CHAPTER
SEVEN
CONCLUSION
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It is found along Chapters One to Six that there are similarities as well as differences between the English and the Oriya sentence-structures and functions. As we are basically concerned with the Contrastive Study of the two languages, the significant contrasts between the structures of the two languages along with their discourse functions form the basis of our findings.

7.1 FINDINGS:

7.1.1 All the subjects of English, in the context of simple present tense, take the same verbal form “V-o” though the third person singular subject takes “V-s” form. Again in the context of simple past tense, all English subjects take “V-ed” form. On the other hand, the different subjects of Oriya sentence structures take their respective inflected verbal forms, their being no uniformity. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>I eat.</td>
<td>mū khāe.</td>
</tr>
<tr>
<td>We eat.</td>
<td>āme khāu.</td>
</tr>
<tr>
<td>He eats.</td>
<td>se khāe.</td>
</tr>
<tr>
<td>He ate.</td>
<td>se khāilā.</td>
</tr>
<tr>
<td>They ate.</td>
<td>semāne khāile.</td>
</tr>
</tbody>
</table>

7.1.2 As regards the progressive verbal forms and the perfective verbal forms in English, the main verb has no different inflections. It takes only “–ing” form in progressive aspect. In contrast, the Oriya main verb has different inflections depending upon the person and number of the subject. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am reading.</td>
<td>mū paḍhuachi.</td>
</tr>
<tr>
<td>(inflection)</td>
<td>(inflection)</td>
</tr>
<tr>
<td>They are reading.</td>
<td>semāne paḍhuachanti.</td>
</tr>
<tr>
<td>(inflection)</td>
<td>(inflection)</td>
</tr>
</tbody>
</table>
Perfective:

He has eaten.  
se khālachi.

We have eaten.  
(smeman khālachu.  
(inflection)

7.1.3 The differences in other structures in English and Oriya are illustrated below.

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) He is a carpenter. (S + V + C)</td>
<td>se janē baḍhei aṭe. (S + V + C)</td>
</tr>
<tr>
<td>(ii) The cow is eating grass. (S + V + O)</td>
<td>gaṭi gīśa khāuachi. (S + V + O)</td>
</tr>
<tr>
<td>(iii) A horse runs very fast. (S + V + A)</td>
<td>ghōṛa bahut jorre daughe. (S + A + V)</td>
</tr>
<tr>
<td>(iv) John gave me his book. (S + V + O + O)</td>
<td>jan moter tāra bahīṭ delā. (S + V + O + O)</td>
</tr>
<tr>
<td>(v) Rita was singing the song on the stage. (S + V + O + A)</td>
<td>rīṭa stejre gīṭaṭa gāūthilā. (S + A + O + V)</td>
</tr>
<tr>
<td>(vi) Shikha has made her shoes dirty. (S + V + O + C)</td>
<td>sikhā tāṭa jōtā maḷḷā karidelā. (S + V + C + V)</td>
</tr>
<tr>
<td>(vii) I am sorry for the delay. (S + V + C + A)</td>
<td>mū bīḷamba pāṭi dū khảṭa aṭe. (S + A + C + V)</td>
</tr>
</tbody>
</table>

7.1.4 The English word order has modals such as ‘will’, ‘shall’, ‘can’, ‘could’, ‘may’, ‘might’, etc. each having multifarious functions like denoting (i) futurity, (ii) polite request, (iii) permission, (iv) delegation, etc. The Oriya word order has no such modals. However, the Oriya verb ‘pār’ with suitable inflection can be substituted for the modal ‘can’ or ‘may’ of English. For example,

She can do this sum.  
(E)  
se ei ankaṭi karipāriba.  
(O)

7.1.5 Oriya has a relatively free word order while English has a fixed word order. Many of the constituents of the Oriya sentence can occur in any order without affecting the gross discourse function, that is information content of the sentence. What is affected is perhaps the emphasis, etc. For instance, subject, verb and object / adjunct in Oriya sentence can come in any order without affecting the discourse function significantly. We may consider the following sentences of Oriya in contrast with their English equivalence.
7.1.6 The use of "There" and "It" in the initial position of the English structure as dummy subject has no correspondence in Oriya.

7.1.7 In the English word order, "You" is the only term used for the second person singular, plural or honorific subject. It takes the same verbal form irrespective of the number. But in the Oriya word order, "tu", "tume" and "āpaṇa" constitute the second person singular subjects while "tumemāne" and "āpaṇamāne" from the second person plural subjects. These different subjects in Oriya take different inflected verbal forms. For example, the English structure "You are going" corresponds the following Oriya structures:

- **tu jāuachu.** (Second person singular)
- **tume jāuachā.** (Second person singular)
- **tumemāne jāuachā.** (Second person plural)
- **āpaṇa jāuachānti.** (Second person honorific singular)
- **āpaṇamāne jāuachānti.** (Second person honorific plural)

7.1.8 English has the first person plural subject "We" which takes only one verbal form whereas in Oriya, the corresponding subject "āme" is used as both exclusive and inclusive first person plural subjects with different inflected verbs. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>We (excl.) ate.</td>
<td>āme khāilu.</td>
</tr>
<tr>
<td>We (incl.) ate.</td>
<td>āme khāile.</td>
</tr>
<tr>
<td>We (excl.) shall read.</td>
<td>āme paḏhibu.</td>
</tr>
</tbody>
</table>
We (incl.) shall read.  āme paqhibā.

7.1.9  English has the provision of two different word orders for the two functions of habitual action and asking for permission so that the first person singular subject can be placed in the context of simple present tense. However, Oriya has the same word order for both the functions in corresponding situations. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>I go to school (everyday).</td>
<td>mū (pratidina) skulku jāe.</td>
</tr>
<tr>
<td>(Habitual action)</td>
<td>(Habitual action)</td>
</tr>
<tr>
<td>Let me go to school.</td>
<td>mū skulku jāe.</td>
</tr>
<tr>
<td>(Asking for permission)</td>
<td>(Asking for permission)</td>
</tr>
</tbody>
</table>

7.1.10 The English Inversion, for the purpose of Yes-No interrogation or inquiry, places the Auxiliary verb in the sentence-initial position. For similar discourse function, Oriya has no such provision of Auxiliary verb. On the other hand, the interrogative words 'ki' in the sentence final position and 'kaṇa' in the post-subject position are used in Oriya structures. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you go to school?</td>
<td>{ tume skulku jāa ki?</td>
</tr>
<tr>
<td></td>
<td>tume kaṇa skulku jāa?</td>
</tr>
</tbody>
</table>

Further, Oriya has the word 'ta' in the sentence-final position so as to additionally express doubt or distrust about the action of the subject. The plain English Inversion is bereft of this discourse function. For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>se skulku jiba ta?</td>
<td>(O)</td>
</tr>
<tr>
<td>Will he/she go to school.</td>
<td>(E)</td>
</tr>
</tbody>
</table>

7.1.11 The English Inversion has the provision of inflection of the Auxiliary verb in the context of simple present tense third person singular subject only. There are no corresponding structures in Oriya. It may be pointed out that in normal word order, Oriya main verbs are inflected to indicate subjects of different persons and numbers. For example,

<table>
<thead>
<tr>
<th>English Inversion</th>
<th>Oriya structure</th>
</tr>
</thead>
</table>

-241-
(Aux+S+V) (S+V+’ki’)
Do I eat? mū khāe ki?
Do we eat? āme /āmemāne khāu ki?
Do you eat? {tu khāu ki?
tume khāa ki?
tumemāne khāa ki?
āpaṇa khāānti ki?
āpaṇamāne khāānti ki?
Does he/she eat? se khāe ki?
Do they eat? semāne khāānti ki?

7.1.12 The following examples are illustrative of some more differences in the English inversions and the corresponding Oriya structures.

English Inversion Oriya structure
(i) Do you sing? tume gāa ki?
(Aux+S+V) (S+V+’ki’)
(ii) Was he a doctor? se jāne ḍāktar thile ki?
(V+S+C) (S+C+V+’ki’)
(iii) Do the children sing the National Anthem? pilāmāne jātiya sangīta gāānti ki?
(Aux+S+V+O) (S+O+V+’ki’)
(iv) Is Sujata reading slowly? sujāṭā dhīre dhīre paḍhuchi ki?
(Aux+S+V+A) (S+A+V+’ki’)
(v) Has your father given you this scooter? tuma bāpā ei skuṭārtā tumaku deichanti ki?
(Aux+S+V+O+O) (S+O+O+V+’ki’)
(vi) Did you keep the books in your bag? tume bahiguḍāka tama bastāre
(Aux+S+V+O+A) rakhila ki/ta? (S+A+O+V+’ki/ta’)
(vii) Is he correct in his calculation?
(Aux+S+C +A) se tāra ganānāre ṭhik ki/ta?
(S+A+C+’ki/ta’)

7.1.13 To denote the function of inquiry different wh-words are used in the sentence-initial position of English Inversions, but Oriya word order has no such inversion. However, to denote such function, a Q-word is used in the respective position of inquiry. The following are some of the structures in both the languages which are expressive of this difference.

English Oriya
(i) What has Pranab become? praṇab kaṇa hoichi?
[Wh-word (C) + Aux + S + V] [S + Q-word (C) + V]
(ii) What is Pinky eating? pinki kaṇa khāuchi?
[Wh-word (O) + Aux + S + V] [S + Q-word (O) + V]

(iii) What do you teach the students?
[Wh-word (DO) + Aux + S + V + IO] [S + IO + Q-word (DO) + V]

(iv) Where was she going?
[Wh-word (A) + Aux + S + V] [S + Q-word (A) + V]

(v) Where did he keep the books?
[Wh-word (A) + Aux + S + V + O] [S + O + Q-word (A) + V]

1.1.14 English has only one basic subject less structure, i.e. "V-o" for the implied subject "You" while Oriya has a number of inflected structures such as, "V-o", "V-a" and "V-antu". For example,

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
<tbody>
<tr>
<td>V-o:</td>
<td>V-o:  khā.</td>
</tr>
<tr>
<td></td>
<td>V-a:  khāa.</td>
</tr>
<tr>
<td></td>
<td>V-antu: khāāntu.</td>
</tr>
</tbody>
</table>

In addition to this Oriya has other structures like "V-e", "V-u" and "V-anti" for other subjects.

The "V-o" form in English has only one discourse function, i.e. directive function. But the Oriya structures have different functions, such as (i) Simple present tense, (ii) Directive function, and (iii) Interrogative function if spoken with a rising tone.

7.1.15 The Subject less structures like 'V-ed', 'V-en', 'V-ing', 'Will + V-o', 'Shall + V-o', etc. denoting past action perfective action, progressive action and can not be used in English as they cause ambiguity relating to the subject with which each of these is used. On the other hand, Oriya has a variety of structures like 'V-ilī', 'V-ilu', 'V-iachil', 'V-iachu', 'V-ithibu', 'V-uthibu', 'V-uthibe', etc. which are used with their respective subjects. In this sense, Oriya has more number of Subject less orders than English has. (For the examples 4.3.4.2 might be referred to).

7.1.16 The Subject less Echo Structures in English begins with the verb while the same in Oriya ends with the verb. Some of the example can be cited as follows:
i) A: Give the pen.  
B: Give the pen.  
(\(V+O\))

B: kalamatā debi?  
(\(C+V\))

ii) A: Be honest.  
B: Be honest.  
(\(V+C\))

B: sādhu hebi?  
(\(C+V\))

iii) A: Go to the market.  
B: Go to the market?  
(\(V+A\))

B: bajāraku jibī?  
(\(A+V\))

iv) A: Read the lesson loudly.  
B: Read the lesson loudly?  
(\(V+O+A\))

B: pāṭhatā jorre paḍhi?  
(\(O+A+V\))

The subject-less echo structures have similar functions in both the languages:

i) They are recapitulatory Echo-questions which repeat part or whole of the message.

ii) They are expressive of inquiry about the reason, surprise, and doubt about the performance of the action.

7.1.17 The Echo structures with subjects in English and Oriya are reflective of different word orders. The English structures have their verbs immediately after the subject while the Oriya structures have the verbs at the end. Some examples can be taken as an illustration.

<table>
<thead>
<tr>
<th>English</th>
<th>Oriya</th>
</tr>
</thead>
</table>
| i) A: My uncle is a doctor.  
B: Your uncle is a doctor?  
(\(S+V+C\)) | A: mo māmū jañe ċāktar atanti.  
B: tama māmū jañe ċāktar atanti?  
(\(S+C+V\)) |
| ii) A: You took the book.  
B: I took the book?  
(\(S+V+O\)) | A: tame bahiṭi neigala.  
B: mū bahiṭi neigali?  
(\(S+O+V\)) |

The above structures are expressive of surprise, shock, disbelief or impossibility.
7.1.18 English has no Echo-structures having a subject of possessive case as one of the constituents whereas Oriya has such echo structures. For example,

**English**

A: Ram has strong belief in his friend.

B: Ram has strong belief in his friend?
\[(S+V+C+A)\]

**Oriya**

A: rāmara tā'bandhu upare bhāri bīswās.

B: rāmara tā'bandhu upare bhāri bīswās (achi)?
\[S \text{ (Possessive case)} + A + C + (+ V)\]

7.2 **IMPLICATIONS**:  

It is hoped that the dissertation would be useful to both the Oriya learners of English and the English learners of Oriya for the purpose of effective communication. It may be pointed out that we have brought out a contrastive study of word orders at the sentence level and their discourse functions. While word orders pertain to the combination of core grammatical categories like subject, verb, object, complement and adjunct, discourse functions are in terms of pragmatic and communicative roles. Our findings with reference to Basic Word Orders, Inversions, Subject less Orders, Echo structures and Irregular Structures in English and Oriya might be incorporated in relevant teaching / learning materials for the learners of English as well as Oriya. For example, an English language teaching material meant for Oriya learners of English must point out that most Basic Word Order in English has Subject followed by Verb while in Oriya the Verb comes at the end. Similarly, an English learner of Oriya must be appraised of the fact that the Oriya language has no provision for Subject-Auxiliary Inversion, but the inception of a Question-word “ki” / “kāṇa” for the purpose of Yes / No questioning or inquiry. Such findings
would come in handy while preparing teaching / learning materials for the Oriya learners of English as well as the English learners of Oriya.

Our study, it must be admitted, cannot be an all-inclusive or totally exhaustive one. Our limitation is that we are neither native speaker of English nor have we taken into account all possible structures of the Oriya language. It is left to the other / future linguists and researchers interested in the field to delve deeper into the matter.