Dimana pisang yang aku letakkan di sini?)*

20. **Intau onda ikou?**

Where are you from?

*(Orang mana kamu? / Asal mana kamu?)*

21. **Nomia kukis kon'onda?**

Where have you made the cake?

*(Telah membuat kue dimana?)*

22. **Inukatmu kon'onda tagin?**

Where do you put the bananas?

*(Kamu letakkan dimana pisang?)*

23. **Nong kon'onda ikou?**

Where are you from?

*(Dari mana kamu?)*

## **Nongonu**

24. **Nongonu ikou nongombal?**

Why are you crying?

*(Kenapa kamu menangis?)*

25. **Nongonu ikou minaya?**

Why did you go?

*(Kenapa kamu akan pergi?)*

26. **Minaya nongonu ikou?**

What did you do after you left?

*(Kamu akan pergi melakukan apa?)*

## **Mongonu**

27. **Mongonu ikou kon baloi intau?**

What are you going to do at someone's house?

*(Apa yang akan kamu lakukan dirumah orang?)*

28. *Maya' mongonu ikou?*

What are you going for?

(Kamu pergi Untuk apa?)

*Pongonu*

29. *Pongonumu nion?*

What do you want to do?

(Mau kamu apakan itu?)

*Na' anda*

30. *Na'anda modagum kon lambung tana'a?*

How to sew this dress?

(Bagaimana menjahit baju ini?)

31. *Yo na'onda tua?*

Then how is it actually?

(Lalu sebenarnya bagaimana itu)

32. *Na'anda o'umannya tua?*

How is the story?

(Bagaimana ceritanya itu?)

33. *Pinomiamu na'anda olunan?*

How is the pillow made?

(Bagaimana bantal itu dibuat?)

*Tongonu*

34. *Tongonu boli samatet tatua?*

How much do that tomatoes cost?

(Berapa harga tomat itu?)

35. *Tongonu kukis kinaanmu?*

How many cakes have you eaten?

(Berapa jumlah kue yang telah kamu makan?)

36. *Tongonu solana dia'onmu?*

How many pants will you bring?

(Berapa jumlah celana yang akan kamu bawa?)

### *Activity of Explanation*

#### **Onu**

“Onu” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “what”. Functioned to ask something such as name, object, and job.

##### 1. *Momia kon'onu sia?*

What are you going to make?

(Apa yang akan kamu buat?)

The interrogative sentences above functioned to ask for an object. There was a future verb so this sentence was used to ask about future activities. There was a prefix "kon" in the question word "onu". The prefix "kon" had no meaning but only serves as an explanation of the existence of a verb in the future form in the sentence (Olii et al, 2018). The question word “onu” changed its position in the middle of the sentence. That means these interrogative sentences were used to ask for information about objects in future activities.

##### 2. *Minaya takin onu?*

What have you been with?

(Kamu telah pergi dengan apa?)

The interrogative sentence above was used to ask for adverb information. There was the word "takin" which replaces the position of "kon". The word takin had the meaning "with" that made this sentence had the functions to ask an adverb (Nabu, 2018). The interrogative sentence above served to ask for information about the object description when the activity had been completed.

##### 3. *Onu kinaanmu?*

What are you eating?

(Apa yang sedang kamu makan?)

The interrogative sentences above functioned to ask for an object. The question word "onu" was at the beginning of the sentence. The word “onu”

was at the beginning of the sentence because it was an event in the present. The interrogative sentences above served to ask for information on an object at that time or when an activity was happening and had not been completed.

4. *Nogama' kon'onu?*

What have you taken?

*(Apa yang sudah kamu ambil?)*

The interrogative sentences above served to ask for information about object. The question word “onu” changed its position in the middle of the sentences, this was because of the past tense of the verb. The interrogative sentences above were used to ask for information on an object that was used when the activity had been completed (Karim et al, 2021).

5. *Onu inaidanmu kolabung?*

What did you do yesterday?

*(Apa yang sudah kamu kerjakan kemarin?)*

6. *Onu inukatmu koina?*

What did you put?

*(Apa yang sudah kamu letakkan tadi?)*

The two interrogative sentences were used to ask for information about object. There are time markers “kolabung” (Yesterday) and “koina” which confirmed that this interrogative sentence was used to ask about activities that had been carried out. The interrogative sentences served to ask for information about the object used when an activity had occurred (Laoh et al, 2021).

7. *Onu kinosinganmu?*

What are you laughing at?

*(Apa yang kamu tertawakan?)*

The interrogative sentences above were used to ask for an object. There was an adjective after the question word so that this sentence only applied when an activity was happening or had already happened. This interrogative sentence served to ask for information about the object that causes an event at the present time or when an activity had occurred.

8. ***Ponakitan onu?***

What are you sick of?

*(Sedang sakit apa?)*

The interrogative sentences above were used to ask for an object. There was an adjective that functions as a subject so that this sentence only applied when an event was happening and an event that had already happened. The interrogative sentences above served to ask for information about an object that was currently happening or had already happened.

***Ki ine***

“Ki ine” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “who”. Functioned to ask people as the subject, and people as the object.

9. ***Ki ine nongaan kon pindan nodarag?***

Who has eaten on the yellow plate?

*(Siapa yang telah makan dipiring kuning?)*

The interrogative sentences above were used to ask the subject. The existing verbs functioned as past tense markers which indicated that the interrogative sentence functioned to ask the subject of an activity that had occurred.

10. ***Pinoigummu koi 'ine?***

Who do you ask?

*(Kamu meminta ke siapa?)*

In the interrogative sentence above was used to ask an object. The prefix "ki" changed to "koi" to indicated the object of question word. The interrogative sentence above served to ask for information about the object when an activity had occurred.

11. ***Mamangoi takin ine ikou?***

Who will come with you?

*(Siapa yang akan datang bersamamu?)*

12. ***Maya takin ine ikou?***

Who are going with you?

(*Siapa yang pergi bersamamu?*)

13. ***Neiangoi takin ine ikou?***

Who has come with you?

(*Siapa yang telah datang bersamamu?*)

The two interrogative sentences above functioned as an object questioner. In this case the question word "ki'ine" turned into the question word "ine". This is because there was the word "takin" (with) before the question word which served as a pointer to the object question word. The interrogative sentences above served to ask for information about the object in the activity to be carried out.

***To'onu***

"To onu" is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as "when". Serves as a timer. This question word functions as a questioner for the duration of an activity that will not take long or has occurred for a long time.

14. ***To'onu molapat o'aidanmu?***

When will your work be finished?

(*Kapan pekerjaanmu akan selesai?*)

The interrogative sentence above was used to ask for an adverb of time. The interrogative sentences served to ask for information about the time of the activity to be carried out in the future at the duration of the activity that will not take long.

15. ***Maya' Kotamobagu to'onu ki Restu?***

When is Restu going to the Kotamobagu city?

(*Kapan Restu akan pergi ke Kota Kotamobagu?*)

The interrogative sentences above functioned as questioners for the adverb of time. The interrogative sentences above served to ask for information about the time of the planned activity at the duration of the activity that will not take long.

### ***Doda'anda***

“Doda'anda” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “when” serves as a timer. This word is a questioner when an activity will occur or has occurred in a very long duration of time.

#### **16. *Namangoi doda'anda ikou?***

When did you arrive?

*(Kamu telah datang kapan?)*

This interrogative sentence is used to ask about time in the duration of an activity that has occurred for a long time. The word "namangoi" here is one of the past tense verbs. The word "namangoi" is an activity that has already occurred. An interrogative sentence is used to ask a time in the past when an activity has occurred at a long time duration.

#### **17. *Nomia kukis doda'anda ikou?***

When did you make a cake?

*(Kapan kamu telah membuat kue?)*

The interrogative sentences above served to ask for an adverb of time in a long duration. The interrogative sentences above served to ask for information about the past tense when an activity had occurred in a long time duration.

### ***Onda***

“Onda” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “where”, functions to ask for a place and direction.

#### **18. *Onda tagin inukatku kon na'a?***

Where is the banana that I put here?

*(Dimana pisang yang aku letakkan di sini?)*

#### **19. *Onda pitou koina?***

Where was the knife?

*(Dimana pisau tadi?)*

The two interrogative sentences above were used to ask for information

about a place. If the position of the question word “onda” was in front of the sentence, then there is a noun after it. The interrogative sentences served to ask for information about the location of an object.

20. *Intau onda ikou?*

Where are you from?

(*Orang mana kamu? / Asal mana kamu?*)

The interrogative sentence above was used to ask the predicate. This interrogative sentence was usually used to ask for identity. The interrogative sentence above served to ask for information about the identity of a person's place of origin.

21. *Nomia kukis kon'onda?*

Where have you made the cake?

(*Telah membuat kue dimana?*)

22. *Inukatmu kon'onda tagin?*

Where do you put the bananas?

(*Kamu letakkan dimana pisang?*)

23. *Nong kon'onda ikou?*

Where are you from?

(*Dari mana kamu?*)

The three interrogative sentences above served to ask for information about a place. The question word “onda” changed position because it asked about past activities. There was an additional prefix "kon" in the question word "onda" because it asked for activities in the past (Ratu & Maru, 2017). The interrogative sentences served to ask for information about the location of an activity where the activity had occurred.

### ***Nongonu***

“Nongonu” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “why”, functioned to ask the cause or reason for the action.

24. *Nongonu ikou nongombal?*



Why are you crying?

(*Kenapa kamu menangis?*)

25. **Nongonu ikou minaya?**

Why did you go?

(*Kenapa kamu akan pergi?*)

The two interrogative sentences above served to ask for explanations of cause. The interrogative sentences were used to ask for information about why an activity will occur.

26. **Minaya nongonu ikou?**

What did you do after you left?

(*Kamu akan pergi melakukan apa?*)

The interrogative sentence above was used to ask for information about the cause. This question word changed its position in the middle of the sentence because it asks for an activity. This sentence was used to ask why an activity had been carried out when an activity had occurred.

### ***Mongonu***

"Mongonu" is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as "why", functioned to ask the cause or reason an action will occur.

27. **Mongonu ikou kon baloi intau?**

What are you going to do at someone's house?

(*Apa yang akan kamu lakukan dirumah orang?*)

The interrogative sentence was used to ask the predicate. The question word "mongonu" here has a function to ask what activities will be carried out when an activity has occurred.

28. **Maya' mongonu ikou?**

What are you going for?

(*Kamu pergi untuk apa?*)

The two interrogative sentences were used to ask the predicate. The question word "mongonu" was usually used to ask the cause of activity. These interrogative sentences were used to ask why an activity will occur.

## ***Pongonu***

“Pongonu” is one of the question words in the Mongondow language, this question word was formed of WH-questions. Functioned to ask the cause or reason for an action that is temporarily happening.

### **29. *Pongonumu nion?***

What do you want to do that?

*(Mau kamu akan itu?)*

The interrogative sentence above was used to ask for information. When the activity was happening. The question word "pongonu" was usually used to ask the use of an object. This interrogative sentence served to ask for information about the description of the used of an object.

## ***Na' anda***

“Na'anda” is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as “How”. Functioned to ask the incident, character, and procedure.

### **30. *Na'anda modagum kon lambung tana'a?***

How to sew this dress?

*(Bagaimana menjahit baju ini?)*

The interrogative sentence above was used to ask the predicate. The question word "na'anda" is a simple question word in the form of a procedure.

### **31. *Yo na'onda tua?***

Then how is it actually?

*(Lalu sebenarnya bagaimana itu)*

The interrogative sentence above was used to ask the predicate. If there is an error in the activity carried out, the question word "na'onda" appeared where this question word refers to the expected truth so that there is an answer in the form of an example.

### **32. *Na'anda o'umannya tua?***

How is the story?

*(Bagaimana ceritanya itu?)*

The interrogative sentence above was used to ask the predicate. The interrogative sentence above served to ask the truth about an event that had passed.

33. *Pinomiamu na'anda olunan?*

How is the pillow made?

(*Bagaimana bantal itu dibuat?*)

The interrogative sentence above functioned as a predicate questioner. This interrogative sentence was used to ask the procedure that had been carried out in an activity that was currently happening or had been done.

*Tongonu*

"Tongonu" is one of the question words in Mongondow language, this question word was a formed of WH-questions. This word has the same meaning as "How much". Functioned to ask the price, a lot, and number.

34. *Tongonu boli samatet tatua?*

How much do that tomatoes cost?

(*Berapa harga tomat itu?*)

The interrogative sentences above were used to ask for information. The words "tatua" were denote that the object had been seen. There was no verb here because it only asks about the price of an object. The interrogative sentences were used to ask for an explanation of the amount of an object's current price.

35. *Tongonu kukis kinaanmu?*

How many cakes have you eaten?

(*Berapa jumlah kue yang telah kamu makan?*)

The interrogative sentences above were used to ask for information. "Tongonu" was a number question word in Mongondow. These interrogative sentences were used to ask the number of an object. The interrogative sentences were used to ask for an explanation of the number of an object that was used when the activity will occur.

### 36. *Tongonu solana dia'onmu?*

How many pants will you bring?

(Berapa jumlah celana yang akan kamu bawa?)

The interrogative sentences above served to ask for information. "Tongonu" was a number question word in Mongondow. This sentence was used to ask the number of an object. The interrogative sentences served to ask for an explanation of the number of an object that will be used when an activity will occur.

### *Activity of Interpretation*

The use of question sentences often occurs in the Mongondow language depending on the verb used so some question mark will change. There were some WH-questions that could change the function according to the structure of the sentences.

## CONCLUSION

According to Murdiwiyono theory in (Ulayatunnida, 2013: 30), a WH-questions is a question that requires an answer according to the question words. Based on the results and discussion of this research about An-analysis of WH-questions in Mongondow language could be concluded as follows: WH-words in Mongondow language were Onu, Ki'ine, Onda, To'onu, Doda'anda, Nongonu, Mongonu, Pongonu, Na'anda, and Tongonu. Onu and Onda question words that used verbs of time-marking might use the prefix "kon". The word "ki'ine" could be changed to "ine" when asking for an object description, because the position of "ki" would be replaced with the words "koi" (to) and "takin" (with). The question words "To'onu" and "doda'anda" have the same meaning but are used differently. The difference is in the duration of the activities, in the question word "To'onu" the duration of the activities is very short, while the question word "doda'anda" has a very long duration of occurrence so it applies to asking activities at a very long time.

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