

# **CHAPTER ONE**

## **INTRODUCTION**

The researcher carried out his research work on "Mood in English and Maithili languages" which is a comparative study. This research is the first attempt of the researcher although a number of researches had already been conducted in the Central Department of English. In this research, the researcher aimed at finding out some facts about the processes of mood. Similarly, he also wanted to discover similarities and differences between the mood in English and Maithili languages.

### **1.1 General Background**

Language is the most fundamental thing for human beings in their daily life. In the absence of language, one cannot lead one's life. Its history starts from the time of immemorial when the human civilization prevailed on the earth and when they were in small group. From that time both human civilization and human language have been developing and changing continuously along with the time as it went on embracing ups and downs in itself. Language was being used at that time, too and is being used at present as well. If anything is changed in language of that time, and of the present time, that is only its shapes and structures and nothing else. Similarly, there are some changes in human beings as well as in their living style and their culture. Thus language is as old as human race.

Here we are not concerned with the history of language and human civilization. Our concern is to throw light on " what is language?" Language is a social phenomenon which connects human beings. In a layman sense, language is a means of communication; any system of communication can be called a language. If we speak and

communicate something to each other, then that is verbal communication; if we write and communicate, then written communication use, sign or gesture to communicate our feelings, ideas and thoughts, then that is called sign communication. From this, it is clear that we can communicate in different ways. So communication is a broad term which incorporates all sorts or modes of communication: verbal and non-verbal ones. Verbal communication is human language used only by human being. It is thus called species specific language. On the other hand, non-verbal communication indicates all modes of communication except verbal modes of communication. To make it clear non-verbal communication includes sign language, bird's language, zoo communication, and so on.

What we examined system of communication can be called a language . But now-a-days these characteristics of language are concerned with the human being and his distinctive sounds which are used for communication.

According to J. Whatmough: Language

"Language is human a verbal systematic symbolism, a means of transmitting information, thought, feeling and emotion a form of social behavior with a high degree of convention".

What we can conclude from that definition is that language is a universal medium used only by human beings to convey their thoughts, emotions, feelings and information to each other in their daily life. Language is a social phenomenon to establish good relation in the (community) society. It is because language is only for human beings since human being is the most intelligent animal on the earth, language is their very unique property which distinguishes him/her from animals. Language is a means of communication which is made up of sound symbols which are voluntarily produced by

human beings. Since it is made up of voluntarily produced sounds and symbols, it is a string of sounds and symbols to express one's ideas, emotions, feelings, and desires. That is why, we can say that language is a voluntary vocal system of human communication. However, human beings can show instinctive quality like eye blinking, walking, eating, or even producing involuntary sound. Here, we can quote Sapir (1971) in support that "language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of system of voluntarily produced symbols". (P. 8)

Similarly, Block and Trager (1942) define language as "a system of arbitrary vocal symbols by means of which a social group co-operates" (as cited in Lyons, 1981, p.4). This definition corresponds to some extent to the above definition given by Sapir (1971).

In conclusion, on the basis of the above mentioned definitions, what we can say that there are different modes of communication which are broadly categorized into two different ways: verbal and non-verbal communication. The purpose of division of different modes of communication into two different broad terms are to clarify that not all sorts of sounds and symbols, and activity produced and performed by different things and even by human beings can be language. Language is only those sounds and symbols which are voluntarily produced by human beings and that convey some messages to the listeners. This is called verbal language. The voluntarily produced sounds and symbols give a certain shape to language only when they are linked or make a string of them. And this string of sounds and symbols is used only human beings in their daily life to share their emotions, feelings, desires, thoughts etc. On the other hand, there are some activities which are also used to convey some sorts of messages. These activities are known as sign

language. The sign language refers to different gestures and postures such as eye-winking, shaking and mudding head, waving hand in the air, facial expressions, and so on. This is called non-verbal communication. Besides human activities, non-verbal communication also covers birds, language, zoo communication, and so on. Hence, language is a vital means to establish a good relationship and courtesy between each other in the (human ) community.

### **1.1.1 An Introduction to the English Language**

The English language is such a language which is spoken all over the world. It is an international language. It is also one of the languages of the U.N.O and is an international lingua franca. It has become an assistance to establish communication between two persons belonging to different linguistic backgrounds or to different countries. This characteristic has made it the most dominant language of the whole world. Since it is the most dominant language in the world, it is used as an official and semi-official language in over 60 countries and has become successful to get a prominent place in 20 countries. It is also the major language of books, newspapers, airports, international business, academic, conference, science, medicine, diplomacy, and advertising. In division of the language spoken all round the world in terms of their family, the English language is one of the widely used west Germanic Sub-branches of the Germanic branch of the Indo-European family. According to the population census of 2001, 19037 people speak English as a native language or mother tongue in Nepal . As a result, it stands in the 64<sup>th</sup> position in Nepal on the basis of native speakers of it. That is why it is extremely important in a country like Nepal. In Nepal, it is taught as a compulsory subject from primary level of graduate level. Teaching English in Nepal aims

at making students able to communicate their ideas, feelings, emotions, beliefs, and thoughts in English with one another and with the people of other countries. Teaching English aims at developing four skills. viz. listening, speaking, reading, and writing. Learning language is regarded as achieving skills that make students able to get their things done.

### **1.1.2 The English Language and its Significance in Nepal**

The English language is a world-wide language. More than half of the world's books are written in this language. Not only this but also three quarters of international mails are delivered and received in English. Of all languages, English has the largest vocabulary perhaps as many as two million words and one of the noblest bodies of literature.

English is, of course, the means of international communication and is also world's major language. It is one of the languages recognized by the U.N.O. It has entered Nepal with the foundation of the Durbar High School in 1854 A.D. by a defacto ruler named. Jung Bhadur Rana. Then in 1919, it was included in the higher education with the establishment of Tri-Chandara College. In course of time, S.L.C. Examination Board (1933) and T.U. (1959) were established and since there it has occupied a vital position in the educational field of Nepal. Having realized the importance of the English language, the government of Nepal has included it in school and Higher education curricula as a compulsory subject. Especially the National Education System Plan (NESP, 1971) has brought revolutionary Changes by planning curricula and textbook with the provision of compulsory. English of 100 marks from primary level to Bachelor's level including optional English at secondary level as well as higher education. Now with

the proliferation of English medium schools, and growing demand for more English from the general mass the government reintroduced English from grade one to Bachelor level. Now-a-days teaching English is vogue in the schools and colleges of Nepal. It aims at enabling the students to exchange their ideas, feelings, and thoughts with other people of any countries who speak and write English. This language also helps the students to enjoy English literature which is very vast in itself. With good knowledge of English, the learners or students can easily adjust in any bilingual or multilingual community. It will be noteworthy to mention here that language is learnt in terms of developing four skills, namely, listening, speaking, reading and writing. As English has become an inevitable tool for anybody to achieve their target in the academic field. Maithili speaking students are not an exception to it. Thus, we can say that the English language has been proved a vital tool for any students to become successful in local, national and international communication. So, the importance of English in the present day world need to be overemphasized.

### **1.1.3 An Introduction to the Maithili Language**

Maithili is one of the branches of New-Indo-Aryan (NIA) language spoken in the two adjoining" South Asian Countries Nepal and India. Maithili, as its name implies, is the mother tongue of the inhabitants of Mithila, the pre-historic kingdom ruled by the then King Janak who was the father of Sita. However modern Mithila is politically split into adjacent parts of two different nations-Nepal and India and yet it exists as an inalienable cultural entity mainly owing to the proximity of regular interaction between the Maithili speaking community of the two nations.

This language is written in Devanagari script, at present, however, in the ancient time it was written in the Maithalilakshar or Tirhut. It has a very long rich tradition of written literature in both countries Nepal and India. Vidyapati Thakur is the most celebrated poet of Mithila. He is an immortal singer of beauty, youth and vigour. Maithili literature has a very long tradition of oral story telling. Some renowned story writers in Maithili literature are Shree Krishna Thakur, Baidhyanath Mishra and Kali Kumar Das.

Both Nepal and Indian literary writers have penned literary genres especially poems, plays, and fictions in the Maithili language. In addition to writing literary genres, they are working in the other fields as well like culture, history, journalism linguistics and so on and so forth.

The earliest grammar of Maithili by a native grammarian has been written by Jha (1946) in the Maithili language. In this study, the grammatical rules are presented in the form of sutras in paninian style of Sanskrit grammar. It was followed by Jha's (1979) "Maithili Grammar" which attempts to analyze the language with modern linguistic insights.

#### **1.1.4 Maithili : Its Speakers and Linguistic Boundaries**

The language on which the researcher is going to have his research work is the Maithili language. "The Maithili language is spoken mainly in the eastern and northern regions of the state of Bihar in India and in the Terai districts of Nepal. According to some estimates (e.g. Davis; 1973, p. 3165; R. Yadav, 1984, p. 1), this language is spoken by a total of more than 21 million people in India and Nepal" (Jha 1994). The areas-in India where Maithili is being spoken are Muzaffarpur, Sitamarhi, Vaishali, Durbhanga, Madhubani, Samastipur, Saharsa, Supaul, North Munger, North Bagalpur and Parts of

Champanan and Purnea. Similarly in Nepal, it is in vogue in some districts of Nepal in the Terai. These districts are Rautahat, Sarlahi, Mahottari, Dhanusha, Sirha, Saptari and Sunsari and Morang. These geographical boundaries include all those principal areas where the main concentration of the Maithili speaking population lies these days. According to the population census of 2001, 48.98 percent people are speaking the Nepali language and just after this 12.40 percent people are speaking the Maithili language. Hence, the Maithili language is the second dominant language after Nepali, i.e. the national language of Nepal.

Actually, the exact dimensions of the area have been fluctuating from age to age. It has nevertheless managed to keep itself always distinguished in common parlance as a distinct "country" with its own traditions, its own poets and its own pride in everything belonging to itself. Today this area is known as Tirhut or Mithila. But in the earliest known period of history it was called videha and it included several Kingdoms in it - Mithila and Vaishali being the most important ones. To quote Grierson (1883a, p. 16), Maithili was originally the language of the ancient Mithila, the Kingdom of Janak, the father of Sita, which was bounded on the west by the river Gandak, on the north by the Himalaya, mountains, on the east by the Koshi, and on the south by the Ganges. It has, however, in later times been encroached upon by Bhojpuri on the west, and in revenge has itself crossed the Ganges and occupied North Patna and so much of the Munger and Bhagalpur districts as lie to the North of that river. It has also crossed the Koshi and occupied purenea" (as cited in Jha, 1994, p. 4).

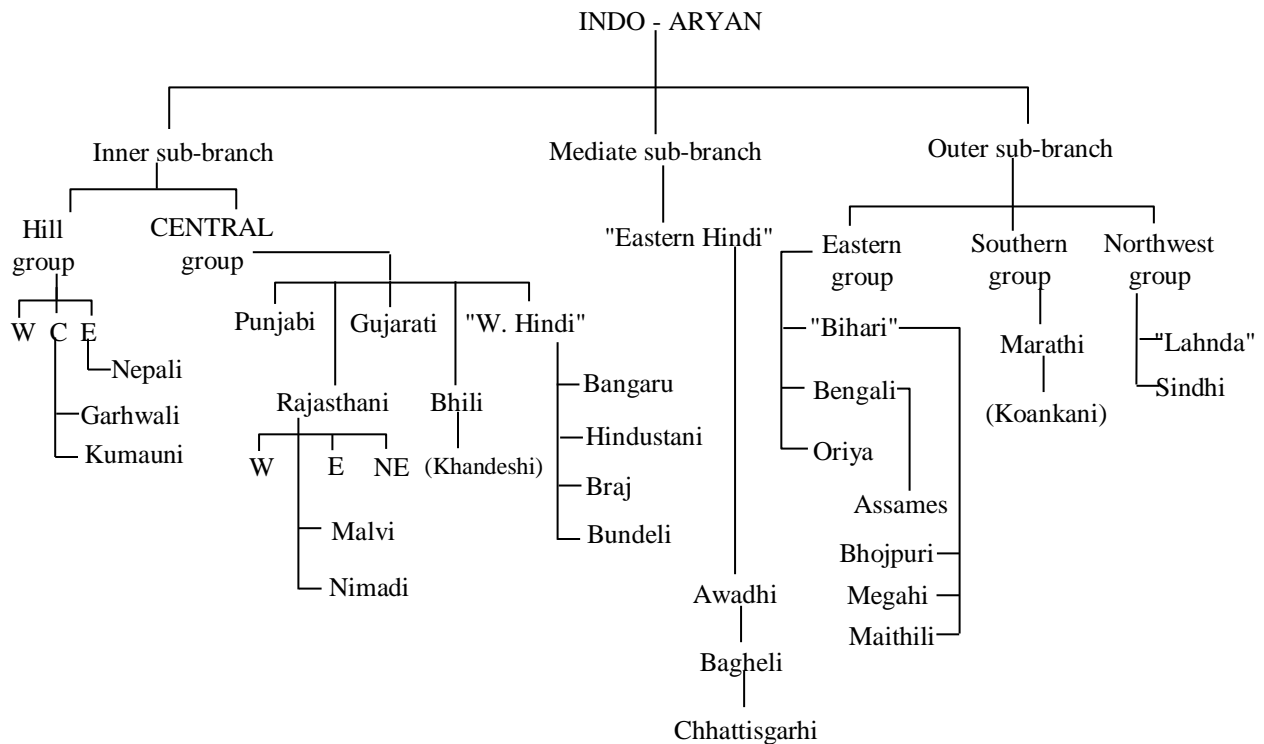


Figure 1 : NIA Sub classification according to Grierson (LSI) : tree-diagram.

### 1.1.5 Grammar and Its Importance

Grammar is a basic thing of any related language. Grammar is a description of the structure of language and the way in which linguistic units such as words and phrases are combined to produce sentence in a language. It is "the rules in language for changing the forms of words and combining them into sentence" Oxford Advanced Learning Dictionary (1995), Funk and Wagnalis New Standard Dictionary of English (1960) also defines grammar as "the science that treats the principles that the correct use of language in either oral or written form. It means grammar manipulates language in speech and writing correctly.

The role of grammar in language cannot be devalued. Grammar is a theory of language that can be applied to individual language. The English grammar describes the form, function and meaning of the English language. Since grammar is meant for improving language, it is the most important part of language.

When we talk about grammar, we cannot forget the name of Noam Chomsky. He defines grammar in his theory to Transformational - Generative grammar in his book *Syntactic Structure* (1957) that a grammar is a model of the native speaker's competence. That is to say, whatever the native speakers say is the model of grammar. They form a number of sentences on the basis of some certain rules. Thus, grammar is a set of finite rules. And though there are only finite rules as the competence of the native speakers, they can generate the infinite number of novel sentences. In terms of grammaticality, sentences are of two types, viz. well formed and ill-formed sentences. Well formed sentences sound good to the native speakers whereas ill-formed sentences sound absurd to them. Paying close attention to the above mentioned facts about grammar, we can deduce the conclusion that the importance of grammar is a must in both learning and teaching language because without having good knowledge of grammar, neither teacher can teach language in a proper way nor learners can learn it rightly.

## **1.2 Statement of Problem**

As the English language makes use of mood, the Maithili language also makes use of mood which denotes the mode manner and attitude of the speaker. To ponder over this typical topic, a number of grammarians and linguists have spilled their views to explore it. Maithili "mood", having distinct quality in its function or meaning. Both the languages make use of mood and express the information in its own mode and manner

from the behalf of addresser, affect the meaning according to phenomenon that occurs in particular contex. The problems are mentioned below:

- i. To point out, whether the function of Maithili mood is similar to the function of English mood or it becomes different from each other.
- ii. Is the formal kind of the Maithili mood equivalent to formal kind of English mood ?

### **1.3 Objectives of the Study**

To consider the main objectives of this study, focusing on Maithili mood and English mood become goal to be analyzed. The followings are the main objectives of this research:

- i. to analyze the mood of the English language.
- ii. to analyze the mood of the Maithili language.
- iii. to compare Maithili and English moods.
- vi. to analyze the pedagogical implications of this study.

### **1.4 Review of Related Language (literature)**

To analyze the moods of Maithili and English languages, different scholars and grammarians have presented their own opinions on this topic. Traditional grammarians share the similar view of mood in the English language such as Nesfield, J. C. Mood: *English Grammar composition and usage*: (p. 65-69). Thomas, A.J. and A.V. martin. The subjunctive" *A practical English Grammar*" L. Tipping" *"A Higher English Grammars Drake'*, H.B. *"The Oxford English course for secondary school"*. They come to point that mood denotes mode or manner in which a statement is made by the verb. To consider over the classification of mood. They become agree with four mood; indicative,

imperative, subjunctive and deontic. The indicative mood becomes similar to the information giving or fact providing sentence: Imperative implies command, advice, request and suggestion. Subjunctive refers the conditional sentence and deontic shows no the obligation.

Some modern grammarians have surpassed the view of traditional grammarians that add that mood cannot be confined to four categories but it extends to more than that.

Leech and Svartrik (2000) assert that mood extends to include interjections, exclamatory, rhetorical questions, permission and obligation, friendly communications, vocatives and volition. They avoid to incorporate infinitive mood as kinds of mood as followed by traditional grammarians. Wales, (2001, p. 259), mentions up to date opinion about mood. He becomes critical towards traditionalists and goes further by presenting Genette (1972, ch. 4) who defines mood as point of view. He agrees with indicative mood as reports facts but disagrees of affirmation possible, degree in quantity of information. (Quirk and Greenbaum, 1996) also assert on the general view of the mood of English. (Hallidayan,1985) also agree with three categories of mood. Indicative mood is normally used for declarative sentence, imperative becomes commands and request. Here, he includes interrogative as type of mood.

On the behalf of the Maithili mood, Yadav, Ramawatar. "*A Reference Grammar of Maithili*": Adjectives, modifiers, determiners and numerals (Ch,5): 6.25 mood (p. 162-168) remarks that in Maithili, five moods are distinguished; indicative, imperative, optative, presumptive and conditional.

For instance

i. Indicative mood

a. nokðr bhat kha-it                      ðich

Servant rice eat - IMPERF    AUX-PRES- (3 NH)

The servant eats rice/ The servant is eating rice.

ii. Presumptive mood

a. O        uth -ðl hoe -t - ah

he (H) rise-PERF AUX-FUT - (3H)

'He may have gotten up'. (He will have gotten up.)

iii. Imperative mood

a. (ham) jã-u

I        go - IMP -(1)

May I go !

b. to        bði - th

you (NH) sitdown-IMP (2)

Sit down !

iv. Optative mood

a. to        mðir j- o

You (NH) die go - OPT - (2 NH)

May you die !

vi. Conditional Mood

a. jð        ðha        pðrh-ðit                      ch-i                      tð bes        ðich

If        you (H) read - IMPERF AUX - PERS (2H) then good is - (3NH)

(If You study then good)

### **1.5 Research Methodology**

comparison and contrast are the tools to analyze the research work. The newspapers, criticisms, journals and books also become sources. The field work reinforces to meet the objectives of this study.

### **1.6 Significance of the Study**

This study becomes important for its effort to analyze the function and formal types of mood of Maithili and English languages. This comparative study of mood in both languages also serve the pedagogical purpose. It also serves the purpose of translators or new researcher to find similar and different characteristics of mood in both languages.

### **1.7 Delimitation of the Study**

This study is based on certain materials, criticism, books and journals that cannot be transcended by time, and locality. It has not escaped from the researcher's biased view which also becomes limitations of this study. And it does not study all the parts of mood but centralized on particular part that also leads to push back towards weakness.

### **1.8 Organization of the Study**

Chapter one : Introduction

Chapter Two : Mood of English and Maithili Languages

Chapter three : Compare and Contrast of Mood of both Languages

Chapter four : Summary and Conclusion

## CHAPTER TWO

### MOOD IN ENGLISH AND MAITHILI LANGUAGES

#### 2.1 Mood in English

Mood is a grammatical category. It is used to describe the types of sentences or clauses. It expresses the speaker's or writer's attitude to what is said or written. In other words, it is through the mood that the speaker or writer can indicate whether s/he believes that an event or state actually occurs does not occur, or is likely to occur. The mood, which is also referred to as mode or modality is often realized through the form of a verb in the utterance. For example, a speaker of English uses "If I were you .... (instead of I was) to express his/her wishes.

According to Crystal (2003) mood is a term used in the theoretical and descriptive study of sentence, clause types, and especially of the verb they contain. Mood (Modality, or mode) refers to a set of syntactic and semantic contrasts signalled by alternative paradigms of the verb, e.g. Indicative (the unmarked form), subjunctive, imperative. Semantically, a wide range of meanings is involved, especially attitudes on the part of the speakers towards the factual content of the utterance, e.g. uncertainty, definiteness, vagueness, possibility. Syntactically, these contrasts may be signalled by alternative inflectional forms of a verb, or by using auxiliaries: may, can, shall, must, but makes a little use of inflection e.g. (If I were you instead of I was). The semantic analysis of modal verbs and the study of their distribution in everyday speech, is a topic which has attracted a great deal of attention in linguistics, and several classification involving such notions as necessity, possibility, certainty, etc. have been proposed.

### **2.1.1 The Terms 'Mood and Modality'**

Mood expresses the attitude of the speaker. It has already been clarified that the term mood and modality are similar and used interchangeably. However, the grammarians have used them in similar way, there is one important terminological problem. The term 'modality' is proposed for the grammatical category of the verb, and the term will here be restricted to that sense. Mood is, therefore, one way in which modality may be expressed, modal verbs are another. Mood in this sense, is not restricted to the languages of Europe; Fula (west Africa) and some dialects of Arabic appear to have subjunctive moods, fairly similar to those of more familiar languages, though in other languages morphologically defined mood systems have rather different functions, for which traditional terms such as 'subjunctive' may not be appropriate.

### **2.1.2 Formal Kinds of Mood**

In traditional grammar, sentences are categorized into major types in terms of the mood expressed in them. The following types of moods are often distinguished:

- i. Indicative
- ii. Imperative
- iii. Subjunctive
- iv. Deontic Vs Epistemic
- v. Realis Vs Irrealis etc.

### **2.1.3 Indicative Mood**

Indicative moods refer to the sentence which directly expresses the truth or fact of what is stated. In other words, indicative moods indicate to verb forms or sentence/clause types used in the expression of statement question and provide the information to the audience. For example.

1.
  - a. Gopal went home.
  - b. Did he leave for home ?
  - c. Gopal is not coming today.
  - d. The horse is walking.
  - e. Is the horse walking ?

### **2.1.3.1 Form and Function**

The above mentioned sentences are in indicative moods which show the reality or fact. The sentence (a) states the reality of Gopal that he went home. The sentence (b) is asking the question whether he leaves for home or not, (c) states about Gopal's arrival which informs that he is not coming today, and (d) also shows the state or reality of the horse. Indicative mood is also called declarative because it declares the state of speaker's attitude. The indicative mood is the simplest and most basic mood. The overwhelming majority of verb use is in the indicative, which may be considered the "normal" form of verbs, with subjective as an "exceptional" form of verbs. If any other forms are considered a mood (e.g. "imperative", they may also be considered other "exceptional" verb forms.)

Examples are most commonly used verb forms.

2.
  - a. I think
  - b. I thought
  - c. He was seen
  - d. I am walking home.
  - e. They are singing.
  - f. He is not a player.
  - g. We are very happy.

However, the verbs which are used in different forms into the indicative sentence, express reality or fact of the statement. The function of this mood is, to declare the fact and give the information about the reality. There is the frequent use of this mood in the English language.

#### **2.1.4 Imperative Mood**

The imperative mood is used for command or instruction. According to the Dictionary of phonetics and Linguistics "A term used in the grammatical classification of sentence types, and usually seen in contrast to indicative, interrogative, etc. An imperative usage refers to verb form or sentence/clause types typically used in the expression of command. e.g. Go away" According Yadava(2001,2004), "Imperative mood refers to the sentence which often expresses commands. For example, consider the following sentence. Get Out !.

In English, the imperative mood or sentence has a verb without tense.

The imperative consisting of the uninflected present stem of the verb (look !) is conventionally analyzed as being in the second person, singular or plural (in terms of the person or persons addressed), and express a command, suggestion, request, or entreaty. There is in English no difference in form between a singular and a plural imperative. The imperative in English occurs only in the second person, and the subject (you) is generally not expressly stated, because it is implied. When the speaker gives a command regarding any one else, it is still directed at the second person as though it were a request for permission, although it may rhetorical statement e.g.

1.     a. Let me do the talking.
- b. Come here.

- c. Give him an allowance.
- d. Let sleeping dogs lie.

### **The Forms of Imperative**

Even if there is no subject on the surface level, an imperative sentence does have a subject in the deeper level. The subject of an unmarked form of an imperative is the second person singular or plural subject pronoun "you". It can be tested with the help of reflexive pronoun.

- a. Read yourself.
- b. \* Read himself.
- c. \* Read themselves.
- d. \* Read herself.
- e. \* Read itself.
- f. \* Read myself.
- g. \* Read ourselves.

Only (a) is permissible because reflexive pronoun and its antecedents co-referential. Thus, this syntactic evidence supports our intuition that the subject of imperative sentence is "you".

### **2.1.5 Negative Imperative**

#### **i. Negative imperative**

Negative imperatives are somehow more complicated than their affirmative counterparts. They are mainly used for prohibiting, advice, ordering and negating the actions. Three types of negative imperative occurs.

- a. Don't you go ! (Contracted negative, subject present)
- b. Don't go ! (Contracted negative, subject absent)
- c. Do not go ! (Uncontracted negative, subject absent)

**ii. Be Imperative**

Although 'do' is not normally used as an auxiliary with be, do is used before be in negative, and emphatic imperatives. For instance.

- a. Don't be silly !
- b. Do be quiet !

**iii. Emphatic Imperative**

We can make an emphatic imperative with do + infinitive. This is common in polite request, complaints and apologies. For instance:

- a. Do sit down.
- b. Do be a bit more careful.
- c. Do forgive me - I don't mean to interrupt.

**iv. Elliptical Imperative**

"Elliptical imperatives are much more common in formal conversation" (Kuhn, 1993).

These elliptical imperatives are understood from the Context:

trays ! (put your trays on the table), these two ! (Put these two trays together).

Switch ! (switch garbage disposal converse with me).

these were data from Kuhn's study.

- v. Passive imperative:

These imperatives are used to tell people to arrange things to be done to them. We often use get + past participle. These kinds of imperatives are mainly implied with the passive structure. For instance:

- a. Get vaccinated as soon as you can.
- b. Get dressed as soon as you can.

vi. Diffuse Imperative :

Diffuse imperatives are directed at anyone and everyone who is present. Subject of diffuse imperatives are indefinite pronoun e.g.

- a. Somebody open the door !
- b. Don't anybody move !

Vocative use of imperative with 'you' is not possible with diffuse imperative because their subjects are indefinite third person pronoun.

\* Somebody, you come here.

**vii. Inclusive Imperative**

Inclusive imperative starts with let's since they include the speaker with the addressee. This type of imperative stands for suggestion rather than command.

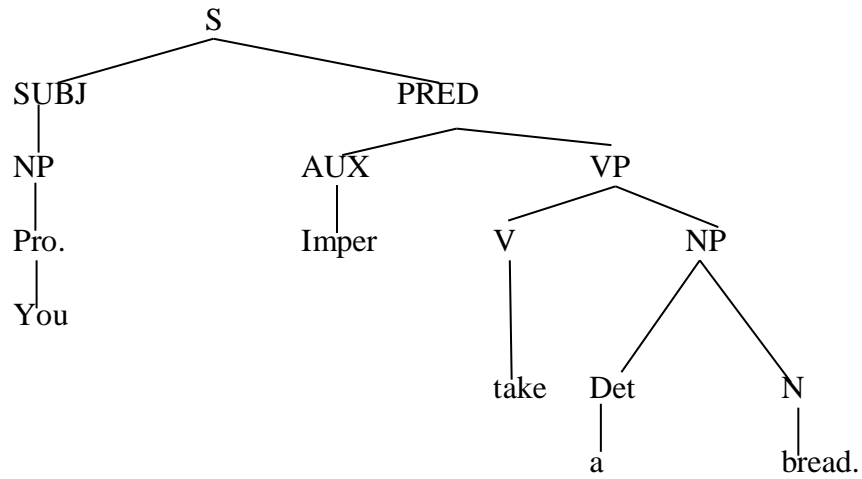
For instance:

- a. Let's dance together
- b. Let's go together.
- d. Let's play chess.

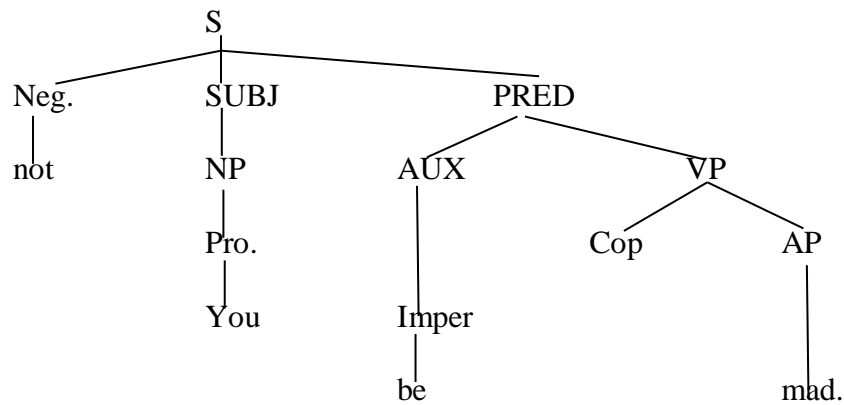
The basic structure of imperative mood (sentence) in tree diagram like this.

Though there are many theories to represent the imperatives on the tree diagram the simplest one is used here just to show the methodology to portray the hierarchy.

a. Take a bread.



b. Don't be mad.



Mapping rules applied are: operator addition, not placement, not contraction, subject deletion and morphological rules.

### 2.1.6 Other functions of Imperative: (In addition to command)

Offers : Have another biscuit

Suggestion : Let's go to movie tonight.

Request : Close the door, please.

Advice: Don't forget your marriage anniversary.

Direction : Turn right at the supermarket.

Prohibition : Don't pick the flowers.

Procedures : Add a spoon of sugar and stir it.

Invitation : Have a good journey.

### **2.1.7 Increasing the Politeness in Imperative**

Politeness of an imperative can be increased by the addition of please. For instance:

- a. Give me a glass of water vs.
- b. Please give me a glass of water.
- c. Give me a glass of water, please.

If 'you' subject is present the addition of please sounds odd. For instance:

- d. \* please you give me a glass of water:

Kindly can also be added to increase the politeness:

- e. Kindly give me your pen.

Do can also be added to make an imperative politeness.

e.g.

- f. Come in:

- g. Do come in !

#### **2.1.7.1 Subjunctive Mood**

Subjunctive mood refers to the sentence which expresses the uncertainty, wish, desire, etc. Or in other words, subjective mood expresses the demand, recommendation, suggestion or statement of necessity and condition. According to Crystal (2003). "A term used in the grammatical classification of sentence types, and usually seen in contrast to indicative, Imperative, etc. mood. It refers to verb forms or sentence/clause types used in the expression of many kinds of subordinate clause, for a range of attitudes including tentativeness, vagueness, uncertainty. In modern English, the examples which come nearest to the subjunctive occur in 'hypothetical' constructions of the type if she **were**

going (instead of *she was going*), in certain formulae, (*so be it !*) and in some clauses introduced by that e.g. (*I insist that he go to town*)"

Unlike the indicative mood, it often signals non-factual or hypothetical situation.

In English, the subjunctive of the verb is used in a much limited way. For example:

- a. I demand that he come at once.
- b. If I were a bird, I would fly in the sky.

The subjunctive mood is one of the most troublesome and elusive constructions of the English verbal system. Since the indicative has been called the 'fact mood", it would be equally appropriate to call the subjunctive the hypothetical, the contrary to fact or the imaginative (in the sense of referring to an imaginary situation) mood. It is used to express the following attitude.

Wish : If John were only here.

Exhortation : Heaven forbid.

Concession: Be it ever so humble, there is no place like home.

Condition contrary to fact: If it were later, I should expect them.

#### **2.1.7.2 Form and Function of Subjunctive**

Subjunctive mood mainly uses the forms like: present simple and conditional. The subjunctive mood is often replaced by the indicative mood in informal English. The subjunctive mood does, however, have *two* important uses in modern formal English.

1. The subjunctive mood expresses, although indirectly, a demand, recommendation, suggestion, or statement of necessity.

Example: We demand (or recommend or suggest) that she *set* her alarm clock for 6:00 a.m. (To form the subjunctive mood drop the - S from the third - person singular.)

Example: It is necessary that she *be* on time for school.

(The subjunctive mood uses *be* instead of *am, is are*.)

2. The subjunctive mood is used to state a condition or a wish that is contrary to fact. Notice that this use of the subjunctive always requires the past tense.

Example: (a) If she were to oversleep, she would miss her ride to school. (The subjunctive mood uses were, not was.)

Example: (b) I wish (that) I were a genius.

Example: (c) You are speaking to me as if I were a child.

### **2.1.7.3 The conditional form of subjunctive mood**

Marianne celce-Murcia and Diane Larsen -Freeman, in their book "*The Grammar Book*" (1999 p. 546) define conditional sentence as "a sentence that consists of a main clause and a subordinate clause, the latter typically being with the adverbial subordinate "If". We agree with Quirk and Greenbaum (1973) p. 323) that conditional sentences express the dependence of one set of circumstances (i.e. the result clause) on another (i.e. the "if clause"). The order of the two clauses is generally not that important to the meaning of the sentence. So, we can switch the if clause to the end of the sentence if we want to. For example.

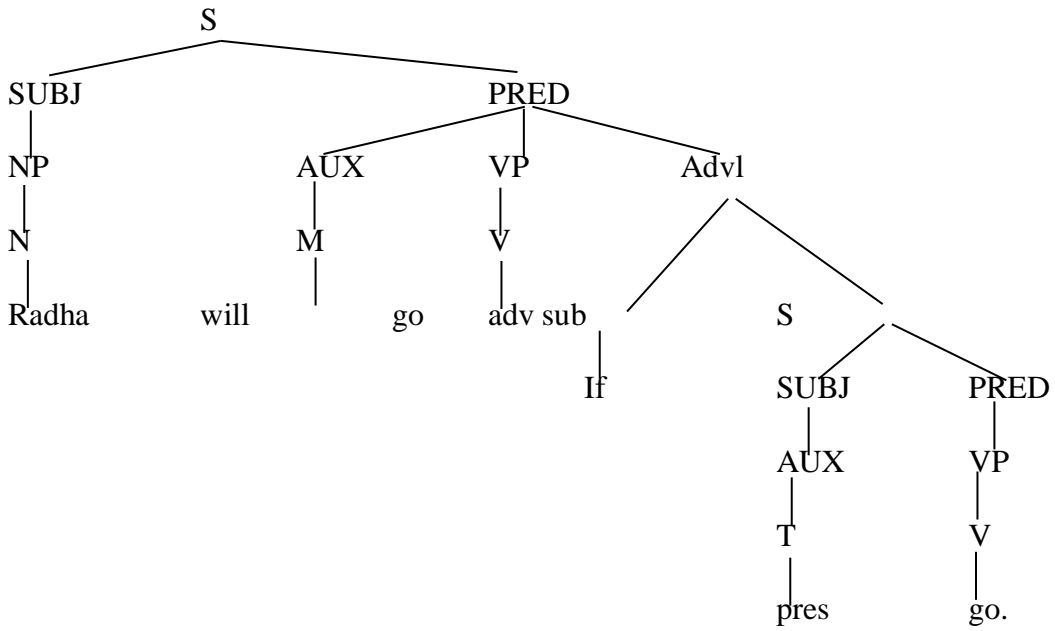
a. If I go, Radha will go.

b. Radha will go if I go.

The if- clause sets up the condition, and the main clause gives the result or outcome. The if-clause is treated as an adverbial clause of condition.

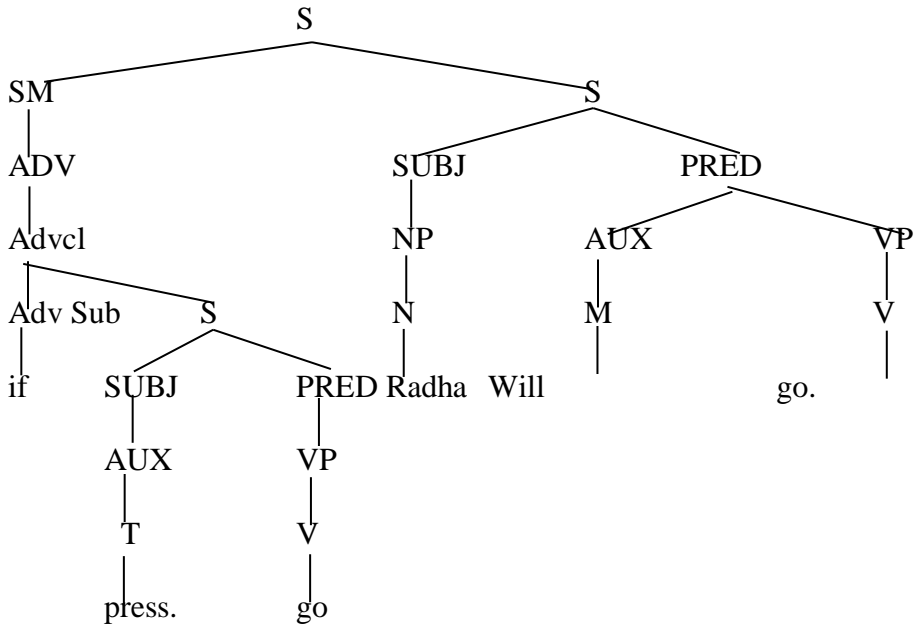
Let's analyzed the above conditional sentence in its two different forms according to the phrase structure rules and mapping rules.

Radha will go if I go



We generate the adverbial clause under the sentence modifier (SM) in order to account for the "If clause" in initial position.

If I go, Radha will go.



In such case, we should apply the same phrase structure rules used above for the second tree diagram and the mapping rules would be as follows:

Out put : if I - pres go, Radha will go.

Copy S/t : If I-pres [+I + sg] go; Radha will go.

Then addition : If I-pres [+ I + sg] go, then Radha will go.

### **2.1.8 Deontic Versus Epistemic Mood**

Deontic mood deals with obligation or desire whereas epistemic mood expresses degree of possibility. In other words, deontic modality is concerned with the logic of obligation and permission and epistemic is concerned with the logic of possibility of the proposition. (Palmer, 1986).

#### **i. Deontic Mood**

According to the Dictionary of Phonetics and Linguistics: A term deontic derived from modal logic and used by some linguists as part of a theoretical framework for the analysis of modal verbs and related structures in language. Deontic modality is concerned with the logic of obligation and permission e.g. the use of the modals in sentences such as *the car must be ready* i.e. 'It is obligatory that the car be ready'. It is thus contrast with Alethic (mood of necessity or contingent truth of proposition; e.g. *A triangle must have three sides*) and epistemic modality, which would interpret this sentence respectively as 'it is metaphysically necessary for the car to be ready' and 'It follows from what is known that the car is ready:

Deontic mood shows the obligation of the utterances. For examples:

- a. I have to earn a million dollars this year.
- b. I should send out a Christmas letter.
- c. There ought to be a law.

- d. They must have dinner with us.

Thus, this mood shows the logic of obligation. the term "deontic" comes from the same root as the English word debt (duty). Deontic expresses the subject's duty or obligation to perform the irrealis act presented by the verb. There are sometimes several deontic operators that express different degrees of strength of obligation e.g. must is stronger than should in English. Sometimes what I have called "potential" mode is treated as part of the deontic continuum expressing very weak obligation (Payne, 1997).

## ii. Epistemic Mood

*The dictionary of phonetics and linguistic*, has illustrated that, epistemic is a term derived from modal logic used by some linguists as part of a theoretical framework for the analysis of Modal verb and related structures in language. "Epistemic logic" logic is concerned with the logical structure of statements which assert or imply that propositions are known or believed, e.g. the use of modals in sentences such as *The car must be ready*, i.e. 'It is surely the case that the car is ready. It contrasts with *Alethic* and *Deontic* modality, which would interpret this sentence respectively as 'it is metaphically necessary for the car to be ready' and 'it is obligatory to ensure that the car be ready.

"Epistemic" has to do with the speaker's degree of commitment to the truth of the proposition e.g.

- a. They must have left already.  
b. They should have left by now.

The modals must and should show in English have both an epistemic and deontic sense. The auxiliaries might and will also have multiple functions depending mostly on the aspect of the clause.

### iii. Evidentials in Epistemic

There are many languages in which the epistemic system appears to consist of both evidentials and judgements. It is a term used in semantics for a type of epistemic modality where propositions are asserted that are open to challenge by the hearer, and thus require justification. Evidential constructions express a speaker's strength of commitment to a proposition in terms of the available evidence (rather than in terms of possibility or necessity).

'Pure' evidential systems are much rarer though at least one seems to have been attested. One clear example of an evidential system is found in Tuyuca language spoken in Brazil and Colombia e.g.

a. dīiga apē - wi

(I saw him play)

b. dīiga apē-ti

(I heard the game and him, but I didn't see it or him).

#### 2.1.9 Realis Versus Irrealis Mood

Realis is used to describe the situation which is or was real. Irrealis on the other hand, refers to the situation which is or, was not real but just possible. For example, Limbu, a Kiranti language spoken in Nepal and India, encodes the irrealis mood by attaching the suffix *men* to the verb. This is shown in below:

a. a- se : men - ni: ya

1pi - die: PT - IRR - Probably (Pi = plural inclusive)

"We would probably have died". (Ebert, 1919: 51)

Realis is similar to the indicative mood. According to the *Dictionary of Phonetic and Linguistics*: realis in semantic, a term used in the study of epistemic modality: in really ('real') assertion, a proposition is strongly asserted to be true, the speaker being really to back up the assertion with evidence or argument. It is opposed to an irrealis (irr) ('unreal') assertion, where the proposition is weakly asserted to be true, but the speaker is not ready to support the assertion. Realis verb forms include the past Tense ('X did y') ; irrealis forms include certain modals ('x may do y'). Realis adverbs include fortunately and sadly, irrealis adverbs include may be and hopefully.

#### **2.1.10 Reals Vs Irrealis: Form and Functional Aspect Semantic Analysis**

It has already been clarified that realis moods are a category of grammatical moods that indicate that something is actually, the case of actually not the case. The common realis mood is the indicative or the declarative mood.

Irrealis moods indicate that something is not actually the case, such as necessity possibility, wish, or as part of counterfactual reasoning.

Irrealis verb forms are used when speaking of an event which has not happened, is not likely to happen, or is otherwise far removed from the real course of events. For example.

- a. If you had done your homework, you wouldn't have failed the class.
- b. If you eat fruits you will be like the big boy.

Above mentioned sentence (a) underlined words (had done) is an irrealis form of verb. Similarly, in sentence (b) underlined word (eat) is in irrealis verb form.

Or we can say that, in these clauses the condition, if you had done your homework and if you eat fruits, are irrealis.

## 2.2 Mood in the Maithili Language

Mood distinguishes speaker's attitudes towards the factual content of the utterance. Mood indicates whether a clause or an utterance is a statement, command request, question, wish, condition etc. There are number of verb forms and morphemes in Maithili that make some mood distinctions. Mood in Maithili may be catagorized into Indicative, presumptive, Imperative, optative and conditional. I am discussing them with examples.

a. Nokḍr bhat kha-it ḍich

Servant rice eat-IMPERF AUX-PRES- (3NH)

The servant eats rice/ The servant is eating rice.

2. Presumptive: The presumptive mood conveys the meaning of possibility.

b. O uth-ḍl hoe-t-ah

he(H) rise - PERF AUX - FUT - (3H)

He may have got up.

3. Imperative: The imperative conveys an order, command or request.

c. (ḍhā) c̄ḍl-u

you (H) walk - IMP - (2H)

(you) go !

4. Optative mood : Blessings and cursings are expressed by optative mood.

d. h-e bhḍgban hḍm pas bhḍ ja-i

Voc (3H) God I pass become go-OPT-(1)

May I pass, O Lord !

5. Conditional Mood: It consists or states the condition (causes) to happen the result.

- d. jɔ̃    əhā    pəɽh-əit                    ch-i                    tə    bes    əich  
 if You (H) read - IMPERF AUX -PRES-(2H) then good is-(3NH)  
 If you study, it is good.

### 2.2.1 The Formal Kinds of Mood

What is mood, is already discussed above with suitable examples in (2.2.1). Now to discuss about the formal kinds and categories of mood, it is necessary to discuss the different views /opinions of different Maithili grammar books by different Maithili grammarians or writers.

According to the view of *Maithili Vyakarn Aur Rachna*, by Jha, 1983: Mood expresses that how an action is performed by a verb form in which condition into a sentence or an utterance is indicated, stated or denoted by mood. Mood expresses the attitude of the speaker. According with this book, moods are distinguished into four categories, respectively Indicative, Imperative, Conditional and Optative. These four categories are given there.

Similarly, according to Yadava and Regmi (2058, 2059 B.S.) it is taken due to similar sense of mood in both language (Maithili and Nepali). These languages belong to the same family of Indo-Aryan: family. Mood expresses the speaker's attitude to what is said or written. And these are the categories of mood: Indicative, Interrogative, Imperative, optative, probabilitive, Inferential, obligative and subjunctive, it is eight categories in numbers.

Next, the book like *Basic Colloquial Maithili* by ALICE IRENE DAVIS, 1984: Maithili formally marks five different moods which specify whether the information in

the sentence is imparted, requested, whether an order is given, or a blessing or a curse pronounced.

The *declarative* (or indicative) makes a statement, *Interrogative* asks a question, *Imperative* gives command and order, *Hortative* gives suggestion or encouragement and *Optative* which expresses blessings and cursings with the special form of verb *hāyāb* 'to become'.

According to Yadav (1996), in Maithili, there are five moods which are distinguished: Indicative, Imperative, optative, presumptive, and conditional. Not all of these moods are indicated by overt morphological markers. On purely morphosyntactic grounds, three moods can be distinguished: Imperative, optative, and conditional. Two more moods viz, indicative and presumptive, are added to the list for the sake of completeness of the data.

However, they are presented/used different terminologies, they are almost similar in functions. There are some terminological variations but there are functional similarities. Therefore, it is trying to present all functional aspects of mood within five categories respectively. Indicative, Imperative, presumptive, (subjunctive), optative, and conditional mood.

### **2.2.1.1 Indicative mood in Maithili**

Indicative mood or (declarative) makes a statement, gives an information about the fact and the truth. e.g.

a. Rām p̄rh̄-it                      ðich

Ram read-IMPERF AUX-PRES-(3NH)

Ram is reading/Ram reads.

Almost all of the Maithili grammarians have similar view about the Maithili Indicative. According to Yadav (1996) this is the basic mood in which information is imparted in Maithili. There is no explicit marker signaling indicative mood. All the Maithili sentences which are not examples of other moods discussed below are in the indicative mood:

- b.    nokḍr    bhāt    kha-it                    aich  
       Servant   rice   eat-IMPERF   AUX - PRES - (3NH)  
       'The servant eats rice/The servant is eating rice.'
- c.    nokḍr    bhāt    khḍe-l-ḍk  
       Servant   rice   eat-PST-(3NH)  
       'The servant ate the rice.'
- d.    nokḍr    bhāt    karh-ḍt  
       Servant   rice   serve-FUT - (3NH)  
       'The servant will serve the rice.'

### 2.2.1.2 Form and Function of Maithili Indicative Mood

Maithili indicative mood uses tense markers which distinguish the tense of the sentence. e.g. ḍich, ḍk, ḍt are the tense markers that inflect with the main verb of the sentence. 'ḍich' is present tense marker, 'ḍk' is past tense marker, and 'ḍt' is future tense marker. All these are indicated or illustrated in detail above examples (b to d).

In the English language, indicative also comes in question form (e.g. what are you doing, or Is he writing) but in Maithili question is treated in *Interrogative mood*. It is not treated in Indicative (declarative) mood. So Maithili indicatives are different from English.

The above mentioned markers -  $\partial$ ich,  $\partial$ k and  $\partial$ t are only the tense markers, these are not Indicative markers because there is no explicit marker signaling indicative mood. The form of Maithili indicative is different from English on the basis of honorificity. Indicative in Maithili uses honorific markers like (Honorific, mid honorific and non-honorific).

To indicate the reality, truth, and state the information is common function of both languages. But to ask the question is an individual function of both languages because, question is treated in the English language is Indicative whereas question in Maithili is treated in Interrogative mood specially.

### **2.2.2 Imperative Mood**

The imperative mood conveys an order or a request: the speaker commands (or requests) the addressee to realize the event. As in very many natural languages of the world, the unmarked imperative forms of Maithili are the affixless verb stems themselves. However, overt morphological devices are employed in order to indicate honorificity. Unlike in most Indo-Aryan languages, imperative forms are also available in Maithili for the 1st and 3rd person pronouns. The markers of the imperative moods are shown below, in given examples (Yadav, 1996):

- 1 - u
- 2H -  $\partial$ , -u
- 2MH -  $\partial$ h
- 2NH - O
- 3H -  $\partial$ uth
- 3NH -  $\partial$ -O

- a. (hḍm) jā-u  
I go - IMP - (1)  
'May I go!'
- b. (ḍhā) cḍl-u  
You(H) walk - IMP - (2H)  
'(You) go!'
- c. (tō) cḍl-ḍh  
You (MH) walk-IMP - (2MH)  
'(You) go !'
- d. (tō) kh-0  
You (NH) eat - IMP - (3NH)  
'(You) eat !'
- e. (0) cḍl - ḍuth  
he(H) walk-IMP - (3H)  
'He may go (let him go) !'

Above given examples are of 'ordinary' or present imperative. However Maithili also has 'future' imperative. Construction involving 2MH and 2 NH subjects alone.

The forms of the future imperative mood with person and honorific grades are given below:

Future Imperative

2NH - ih ēle

2MH -ih - ḍh

Example:

- f. rḍu mḍnoj tō kailh jḍ-ih-ē  
O-VOC (2NH) Manoj you (NH) tomorrow go-FUTIMP -2(NH)

'O manoj, go tomorrow !'

g. h̄du r̄mu t̄o gh̄r dekh-ih-̄h

VOC (2 MH) Ramu you (MH) house see-FUTIMP - (2MH)

In impersonal imperative constructions, the marker of the imperative mood is invariable.

h. ena n̄i baj-i

this way not speak - IMP

One should not talk like this.

Prohibitive imperatives simply add the ordinary negative marker n̄i to an imperative form:

i. n̄i j-o

not go-IMP - (2NH)

'Don't go !'

j. i n̄i kha-u

this not eat - IMP-(2H)

'Don't eat it!'

k. di - ̄ (immediate impertive)

give - IMP-(2NH)

'Give !'

l. d- ihe (future imperative)

give - IMP FUT- (2NH)

'Give !'

m. hḍt-ḍh (immediate imperative)

move - IMP (2MH)

Move !'

### 2.2.2.1 Form and Function of Imperative Mood in Maithili

In Maithili imperative, there is also no one - to once correspondence between imperative form and directive function. They serve as command, request, order and suggestion for instance:

a. Sahyog kḍru

help do (2H)

b. hḍmrā sahyog cāhi

I help need

'I need help.'

c. Sahyog hamra kḍrḍ sḍkḍit chi ?

help me do can be

'Could/can you help me ?'

These sentences impart the function of imperative as directive. Though the sentence (k) is in the form of imperative, (l) is in declarative form and (M) in an interrogative form, they indicate similar function.

Some functions of imperative are shown below:

i. Offers : prasad li-u

Prased take



feast                      eat-IMP    come

'Come to eat feast'.

Here, we can also see the function of invitation in Maithili imperative.

viii. Wishes :            khub                      jibu

long year            live

'May you live long !'

Thus, Maithili imperatives show wishes.

ix. Commands :    tō                      gaam    jah-i

you-(2NH)    home    go-IMP-(2NH)

'Go home !'

Maithili imperative, here reflects the function of command.

"Imperative in Maithili has preserved the inflected form. Its sense is still unaltered. When used with the 1st person, it rather expresses demand or an entreaty than command which is its primary purpose. In the third person, the idea of command and entreaty is also present (Jha, 1958: 605)".

Second person :            tō    ghōr    jāhi, 'go home.'

First person :            hōm    ghōr    jāu "Am I permitted to go home ?"

Third person : u    ghō    jao, "he should go home."

And also "he may be allowed to go home."

In an interrogative sentence, the imperative is used only in the first and third persons and it conveys the sense of prior purpose etc. for instance;

a.            ham kiōe gaam ja-u, "for what purpose should I go village ?"

b.            O aha - ke kiō kahath, "why should he say to you ?"

c.            tō gaam nōi jāh, "you do not go home."

The Maithili imperative in the second person also conveys the sense of subjunctive with the particle "if" expressed or understood for example.

- a. tō k̄hu ta taka det  
"If you speak to him, he will give me money."
- e. tō jaibh-i ta hamhu j̄eb.  
"If you go, I, too, shall go."

### 2.2.2.2 Presumptive Mood

The presumptive mood conveys the meaning of possibility or probability. It is formed by adding future tense markers to the auxiliary 'be' when the main verb is in the perfective aspect, e.g.

- a. O uth-̄l hoe-t-ah  
he(H) rise - PERF AUX - FUT - (3H)  
'He may have got up.' (He will have got up.)
- b. h̄m-hū kh̄e - ne hoe-b  
I-EMPH eat-PERF AUX - FUT (1)  
'I too may have eaten/Even I may have eaten.'
- c. tō k̄lk̄tta ge-l hoe-be  
You (NH) Calcutta go-PERF AUX-FUT-(2NH)  
'You may have gone to Calcutta.' (You will have gone to Calcutta.) Yadav (1996).

### 2.2.2.3 Form and Function of Presumptive Mood

Presumptive mood in Maithili indicates or implies the possibility of an action. It doesn't make a certainty about the action or happening. It can only guess/hope about the action that may have /will have happened. It is formed by adding future tense markers to the auxiliary ho *be* when the main verbs are in the perfective aspect, which has already illustrated above examples, a.b.c. (2.2.4.1).

While a sentence is formed presumptively, it functions to the state of possibility which may happen or may not be. Such types of sentences always seek the support or answer from the hearer, yes/no about himself or herself. For instance:

tõ kðlkðtta ge-l hoe-be

(You may have gone to Calcutta' speaker always demands the assertion or support from the audience (2 person 'you')

### 2.2.2.4 Obligative mood in Maithili

Obligative mood refers responsibility, accountability, duty or obligation. In Maithili obligative mood is expressed by using an auxiliary verb "Pðrðt" (must) e.g.

a. hindu-ke bedð pðrhð - pðrðt

Hindu - (SUBJ CASE) beda read-OBLIG (must).

'Hindu must read the Beda'.

b. bidhyðrthi-ke guruke ãdðr kðrð-pðrðt

Student (SUB-CASE) teacher (OBJ-CASE) respect OBLIG - (do-must).

'The student must respect the teacher'.

### 2.2.2.5 Form and Function of Obligative Mood in Maithili

Obligative mood indicates obligation, responsibility, accountability or duty of an action in Maithili - obligative mood is formed by adding auxiliary verb "p̄r̄ṭ" after the main verb of a sentence. For instance it has shown above examples in a,b (2.2.5.1) "p̄r̄ṭ" has added after the main verb- p̄r̄ṭh̄ and āḍr̄-k̄r̄ as an obligation. The function of obligative mood is to show responsibility, accountability, duty or obligation.

### 2.2.2.6 Subjunctive Mood in Maithili

Subjunctive mood indicates uncertainty, counterfactual or condition in a sentence. It is contrary to indicative; as indicative indicates fact and certainty; subjunctive indicates uncertainty and condition in Maithili, too. For example-

- a.    saȳ                    b̄rs̄    h̄-*et*  
         uncertainty (may) rain    become  
         'It may rain'.
- b.    n̄i    jāu    k̄h̄                    r̄st̄h̄-me            kh̄tr̄a    ho-*et*.  
         not   go(2H)   uncertainty-(may)   way POST-P (on)   danger   become  
         'Don't go, there may be the danger on the way'.
- c.    j̄    ō            c̄-l-t-ah            t̄    h̄mh̄    c̄l - ḍb  
         if he-(H)   walk-FUT-(3H)   then   I-EMPH   walk - FUT - (1)  
         'If he goes, then I will go, too.'

### 2.2.2.7 Form and Function of Subjunctive mood in Maithili

Subjunctive mood in Maithili, is formed by adding the uncertainty markers like "saȳ", "k̄h̄".

either at the beginning or at the middle of the sentence and using "et," 'et̄h" auxiliaries suffixes at stem (main verb).

Typically conditional sentence consists of an antecedent (or condition) and a consequent. The antecedent represents the event described by the *jə, jədi*, 'if' clause, while the consequent represents the event described by the "tə" "then" clause.

Subjunctive mood functions to show the uncertainty and condition in a sentence.

### 2.2.2.8 Optative Mood in Maithili

Optative mood expresses desires, hopes, or wishes of speaker. In other words, in an optative construction, the speaker desires an event of some participant usually be blessings and curses are expressed. The marker of optative mood are given below:

1 and 2 H      -i

2 MH            - əh

3H              - əith

3NH            - əe~ə

e.g.    hē            bhəgban həm pās    bhə      jā-i

VOC (3H) God    I    pass    become    go -OPT-(1)

'May I pass, O God!'

b.        tō              məir      j-o

You (2NH) die    go-OPT - (2NH)

'May you die !'

c.        raja    dirghau    ho-ith

king    long life    become OPT-(3H)

'May the king live long !'

### 2.2.2.9 Form and Function of Optative Mood in Maithili

Optative mood is formed by adding the optative markers like "i", "o", "ith", "oh" and "o-e" after main verb. Optative markers is used according to person and honorificity in an utterance. For example these are shown above example in 2.2.6.1.

- a. "i" with I
- b. "J-o" with you (2NH) tō
- c. "ith" with rājā (3H)

The function of optative mood is to show the speakers attitude, desire, wish, blessing, and curses etc.

## CHAPTER THREE

### COMPARE AND CONTRAST OF MOOD OF BOTH LANGUAGES

Contrastive Analysis is a branch of applied linguistics. It compares learner's two languages Viz, mother tongue and target language, find out their similarities and differences and then predict the areas of ease and difficulty. It is the study of two languages or more languages in order to find out their similarities and differences. There are no too languages or more languages in order to find out their similarities and differences. There are not two languages similar in the world. They always vary in one system or the whole system. C.A. (Contrastive Analysis) collects data of the two given languages and compares them in terms of their phonological system, grammatical system or semantic system.

This chapter consists of the analysis and interpretation of the collected data. The analysis of 'English Mood is done on the basis of secondary data. Collected basically from *Mood and Modality* by F.R. Palmer, *A Communicative Grammar of English* (1991), *A Dictionary of Linguistics and Phonetics*, *The Oxford English Grammar* (1996), and *Practical English Usage* (1980). Maithili Moods are analyzed on the basis of secondary data collected from *A Reference Grammar of Maithili* (1996), *Maithili Vyakaran Aur Rachana* (1989), *The Formation of Maithili Language* (1958), and *Basic Colloquial Maithili* (1983).

This chapter aims at exploring the similarities and dissimilarities between English and Maithili languages in terms of mood. An utterance, which expresses attitude and opinion of a speaker, is called mood. Both languages have their own unique mood patterns. e.g.

- a.    nokðr    bhat    khðe -l-ðk  
      servant    rice    ate-PST (3NH)

'The servant ate the rice'.

b. (h̄m) ja-u

I go-IMP-(1)

'May I go !'

c. j̄ ḍhā p̄ḥ-ḍit ch-i t̄ bes ḍich.

if you (H) read -IMPERF AUX-PRES-(2H) then good is-(3NH)

'If you study, then it is good.'

Syntactically analysing the given examples we found e.g. (a) S + O + V consists of subject (nok̄r) 'servant', object (bhat) 'rice' and verb (Kh̄e - l-ḍk) ate, next example b. (S + V) consists of subject (h̄m) "I" and verb (ja-u) go - IMP -(1) and c. is conditional mood which is a compound sentence, made up of a protasis and an apodosis. The protasis contains the condition whereas the opodosis states what has happened under the said condition. The given examkples are proved that both Maithili and English moods differ in terms of Syntax level. Maithili mood is expressed in (S + O + V) pattern whereas English does have (S + V + O) syntactic pattern.

### 3.1 The Similarities and Dissimilarities

The similarities and dissimilarities between English and Maithili mood can be explored basically at the level of syntax, semantic fromal types; matter of honorificity and phonology.

The similarities and dissimilarities between them are as follows:

#### 3.1.1 Similarities between English and Maithili Moods

1. The mood in both English and Maithili langauges are used to express the opinion or attitude of a speaker in an utterance. e.g. (3.1.1)

- a.    nokâr   bhat   khêe -l-âk  
 servant rice   ate-PST(2NH)  
 'The servant ate the rice.'

In this example the opinion, attitude or intention of the speaker is to just inform to the audience that the servant ate the rice. Similarity, in next two examples b and c; taking the permission to go and expressing the conditional aspect in (c) 'if you are reading then it is good.' and this way, mood is expressing the attitude of speaker's in both language.

2.    Both English and Maithili moods define in the same way as they describe speaker's attitude towards a situation regarding the reality of what he or she is describing. e.g.

English	Maithili
a. If you go, I will go.	âgâr âhâ jêe-âb tâ hâm jêe-âb (Conditional)
b. You must read the book.	âhâ-ke pustâk pârâhâ pârât (Deontic obligation)
c. I too may have gone.	hâm - hũ gel hoe-âb (Epistemic probability)
d. If I were a bird, I would fly in the sky	d. jâd-i hâm chirây râhit - itâ gâgânme uir -ti (Wish)

3.    Similarity in Categorizing mood in both languages

Both English and Maithili moods are categorized on the basis of their verbal function. How a verb functions in an utterance is determined the category of mood in both languages. The examples are given below are similarly categorized in both Maithili and English.

- a.    Indicative : Gives the information about the fact and truth.

Hari went home/hâri ghâr pâhûcâl/gel

The verb 'went' and pâhûcâl/gel provide the information about Hari.

b. Subjunctive: expresses uncertainty, desire and condition

- It may rain/sāyḍd bḍrsā hoe-t

- If you go, I will go/ ḍhā jḍe-ḍb tḍ hḍm jḍe-ḍb.

The verb 'may' and 'hoe-t', 'go' and jḍe-ḍb are expressed the uncertainty and condition.

c. Imperative: expresses the command and order to the audience.

- Stand up ! /uth !

The verb 'stand' and 'uth' give the command, so it is imperative.

d. Deontic: Shows the obligation

You must read the book /tḍ-rāh kitab pḍrhḍ pḍrtḍū the verb 'must' and 'pḍrtḍ-ū' show the obligation.

So, it is obligatory /deontic mood.

e. Epistemic : Shows the speaker's degree of commitment.

i. Ram must have reached by now.

ii. I guess that it should be too hot tomorrow.

iii. Ram left for school an hour ago. He ought to be there soon.

The verbs 'must', 'should' 'ought to' etc. express the speaker's degree of commitment.

### 3.2 Dissimilarities between English and Maithili Mood

There are no two languages similar in the world. They always vary in one system or whole system. The Maithili moods are unique in comparison to English. The dissimilarities between English and Maithili moods are as follows:

1. **Honorificity:** Maithili Moods have used honorificity frequently, but it is not the case in English. The inflectional affixes of Maithili verbs represent three persons (i.e., first, second, and third), and three honorific grades high (honorific, mid-

honorific, and non-honorific) for the second person and two grades (honorific and non-honorific for the third person. For the first person no honorific sense in Maithili.

These affixes vary according to tense and transitivity, as shown below:

First person	Second person			Third person	
	(H) H	MH	NH	H	NH
present - i	i -	∂h -	cl-ē	-∂ith (-∂+hinh) - or∂ik	
past - ∂hūl - i	-∂hūl-i -	∂h -	el-ē Tr	- ∂inh	- ∂k
				(-∂ith)	
				(∂think)	
				∂kхин	
			Intr-	an	-o
				(-∂ith)	
				(-∂think)	
				-∂kхин	
Future - O~ ∂ik	O~ ∂ik -	∂h -	ēl ē	- an	-o~ ∂ik
				(-∂think)	

e.g.

Present

1. hōm p∂rh∂it ch-i (First person)

I(1) read PRES (1)

'I read'/'I am reading'

tō p∂rh∂it - ch-e (Second person)

You(2NH) read- PRES-2(NH)

2.     $\partial h\tilde{a}$      $p\partial rh\partial it - ch-i$   
You(2H) read - PRES - (2H)  
 $t\tilde{o}$          $p\partial rh\partial it - ch\partial h$   
You (2MH) read   PRES - (2MH)  
'You are reading'.
3.     $h\partial riya$      $p\partial rh\partial it - c\partial ich$  (Third person)  
Hari (3NH) read   PRES - (3NH)  
 $h\partial ri$      $p\partial rh\partial it - ch - \partial ith$   
Hari (3H) read   PRES-(3H)  
'Hari reads.'

## Past

1. h̄m p̄rh - l-i/p̄rh-l-̄h̄ (First person)

I(1) read - PST - (1)

2. t̄ p̄rh- l-̄ (Second person)

You(2NH) read - PST (2NH)

t̄ p̄rh - l- ̄h.

You (2NH) read - PST - (2MH)

̄h̄ p̄rh - l- i

You (2H) read PST - (2H)

'You read.'

3. h̄riya p̄rh- l̄k (Third person)

Hari (3NH) read - PST (3NH)

h̄ri p̄rh- l-̄ith/p̄rh-l-̄think

Hari (3H) read - PST (3H)

'Hari read'.

## Future

1. h̄m p̄rhne - r̄h - ̄b (First persons)

I(1) read - FUT - (1)

'I will read.'

2. t̄ p̄rhne - r̄h-b̄ (Second person)

You (2NH) read - FUT - (2NH)

t̄ p̄rhne - r̄h - ̄b

you (2MH) read FUT - (2MH)

ðhã pðrhne - rðh - ðb,

You (2H) read FUT - (2H)

'You will read.'

3. hðriya pðrhne - rðh-t-ðik (Third person)

Hari (3NH) read - FUT (3NH)

hðri pðrhne - rðh - t- ah/rðh-t-ðthink

Hari (3H) read - FUT (3H)

'Hari will read.'

The above given examples are illustrated the honorificity in Maithili which are determined by the subject of a sentence and the honorific markers are inflected with the main verbs according to the subject and the tense of the sentence. But such a case has not been found in the English language. On this basis Maithili mood is different than English one.

**2. The word order:** The word order in Maithili mood is different than English moods. e.g.

i. Ram does not eat rice.

(Sub + V + Obj.)

ii. hðm hunka citthi likh-ðl - iðinh (I wrote a letter to him.)

(Sub + Obj + V)

**3. Auxiliary :** Auxiliary verb in Maithili mood comes after the main verb in a sentence whereas in English mood it comes before the main verb. e.g.

hðri citthi likh - rðhl-ðich

Hari (3NH) letter write - PROG AUX - PRES - (3NH)

'Hari is writing a letter.'

In Maithili sentence the Aux 'ôich' comes after the main verb 'likh-rôhl' whereas in English AUX 'is' comes before the main verb 'writing'.

**4. Realis Vs Irrealis Categorization:** In the Maithili language moods are not categorized on the basis of realis /irrealis. But in English language moods are also categorized on the basis of realis/irrealis because some linguists believe that the terms mood, mode, and modality are often used interchangeably therefore, they make distinctions among these terms. The highest level distinction in modal operation is between realis and irrealis. The following diagram illustrates it:

Mood	
Realis	Irrealis
Indicative	subjunctive
Declarative	Optative
Evidential	Conditional
Negation	Epistemic
	Potential
	Deontic

### 3.2.1 Pedagogical Implications

On the basis of the findings from the analysis and interpretation, the researcher has made the following pedagogical implications.

- i. The research can be helpful to future researchers in the study of mood in the Maithili Language.
- ii. Moods can be used as a tool to enhance acquisition of the target language.
- iii. Moods should be a useful technique to produce attitude of the target language.

## CHAPTER FOUR

### SUMMARY AND CONCLUSION

#### 4.1 Summary

This chapter aims at summarizing the whole dissertation and presenting a brief conclusion of it. The introducing chapter of the present dissertation has shed light on the entire thesis. It has introduced both English and Maithili languages along with their importance and historical facts. It has given an outline of the whole thesis giving information about the statement of problem, the objectives of the research, significance of the study, the review of related literature language, research methodology, delimitation of the study, and the organization of the whole study.

The second chapter which is one of the focal points of this dissertation deals with the mood in English and Maithili languages at the level of syntax and semantics. This chapter has made a formal/syntactic analysis of the mood in English and Maithili languages. This chapter also deals with the form, function, type and illustrated with suitable examples and the meaning/semantic of the mood in English and Maithili language in details.

This chapter has not only dealt with the formal /syntactic classification of the mood in English but it has also presented the classification of Maithili mood, which is not totally equivalent with English one. It has also dealt with the function, form, classification of its types and its analysis in detail. The change in syntactic structure or forms of mood in Maithili and English do not cause the change in meaning. While dealing with mood in English and Maithili languages, the book *Mood and Modality*, F.R. Palmer, *A Dictionary of Linguistics and Phonetics* David Crystal, *Encyclopedia, A Reference Grammar of Maithili* Ramawatar Yadav, *Basic colloquial Maithili*, A. I. Davis,

*Maithili Vyakaran Aur Rachana*, Yugeshwor Jha, Yogendra Prasad Yadava, Subhadra Jha have generalized about mood in English and Maithili languages. The discussion about the form; function, and classification Maithili moods are a kind of finding of an exploration by the researcher.

The third chapter which is also a focal point of this dissertation, has found out some similarities and dissimilarities in English and Maithili languages in terms of mood. In this connection it has been observed that English and Maithili mood behave semantically similarly. However, they strikingly differ in terms of syntactic structure. Since, English and Maithili are two different languages, the dissimilarities between them are natural. This chapter has presented some major Similarities and dissimilarities between them in terms of mood. This shows that both English and Maithili mood are more similar in terms of function that form.

## **4.2 Conclusion**

To conclude, the mood is a process or construction in grammatical and semantic analyses typically expresses the attitude, opinion, mode or manner of speaker in an utterance. English and Maithili moods in spite of being two different languages are more similar in terms of functions though they are different in terms of syntactic structure or in formal level. English mood does not use honorificity whereas Maithili moods use the honorificity frequently. Although this work itself is very small and limited and has not covered the area which is needed, it will certainly, as I hope that it will be helpful for further works in the Maithili language.

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