

MOOD IN MAITHILI AND ENGLISH

**A Thesis submitted to the Department of English Education
In Partial Fulfillment for the Master of Education in English**

**Submitted by
Dilip Bhagat**

2012

**Faculty of Education, Tribhuvan University
Kirtipur, Kathmandu, Nepal**

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DECLARATION

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

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ABSTRACT

The present study, entitled “Mood in Maithili and English” was an attempt to find out the grammatical moods in Maithili and compare the system with that of the English language. The primary source encompassed Maithili native speakers of Kanchanpur VDC of Saptary district. The total sample population of the study included forty native speakers of Maithili. The sample population was selected by using snow ball random sampling procedure. The sample population was divided into two groups: literate and illiterate. Each group contained twenty native speakers of Maithili language. The data were collected by using two types of research tools: structured interview schedule and questionnaires. Each questionnaire contained forty English sentences with their Nepali translation. The research findings reveal that the Maithili language exhibits five grammatical moods; declarative, interrogative, imperative, probability and optative. This language is not morphologically rich in coding grammatical moods. In general, both the languages indicate mood system syntactically rather morphologically and exhibit similar pattern to code major grammatical moods; declarative, interrogative and imperative. The study is organized into four chapters. The first chapter comprises general background, review of the related literature, objectives, and significance of the study. The second chapter deals with the methodology adopted for the study like the sources of data, tools of data collection, process of data collection, sampling procedures and limitations of the study. The third chapter includes the analysis and interpretation of the collected data. The last chapter consists of findings and recommendations of the study. The findings are derived from the analysis and interpretation of the data carried out in chapter three. Recommendations are made on the basis of the findings. In the final section, references and appendix are included.

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ABBREVIATIONS AND SYMBOLS

| Terms | Glosses |
|--------------|----------------|
| 1 | First Person |
| 2 | Second Person |
| 3 | Third Person |
| DAT | Dative |
| ERG | Ergative |
| F | Feminine |
| M | Masculine |
| H | Honorific |
| HH | High Honorific |
| IMP | Imperative |
| LOC | Locative |
| NEG | Negative |
| NPST | Present |
| PL | Plural |
| PROB | Probability |
| PROG | Progressive |
| PST | Past |
| SFST | Future |
| Q | Question |
| REQ | Request |
| SG | Singular |
| ϕ | Null |

CHAPTER ONE

INTRODUCTION

1.1 General Background

Language is an abstract entity that uniquely equips human beings for their communication demarcating them from other living creatures. So, it has become the most valuable asset in human life. In other words, language is regarded as the most valuable possession used by human beings. Language is a path by which human-beings are able to communicate their thoughts, feelings, emotions, experiences and ideas. People, who are unable to speak, express their ideas by using sign language. Thus, language is a medium of expressing thoughts, ideas, feelings as well as emotions. Hence, it makes no denial in the fact that language has become a basic need like food and shelter particularly for human life. So, language can be regarded as an incomparable possession of mankind helping humans for communication in their daily life.

According to Robins (1964, p. 14), “languages are a symbol systems based on pure or arbitrary convention Infinitely extendable and modifiable according to the changing needs of the speakers.”

In accordance with the definition cited above, language is a different entity in the eyes of different linguists and scholars. So, there is no universal definition of language in that it is a complex phenomenon. However, language can be described as a vocal, systematic, conventional, symbolic, unique, complex and modifiable means of communication.

Similarly, language can be defined as a marker of speaker’s identity since a person, most often, is identified in terms of caste, nationality and geography by the language or a dialect of the language he/she uses. Language displays not only identity but also culture, civilization and intellectual power of speakers.

There are innumerable languages existing in the world. The available languages in the world are neither completely different nor completely similar. The degree of differences and similarities between languages depends upon the language families they are related to. In this connection, CA (Contrastive Analysis) has been introduced to study similarities and differences found between languages.

In this way, every language deserves importance from the view point of a medium of expression, a means of communication, a marker of identity, a reflector of culture, civilization and so on. Therefore, every language needs to be explored and studied as far as possible for their richness and advancement.

1.1.1 Status of the English Language in Nepal

Status refers to the position of something that has occupied in various fields. So, status of English refers to its influence over the areas such as education, business, mass-media, culture, religion, tourism, military forces and other scientific explorations.

It is said that more than sixty countries of the world use the English language as an official language, about one hundred million people listen to English radio programmes and over

sixty million children study it at the primary level. Most of the seminars, workshops, conferences, meetings etc. are held in the English language nationally and internationally. It is also a medium to learn history, culture and life style of the people belonging to English speech community natively.

So far as the status of the English language in Nepal is concerned, almost no fields have remained untouched with it. English is a chief international language that is taught in schools, colleges and universities of Nepal. There are growing private boarding schools where the medium of instruction is English. English has occupied in a corner of Nepalese parent's heart that they want to get their children educated in English despite its expensiveness. Mass media is another field in which high status of the English language is reflected. Many more daily, weekly and monthly magazines and newspapers in English are published in Nepal. Similarly, Radio Nepal and Nepal Television have no exception to this point of occupying high position of the English language.

But, English is not yet to be the official language in Nepal. English language education is not within the access of all Nepalese students because of geographical complex diversities and economical inequalities. So, it has not been extended and developed as satisfactorily as demanded by the people in Nepal.

1.1.2 Linguistic Scenario of Nepal

Nepal is a country of linguistic and cultural diversity. According to population census 2001, ninety-two languages are identified as mother tongues in Nepal. Besides, many other languages are categorized under 'unknown group' in the lack of authenticity and strong evidence. In comparison to the geographical size, such a big linguistic diversity is an important characteristic and a matter of glory for Nepal.

Most of the languages spoken in Nepal do not have their own scripts. They are found only in spoken form in day to day communication. Some of these languages are in a verge of extinction. Analyzing and studying the linguistic situation of a country is significant from the point of promoting such disappearing languages and language planning.

The major languages spoken in Nepal are categorized into four language families as follows (Yadav and Grove, 1994, p. 46):

- i. Indo-Aryan Group
- ii. Tibeto-Burman Group
- iii. Dravidian Group
- iv. Austro-Asiatic Group

1.1.2.1 Indo-Aryan Group

Indo-Aryan family is derived from Indo-European family of language. The languages spoken under Indo-Aryan family are greater in number in comparison to others. Most of the developed languages of the world like Sanskrit, Hindi and Nepali come under the Indo-Aryan family. It includes the following languages:

1.1.2.2 Tibeto-Burman Group

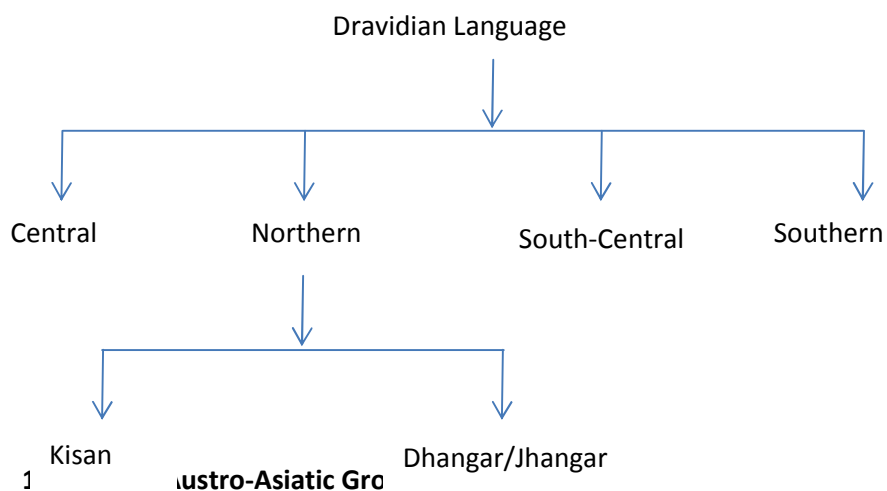
Tibeto-Burman family is spoken in the high Hilly and Himalayan regions of Nepal. It is derived from the Sino-Tibetan language. It includes the following languages:

1.1.2.3 Dravidian Group

1.1.2.3 Dravidian Group

The Dravidian language family includes two languages spoken in Nepal. One of them is called 'Jhangar' in the eastern region of Koshi River but 'Dhangar' in the western region of Koshi River. Another Dravidian language is 'Kisan' which has 489 speakers settled only in Jhapa district.

It can be shown in the following diagrams:



Santhali (Satar) is the only one language belonging to this group. It is spoken in Jhapa district of Nepal.

1.1.3 A Short History of Maithili Language

Nepal is a country accommodating cultural diversity and linguistic plurality. According to the census 2001, 92 languages are identified as mother tongues in Nepal. Besides, a number of languages have been grouped under 'Unknown Languages' (CBS, 2001). Most of these mother tongue languages are used as a means of daily communication within the same language speech communities.

Maithili is an Eastern Indo-Aryan language spoken by a number of people in the Southern plains, known as the Terai of Nepal and Eastern as well as Northern regions of Bihar state of India such as Sitaamadhi, Sivhar, Mujaffarpur, Baisaali, Madhubani, Darbhanga, Samastipur, Supaul, Madhepura, Saharsha, Khagadiyaa, Begusarai, Aarariya, Kisanjung, Purnia, Katihaar, Bhagalpur, etc.

In the past, Maithili was regarded either as a dialect of Bengali or dialect of Eastern Hindi or as one of the three dialects of a spurious language called "Bihaari" (Yadav, 1996, p. 1). Today, it is taught in Indian Universities of Calcutta, Bihar, Patna, Bhagalpur, Darbhanga. Demographically, Maithili is the second most widely spoken language of Nepal and 16th largest language of India.

According to Grierson (1883a, p. 16) "Maithili was originally the language of the ancient Mithila, the kingdom of Janak, the father of Sita, which was bounded in the West by the river Gandak, in the North by the Himalayan Mountains, in the East by the Koshi, and in the South by the Gangas" (as cited in Jha, 2001, p. 2).

In Nepal, Maithili has been taught as a subject of study from school to university level of education. Maithili is also being taught as an optional subject in campus level. Maithili language had got its own script called Tirhuta or Maithilakshar. But it does not have its own script now. It uses Devnagari script as used in Sanskrit, Nepali or Hindi language.

According to Mishra (1976, p. 16), it was 'Colebrook' who for the first time named the language of Mithila as Maithili in 1801 although this language was then spelt as 'Mithelee' or 'Mythili'. It was Grierson who finally and permanently fixed this language Maithili, with its present spelling in the early 1880s.

The Government of Nepal has made the provision of introducing Maithili language as the mother tongue in the primary schools. Because of this provision, Maithili is being taught in primary schools of Maithili dominated areas of Nepal.

Both PEN (Poets, Essayists and Novelists) and the Sahitya Academic has recognized Maithili as the 16th largest language of India (Grierson, 1881, p. 2).

According to the census report of 2001, "the Maithili language is spoken by about 30 million people mainly residing in the Eastern part of Nepalese Terai region and in the North-Eastern part of Indian state of Bihar." According to Yadav (1996, p. 3), "In Nepal, it is the mother tongue of 12.4 percentages of the total population and used as a L1 in school at primary level."

According to Bimal (1996), three scripts have been used for writing Maithili in Mithila viz. Devanagari, Tirhuta or Mithilakshar and Kaithi.

In ancient Mithila, we find the use of Magadhi script also. Magadhi script splitted into three forms viz. Tirhuta, Bengali and oriya. Tirhuta was very popular in mithila during the region of king Akabar. But, afterwards, Kaithi became dominant with the decline powers of Maithili kings and kayasthas holding high chair.

1.1.3.1 Origin and Development of Tirhuta Script

The origin and development of Tirhuta script is a matter of glory for the Maithili language. Tirhuta script was originated by Indian script called 'Brahmi'. Brahmi script, first of all, used to find in the silaalekh of king Ashok during the period of 259-222 B.C. The developmental phases of Tirhuta script can be listed as follows:

1.1.3.1.1 First Phase

The Silaalekh of Ashok found in 'Lauria VDC' of Champaran district is regarded as the first phase of Brahmi.

1.1.3.1.2 Second Phase

The Silaalekh which was found during the period of Baisaali Utkhanan is supposed to be the second phase of Brahmi. The script found during this phase is called "Gupt-script or Kutil-script".

1.1.3.1.3 Third Phase

This phase of Brahmi is said to be found in the UtkirnaSilaalekh during the period of 'Paalbans'. This sort of Silaalekh is found everywhere in the Northern part of East of Mithila and Eastern part of Magadh. The script found during this phase is known as "Baidehi script" or "Gaudiya script".

1.1.3.1.4 Fourth Phase

The script of this phase can be called as "Maagadhi script" or "Prak-Tirhuta". Ancient Bangla, Aasamiyaan, odiya and Tirhuta scripts are developed from this phase. The script of this phase is found in "Naalandaa and Bikramsil Mahaabihar's Paandulipi". This sort of paandulipis are reserved by "Bihar Research Society; Patna. "Shree Krishnakirtan paandulipi" of Chandidaas and "Pashupati Silaastamva" (1228, B.C.) of Nepal are also the scripts of this phase which are preserved in Culcutta.

1.1.3.1.5 Fifth Phase

This is the phase where Tirhuta script got its freedom to be used as regional by Maithili people which is still in existence. Its origin point is regarded as Silaalekh (1097 B.C.) of Bishnu temple lies in 'Aanharaathadhik'. "Hariabans (1445 BC, preserved in Bihar Research Society)" written by Pakshadhar Mishra and "ShreemadBhagbat (309 BC, preserved in Darvanga Sanskrit University, its original copy is stolen, only its photo copies are available)" written by Bidyaapati Thakur are the books written in Tirhuta Script in this fifth phase.(Source: Jha, Pandit Gobinda, 2007, p. 12)

When MacAulay introduced modern education, there was the prevalence of Kaithi script. But it also could not go longer because state encouraged Devnagari for kaithi. Tirhuta and kaithi scripts were lagged for being and Devnagari came into popular usage. As the time passed, Tirhuta remained the script used by Brahmins and Kayastha only in certain occasion. On the other hand, kaithi got its recognition only by the semi-literate people.

At the modern time, no use of kaithi is found while Maithilakshar or Tirhuta is only occasionally used especially in the invitation letters with the help of old persons who are being rare to be found. Tirhuta script is very closely allied to Bengali and Aasamiyaan scripts. Kaithi script, on the others hand, resembles the Gujaraati script to a very extent.

Today, Maithili is written in the Devnagari script, which is also the script associated with classical Sanskrit and with a number of modern Indo-Aryan languages such as Hindi and Nepali.

1.1.3.2 Vocabularies Used by Maithili People

There are certain words which are used mostly by women such as 'Munsã (man)', 'Bar (husband)', 'Kaniã (wife)', 'Nuã (Woman's Wearing Clothes)'.

Similarly, there are some vocabularies used only by Maithili people such as 'Agbe (extreme)', 'Aagaadi (top piece of bamboo)', 'Aaggahsãbiggah (everywhere)', 'Aaghanu (children born in mansir)', 'Achak (suddenly)', 'Achín (sindur)', 'Aazaadi (freedom)', 'Aanjal (basic food)', 'Aathmassu (child born in eight month)', 'Aathama (eighth)', 'Aadkaa (Bolder)', 'Adharandharan (so kind)', 'Aatuu (word used for dog)', 'Aathuth (confusion)', 'Aadak (fear)', 'Aadhjaru (half boiled)', 'Aanjanuã (a child whose father is unknown)', 'Aanthiyaa (strange)', 'Aanarneba (papayaa)', 'Aadkhoi-badkhoi (back-biting)', 'Aansathari (unsuitable place)', 'Aanaamati (secured)', 'Aanustha (superior)', 'Aanti (air-rings)', 'Aapjal (one who has bad habits)', 'Aapnuk (own)', 'Aapsoarthi (selfish)', 'Aapaahiz (handicapped)', 'Aabaara (vagabond)', 'Aavirokh (anger)', 'Aavogiyaa (a sort of curse for not having in sexual intercourse)', 'Aamrudh (Daf)', 'Aamma (mother)', 'Aarbadal (stubborn)', 'Aarmajh (obstacles)', 'Aalag-balag (surroundings)', 'Aalapijibaah (so weak)', 'Aalbauk (foolish)', 'Aalaari (Lovely daughter)', 'Aaloadhan (Lovely Son)', 'Aalodhanni (lovely children)', 'Aallu (potato)', 'Aaskatiyaah (lazy)', 'Aasghani (stairs made by bamboo)', 'Aaspataal (Hospital)', 'Aasmaahi (so big)', 'Aasambhay (impossible)', 'Aasalkaa (pure)', 'Aasahaj (not tolerable)', 'Aashani (jealous)', 'Aasiyaasaya (one hundred and eighty)', 'Aasis (blessing)', 'Aahunaati (in this way)', 'Aagu (a head)', 'Aadigudi (weak people)', 'Aaprupi (spontaneous)', 'Aafdi (trouble)', 'Aarbal (age)', 'Aaurdaa (age)', 'Ithar (house made by bricks)', 'Itebaa (bricks)', 'Inaraa (well)', 'Ittar (callous)', 'Imali(Tetari)', 'Istihaar (advertisement)', 'Ukabaa (false)', 'Ukahhi-bikahhi (desire)', 'Uchant (extra)', 'Uchanti (extra income)', 'Uchannar (not disciplined)', 'Ujor (out of control)', 'Ujhat (Unsuitable)', 'Udhar (elope)', 'Udhar Naach (folk-tale based on love-story)', 'Udbeg (tension)', 'Udas (sad)', 'Untan (earth-quake)', 'Unti-punti (exchahange)', 'Unmuni (exited conversation)', 'Ubaara (get rid of)', 'Ulti (Vomit)', 'Ulëch (bed-sheet)', 'Usaran (naked)', 'Upar-Jhaapar (more or less)', 'Ekchehaa (pure)', 'Ek-baa-ek (suddenly)', 'Ekmant (Accountant)', 'Eksaliyaa (of the same year)', 'Ekaek (all of a sudden)', 'Ekhante (now)', 'Ejag (this place)', 'Eni (rules and regulations)', 'Oijag (that place)', 'Ojanger (heavy)', 'Ojandaar (heavy)', 'õtab (repetition)', 'Onaahite (in that way)', 'Omhar (there)', 'Oliboli (satire)', 'Ostaaz (sir)', 'Ohinaati (in that way)', 'Oho (that as well)', 'Aaurat (wife/lady)', 'Aaurdaa

(age)', 'Kans (cruel)', 'Kakudiyaakesh (curley hair)', 'Kakhani (when)', 'Kakka (uncle)', 'Kach (piece)', 'Kachhi (sea-shore)', 'Kattish (separation)', 'Kathki (short piece of match'/match stick)', 'Kathmast (healthy)', 'Kathiaari (grave)', 'Kadri (banana's tree)', 'Kantir (son)', 'Kantirbi (daughter)', 'Katahu (any place)', 'Kankhaa (broken)', 'Karchulli (spoon)', 'Karamkit (humiliated people)', 'Karikha (black color)', 'Kalpana (imagination)', 'Sanchmanch (fixed)', 'Kallar (beggar)', 'Kasbin (prostitute)', 'Kasiniã (callous woman)', 'Kasurbaar (victim)', 'Kahakaha (yellow color)', 'Kahabich (saying)', 'Kahabaikaa (famous)', 'Kahũ (perhaps)', 'Kaahat (starvation)', 'Kitchkaahin (mud)', 'Kisori (young lady)', 'Kichak (villain)', 'Kit-kit (a sort of game played by children)', 'Kin-besaah (marketing)', 'Kukaram (bad deeds)', 'kutmaiti (relationship)', 'Kutkut (a word used for puppy)', 'Kubbati (strength, energy)', 'Kumarthilla (aged bachelor)', 'Kursi (plinth)', 'Kusãyog (bad time)', 'Kusijhal (not well cooked)', 'Kuhi (unspoken pain)', 'Ketli (pan)', 'Kaulhaa (stove)', 'Kuiyãã (well)', 'Oxe(kulhaari)'. (Source: Jha, 2009, p. 8-26).

1.1.4 Introduction to Mood

Mood shows the attitude of the speaker or the writer to the action or state described by the verb (retrieved; January 27, 2012, from the World Wide Web:

<http://www.uingenglish.com/glossary/verb>).

The term 'mood' is traditionally restricted to a category expressed in verbal morphology. It is formally a morpho-syntactic category of the verb like tense and aspect, even though its semantic function relates to the contents of the whole sentence (Palmer, 1986, p. 21). Mood conveys the speaker's attitude toward the factual content of the sentence. English sentences are said to display three main moods declarative (sometimes called indicative), interrogative, and imperative-and two minor moods; exclamatory and subjunctive (Celce – Murcia and Larsen –Freeman, 1991, p. 21). It has been said that the three main options in the English mood system correspond to the three main communicative functions of language: telling someone something, asking someone something, and getting someone to do something (Allen and Widdowson, 1975, p. 75, cited in Celce-Murcia and Larsen – Freeman, 1991, p. 21).

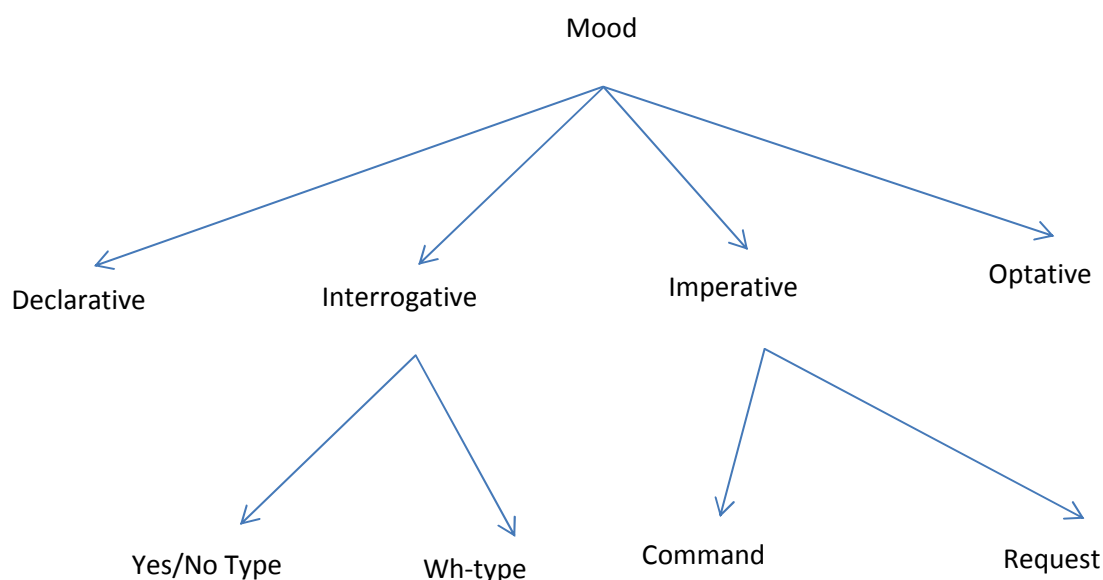
In relation to mood, Crystal (2008, p. 299) defines mood as "a term used in the theoretical and descriptive study of sentence/clause type and especially of the verbs they contain. Mood (modality or mood) refers to a set of syntactic and semantic contrasts signaled by alternative paradigms of the verb, e.g. indicative (the unmarked form), subjective, imperative, semantically, a wide range of meanings is involved, especially attitudes on the part of the speaker towards the factual content of the utterance, e.g. uncertainty, definiteness, vagueness, and possibility. Syntactically, these contrasts may be signaled by alternative inflectional forms of a verb or by using auxiliaries".

Bybee (1985, p. 22) defines mood as an indication of "what the speaker wants to do with the proposition" in a particular discourse context.

Similarly, according to Katamba (1993, p. 22) "Mood is a grammatical reflection of the speaker's purpose in speaking. Mood is also an inherent verbal category. Its function is to describe an event in terms of whether it is necessary, possible, and permissible, desirable, and the like".

Concludingly, mood is a grammatical category through which speakers of a language can indicate whether they believe that an event or state actually occurs, does not occur or has potential to occur. Conceptually the categories of mood, tense and aspect are not entirely independent of each other. So, they are often simultaneously signaled by the same form. Declarative, imperative and interrogative moods are known as major mood categories. These categories correspond to one of three basic speech acts, statements, commands and questions respectively.

Besides above mentioned categories of mood, 'optative' as another category of it is also found. The diagram of categories of mood can be shown as;



1.1.4.1

Declarative mood is undoubtedly the case that most, perhaps all, languages have a clear way of indicating that the speaker is making a statement that he believes to be true. Crystal (2008, p. 95) defines it as descriptive of a verb form or type of sentence or clause which is typically used in the expression of statement that is, 'a declaration' that something is or is not the case. It is the case indicating that the speaker is making a statement that he believes to be true. This mood is unmarked. It is indicated by normal form of verb in statements. This mood is liable to be changed into interrogative with question intonation or by the addition of question words.

1.1.4.2 Interrogative Mood

Although all languages probably have devices for asking question, the ways in which questions may be expressed vary greatly. Languages use interrogative sentences to ask questions. Interrogative sentences stand in contrast to declarative sentences by virtue of their modality. Most of the languages employ various interrogative particles or pronouns, with a difference of word order, or with intonation. The verb in the interrogative sentence

gets the meaning of interrogative mood. Interrogative mood can be divided into two types: yes/no type and wh-type. 'Yes/no type' is defined as a question for which either "yes" or "no" is the expected answer. In the same way, 'wh-type' seeks open answer than yes/no type does. Wh-type is used to request specific information when the speaker is missing one specific piece of information.

1.1.4.3 Imperative Mood

Imperative Mood is typically used to express commands. The obvious term for this is the imperative. The imperative mood generally refers to the term that asks the hearer to perform the action. Bybee (1985, p. 171) defines the imperative mood as the "form of the verb in issuing direct command or orders. It expresses command, instruction or request. It is solely restricted to the second person subject".

1.1.4.4 Optative Mood

Optative mood is used to express wishes. If a language does not restrict the subject of commands, the mood is often said to be optative rather than imperative.

1.1.5 Grammatical Mood

In linguistics, many grammars have the concept of grammatical mood. It describes the relationship of a verb with reality and intent. Many languages express distinctions of mood through morphology, by changing (inflecting) the form of the verb. Each mood differs from language to language.

Grammatical mood is not the same thing as grammatical tense or grammatical aspect, although these concepts are conflated to some degree in many languages, including English and most other modern Indo-European languages.

Currently identified moods include conditional, imperative, indicative, injunctive, optative, potential, subjunctive, and more. The original Indo-European inventory of moods was indicative, imperative. Not every Indo-European language has each of these moods, but the most conservative ones such as Ancient Greek and Sanskrit retains them all.

Some Uralic Samoyedic languages have over ten moods such as;

- Indicative mood
- Imperative mood
- Subjunctive mood
- Conditional mood
- Negative mood
- Optative mood
- Cohorative mood
- Potential mood
- Eventive mood

- Dubative mood
- Hypothetical mood

Modern English does not have all of the moods described and has a very simplified system of verb inflection as well; it is not straightforward to explain the moods in English. The English moods are indicative, subjunctive, and imperative. It should be noted that not all of the moods listed are clearly conceptually distinct. Individual terminology varies from language to language and the coverage of (e.g.) the “conditional” mood in one language may largely overlap with that of the “hypothetical” or “potential” mood in another. Even when two different moods exist in the same language, their respective usages may blur, or may be defined by syntactic rather than semantic criteria. For example, the subjunctive and optative moods in Greek alternate syntactically in many subordinate clauses, depending on the tense of the main verb. The usages of the indicative, subjunctive and jussive moods in classical Arabic are almost completely controlled by syntactic context.

The grammatical mood is broadly categorized into two broad categories;

- Realis Mood
- Irrealis Mood

1. 1.5.1 Realis Mood

Realis moods are a category of grammatical mood, which indicate that something is actually the case, or actually not the case. The most common realis mood is the indicative mood or the declarative mood. The realis moods are:

1.1.5.1.1 Declarative Mood

The declarative mood indicates that the statement is true, without any qualifications made, although sometimes distinctions between them are drawn. It is closely related to the inferential mood. For example;

- I am walking temple.
- They are singing.
- He is not a poet.
- We are very happy.

1.1.5.1.2 Indicative Mood

The indicative mood is used for factual statements and positive beliefs. All intentions that a particular language does not categorize as another mood are classified as indicative. It is the most commonly used mood and is found in all languages. For example;

- Mike is reading a novel.
- Paul is playing tennis.
- John reads poetry.

The indicative and the imperative moods are easy to understand. The indicative mood is used in most statements and questions.

For example;

- She walks every day after lunch.
- Does he believe in the good of exercise?

1.1.5.1.3 Energetic Mood

The energetic mood expresses something which is strongly believed or which the speaker wishes to emphasize. For example; 'He certainly writes' .Such a statement is found in Classical Arabic and various other Semitic languages.

1.1.5.1.4 Generic Mood

The generic mood is used to generalize about a particular class of things, for example; in "Rabbits are fast", one is speaking about rabbits in general, rather than about particular fast rabbits. English has no means of morphologically distinguishing generic mood from indicative mood; however, the distinction can easily be understood in context by surrounding words. Compare, for example; rabbits are fast, versus, the rabbits are fast. Use of definite article 'the' implies specific and particular rabbits, whereas omitting it implies the generic mood simply by default.

1.1.5.2 Irrealis Mood

Irrealis moods are main set of grammatical moods which indicate that a certain situation or action is not known to have happened as the speaker is talking. Irrealis moods indicate that something is not actually the case, such as necessity, possibility, requirement, wish or desire, fear or as a 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;

- If you have done your homework, you would not have failed the class. "Have done" is an irrealis verb form.

Some languages have distinct grammatical forms which indicate that the event described by a specific verb is an irrealis verb. Many of the Indo-European languages preserve a subjunctive mood that functions as an irrealis; some also preserve an optative mood that describes events that are wished for or hoped for but not factual. The irrealis moods are as following;

1.1.5.2.1 Co hortative Mood

The co hortative mood is used to express plea, insistence, self-encouragement, wish, desire, intent, command, purpose or consequence. It does not exist in English, but phrases such as 'let us' are often used to denote. In Latin, it is interchangeable with the jussive mood.

1.1.5.2.2 Conditional Mood

The conditional mood is used to speak of an event whose realization is dependent on a certain condition, particularly, but not exclusively, in conditional sentences. In Modern English, it is periphrastic construction, with the form *would+ infinitive*, e.g. *I would purchase*. In other languages, such as Spanish or French, verbs have a specific conditional inflection. Thus, the conditional version of “Mac eats if he is hungry” is: *Mac would eat if he were hungry*, in English. In the Romance languages, the conditional form is used primarily in the apodosis (main clause) of conditional clauses and in a few set phrases where it expresses courtesy or doubt. The main verb in the protasis (dependent clause) is either in the subjunctive or in the indicative mood. However, this is not a universal trait: in Finnish, for example, the conditional mood is used in both the apodosis and the protasis. An example is the sentence “*I would buy a house if I earned a lot of money*”; where in Finnish both clauses have the conditional marker. In English, too, *would + infinitive* construction can be employed in main clauses with a subjunctive sense.

1.1.5.2.3 Dubitative Mood

The dubitative mood is used in Ojibwa, Turkish, and other languages. It expresses the speaker’s doubt or uncertainty about the event denoted by the verb. For example; Ojibwa, ‘*Baawitigong igo ayaa noongom*’ translates as “*He is in California today*”. When the dubitative suffix –*dog* is added, this becomes ‘*Baawitigong igo ayaadog noongom*’, “*I guess, he must be in California*”.

1.1.5.2.4 Eventive Mood

The eventive mood is used in the Finnish epic poem. It is a combination of the potential and the conditional. It is also used in dialects of Estonian. In Finnish, there are theoretical forms such as “*I would probably walk*”.

1.1.5.2.5 Hypothetical Mood

The hypothetical mood, found in Russian, Lakota, and other languages, expresses a counterfactual but possible event or situation.

1.1.5.2.6 Imperative Mood

The imperative mood expresses direct commands, requests, and prohibitions. In many circumstances, using the imperative mood may sound blunt or even rude. So, it is often used with care, for example; “*Paul, do your homework now*”. An imperative is used to tell someone to do something without argument.

Many languages, including English, use the bare verb stem to form the imperative (such as “*go*”, “*run*”, “*do*”). Other languages, such as Seri and Latin, however, use special imperative forms.

In English, second person is implied by the imperative except when first-person plural is specified, as in “*Let’s go*” (“*Let us go*”).

The prohibitive mood may be grammatically or morphologically different from the imperative mood in some languages.

In colloquial English, the imperative is sometimes used to form a conditional sentence. For example; “go eastwards a mile and you will see it” means “if you go eastwards a mile, you will see it”.

1.1.5.2.7 Inferential Mood

The inferential mood is used in some languages such as Turkish to convey information about events, which were not directly observed or were inferred by the speaker. This is sometimes equated with a mood which occurs in Bulgarian and in other Balkan languages, but which is more often called renarrative mood. It is usually impossible to translate in English. For example; the English construction “He must have gone” would translate past inferential.

1.1.5.2.8 Interrogative Mood

The interrogative mood is used for asking questions. Most languages do not have a special mood for asking questions, but Welsh and Nenets do.

1.1.5.2.9 Jussive Mood

The jussive mood is similar to the cohortative mood, in that it expresses plea, insistence, imploring, self-encouragement, wish, desire, intent, command, purpose or consequence. In some languages, the two are distinguished in that cohortative occurs in the first person and the jussive in the second or third. It is found in Arabic. The rules governing the jussive in Arabic are somewhat complex.

1.1.5.2.10 Negative Mood

The negative mood expresses a negated action. In many languages, rather than inflecting the verb, negation is expressed by adding a particle before the verb phrase, as in Spanish; or after it, as in archaic and dialectal English or in modern English, I think not; as in French. Standard English usually adds the auxiliary verb ‘do’, and then adds not after it; “I did not go there”. In these instances, “do” is known as a dummy auxiliary, because of its zero semantic content.

In Indo-European languages, it is not customary to speak of a negative mood, since in the languages negation is originally a grammatical particle that can be applied to a verb in any of these moods. Nevertheless, as in Welsh, verbs have special inflections to be used in negative clauses.

In other language families, the negative may count as a separate mood. An example is Japanese, which conjugates verbs in the negative after adding the suffix -nai (indicating negation), e.g. tabeta (“ate”) and tabenakatta (“did not eat”). It could be argued that modern English has joined the ranks of these languages, since negation in the indicative mood requires the use of an auxiliary verb and a distinct syntax in most cases.

1.1.5.2.11 Optative Mood

The optative mood expresses hopes, wishes or commands and has other uses that may overlap with the subjunctive mood. A few languages have an optative as a distinct mood; some that do are Albanian, Ancient Greek, Sanskrit, Japanese, Finnish, and all forms of the Persian language (Avestan, Old Persian, Middle Persian, and New Persian).

In Finnish, the mood may be called an “archaic” or “formal imperative”, even if it has other uses; nevertheless, it does express formality at least. Sometimes this is called a “desirative mood”, since it indicates desires. Occasionally distinctions are made between different optative moods, e.g. a mood to express hopes as opposed to a mood to express desires.

1.1.5.2.12 Potential Mood

The potential mood is a mood of probability, indicating that in the opinion of the speaker, the action or occurrence is considered likely. It is used in Persian, Finnish, Japanese, and Sanskrit and in the Sami languages (in Japanese, it is often called something like tentative, since potential is used to refer to a voice indicating capability to perform the action).

In Finnish, it is mostly a literary device as it has virtually disappeared from daily spoken language in most dialects. In English, it is formed by means of the auxiliaries ought and must.

1.1.5.2.13 Presumptive Mood

The presumptive mood is used in Romanian to express presupposition or hypothesis regarding the fact denoted by the verb, as well as other more or less similar attitudes; doubt, curiosity, concern, condition, indifference, inevitability. For example; “He might have gone there” shows the basic presupposition use.

1.1.5.2.14 Subjunctive Mood

The subjunctive mood, sometimes called conjunctive mood, has several uses in dependent clauses. Example includes discussing hypothetical or unlikely events, expressing opinions or emotions, or making polite requests. A subjunctive mood exists in English, but native English speakers need not use it. Example “I suggested that Paul reads some books”, Paul is not in fact reading a book. Contrast this with the sentence “Paul reads books”, where the verb “read” is in the present tense, indicative mood.

The subjunctive mood figures prominently in the grammar of Persian and the Romance languages, which require this mood for certain types of dependent clauses. This point commonly causes difficulty for English speakers learning this language.

1.1.5.2.15 Admirative Mood

The admirative mood is used to express surprise, but also doubt, irony, sarcasm, etc. The reparative mood is used to report a non witnessed event without confirming it, but the same forms also function as admirative in the Balkan languages in which they occur.

In Indo-European languages, the admirative, unlike the optative, is not one of the original moods, but later developed one. Admirative constructs occur in Balkan Slavic (Bulgarian and

Macedonian), Albanian, Me leno-Romanian and Ukrainian Tosk Albanian. (Retrieved April 25, 2012, from the [World Wide Web: http://en.wikipedia.org/wiki/Mood_grammar](http://en.wikipedia.org/wiki/Mood_grammar))

1.2 Review of the Related Literature

There are some linguistic comparative research works on different issues on different languages such as Nepali, Maithili, Gurung, Tharu, Rai, Limbu, etc. in the Department of English Language Education. Not a single research work has yet been carried out in mood in the Maithili language. However, there are some works done in other language on different topics.

Timilsina (2009) carried out a research on “Mood in Danuwar and English”. The objective of the research was to determine the grammatical moods in Danuwar and to compare the system with that of the English language. The research findings revealed that the Danuwar language exhibits five grammatical moods; declarative, interrogative, imperative, probability and optative. The research also showed that Danuwar language is not morphologically rich in coding grammatical moods.

Phyak (2004) carried out a research on ‘English and Limbu Pronominals : A Linguistic Comparative Study’. The objective of the research was to compare pronominal of the English and Limbu Languages. He identified that although Limbu has demonstrative pronoun to refer to proximal and distal relationship, Limbu has two distal pronouns.

Lamichne (2006) carried out a research on ‘Adverbial Clauses in English and Nepali: A Comparative Study’. The objective of the study was to compare and contrast between adverbial clauses in English and Nepali languages. His findings revealed that there are finite and non- finite adverbial clauses in both languages.

Poudel (2007) also carried out a research on ‘A Comparative Study of the subject-verb agreement in the English and Jhangar languages. The objective of the research was to compare the similarities and differences of the agreement pattern of English and Jhangar languages. The research findings showed systems are quite different because of the various features of both the languages.

In the Same way, Ghimire (2007) completed a research on ‘English and Danuwar kinship terms: A Comparative Study’. The research was conducted to find out the kinship terms of both consanguine and offline relation on Danuwar and English languages. The research findings showed that Danuwar language is richer than the English language in terms of kinship terms.

Similarly, yadav (2007) has carried out a research on ‘Pronominal in Maithili and English Language’. The main purpose of this study was to compare Maithili pronouns with English pronouns. His study showed that English pronouns are in less numbers in comparison to Maithili pronouns.

Mahara (2009) has also carried out a research on ‘Passivization in English and Hindi’. The objectives of the study were to compare and contrast between English and Hindi passivization. His findings revealed that the passivization system of English and Hindi are different almost in grammatical aspects though they are partially similar in a few cases.

Second Person pronoun 'you' does not have its another form in passive but the same pronoun tu:m (NH,H)' in Hindi has its corresponding passive form (tu:maha:re).

So far no comparative study has been carried out to find the similarities and differences between the mood of the Maithili and English languages. Therefore, the researcher is interested to compare the pattern of mood system and to find out the similarities and differences between the Maithili and English language.

1.3 Objectives of the Study

The objectives of the proposed study were as follows:

- i. To find out the moods in the Maithili language.
- ii. To compare and contrast moods in English and Maithili languages.
- iii. To suggest some pedagogical implications on the basis of the findings.

1.4 Significance of the Study

This study will be significant for the perspective researchers who want to carry out researches related to comparative study of the moods in Maithili and English languages. In the same way, the outcomes of the study will be helpful for the students of language to learn various forms of moods. Besides this, the study will be beneficial for linguists, teachers, textbook writers and **other** persons who are directly involved in teaching learning activities in English and Maithili languages.

CHAPTER TWO

METHODOLOGY

This is a field-based survey research. The researcher adopted the following methodology in order to fulfill the objectives of the researcher work.

2.1 Sources of Data

The researcher used both primary and secondary sources of data to carry out the study.

2.1.1 Primary Sources of Data

The primary sources of data were forty native speakers of Maithili language from Saptary District.

2.1.2 Secondary Sources of Data

The research based different books, dictionaries, magazines, dissertations and other related materials. Some of them are Best and Kahn (2009), Crystal (2008), Jha (1989), Jha (2007), Jha (2007), Jha (2009), Jha (2011), Kumar (2005), Larsen-Freeman (1991), Nunan (2008), Palmer (1991), Pahauja (1997), Wren and Martin (2006), etc.

2.2 Sampling Procedure

The sample population of the study included forty native speakers of Maithili language from Kanchanpur VDC of Saptary District. I took 20 literate and 20 illiterate speakers and participations of male and female were equal from the VDC. I adopted snow ball non-random sampling while selecting population.

2.3 Tools for Data Collection

The main tools for data collection were questionnaire and structured interview schedule. A set of questions were designed and developed for native Maithili educated speakers and for uneducated speakers the interview was taken. Each and every sentence was collected to reflect mood. Forty English sentences with their Nepali translation were designed to translate into the Maithili languages.

2.4 Process of Data Collection

The researcher followed the following procedure to collect data:

- i. First of all, I developed the research tool and visited the selected VDC (Kanchanpur) in Saptary District and established rapport with the native speakers of the Maithili language. I also explained the purpose and objectives of the research to the respondents.

- ii. Then, I selected forty Maithili speakers. Out of which twenty were male and twenty were female with the help of snow ball sampling procedure.
- iii. After that, I distributed questionnaire to the educated sample population and took the interview with the uneducated sample population and wrote down the responses of the interviewees.
- iv. Eventually, I found out different moods of Maithili Language and compared them with English.

2.5 Limitations of the Study

The study was limited to the following points:

- i. The research study was limited to the moods of English and Maithili languages. The study was limited to the verbal morphology for mood.
- ii. Informants of the study were limited to the Kanchanpur VDC of Saptary district.
- iii. The research study included forty native speakers of Maithili language.
- iv. I included twenty literate speakers and twenty illiterate speakers. I took equal number of male and female.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the collected data descriptively. It consists of two sections. The first section encompasses mood in Maithili and the second section deals with comparison between Maithili and English mood systems.

3.1 Mood in Maithili

This language displays the moods, viz. declarative, interrogative, and imperative, probability and optative. Inflection for person, number, honorificity and tense is retained necessarily in declarative and interrogative.

3.1.1 Declarative Mood

In Maithili, the declarative sentences show declarative mood. The verb in declarative mood marks for tense, person, number, honorificity and gender. There is no affix to mark the declarative mood. It is unmarked mood. For example,

- i. bharti Canada-me r^h^it ch^tin^h.
Bharti Canada-LOC live-NPST.3SG.F
Bharti lives in Canada.
- ii. hunk^r n^ina git ga:bait ch^thi.
3SG-Poss son song sing-NPST.3SG.M
His son sings a song.
- iii. ham ekta gai kharid kaene chi.
1SG one Cow buy-PPST. 1SG
I have bought a Cow.
- iv. k^lhi O ap^n g^h^r gel^h.
Yesterday 3SG LOC house go-PST.3SG
He went to his house yesterday.
- v. h^m^r Pit^dji ajur kh^rid^ithi ch^la:h.
1SG Poss father grapes buy-PST.PROG.
My father was buying grapes.
- vi. r^ju ek-din da:ru seb^n k^el^h.
3SG one day wine drink-PPST.
Raju had drunk wine one day.
- vii. radha s^rb^t pithin.
3SG juice drink-SFST.F
Radha will drink juice.
- viii. apsa:na: Sweater bun^it r^h^thin^h.
3SG sweater knit-SFST.PROG.
Apsaana will be knitting a sweater.

- ix. hʌrihʌrbʌti kʌhikoka:l na:ch kʌrʌit tʃʰtinʌʰ.
3SG sometimes dance-NPST.F
Hariharkati sometimes dances.
- x. Sabnam ʌtyʌdhik bʰat bʰʌksya kʌelthinah
3SG a lot rice eat-PST.F
Sabnam ate a lot of rice.
- xi. Hunʌk na:m chaand chikai.
3SG Poss name Chaand be-NPST.3SG Poss.F]
Her name is Chaand.
- xii. Sa:t ba:dʒʌl.
ϕ seven o'clock.
It's 7 o'clock.
- xiii. i: hʌmʌr pothi ʌchi/chi
This 1SG Poss buk be-NPST.1SG. Poss
This book is mine.
- xiv. hunka: rʌchʌna:tmʌk ka:j kʌrʌit mʌn la:gaich.
3SG creative deed love-NPST. 3SG.F
She loves doing creative deeds.
- xv. hʌmʌra: ujjʌr rʌng mʌn pʌrʌit chʌik.
1SG white color like-NPST.1SG
I like white color.
- xvi. ma:nʌv gʰʌr jait ʌchi.
3SG house go-NPST. 3SG.M
Maanov goes to house.
- xvii. sa:bitrike sʌhʌd mʌn pʌrʌit chʌik.
3SG honey like-NPST.3SG.F
Saabitri likes honey.
- xviii. muna: zibit tʃʰʌḍi.
3SG alive be-NPST.3SG.F
muna is alive.
- xix. doli mʌndir gelih.
3SG temple go-PST. 3SG.F
Doly went to temple.
- xx. anʒai aelih.
3SG come-PST. 3SG.F
Anjali came.
- xxi. nikita: gelhi.
3SG go-PST. 3SG.F
Nikita left

- xxii. diva:kʌr korea gela:h
3SG korea leave-PST. 3SG.M
Divakar left for korea.
- xxiii. atʌe bʌhut ga:msʌb chʌik.
here many villages be-NPST.3PL
Here are many villages.

These examples show that the verb in declarative mood is unmarked. It is indicated by normal verb form in a statement.

3.12 Interrogative Mood

In Maithili, interrogative and declarative sentences can have the same form, but the first is uttered with rising intonation or with addition of question word. The verb in the interrogative sentence gets the meaning of interrogative mood. For example,

- i. punʌm nit-din esna:n kʌrait tʃʰtinʌh?
3SG always bath take-NPST.3SG.F
Does Punam always take bath?
- ii. Suʒita: bʌdʒar gelhi?
3SG market go-PPST.3SG.F
Has sujitaa gone to market?
- iii. ka:vya tin bʌdʒe aela:h?
3SG three o'clock come-PST.3SG.M
Did kavya come at 3 o'clock?
- iv. tʃʌmpʌra:ni, tʌ:kʌkʌ hetu ka:m kʌrʌit ʃtʰlhi?
3SG money for work-PST.PRog.3SG.F
was champaraani working for money?
- v. mʌhinaime ek-ber gʰʌr ga:ti ʃtʰðinah?
3SG month once house go-NPST.3SG.F
Does she go home once a monata?
- vi. Hira:bʌti kʰet dʒʌih tʃʰðinhʌ?
3SG field go-NPST. PRog.3SG.F
Is Hiraabati going to field?
- vii. Okʌra: dʰʌulʌ:i kʌela:h?
3SG beat- PST. 3SG.F
Did you beat him?
- viii. ʌpne dʌsgot sʌmtola: kʰa:e sʌket tʃʰhʌ?
2SG ten oranges eat-NPST.2SG.M
Do you manage to eat ten oranges?

These sentences in Maithili express interrogative mood.

3.1.3 Imperative mood

There are zero markers in the verb for imperative mood. For example,

- i. nikdʒʌka pʌd^hhl kʌr-ϕ
will study-IMP
Study well.
- ii. kuiyã se pa:in ta:n-ϕ
well from water draw-IMP
Draw the water from the well.
- iii. K^het me hʌr dʒot.
field dig-IMP
Dig the field.
- iv. bhitʌr dʒo-ϕ
inside go-IMP
Go inside.
- v. man laga:kʌye pad^hhʌ
deligently study-IMP
study deligently.
- vi. pita:kʌ aʒyã: ma:nʌ
father follow-IMP
follow your father.
- vii. poði a:nu
book bring-IMP
bring a book.

However, the honorificity is marked in the Maithili language. This language shows three categories in second person in terms of level of honorificity; honorific (H), high honorific (HH) and neutral. The level of honorificity is restricted to Maithili people on the basis of the relationship between participants in a speech act event. Similarly the tendency of honorarificity is also found in imperative mood. For example,

- i. ram, k^hir k k^ho-ϕ
Ram, rice-pudding eat-IMP
Ram, eat rice-pudding.
- ii. (tu) etʌ ya-ϕ
(you) here come-IMP
(you) come here.
- iii. (a:hã:) etʌ a:butʌ
(you) here come-IMP.HH
(you) come here.

Imperative of the Maithili language can be distinguished as command and request. In request, the emphatic particles 'ki', 'dzai' and 'tʌ' comes after the verb and nʌI comes before the verb. For example,

- i. i kekro nʌI kʌhʌb ki/kʌhʌI dzai
it anyone-NEG-Say-REQ
please, donot say it to anyone.
- ii. Asðir sedʒxldʒai.
Slowly go-IMP REQ.
Please, go slowly.
- iii. Anu, keba:r kʰolu: tʌ
Anu, door open-IMP REQ
Anu, open the door, please.

The negative imperatives are formed by adding negative marker, 'nʌI-'. It is prefixed with the verb stem. For examples,

- i. pokʰir-me nʌI-dʒo.
pond-LOC NEG-go
Do not go to the pond.
- ii. U māus nʌI-kʰo.
That meat NEG-eat.
Do not eat that meat.

3.1.4 Probability Mood

The probability mood refers to the verbal expressions which indicate the uncertainty or probability condition mood is hypothetical mood. in the Maithili language the probability marker 'yadi-tʌ' is added to the sentence to indicate this mood. For example,

- i. Yʌdi sʌmʌya bh^etʌt tʌ ga:m dʒ a:yeb
If time favor village go-NSPT.1SG.PROB
If time favors, I will go to village.
- ii. Yʌdi Mahesh pad^hði tʌ sʌp^hʌlta paota:h
If mahesh study succeed-PST.3SG.PROB
If mahesh studied, he would succeed.
- iii. Yʌdi hʌm suga: hoitʌði tʌ gʌgʌn me urhitʌði
If I parrot be sky LOC fly-PST.1SG.PROB
If I were parrot, I would fly in the sky.
- iv. Yʌdi d^hʌnopa:rdʒʌn kʌritʌði tʌ suk^hi hoitʌði
If earn be happy be-PST.z
If you earned money, you would be happy.

3.1.5 Optative Mood

Optative mood is used to express blessing, wishes etc. to indicate this mood. The optative mood in Maithili agrees with the person. But there is zero markers for optative mood. For example,

- i. $\wedge p n e d i r g ^ h a : y u h \wedge$
3SG many time live-3SG.OPT
May he live longer!
- ii. $a \wedge h \ddot{a} : k e s \wedge p ^ h \wedge l t a p r a : p t h v e l$
3SG successful be-2SG.OPT
May you be successful !
- iii. $A \wedge h \ddot{a} : p \wedge i g ^ h i b y a k t i h o v :$
2SG respectable man be-2SG.OPT
May you be a respectable man !

- iv. $t \ddot{o} b i d w a : n b \wedge n \wedge h$
2SG scholar be-2SG.OPT
(you) Be the scholar !
- v. $(t \ddot{o}) c h i r i n d z i b i b h \wedge b \wedge$
2SG God bless-2SG.OPT
God bless you!
- vi. $a h \ddot{a} : p \wedge n d i t h o u :$
you expert be-2SG.OPT
(you) Be an expert !
- vii. $b i j r a : m k \wedge e l d z \wedge y e$
rest take-2SG.OPT
take a rest please !
- viii. $O s \wedge b l o k i n h s \wedge y \ddot{a} u b \wedge r s t \wedge k d z i b \wedge i \ddot{o} i$
They hundred years live-3PL.OPT
May they live hundred years !

3.2 Comparison between Maithili and English Mood Systems

3.2.1 Declarative Mood

Generally, both languages indicate declarative mood in the form of a statement. This mood is unmarked and can be changed into interrogative in both languages. In English, the verb in unmarked form shows SVO word order and agrees with numbers and makes tense-aspect distinctions. In Maithili, the verb in unmarked form shows SOV word order and agrees with person, number, gender and honorificity. For examples,

Maithili

- i. bharti Canada-me r^h^ait ch^tin^h
Bharti Canada-LOC live-NPST.3SG.F
Bharti lives in Canada.

English

- i. His son sings a song.

3.2.2 Interrogative Mood

There are three options to code interrogative mood in English: a) inverted word order and operator condition, b) use of distinctive intonation and c) use of various wh-question words. Among them, Maithili does not employ the inverted word order and operator addition. Both languages make distinctions on two types of interrogative mood: yes/no type and wh-type. Both the languages use rising intonation to express yes/no type of interrogative mood and use various wh-question words to indicate wh-question of interrogative mood. In English, wh-question words occur in the position they normally occupy. They are moved in front of the sentence applying movement rule of wh-fronting. This option does not apply in Maithili, the question words remain in the position that they occupy. They occur in the same place. For example,

Maithili

- i. Pun^m nit-din esna:n k^rait f^h^tin^h?
3SG always both take-NPST.3SG.F
Does punam always take both?

English

- i. Did kavya come at 3 o'clock?

3.3.3 Imperative Mood

Both language use imperative mood to give commands and orders and also restricted to second person. In Maithili, verbs in imperative mood agree with the level of honorificity. But the English language lacks this phenomenon. Both languages add emphatic particles while offering requests. Both languages use negative particles to code negative imperative. For example,

Maithili

- i. Kuyā:se pa:in ta:n-φ
Well from water draw-IMP
Draw the water from the well.

English

- i. Dig the field.

3.3.4 Probability Mood

In English, probability mood is indicated by means of modal verb 'may' and 'will'. In Maithili, the probability marker 'यदि-त' is applied in the sentences. For example,

Maithili

- i. यदि समय भएत त गा:म द्वा:येब.

If time favor village go-NPST.1SG.PROB

If time favors, I will go to village.

English

- i. If Mahesh studies, he will succeed.

3.2.5 Optative Mood

Both language use optative mood to express wishes. In both languages, this mood is not morphologically marked. In English, the modal 'may' is placed at the beginning of the sentence to mark it as an expression of wish. In Maithili the verb in optative mood agrees with the person. For examples,

Maithili

- i. अप्ने दिग्हा:युह

3SG many time live-3SG.OPT

May he live longer !

English

- i. May you be successful !

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

4.1 Findings

The major goals of this research work were to find out the moods in the Maithili language and to compare and contrast moods with that of the English language.

4.1.1 Grammatical mood in Maithili

The findings are drawn as following:

- i. The Maithili language displays five grammatical moods; Declarative, interrogative, imperative, probability and optative. This language does not have very rich morphological pattern to express grammatical mood. However, each language has some way of expression to indicate grammatical categories. Only probability mood is morphologically marked. Other moods are indicated by using other various strategies.
- ii. The declarative mood is unmarked. It is indicated by normal form of verb in statement. The verb is marked only for tense, aspect, person, gender and honorificity.
- iii. The interrogative mood is not morphologically marked. The Maithili language displays two strategies to form interrogative mood. Two types of interrogative moods are recognized yes/no type and wh-type.
- iv. The normal declarative sentence is uttered with rising intonation in the yes/no type.
- v. Wh-type is indicated by using different wh-question words. The wh-question words occur in the same place.
- vi. There is zero marker in the verb for imperative mood. the verb in tenseless. However the honorificity is inflected in the verb. This language employs three different markers to show the degree of honorificity: neutral, honorific and high honorific. The verb is null marked in neutral form. In honorific form, the verb receives the honorific markers 'tʌ' and '-tin' in high honorific.
- vii. The negative imperatives are formed by adding negative marker 'nʌi-'. It is prefixed on the verb stem.
- viii. The emphatic particles 'ki', 'dzai' and 'tʌ' are used to make request. They come after the verb.
- ix. Probability mood in Maithili is indicated by the use of 'yʌdi-tʌ'.

- x. In the same way, the optative mood is not morphologically marked, but the verb inflects to agree with person.

4.1.2 Similarities and Differences in Grammatical Mood in Maithili and in English Language

4.1.2.1 Similarities

Generally, both the Maithili and English language do not have very rich morphological patterns in grammatical mood system. To some extent, both have similar patterns:

- i. Declarative mood, in both languages, is unmarked.
- ii. Both languages use rising intonation to express yes/no type of interrogative mood.
- iii. Both languages use various wh-questions, words to indicate wh-question of interrogative mood.
- iv. In both languages, imperative mood is not morphologically marked.
- v. Both languages apply emphatic particles while making requests.
- vi. Both languages have negative imperative. Both languages use negative particles to code negative imperative.
- vii. Optative mood, in both languages, is not morphologically marked.

4.1.2.2 Differences

Though languages have similar patterns, they may differ in some respects. The following differences are drawn between Maithili and English grammatical mood system:

- i. In both languages, declarative mood is unmarked. In English, the verb in unmarked form shows 'SVO' word order and agrees with numbers, makes tense and aspect distinctions. In Maithili, the verb in unmarked form shows 'SOV' word order and agrees with person, number, gender and honorificity.
- ii. English uses three options to code interrogative mood: a) inverted word order and addition of 'do' operator, b) use of distinctive intonation, c) use of various wh-question words. But Maithili does not employ the inverted word order in addition of 'do' operator.
- iii. In English, wh-question words do not occur in the position they normally occupy. They are moved in front of the sentences applying movement rule of wh-fronting. This option does not apply in Maithili, the question words remain in the position that they occupy. They occur on the same position.
- iv. In Maithili, verb in imperative mood agrees with the level of honorificity. English language lacks this phenomenon.

- v. In English, probability mood is indicated by means of modal verb 'may'. In Maithili, it is indicated by the use of 'y^di-t^'.

4.2 Recommendations

On the basis of the findings of the present study, the following recommendations have been made for teaching learning processes of grammatical mood in the classroom where the students are learning the English language:

- i. Students should be made clear about grammatical mood system and communicative function of the languages though a sentence type does not necessarily match its function or it can be performed by using different options.
- ii. The students should be made clear about unmarkedness in terms of form, tense, aspect, agreement and order of sentence constituents.
- iii. Yes/no question may require some special attention. The main challenge for most ESL/EFL students will be to learn about inversion and do operator in yes/no question. Both the syntactic rules and the social conditions in which they occur are appropriate because the 'do' operator is not a morpheme with many equivalents in the language of the world.
- iv. The students should be made familiar with a variety of wh-question words and selection of appropriate wh-question words to form questions. Another challenge may be fronting of the wh-question words, inverting the subject and operator.
- v. The students should be made clear about form, meaning and use of imperative. Generally, verb morphological pattern such as tenseless and no subject verb agreement should be given attention. And the understanding of the use of command and request appropriately should be focused.
- vi. The comparative method should be followed while teaching grammatical mood because the typological differences between languages may create confusion in mastering the form of the language.

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