Chapter III

Mood
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This chapter presents a contrast between English and Manipuri relating to the mood and modality of the two languages. It is difficult to examine because among other reasons, the moods do not map neatly from English to Manipuri and modality may also be realized morphologically or lexically.

3.1 Introduction

Mood and modality relate to the linguistic expression of the speaker's attitude toward an utterance. Mood is one of a set of distinctive forms that is used to signal modality. Modality is a facet of illocutionary force, signaled by grammatical devices (that is moods or modal systems). The term mood is used by some authors in the same sense modality is. Others distinguished the two.

3.2 Modality in English

Modality in English is signaled to a greater extent by modal system of modal verbs, and to a very minor extent by mood (subjunctive, indicative and imperative).
3.2.1 Modal system

English modal system is mainly classified into (I) epistemic, (II) evidential, and (III) event modalities. Epistemic modality concerns with speaker's judgment about the factual status of the proposition. Evidential modality indicates that the speaker has evidence for its factual status of the proposition. Event modality consists of deontic and dynamic modality. The deontic modality relates to obligation or permission, emanating from an external source, whereas dynamic modality relates to ability or willingness, which comes from the individual concerned.

I Epistemic modality

Three types of epistemic modality (judgment) in English may be identified typologically as speculative, deductive, and assumptive.

(i) Speculative mood

English uses the modal verb *may* to signal speculative mood. It signals that the speaker judges from certain facts that the proposition expressed by his or her utterance is possibly true.

(1a) Mary may be at school.

(1b) You may be under a misapprehension.

(1c) They may be on leave today.
(ii) Deductive mood

English uses the modal verb *must* to signal deductive mood. It signals that the speaker judges from evidence that the proposition expressed by his utterance is the only possible conclusion.

(2a) John must be in his office.

(2b) He must be in love with her.

(2c) She must be the one who did it.

(iii) Assumptive mood

Assumptive mood is an epistemic mood that signals the speaker's belief that his statement is based on facts about what is usually the case in such circumstances. The word *will* in the following construction indicates assumptive mood:

(3a) John will be in his office.

(3b) You will be the Treasurer.

(3c) She will be our tutor next year.

The judgment (3a) is based on what is generally known about John, e.g., that he always starts at eight, that he's a workaholic, etc. (a reasonable conclusion).
II Evidential modality

Sensory

Evidential modality found in English is sensory. A sensory evidential is an evidential signaling that the speaker's evidence for the truth of his or her statement is derived from the speaker's own sensory experience.

The most common way of expressing what one sees, hears, smells, tastes or feels is with the modal verb can (Palmer, 2001):

(4a) I can see the moon.
(4b) I can hear a funny noise.
(4c) I can smell something burning.

All of these indicate that the speaker has the sensation, not that he has the ability to have it.

III Event modality

Event modality in English may be studied under two heads: (i) deontic, and (ii) dynamic.

(i) Deontic modality

The most common deontic modalities in English are directive and commissive. Directive modality connotes the speaker's degree of
requirement of conformity to the proposition expressed by an utterance.

(5a) You must do as I say.

(5b) She has to leave.

Two kinds of directive are expressed in English by *may / can* and *must* (have / has to).

(6a) You may / can go now.

(6b) You may take as many as you like.

(6c) You must go now.

These can be identified as permissive and obligative.

Permissive mood signals the speaker's act of giving permission.

(7a) You may have another cookie.

(7b) You may go now.

Obligative mood signals the speaker's estimation of the necessity that the proposition expressed in his or her utterance be brought about.

(8a) You must do as I say.

(8b) You must visit her today.

Another deontic modality is commissive. Commissives are defined by Searle (1983: quoted in Palmer 2001) as “where we commit ourselves to do things”. They are signaled in English by the modal
verb *shall*. Here *shall* used with 2nd or 3rd person subjects specifically signals a commissive mood.

(9a) All election shall take place on schedule.

(9b) You shall get another gift.

This statement is understood as the speaker's own commitment to avoid delays.

(ii) Dynamic modality

There are two types of dynamic modality, expressing ability and willingness (abilitive and volitive), which are expressed in English by *can* and *will* as in the following examples of Palmer (2001):

(10a) He can run a mile in under four minutes (ability).

(10b) He can escape (there is nothing to stop him).

*Will* is used in English not only as an assumptive and to indicate future, but as a volitive, to express willingness. Attested examples that clearly indicate such willingness rather than mere futurity are (Palmer, 2001):

(11a) She loves him and she won't leave him.

(11b) Will you stand by the anchor?
3.2.2 Mood

The mood system in English is divided into three subcategories. They are (I) indicative (II) imperative, and (III) subjunctive.

I Indicative

The indicative mood is used in declarative, interrogative and exclamative sentences.

(12a) This grammar unit is boring. (Declarative)

(12b) Is this grammar unit very boring? (Interrogative)

(12c) How boring this grammar unit is! (Exclamative)

II Imperative

The imperative mood expresses the speakers' sense of a command, request, or exhortation—an imperative. Imperative in English is indicated by the simple form of the verb, e.g., *Come here.* Notionally, imperative is closely associated with deontic modals. It is clearly directive and usually portrayed as indicating a command. There are two points to be noted about its relationship to the modal verbs.

(13a) Do that!

(13b) Be here by 8:00 pm.
First, it can be used not only to give commands, but also simply to give permission or advice as in (14a) and (14b):

(14a) Come in!

(14b) Don't worry about it.

Thus, *Come in!* may be interpretable as either, "You may come in. or You must come in". Secondly, Imperative is performative and subjective in that the speaker actually gives the command in the act of speaking. For this reason unlike the directives, it does not normally occur in a subordinate clause.

(15a) "You must come" I said that she must come.

(15b) "Come in!" (* I said that come in).

III Subjunctive

The subjunctive has two forms:

(i) the present subjunctive, and (ii) the past subjunctive

The present subjunctive has two chief usage:

(a) the mandative subjunctive, and

(b) the formulaic subjunctive

The mandative subjunctive is commonly used in that-clause after verbs, adjectives and nouns expressing the notion of suggestion, recommendation, proposal, demand, intention, etc. Base
forms of verbs are used to signal the mandative subjunctive.

(16a) I suggest that Ms. Jones reconsider her decision.

(16b) We propose that he leave the campus.

(16c) The administration insists that no one be exempted from the placement exams.

The verb of the subjunctive is always in the base form and is not required to agree with the subject in person and number. The base form is also used in several older set expressions, formulaic subjunctive expressions that have survived in the modern language.

(17a) God save the King.

(17b) Heaven forbid it should snow again.

(17c) Long live the Republic!

(17d) Come what may.

The past subjunctive describes the state of affairs as speakers wish or hope them to be. It describes hypothetical situations, "some other world", the irreal. It is mostly used after conjunctions like if, as if and as though, and verbs like wish and suppose.

(18a) If I were a millionaire, I'd give an award in your honour.

(18b) I wish she were here.

(18c) Had I known you were coming, I'd have baked a cake.
3.3 Modality in Manipuri

In Manipuri, modality is mainly signaled by suffixes (moods) and to a little extend by modal verbs (modal system).

3.3.1 Modal system

Modalities in Manipuri can be studied under: (I) epistemic, (II) event modalities.

I. Epistemic modality

(i) Speculative mood

Manipuri uses modal verb *ya-* to signal speculative mood.

(19) jon ophiste leyrembe yay.

John office-LOC. exist-EVD.-NZR. modal-SIM.ASP.

John may be in (his) office.

In the same way as in English, it can also be interpreted as deontic i.e. permissive mood.

(20) jon ophiste leyrembe yay.

John office-LOC. exist-EVD.-NZR. modal-SIM.ASP.

John is permitted to be in (his) office.
Manipuri has no past tense. When perfective aspect marker -le ~ -re is added to the modal verb ya- and when the main verb has suffix -lam ~ -ram, it expresses a firmer speculation.

(21) jon ophistē leyrembe yare.

John office-LOC. exist-EVD.-NZR. modal-PERF.ASP.

John might be in (his) office.

This indicates that the speaker has some certainty whether John is in his office. The speaker has some past experience with John or he has some information about John.

Without the suffix -lam ~ -ram and when the proposition refers to the future, yare expresses a permissive mood.

(22a) jon lakpe yare.

John come-NZR. modal-PERF.ASP.

John is permitted to come.

(22b) jon ophistē laybē yare.

John office-LOC. exist-NZR. modal-PERF.ASP.

John is permitted to be in office.
(ii) Deductive mood.

Manipuri uses modal verb te- to signal deductive mood.

(23) jon ophiste layrəmbə təy.

John office-LOC. exist-EVD.-NZR. modal-SIM.ASP

John must be in (his) office.

As in English, this proposition can be interpreted as obligative.

(24) jon ophiste layrəmbə təy.

John office-LOC. exist-EVD.-NZR. modal-SIM.ASP.

John is obliged to be in (his) office.

(iii) Assumptive mood

In contrast to English, Manipuri uses suffix -kəni~gəni (potential) to signals assumptive mood.

(25a) jon ophiste layrəmgənɨ.

John office-LOC. exist-EVD.-ASSUM.

John will be in (his) office.

(25b) øy məphəm øside tumgənɨ

I place here sleep-ASSUM.

I will sleep here.
II Event modality

(i) Deontic modality

The two kinds of directives have been discussed earlier, permissive and obligative, expressed in English by *may* and *must* and expressed in Manipuri by *yay* and *toy*. Besides modal verb *yay*, Manipuri uses a suffix -*sənu* to grant permission to a 2nd or 3rd person.

(26) cak casənu.

*rice eat-PERM.*

Let them eat rice.

Manipuri does not have a specific grammatical form for commissives. In order to give a sense of commitment we need to use lexical item *soydəne* “without fail”.

(27a) soydəne, election metəm cane pangthokkəni.

Without fail, election time on take place-ASSUM

Election shall take place on schedule (without fail).

(27b) oy soydəne lakəni.

I without fail come-ASSUM.

I shall come (without fail).
(ii) Dynamic modality

Like English, Manipuri also uses the modal verb ŋam to express dynamic mood abilitative

(28a) əyna əygi punsi sembe ŋətəŋə maŋhənba ŋəmənəni.

I-ERG. I-GEN. life make or break can-ASSUM.

I can make or break my life myself.

(28b) əy ənne cənləgə bus phəbə ŋəm-mi

I fast run-with bus catch can-SIM.ASP.

I can ran fast and catch the bus.

In order to express willingness, Manipuri uses lexical item ning.

(29) əy cophi əməga təkniŋi.

I coffee one drink-wish-SIM.ASP.

I want another cup of coffee

3.3.2 Mood system

Unlike English, the mood system in Manipuri is divided into five subcategories. They are: (I) declarative (II) imperative and prohibitive (III) permissive (IV) optative, and (V) supplicative.
I  Declarative

Declarative mood is signaled through - i “declarative marker” which indicate a mild assertion; the speaker does not support the statement by providing evidence for it, but simply present it as fact.

(30a) ram  cak  ca-y.

Ram  rice  eat-DEC.

Ram eats rice.

(30b) ramna  rabønbu  hatkhiremni.

Ram-ERG.  Ravan-CON.  kill-DEF.-DEC.

Ram killed Ravan.

II  Imperative and prohibitive

A command in Manipuri is expressed by the suffixation of -u ~ -lu ~ -mu ~ -nu ~ -pu etc. to a verb stem.

(31a) køt-lu.

Offer-IMP.

Offer

(31b) ph-u.

beat-IMP.

Beat! etc.
A negative command (i.e. a prohibition) can be expressed with the prohibitive marker -nu which is not morphologically complex but is a distinct imperative form.

(32a) nəŋ layrik pakhi-nu.

You book read-DEF.-PROH.

Do not read the book.

(32b) nəŋ sinemadu yeŋ-nu.

You movie-that see-PROH.

You don’t see that movie.

III Permissive

The permissive marker -sənu is used to grant permission to a 2nd or 3rd person to carry out some action.

(33) tombə kəythel cet-sənu

Tomba market go-PERM.

Let Tomba go to market.

IV Optative

An optative mood is indicated by -ke ~ -ge and expresses
speaker’s desire or intention to perform some action.

(34) ǝy hǝyəŋ layriktu pa-ge

I tomorrow book-DET. read-OPT.

I intend to read the book tomorrow.

An embedded optative clause may also refer to a desire or intention in the past.

(35) thoŋsi lon-ge khǝlǝmbǝni.

door-DET. lock-OPT. think -EVD.-NZR.-COP.

I thought: I would lock the door.

Another suffix that indicates intention of the speaker is -toy. It indicates an intention of the speaker to perform some action,

(36a) ǝy cǝk ca-doyni.

I rice eat-INTEND.-COP.

I will eat

(36b) ǝy cǝt-toyni.

I go-INTEND.-COP.

I will go.

V Supplicative

Supplicatives, indicated by the morpheme -si, allow the
speaker to propose or urge course of action where the speaker will be a participant in the action.

(37a) øykhoy məyam caksi loynə casən-si.

we many rice-DET. all-ADV. eat-in- SUP.

Let's (all) eat up all of this rice.

(37b) øykhoy loynə sinemadu yənəcət-si.

we all movie DET. to look go-SUP.

Let's (all) go to see the movie.

3.4 Conclusion

Both English and Manipuri use modal verbs to signal various moods. Speculative and deductive can be interpreted as permissive and obligative respectively in both the languages.

As for the contrast, it is found that English has a rich modal system to signal various modalities. By contrast, Manipuri has few modal verbs.

Again, the English mood system is vanishing. By contrast, Manipuri has a variety of suffixes that signal various moods. For example, prohibitive, permissive, optative, and supplicative are all signaled by distinct suffixes.
Negative imperative in English is not a distinct imperative form.

(38) Don’t worry about it.

But in Manipuri, it is a distinct imperative form. It is expressed by the prohibitive marker -nu which is not morphologically complex but a distinct imperative form.

(39) nəŋ layrik pakhi-nu.

you book read-DEF.-PROH.

Do not read the book /Don’t read!

Another area of contrast in mood system is the subjunctive mood. Unlike English, Manipuri subjunctive mood is realized lexically using the verbs such as thaj ey “believe”, ləw “assume”, man “appear” khən “think”, ning “wish” etc.

(40) ma cətkhraba manli

he go-PERF.NZR. appear-SIM.ASP

It seems that he went.

(41) ma lakni thaj ey

he come-COP. believe-SIM.ASP

I believe that he will come.