CHAPTER VII

MODALITY IN ENGLISH AND HINDI: A COMPARATIVE VIEW

1. Introduction

We have so far set out separately how different types of modality are expressed in English and Hindi by whatever moods and modals they have. Our analysis has shown that although English has a subjunctive mood, Hindi does not have any system of mood. What are generally considered to be moods (artha:) in Hindi are in fact different sorts of grammatical categories used for representing modalities of various types. They cannot be treated as mood, unless our criteria are notional. Both the languages, however, have sets of modal auxiliaries, whether they are auxiliaries or full verbs is still a controversial issue. There are arguments both for and against it. The data in both English and Hindi show that the modals are a sort of gradients on a scale whose extreme points are pure auxiliaries and full verbs. Although they mostly function like other auxiliaries, there are various important respects in which their syntactic behaviour is different from them, and is akin to full verbs. We shall not go into this controversy again in this chapter. What we would like to examine here instead is how different types of modality and illocutionary
force are realized linguistically in English and Hindi. We have tried to do this through a sort of transfer-comparison in which we have set the primary focus on the moods and modals in English and their meaning potential, and have looked at the modals in Hindi in the light of their conceptual equivalence.

We have said in the first chapter that the most valid procedure for comparing any two languages is perhaps to start with common conceptual categories and see how these languages realize them formally; that is, whether the formal categories used for realizing them are identical, similar, or entirely different. Basing our framework of concept-equivalence on common conceptual categories, we shall try to examine how far the Hindi modals match in communicative function with the subjunctive mood and the various modals in English, and how much other categories in Hindi are needed to fill up the gap. This will show the area of overlap in respect of the meaning potential of the moods and modals between the two languages, and also how far the two language systems differ in this respect.

To achieve the above stated aim, we shall lay out a large number of conceptual categories, related to the different types of modality and illocutionary force that may constitute the meaning potential of the subjunctive mood and the modals in English, assuming at the same time that Hindi can somehow match this meaning potential. Whether it can do so or not,
or whether it can do so fully or only partially, or whether it can do so by means of the same or different categories, are some of the questions that our comparative analysis will now try to answer as best as it can.

2. **Certainty, Possibility, Probability, Improbability and Impossibility**

2.1 **Certainty**

The above categories (i.e. certainty, possibility, probability, improbability and impossibility) represent a scale of judgement whose extreme ends are certainty and impossibility. Other categories are only intermediate points on the scale. Leech and Svartvik (1975) regard certainty as identical with logical necessity. That is perhaps not true. The idea of certainty may equally well be associated with epistemic necessity, if the speaker strongly believes on the basis of certain facts known to him that this is the case. He may say: 'I am sure John is a liar'. The same could be stated with the help of the modal 'must': 'John must be a liar'. It could be the expression of logical necessity only when it is derived as a conclusion from premises like 'All politicians are liars' (Major premise), and 'John is a politician' (Minor premise). However, necessity of both logical and epistemic kinds is realized by the modals 'must', 'have to', 'have got to' and the 'will' in English, and corresponding modals 'ca:hiye', 'qa:j', 'paR' in Hindi.
Let us look at the following sentences:

(1) The Labour Party must lose in the coming elections in Britain.

(2) The Labour Party will (certainly) lose in the coming elections in Britain.

(3) The Labour Party has to/will have to lose ... in Britain.

(4) The Labour Party will (certainly) lose in the coming elections in Britain.
The above propositions may be logical conclusions from some given premises, or may be strong beliefs of the speaker, based on his personal knowledge of some facts, or just personal opinions (purely subjective) with no support of facts, but all the same expressed with a feeling of certainty. Even subjective epistemic necessity is realized by the above modals. Any of the above propositions may have both subjective and objective epistemic interpretations.

Sometimes logical necessity gets weakened to mere assumption. In such a case 'must' only indicates the assumption of the speaker, not a strong logical inference drawn from direct knowledge. While trying to recognize someone one may say:

(6) You must be the class-teacher of my son.

or one could assume various kinds of things about the addressee, or a third person, like:

(7) You must be hungry.
(8) Your brother must be tired.

In most such cases Hindi would use 'ga:' with the support of 'ho' in place of 'must', as in the case of logical inference. (7) and (8) may be rendered in Hindi as:

(9) aipko bukh lagi hogi:
(10) aipka: bhai: thak gaya: hoga:
But it seems unusual to render (6) with 'hoqaː'.

(11) aːp mere beTe ke class-teacher hoge.

Here, of course, one could make the sentence explicitly performative by introducing 'mēː socxṭaː hūː ...' or 'meraː anumāːn heː ...'. 'lagata heː' (seem) could also be substituted for 'hoqaː/īː' as in the following:

(12) aːp mere beTe ke class teacher lagate heː

Some grammarians (Leech, 1971:77) divide necessity into theoretical and factual classes, as they do possibility. The following sentences perhaps illustrate the difference:

(13) Someone must be telling lies.

(It is impossible that everyone is telling the truth.)

(14) Someone has (got) to be telling lies.

(It is impossible for everyone to be telling the truth.)

Leech thinks that factual necessity is expressed by that-clause and theoretical necessity by a for + NP + to + Infinitive construction. Although he admits that the factual/theoretical distinction is less easy to seize upon here than in the case of 'can' and 'may', he says that in the case of theoretical necessity the possibility of the opposite state of affairs cannot even be conceived of. 'Have (got) to' has thus a
stronger force than 'must', and cannot be weakened like 'must' to the meaning of logical assumption. (Leech, 1971:77).

The above distinction is shown in Hindi by means of 'hoga:', which is used for factual necessity, and 'ca:hiye', which is used for theoretical necessity. (13) and (14) can therefore be rendered in Hindi as follows:

(13) koi: jhū:Th bol raha: hoga:  
someone lies tell (progressive) be must  
(Someone must be telling lies.)

(16) kisi: ko to jhū:Th bolna: hi: ca:hiye  
someone lies tell have got to  
(Someone has got to tell lies.)

But such a distinction is not so systematic that 'ca:hiye' may never be used for factual necessity. In fact, it can easily be used for that, as in the following instance:

(17) June ke du:sre hafta tak to paini  
June of second week by rain  
baras:ma: hi: ca:hiye it must  
(It must rain by the second week of June.)

While discussing the functions of 'ga:' and 'paR/ho' in one of the previous chapters, we have said that 'hoga:' and
'paReqa:' express deontic necessity, and 'qa:' predication (a kind of epistemic modality), as in the following sentences:

(18) tumhē yah kām karanā: hoga:/paReqa:
you this work do will have to
(You will have to do this work.)

(19) sabha: kal hogi:
meeting tomorrow will take place
(The meeting will take place tomorrow.)

Claiming now that they also express logical and epistemic necessity does not make our position inconsistent. The sense of deontic compulsion is still associated with 'hoga:' and 'paReqa:' as with 'have to' and 'have got to'. In (1) it is the particular situation, not any person or system of rules or laws, that makes it necessary for the Labour party to lose. Such necessity is not directly imposed on the Labour Party, but its existence is inferred and affirmed. Other kinds of deontic necessity and possibility can also be inferred and affirmed in the same way, for example,

(20) You have got to do this work.
(21) You may go.

Both (20) and (21) may be only the speaker's assertions of certain facts. In (20) he asserts that someone has obliged the addressee to do this work, hence it is necessary for him
to do that, and in (21) the same speaker asserts that someone has permitted the addressee to go, hence it is possible for him to go. We can then see a clear connection between deontic modality, on the one hand, and epistemic and logical modalities, on the other. Similarly, prediction is also closely associated with logical and epistemic necessity. In deductive logic conclusion is always predictable from known premises. Likewise, an unknown fact may also be predicted from some known facts. If one says: 'the sun will rise in the east tomorrow', he is in a way asserting the epistemic necessity of the sun's rising in the east the next day. He is also predicting that event from his past knowledge of the behaviour of the sun. It is for this reason that one can always use a factive verb like 'know' with such a proposition, for example, 'I know the sun will rise in the east tomorrow'. But one must guard oneself against the belief that prediction is always associated with logical or epistemic necessity. Prediction may be a purely subjective phenomenon like/fanciful belief about something occurring in future. Many cheats who pretend to be astrologers practise this kind of thing regularly.

2.2 **Possibility**

Possibility may be factual or theoretical. Factual possibility is realized by 'may', and theoretical possibility by 'can' in English. In Hindi both seem to be realized by 'sak':
(22) A mid-term poll may be held in the country.  
(It is possible that a mid-term poll will be held in the country.)

(23) A mid-term poll can be held in the country.  
(It is possible for a mid-term poll to be held in the country.)

(24) desh mē madhyaśvadhi cunaśv ho country in mid-term election be sakate hē: held may/can  
(A mid-term poll may/can be held in the country.)

(24) is ambiguous as the modal 'sak' in it may represent both factual and theoretical possibility. If we want to represent factual possibility unambiguously, we shall have to put 'sak' in a separate clause, or use the modal adverb 'shaśyad' (perhaps) that could modalize the basic proposition, as below:

(25) shaśyad/ho sakāta: he: desh mē perhaps/be may country in madhyaśvadhi cunaśv hō mid-term poll be held  
(Possibly/Perhaps/It is possible that a mid-term poll will be held in the country.)

With negation the situation is different. If (22) and (23) are negated, they will have different meanings according to
the scope of the Neg. They can be paraphrased as (26) and 
(27) respectively:

(26) It is possible that a mid-term poll 
will not be held in the country.

(27) It is impossible that a mid-term poll 
will be held in the country.

While (26) it is the main verb 'be held' which falls within 
the scope of the negative, in (27) it is the modal 'can'.

If we now negate the Hindi sentence (24) we get the sense 
of (27), not of (26). For conveying the sense of (26) we 
shall have to put the modal in a separate clause and attach 
the Neg to the main verb in the complement clause, so that its 
scope is clearly specified, for example,

(28) ho sakata: he: desh mā madhyā:vedhi 
be may country in mid-term 
cuna:va na ho 
poll not be held 

(It is possible a mid-term poll will not be 
held in the country.)

It should be noticed here that while in (24) 'sak' may be 
equivalent in function to both 'may' and 'can' in representing 
both factual and theoretical possibility, with Neg attachment 
it is equivalent only to 'cannot', thereby indicating the 
impossibility of any event taking place, and not to 'may not' 
which indicates the possibility of any event not taking place.
As a matter of fact, Hindi would always prefer a modal clause like 'ho sakata: he:' or a modal adverb like 'sha:yd' (perhaps) to modalize any proposition where English uses 'may' in order to represent factual possibility. That would make the utterance absolutely unambiguous.

For past time reference, that is, to indicate that something was possible in the past, both English and Hindi attach past tense to the modal:

(29) Anyone could be arrested on a false charge during the Emergency.


(Anyone could have been arrested by levelling a false charge during the Emergency.)

For putting forward the (present) possibility of a past event English and Hindi both use the modal with the verb in the perfective aspect as we can see below:

(31) He may have gone home.

(31) vah ghar gaya: ho sakata: he:/hoga: he home gone have may be

(He may have gone home.)
The difference between English and Hindi emerges when we look at the hypothetical and tentative possibility that could be expressed in English by the past forms of 'can' and 'may' i.e., by 'could' and 'might', but which could be expressed, if at all, only by 'sak' in Hindi with no association of past tense; for example:

(33) If I were the Prime Minister I could/might remove poverty in 5 years.

(34) agar mē pradhan: mantri: hōū: to 5 sail mē garisbi: mita: dūi/sakata: hū: 5 years during poverty remove can

Tentative possibility is closely related to hypothetical possibility. Here also we put forward something which is possible, but unlikely. English uses the same 'could/might' for that, while Hindi again has nothing but 'sak' which cannot exactly cover the meaning.

(35) John might/could be joking.

(36) ho sakāta he/sha:yad John yō hi: mazak be may perhaps John just joking kar raha: ho is (It is possible/perhaps John was only joking.)
Besides the above specific instances of possibility, English has some impersonal formulaic sort of phrases also involving the possibility modal, which border very slightly on possibility. They are such as 'it may be noted ...' 'I may submit ...', 'We may consider ...' etc. In fact, by such phrases the speaker only tries to draw the reader's or the listener's attention. Hindi does not seem to have matching expressions with the possibility modal 'saki' here. For 'it may be noted ...' one will perhaps say 'dhyāna dē (please, pay attention), for 'I may submit ...', 'mē kahūga' (I would say), and for 'we may consider ...', 'vicaēr kārē' (please, consider ...). Pointers of this kind seem to occur much more directly in Hindi than in English.

Another instance where English uses the possibility modal is where possibility almost merges with concession, as in the following sentence:

(37) He may not be rich but he is very generous.

Hindi would not normally use the modal 'sak' in this context, unless the first clause is split up into two like, 'ho sakāta: he: vah dhani: nahi: he: ...'. The normal way in Hindi for rendering the above sentence is:

(38) vah dhani: bhale hi: na ho, lekin he rich though not be but baRā: uḍāṛ he: very generous is
2.3 **Probability**

Probability is generally indicated in English by 'should' and 'ought to'. Even 'must' is sometimes used in its weakened sense and gets nearer to 'probability' than to 'certainty'.

(39) Seeta I should I have reached London by now.
    I ought to I

(It is probable that Seeta has reached London by now.)

(40) Seeta must have reached London by now. (It takes about 12 hours from Delhi.)

(It is quite probable that Seeta has reached London by now.)

(41) Seeta ab tak London pahūc gai: hogni:
    Seeta now by London reached should have/
    must have/
    ought to have

Even though 'ca:hiye' may be used to indicate probability in Hindi, 'ga:' coupled with 'ho' is more usual in many contexts, as one can see from the following sentences, which may not sound as normal as (41).

(42) Seeta ab tak London pahūc ga:
    Seeta now by London reached

honi: ca:hiye
have should
However, there are some contexts where 'ca:hiye' can occur quite naturally to indicate probability, as in the following response that B gives to A's question:

(43) A: agar mē: a:pke pa:s ok hafte
    if I you with one week
    ruk ja:ūi: to kya: a:pko ko:i:
    stay should then for you any
    kathina:i: hogi:?
    difficulty would be

B: honi: to nahi: ca:hiye
    to be not should

In questions also 'ca:hiye' could be used alternatively with 'hoga:', for example,

(44) Should there be any difficulty in boarding the ship?
    (Is it likely that there will be any difficulty in boarding the ship?)

(45) kya: jaha:z par ca:he mē koi: kathina:i:
    ship on boarding in any difficulty
    hogi:/honi: ca:hiye?
    should be should

From all this it seems that with complex phrases like 'gaya: hoga:', 'ja: raha: hoga:', 'ja: cuka: hoga:' etc., it may not be normal to use 'ca:hiye' in place of 'ga:', although my dialect admits in restricted contexts.
Look at the following sentences:

? (46) vah gaya: hona: ca:hiye
he gone have should

? (47) vah ja: raha: hona: ca:hiye
he going be should

? (48) vah ja: cuka: hona: ca:hiye
he gone have should

2.4. Improbability and Impossibility

Improbability results from negating the modals, 'should' and 'ought to', which are used for indicating probability, as in the following sentence:

(49) It [ shouldn't [ be difficult for you to pass the
oughtn't to [ the examination this year.

(It is unlikely that you will find it difficult
to pass the examination this year.)

(50) is sai: pari:khsha: me ·pafs hona:
this year examination in pass
tumha:re liye kaThin to nahi: hona: you for difficult not be
cas:hiye/hoga:
should be should

With complex verb phrases, as we have already indicated, 'hoga:' is more normal than 'hona: ca:hiye'.
(51) vah station nahi: gaya: hoga/? hona: cashiye
he station not gone should have

Impossibility is indicated by 'cannot' in English and by 'sak' coupled with Neg. in Hindi.

(52) Pakistan cannot win this war.

(53) Pakistan is laRa:i: me jii:t nahi: sakata:
Pakistan this war in win not can

(It is impossible for Pakistan to win this war.)

2.5. Denial of Necessity

While logical or epistemic necessity can be indicated both in English and Hindi by using modals, denial of necessity can be indicated only in English by using the modals like 'need' and 'have to'. Hindi does not seem to use any modals for that purpose:

(54) The Janata Government must fall at the Centre on account of serious differences between the Jan Sangh and the B.L.D.

(55) Jan Sangh or BLD ke bi: c gahare
Jan Sangh and BLD between serious
matbhedō ke kairan kendra me
differences on account of centre at
Janata sar:ka:i:r avashya Tu:t ja:egi:
Janata government surely fall will
(56) The Janata Government need not fail at the Centre on account of serious differences between the Jan Sangh and the BLD.

(57) Jan Sangh or BLD ke bic gahare Jan Sangh and BLD between serious matbhedo ke kairan Janata sarkair differences on account of Janata government

ka: kondra me Tu:t jaina: avashyak centre at fail necessary

nahi: he:
not is

(It is not necessary for the Janata Government to fail at the Centre on account of serious differences between the Jan Sangh and the BLD).

3. Prediction

Prediction is both a logical and epistemic phenomenon. As a logical phenomenon it is identical with any conclusion that one can derive from a certain body of evidence. It also implies the prediction of new facts by laws or theories. In such cases prediction is as much related to the future as to the present. English uses both 'must' and 'will' in these cases:
(58) The ball you have thrown up I must I fall upon I will I
the ground. (according to the law of gravitation)

(59) That I must I be Ravishankar. (I predict by I will I
it the way he is playing on the sitar that/is
Ravishankar.)

Prediction as an epistemic phenomenon is also expressed
by the same 'must' and 'will' in English:

(60) She I must I get First Class (I say this because I will I
I know how hard she has worked, and how high her
previous score is.)

If the prediction is unrelated to any laws, theories of
facts, and is about the future, English mostly uses 'will',
and only occasionally 'must'. But 'must' cannot be used
with the perfective aspect for this purpose, as 'will' can.

(61) Seeta will/must reach London by tomorrow.

(62) Seeta will have reached London by tomorrow.

(63) Seeta must have reached London by tomorrow.

For logical and epistemic prediction, related to both present
and future, Hindi uses both 'caahiye' and 'gaː'.

(64) jo gēnd tumne uśpar phēki: he:
which ball you up thrown have
nīche zāmin par gīrni: caḥiye/gīregi:
down ground upon fall must/fall will'

(The ball you have thrown up must fall down.)

(65) yah Ravishankar hona: caḥiye/hoga:
this Ravishankar be must/be will

(This must be Ravishankar.)

(66) usko First Class mīlna: caḥiye/milega:
him First Class get ,must get will

(He must get the First Class.)

(67) Seeta kal tak London pahūc jaṅi:
Seeta tomorrow by London reach
caḥiye/jaṅegi:
will

(Seeta must reach London by tomorrow.)

Even (62) will be rendered in Hindi as 'Seeta kal tak London pahūc jaṅegi:'.

The idea of prediction is also relevant for describing characteristic behaviour. If we know someone's habitual traits, we can easily predict his future behaviour.

(68) John will never come on time.
English uses 'will', and Hindi 'ga:' for that, but characteristic behaviour of a predictable nature could also be located in the past. English uses the modal, 'would' in that context, but Hindi can use only the imperfective aspect, as we can see below:

(70) John would never come on time.

(71) John kabhi: samay par nahi: a:ega:
John ever time on not come will

We have so far been talking mainly about logical (alethic) and epistemic modalities and discussing how the modals in English and Hindi can express them. Besides the modals, the said languages have a number of other means, like other verbs, adjectives, adverbs etc., which make it possible for them to express numerous other distinctions of modality. For example, the speaker's assumption about something may be brought out by introducing the verbs 'assume' or 'suppose' in English, and 'socta: hū:', 'ma:nta: hū:' etc. in Hindi. The idea of appearance may be expressed by verbs like 'seem', or 'appear', or even an adverbial like 'apparently' in English, and by 'lagta: he:' in Hindi. In the second chapter we have made it quite clear that modals are only one kind of
linguistic device to indicate distinctions of modality and illocutionary force. In fact, the speaker may modalize the propositions that he puts forward by parenthetical clauses, like 'I think so', 'I suppose so', 'I believe so' etc., as frequently as by means of modals. There are many such means at the disposal of the speaker in either language to modalize whatever propositions he wants to make on different occasions. We cannot discuss all those linguistic devices here on account of the limited objective of this dissertation. After this brief reminder we shall move over to some of the dynamic and deontic modalities.

4. Willingness

'Will' in English and 'ga:' in Hindi express the subject's willingness to do something. They are subject-oriented modals, but sometimes the speaker himself is the subject of the sentence, for example,

(72) I will lend you money whenever you need it.

(73) Sudha will go to the station with you, if you think it necessary.

(74) jab kabhi bhi tumhā aśasyaktā ho whenever you need mē tumhā peśa: udha:r de dū:ga: I you money lend will
(75) agar tum aivashyak samjho to Sudha.
if you necessary think then Sudha

tumhaire saith station cali: ja:egi:
you with station go will

So far English and Hindi are similar in this respect, but when it comes to past and hypothetical willingness, a clear difference emerges. While English can mark both by 'would', the past form of 'will', Hindi can mark hypothetical willingness by 'sak' and 'ga;', but cannot use 'ga;', to mark past willingness. 'sak' can, however, be used, otherwise the adjective 'taiya:r' has to be used, as we can see below:

(76) If you give him some money he would do anything for you.

(77) When I had money I would do anything for my friend.

(78) agar tum usko kuch pa:sa: de:do to
if you him some money give then

vah tumhaire liye kuch bhi: karega:/kar sakta:he:
he you for anything do would do can

(79) jab mere pa:sa: pa:sa: tha: me: apne dostö
when me with money was I my friend

ke liye kuch bhi: kar sakta: tha:/karne ko
for anything do could to do

taiya:r tha:

willing was
Notice, (79) uses 'sak' or the expression 'taiya:r thâ:;' (was willing) when it cannot use the modal 'ga:'. But a different rule applies to refusal which is the negation of willingness. English can use 'won't' and 'wouldn't' for negating the different kinds of willingness indicated above, while Hindi can negate only the present and hypothetical willingness by associating 'nahî:' with 'ga:'. Past willingness may use 'sakâta: thâ:', but its denial excludes 'sak', and uses only the adjective 'taiya:r' with 'thâ:', the past tense marker, for example:

(80) I won't help you.
(80) When he was in Delhi he wouldn't see me.
(82) Even if he stole anything I wouldn't hand him over to the police.
(83) mē: tumha:ri: madad nahi: karū:ga:; I your help not do will
(84) jab vah Delhi mē thâ: vah mujhse when he Delhi in was he me
milne ke liye tê:yâ:r nahi: thâ:*mil nahi:; meeting for willing not was meet not
sakâta: thâ:; could
(85) agar usne chori: bhi: karli: to bhi: if he theft even did then even
mē: usko police ke hawa:le nahi: karû:ga:; I him police handover not do will
5. **Intention**

Intention is expressed by the modals 'will/shall' in English and 'ga:' in Hindi; for example:

(86) I will/shall sit for the I.A.S. examination this year.

(87) मैं इस साल I.A.S. की परीक्षा में बैठना चाहूँगा: in sit shall

(I shall/will sit in the I.A.S. examination this year.)

6. **Insistence and obligation**

The speaker sometimes does not merely intend, but is fully determined to do something. In other words, he insists on doing it. This kind of insistence is expressed by the subject-oriented modals, 'will' and 'shall'. But there may be a situation where the speaker insists on somebody else to do something; that is/say, he may impose some obligation on another person, and insist that the obligation be fulfilled. Such an insistence is expressed by the discourse-oriented modals, 'ga:' and 'par/ho' in Hindi, and 'shall' in English. In fact, 'will' denotes the subject's volition, while 'shall' denotes the speaker's volition. But when the subject is the speaker himself, 'shall' denotes the subject's volition also. When the SO modals 'will' and 'shall' are used to express the
subject's insistence the modals have to bear the emphatic stress. In Hindi no emphatic stress is possible on 'ga:'. It is therefore put on the verb preceding 'ga:', as we can see below:

(88) I 'will do it.
     (I insist on doing it.)

(89) He 'will do it.
     (He insists on doing it.)

(90) I 'won't/'shan't do it.
     (I am determined not to do it/insist on not doing it.)

(91) mē ise "karūga:
     I it 'do will

(92) vah parīkṣa: mē 'be:theqa:
     he examination in 'sit will

(93) mē: yah 'nahī: karūga:
     I it not do will

Negative insistence or determination can easily be expressed by putting the emphatic stress on the Neg marker 'nahī:'.

Looking at the kind of insistence that the DO modal can express, we find that the speaker (who is the first person) can insist on the second or the third person doing something. The modal generally used for that in English is 'shall':
(94) You 'shall do it.
(The speaker insists on the addressee
(You) doing it.)

(95) He 'shall do it.
(The speaker insists on a third person
(He) doing it.)

'Shall' here bears the emphatic stress. Now notice the
difference between (89) and (95). In (89) the speaker
merely makes a categorical statement about the subject's
insistence on doing something, but in (95) he imposes an
obligation on the subject to do something by insisting on it.
Negative insistence of the DO type is expressed by 'shan't',
as in the following:

(96) You 'shan't do it.

(97) He 'shan't do it.

As in British English 'shall' is used with the first person
and 'will' with other persons, 'shall' and 'shan't' are used
also for the SO type of insistence with the first person
subject.

In Hindi the DO type of insistence, as we have already
said, is expressed by 'ga:' and 'par/ho', for example,

(98) tum yah karoge
you it do shall
(You shall do it.)
(99) tumhā yah karna: I hoga: I
     paRṛga: I
     you it to do will have
     (You will have to do it.)

(99) is more frequently used than (98) in such a context. But negative insistence is expressed by negating (98), not (99). If we negate (99) the sense will change. Look at the following:

(100) tum yah nahī: karoge
     you it not do shall

(101) tumhā yah nahī: karna: I hoga: I
     paRṛga: I
     you it not to do will have

In (100) the speaker insists that the addressee not do something, while in (101) the speaker merely tells him that he is not under any obligation to do anything, i.e., he makes a categorical statement denying the obligation.

Besides 'will' and 'shall', English has modals like 'must', 'have to' and 'have got to' to express insistence, obligation, or compulsion of various kinds. Look at the following sentences:

(102) I must finish this paper by tomorrow.
I must go and see my ailing mother.

I have to go to Delhi next week.

I have got to cover the course before the examination.

The above sentences express compulsion, mainly of two kinds, self-imposed and that imposed by an external agency. The self-imposed compulsion may be imposed by one's own sense of duty, responsibility, propriety etc. Under such a compulsion one may insist on doing something. But under the compulsion imposed by an external agency one may do something quite unwillingly. Voluntary insistence, which is generally found under self-imposed compulsion, may be missing there. In (102) and (103) we have instances of compulsion imposed by the speaker himself. We therefore believe that the speaker insists on doing the things mentioned in his statements. (104) and (105) using 'have to' and 'have got to' are ambiguous in this respect, as we are not sure whether the compulsion has been imposed on the speaker by himself or by any external agency. If the compulsion is self-imposed by the speaker, who is also the subject, the modals seem to be SO rather than DO, but if it is imposed by an external agency, the source of authority changes. Instead of the subject, it has to be someone present in the discourse but not in the sentence. Such DO modals
are more specifically used with the second person and third person subjects, as in that case the speaker (I) remains the source of authority. It is he who imposes the obligation or compulsion, as in the following sentences:

(106) I You I must finish this paper by tomorrow.
    I He  

(107) I You I must go and see your ailing mother.
    I He  

(108) I You I (will) have to go to Delhi.
    I He  

(109) I You I I have I got to cover the course before the examination.
    I He  

One can easily see that the obligation imposed in the above sentences is of different kinds like moral in (107), administrative in (109) etc. Moral obligation is also imposed by using 'should', but it remains somewhat weaker in force than that in which 'must' is used. The speaker probably does not bring the full force of his will to bear on the utterance.

In Hindi the situation is quite similar. It has 'ca:hiye' which corresponds to 'must' and 'should' to indicate insistence, compulsion and obligation and 'paR/ho' which corresponds to 'have to' and 'have got to'. But it should be clearly noticed that 'ca:hiye' does not cover the whole
meaning of 'must'. It normally covers only the moral part of compulsion, which is more like exhortation than insistence. The addressee in that case has the option of not acting according to that. In the case of self-imposed compulsion also, the speaker is prompted by his own moral sense, not by fear of any external authority. For example, (102) could be translated in that sense into Hindi as:

(110) mujhe yah lekh kal tak sāmaːpt
I this paper tomorrow by finish
kar lēnaː caːhiye
I must I
I should I

But (102) could have the following translations as well:

(111) mēː yah lekh kal tak avashya
I this paper tomorrow by surely
sāmaːpt kar lūːɡaː;
finish will

(The speaker insists on his finishing the paper by tomorrow.)

(112) mujhe yah lekh kal tak sāmaːpt
me this paper tomorrow by finish
karnaː hōgaː;
will have to

(The speaker imposes upon himself the obligation of finishing the paper by tomorrow.)
As in English sentences with 'have to' and 'have got to' (with the first person subject) are ambiguous, in Hindi also sentences having 'par/ho' along with 'ga:', or with the present or the past tense are ambiguous. They may indicate the compulsion imposed by the speaker upon himself, or by an external agency upon him, as we can see below:

(113) mujhe yah karna: I hoga: I paRega: I
me this do will have to
(I will have to do this.)

(114) mujhe yah karna: I hota: I I he: I paRta: I I tha: I
me this do I have to I had to I
(I have/had to do this.)

With the second and third person subjects Hindi regularly uses 'cahiye' for imposing moral obligation, and 'ga:', 'paRega:/hoqa:' for various other kinds of insistence, obligation and compulsion, as has been explained before.

We have already mentioned 'should' as a modal which is used for advice, suggestion, moral obligation etc., in English. Besides that, 'ought to', 'need' and 'had better' are also used for the same purpose. They are all of recommendatory nature. That is to say, the speaker here only
recommends or advises the addressee, or even himself, to do something. He does not insist on the fulfilment of the obligation. With 'need', of course, there is a little problem. If it is used for recommending something affirmatively, it has to be used as a lexical verb. It is used as a modal only when any obligation is denied or questioned. Hindi has no lexical or modal verb corresponding to 'need'. It uses either the adjective 'a:vashyak' (necessary), or the noun 'a:vashyakta:' (necessity) in such a context. 'Should', 'ought to' and 'had better' are all matched by 'ca:hiye' in Hindi as shown below:

(115) I should help your father.
(116) You need to help your father.
(117) You needn't help your father.
(118) Need you help your father?
(119) You had better help your father.

(120) tumhe apne pita: ki: saha:yata: karni:
      mujhe I
      you your father of help do
      I my
    ca:hiye
    should
    ought to
(121) tumhare liye apne pita ki sahayata:
you your father of help
karna: avashyak he:
to do necessary is

(It is necessary for you to help your father.)

(122) tumhe apne pita ki sahayata:
you your father of help
karne ki avashyakta nahi he:
doing of necessity not is

(You need not help your father.)

(123) kya tumhare liye apne pita ki sahayata:
you your father of help
karna: avashak he:
to do necessary is

(124) tumhe apne pita ki sahayata:
you your father of help
karni: cahiye
to do had better

Negation of obligation is possible by adding 'not' to any
obligation indicating modal, and the questioning of obligation
is possible by preposing the modal before the subject, as in
an interrogative type of sentence. But while 'mustn't',
'shan't' and 'won't' impose on the addressee the obligation
not to do something, which is tantamount to prohibition, and 'shouldn't', 'oughtn't' to' and 'had better not' suggest that the speaker desires that the addressee not do something, as it may not be proper for him, 'needn't' denies any obligation that may so far have been there. In Hindi the situation seems to be similar. With the negation of 'ga:' prohibition is imposed, but with that of 'ca:hiye' the speaker communicates to the addressee his desire that he not do something. It is not prohibition, but only exhortation not to do something. 'a:vashyak nahǐ:' and 'a:vashyakata: nahǐ:' on the other hand, deny a certain obligation, as 'needn't' does in English.

(125) tumhē vahā: jainā: nahǐ: ca:hiye
you there go not I should I
ought to I
must I
had better I

(You shouldn't/oughtn't to/mustn't/had better not go there.)

(126) tum vahā: nahǐ: ja:oge .
you there not go shall
(You shall not go there.)

(127) tumhē vahā: jainē ki a:vashyakta: nahǐ: he;
you there to go necessity not is

In (125) and (126) the speaker insists, in some way, on the subject's not going there, while in (127) the speaker withdraws whatever he had imposed.
Besides the above cases, one can also think of a case where the speaker does not impose any obligation on the addressee, but only acknowledges the fact that the addressee is under some sort of compulsion. In some questions and 'if' clauses one may come across such a use of 'must'.

(128) Must you sleep in the open in this cold?

(129) If you must sleep in the open, take some blankets to cover yourself properly.

(130) If you must quarrel with me, choose some other day.

Hindi can uniformly provide 'ga:' to match 'must' in every such case. As 'must' is always stressed in English in such a context, and 'ga:' cannot take an emphatic stress in Hindi, 'hi:' is added to 'ga:' to bear the stress, as can be seen in the following cases:

(131) kya tum is sardi me khule mē sleep must? 
sooge hi?

(Must you sleep in the open in this cold?)

(132) agar tum khule mē sooge hi: to orhane ke liye kuch kambal lelo 
if you open in sleep must then cover for some blankets take

(If you must sleep in the open, take some blankets to cover yourself.)
(133) agar tum mujhse jagrā: karoge hi: to
if you with me quarrel do must then
koi: oir duśra: din cunlo
some other day choose
(If you must quarrel with me, choose some other day.)

In all these sentences 'ga:' can be replaced by 'na:', the
marker of the determinative aspect, as in 'kya: is sardi: mē tumhē
khule me sona: he: he:', 'agar tumhe khule me sona: hi: hi ...';
'agar tumhē mujhse jagrā: karna: hi: he: ...'.

7. **Wish**

While expressing one's own wishes or consulting the
wishes of others we could use 'would' and 'should' along
with the verb 'like' in English. In Hindi 'ga:' could be
used in place of 'would' and 'should' and the verb 'ca:hinā:'
in place of 'like':

(134) Would you like me to buy these books
for you?

(135) I would/should like to visit my father
this evening.

(136) kya: aip I ca:hte hē; I ki mē: a:pe
I ca:hege I
Q you would like that I you
liye ye kita:bē kari:d lūi
for these books buy should
(137) mei: asaj shaam ko apne pita:ji: se
I this evening my father
milna: ca:hu:ga;
visit like would

The speaker could consult someone's wishes also by using
'shall' and 'should' in an interrogative sentence:

(138) Shall I get you a taxi?

(139) Should I tell him that he has got the job?

Hindi does not use any modal in this environment. For such
consultation the verb is used in the perfective aspect, and
number-person marker is associated with that; for example:

(140) kya: mei: apke liye taxi le a:u:
I you for taxi get shall?

(141) kya: mei: usko ba:ta: dui: ki
I him tell should that
usko no: kari: mil gai he?:
him job get has

Wish can be expressed in English also by using the
performative verb 'wish' in the higher clause and the
modal 'would' or 'could' in the lower one, for example,

(142) I wish I co:uld help you!

(143) I wish it would rain tomorrow!
In Hindi the ability modal 'sak' or 'pa:' can be used for 'could' in (142), but no modal can be used for 'would' in (143), as we can see below:

(144) ka\(\text{\textashv}\)sh me\(\text{\textashv}\) tumha\(\text{\textashv}\)ri: madad kar
I wish I you help do
pa:\(\text{\textashv}\)\(\text{\textashv}\)/sak\(\text{\textashv}\)
could

(145) ka\(\text{\textashv}\)sh kal pa:\(\text{\textashv}\)ni: baras ja\(\text{\textashv}\)e!
I wish tomorrow rain it would

For unfulfilled wish English uses the perfective aspect with 'could' as in 'I wish I could have helped you.' Hindi uses the imperfective aspect with 'sak' or 'pa:' in this case, as in 'ka\(\text{\textashv}\)sh me\(\text{\textashv}\) tumha\(\text{\textashv}\)ri: madad kar sak\(\text{\textashv}\)ta:/pa:\(\text{\textashv}\)ta:'

The situation remains the same even if in place of the performative 'wish' we have 'if only', or just 'if':

(146) If only he would return by this evening!
(147) If it will rain tomorrow!

Hindi does not use any modal in place of 'would' and 'will' in the above statements of wish. (146) and (147) can be rendered in Hindi as the following:
(148) I kaish vah aij shaim tak lot aiel
    if he today evening by return
    only

(149) kaish kal pani: baras jael!
    if tomorrow rain it will

In the English examples 'will' and 'would' are modals of
volition rather than of futurity. Such a meaning may be
expressed in Hindi by the perfective aspect with the number-
person marker. Some Hindi grammarians treat this as a
separate category, called the optative. (Sharma, 1972,
Kachru, 1966)

8. Benediction and Maledictions

    English may use the modal 'may' for both benedictions
and maledictions, as in the following sentences:

(150) May you live long!

(151) May the Devil take you!

    Hindi does not use any modal in this context. It only uses
the perfective aspect with the number-person marker, as
for wishes:

(152) ciranjivi: raho!
    long life live!

(153) setam: tujhe le jael!
    Devil you take
(154) tu: kutte ki: mō:t mare:
you dog's death die

(153) is a literal translation of (151); such a curse is not normal with the speakers of Hindi. (154) is a typical Hindi curse which does not have a natural English equivalent. This is so because curses of this kind are very much culture and language specific.

9. Ability

English uses 'can' for ability and 'can't' for inability. If the ability relates to the past 'could' is used. Hindi has 'sak' and 'pa:' as ability modals, but, as has been indicated before, they slightly differ in distribution. Although both can be used with the past to indicate past ability, 'sak' can also indicate a counterfactive state of ability meaning that the subject had a particular kind of ability, but he just did not use that. This kind of meaning can be brought out in English by means of the past perfect 'could have ...':

(155) I can play hockey.

(156) mē: hockey khel sakta: hū:
I hockey play can

*(157) mē: hockey khel pa:ta: hū:
I hockey play can
(158) I could play hockey when I was young.

(159) jab mē jawa:n thā: hockey khel sakta: thā:
when I young was hockey play could

*(160) jab mē jawa:n thā: hockey khel pa:ta: thā:
when I young was hockey play could

(161) agar tumhra:ri: jawa:ni: bani: rahti: to
if your youth continued then
tum hockey khel sakta: the:
you hockey played could have

*(162) agar tumhra:ri: jawa:ni: bani: rahti: to
if your youth continued then
tum hockey khel pa:te the
you hockey play could have

(160) would be quite natural if it is made negative. It
would then be perfectly equivalent to the negative version
of (159). Although there are certain discrepancies between
the English 'can/could' and Hindi 'sak' and 'pa:', as far
as the expression of ability is concerned, there seems to be
perfect identity where the expression of inability is
concerned, for example,

(163) I could not speak French.

(164) mēi French nahī: bol saka:
I French not speak could
But English and Hindi behave differently in respect of coupling the futurity marker 'will' and 'ga:' with the ability modals. English does not allow 'will' and 'shall' with 'can'. Instead, the adjective 'able' is associated with them:

*(169) I shall/will not can learn French in two years.

(170) I shall/will not be able to learn French in two years.

Hindi allows the futurity indicating modal 'ga:' to occur with the ability modals 'sak' and 'pa':

(171) mē: do sa:1 mē French nahi: sī:kh
I two years in French not learn

sakū:ga:/pa:ū:ga:
be able will/be able will
The ability modal 'can' may be used in English with the verbs of 'interperception' and 'inter recognition' like 'remember', 'understand', 'hear', 'see' etc. With such verbs the distinction between ability and accomplishment sometimes gets blurred. 'Can', in fact, loses its modal meaning, so that 'I can remember/understand' hardly differs in meaning from 'I remember/understand'. Similarly, 'I can't understand' would be equal to 'I don't understand'. Hindi can partly match such expressions with the modal 'sak', with its modal meaning almost lost. Although 'I can remember' cannot be rendered in Hindi as 'me yaś kar sakta: hui', 'I can understand' could surely be rendered as 'me: samajh sakata: hui'. For 'I can remember' one would normally say, 'mujhe yaś aśraha: he:'. Hindi, in fact, favours a ko-type subject in such sentences.

Verbs indicating inert perception like 'I can see' 'I can hear', etc., may take the modal 'sak' in Hindi. The Hindi equivalents for the above expressions may be 'meś dekh sakata: hui', 'meś sun sakata: hui'. Other expressions like 'mujhe dikhaśi: deta: he:' and 'mujhe sunaśi: deta: he:' are also possible. They denote a state as much as the English expressions do.

10. **Permission**

For seeking and granting permission English chiefly employs the modals 'can' and 'may' and also their past
forms 'could' and 'might'. 'May' is used in a more formal context, while 'can' in every other context, for example,

(172) May I come in, sir?
(173) Can I use your pen?
(174) Yes, you can.

'could' and, sometimes, 'might' may be used for polite or, what Leech and Svartvik (1975:143) call 'tactful' requests for permission, as in the following:

(175) Could/ might I use your pen?
(176) I wonder if I could/ might use your pen.

The past form of 'will', i.e. 'would', can also be used in a construction like 'would you mind ...' for making such tactful requests for permission:

(177) Would you mind if I used your pen?
(178) Would you mind my using your pen?

The reply to it would be

(179) No, I don't mind at all.

or just 'not at all'.
Hindi does not have as many resources as English has in this respect. For formal contexts it has only 'sak' to use, besides lexical means like 'a:gya: he:', 'iza:zat he:' etc. In the contexts where (172), (173) and (174) are uttered Hindi will have the following:

(180) kya: mēi andar a: sakāta: hūi, sir:ma:n/sa:hab?  
Q I in come may Sir Sir

(181) kya: mēi a:rpka: kalam le sakāta: hūi?  
Q I your pen take can

Responses:

(182) hāi, a: sakāte ho  
yes come may

(183) hāi, le sakāte ho  
yes, take can

Informal requests for permission may be made by using the perfective aspect with the person-number marker, as in the following sentences:

(184) (kya:) mēi andar a: ja:ūi?  
Q I inside come  
(Can I come in?)

(185) (kya:) mēi tumha:ra: kalam lelu:ī?  
Q I your pen take  
(Can I take your pen?)
For polite or tactful requests for permission Hindi does not have any additional modal means. The same 'sak' is employed in such contexts as well, as we can see below. In the context where English uses (175) Hindi will use the following:

(186) kya: mēi aṣpka kalam kā:m mē le
Q I your pen use take
sakātā: hūī
could/might/can/may
or kya: mēi aṣpka: kalam kā:m mē le lūī

The kind of idiomatic expression English has in (176) cannot be matched in Hindi by an equivalent expression. For (177), however, Hindi can supply an equivalent expression, as in (187), but it is much less normally used by the speakers of Hindi than (177) is by the speakers of English:

(187) agar mēi aṣpka: kalam kā:m le lūī to
if I your pen used then
aṣpko eśtara:z to nahī: hoga:
you mind not would

Response to it, however, will be only the following:

(187) nahī:, bilkul nahī:
no, at all not

(No, not at all.)
For permission in the past, or hypothetical permission, English uses 'could':

(189) When I was in the government, I could use the government car any time.

(190) If you were in the government you could use the government car any time.

Hindi uses two verbal devices for past time reference. The past tense and the perfective aspect. In the context of past ability both can be used, but in that of the past permission only the past tense can be used. For (189) and (190) the equivalent utterances in Hindi would be the following:

(191) jab méi sarka:r méi thá: méi: when I government in was I sarka:ri: ga:ri: kabhi: bhi: ka:m government car anytime use méi le sakáta: thá: could

For the hypothetical permission in (190), Hindi would not use even the past tense, as we can see below:

(192) agar tum sarka:r méi ho to tum if you government in were then you sarka:ri: ga:ri: kabhi: bhi: ka:m méi le government car any time use sakáte ho could
For unreal condition Hindi uses the past tense and the imperfective aspect with 'sak', while English uses the past tense and the perfective aspect, for example,

(193) If you had been in the government you could have used the government car any time.

(194) agar tum sarka:r mē hote to if you government in had been then tum sarka:r: ga:Ri: kabhi: bhi: you government car any time kā:m mē le sakte the use could

'sakta: tha:' is sometimes ambiguous indicating both past permission and past ability. To make past ability absolutely unambiguous Hindi would use 'pa:ya:', 'pa:ta: tha:' and 'sakta:'

(195) riTaːr hone ke baːd vah sarkaːr: retirement after he government gaːRi: kaːm mē nahīː le 'sakta: tha:' car use nor could (After retirement he was not permitted/not able to use the government car.)

(196) riTaːr hone ke baːd vah sarkaːr: gaːRi: retirement after he government car kā:m mē nahīː le sakaː/paːyaː/paːta: thaː use not could able to was (After retirement he was not able to use the government car.)
Contextual factors, however, sometimes help in disambiguating utterances with 'sakṣata: thaː', as situations involving permission and ability are different:

(197) biːmaːɾiː ke bāːd vah do kadam bhiː illness after he two steps even
nahiː cal sakṣataː thaː/paːtaː thaː not walk could could

(After the illness he was not able to walk even two steps.)

(198) 5 baje se pahle koiː bhiː daftar 5 o'clock before any body office
se nahiː jaː sakṣataː thaː from not go could

(No one was permitted to leave the office before 5 o'clock.)

The permission modal 'can' is sometimes used in offensive remarks like 'You can go to Hell!', 'You can forget about your promotion'. Here the sense of permission changes to that of strong recommendation. Hindi would not normally use the permission modal 'sak' in such a context. The Hindi equivalents for the above expressions would be: 'jahnum mo jaːo', 'apniː tarākkiː kiː baːt bhuv jāːo'. As we can see, imperative sentences are perhaps normmally used in such a context.
11. **Commands and Requests**

If the subject is the second person, 'must' and 'mustn't' which are used in English for obligation and prohibition respectively, may also indicate the speaker's command, as below:

(199) You must keep quiet here.

(200) You mustn't make a noise in the library.

Hindi has equivalent utterances with 'ca:hiye', 'ga:t' and 'paR' that indicate command in the above situations:

(201) a:ipko yahâ: cup: rahâna: ca:hiye
    you here quiet keep must

(202) a:ip yahâ: cup rahâ:ge
    you here quiet keep shall

(203) a:ipko yahâ: cup rahâna: paRega:\i hogâ:

(204) pustakâ:lay mē a:ipko shor nahî: macâ:na:
    library in you noise not make ca:hiye
    must

(205) pustakâ:lay mē a:ip shor nahî: maca:ge
    library in you noise not make shall

Besides 'must' and 'mustn't' English also uses 'be to' and 'be not to' for the same purposes; for example,
(206) You are to keep quiet here.

(207) You are not to make a noise here.

Hindi has equivalent utterances for these situations with 'heí' a form of 'ho' (be) associated with the determinative aspect marker 'nai'. For (206) and (207) Hindi would have:

(208) tumhē yahā: cup rahēna: he:
you here quiet keep are

(209) tumhē yahā: shor nahi: maca:na: he:
you here noise not make are

It should be pointed out that besides the above means, English may also use 'have to' and 'have got to' for expressing commands. Hindi can also use 'paReqa:' or 'hoga:' besides 'na: he' in that situation. We have already discussed how English and Hindi match in respect of obligation.

Another way of expressing command in English is by using 'will' in an interrogative sentence with a falling tone:

(210) Will you keep quiet!

Hindi may use an equivalent expression in this context with the same kind of falling tone, as:

(211) kya: aip cup rahēge:
you quiet keep will!
Besides commands, requests are made in English by means of a number of modals. 'Will', 'would', 'can', 'could' may all be used in different kinds of sentences for making different kinds of requests.

(212) Will/Would you please pass on this handout?

(213) Can/Could you lend me this book for a day?

Leech and Svartvik (1975:147) point out that in such requests the modals retain their (subject-oriented) meanings of willingness and ability, as (212) may be interpreted as 'Are you willing to pass on this handout?', and (213) as 'Are you willing or able to lend me this book for a day?', but the crucial thing is that the above are not just questions enquiring about the subject's willingness or ability to do something, but requests whose response has to be not merely 'yes' or 'no' but some action on the part of the addressee, or refusal to act, if the request is turned down.

Requests with 'would' and 'could' are generally regarded as more polite or tactful than with 'will' and 'can'. Besides them, English has a number of other ways of making polite requests. Before we look at them, let us see how requests can be made in Hindi in similar situations. For both 'will' and 'would' Hindi would use 'ga:' and for
'can' and 'could' 'sak'. Here Hindi cannot distinguish a polite form a less polite request by means of different forms like 'would' and 'will'. It can make this distinction only by means of the tone of voice. For (212) and (213) Hindi would substitute:

(214) kya: aip kripaya: yah handout Q you please this handout a:ge baRha: důge pass on will/would

(215) kya: aip ek din ke liye yah Q you one day for this kita:b mujhe de sakate he book me lend can/could

Further, requests can be made both in English and Hindi by means of negative questions which expect positive answers. Such requests are more persuasive:

(216) Won't you sit for a short while?
(217) Couldn't you see me tomorrow?
(218) kya: aip thori: der nahi: be:Rahe Q you short while not sit will
(219) kya: aip kal mujhse nahi: mil Q you tomorrow me not see sakate could
Some of the other indirect ways of making polite requests in English are the following:

(220) Would you mind shutting the door?

(221) I wonder if you'd mind shutting the door.

(222) Would you be so kind to send me a quick reply to this letter.

(223) I would be grateful if you would send me a quick reply to this letter.

(224) I wonder if you would kindly send us a complete list of the secondary school teachers.

For both (220) and (221) Hindi would use the following sentences with the modal 'ga':

(225) kya: ap kripaya: darwaza: band kar Q you please door shut dege? will/would

(220) and (221) are, however, spoken forms, but (222), (223) and (224) are normally used in formal letters. For (222) and (224) Hindi would use the following sentences respectively:

(226) is patr ka: shikshar uttar dene ki: this letter of quick reply give of kripa: karē kindness do
(227) ma:dhya:mi:k vidya:lay ke shiksha:ko
secondary school of teachers
ki: pu:ri: su:ci: bhejne ki:
of complete list sending of
kripa: karē kindness do

Notice, Hindi does not use any modal in (226) and (227). For (223), however, Hindi has an equivalent utterance with the modal 'ga:

(228) mē: aibhā:ri: hu:i:ga: ya<d aip is
I grateful be-would if you this
patr ka: shighr: uttar bhej dege
letter of quick reply send would

That shows that the resources in Hindi are more limited in this respect than in English, as far as the use of modals in different sentences are concerned.

12. Invitations

Modals could be used in English for inviting people, as in the following instances:

(229) Would you come to dinner tonight?
(230) Would you like to come to dinner tonight?
(231) How would you like to come and have your dinner with us tonight?
(232) May I have the pleasure of your company at dinner tonight?

(233) May I invite you to dinner tonight?

(232) and (233) are rather formal expressions. Hindi cannot use its modals in so many different ways for extending invitations. In fact, the most natural way in Hindi for that purpose would be an imperative construction without any modal in it, such as,

(234) a:j ra:t hama:re yahâ¡ kha:ne par a:iyâ (ga:)  

This can be used in both formal and informal contexts. Even an explicit performative utterance would sound absolutely unnatural in Hindi in this context, unlike in English. An equivalent expression for (233) could be:

? (235) kya: mê: a:j ra:t kha:ne par a:ipko Q I tonight dinner at you nimanrit kar sakta: hû?: invite may

But even as a formal invitation this would very rarely be used.

As in extending invitations, one is likely to use the modal 'would', again, in accepting or refusing them. One possible way of accepting an invitation in English could be the following:

(236) Thank you very much, I would love to.
In Hindi one would usually accept an invitation by saying:

(237) 
\begin{align*}
\text{accâ:} & \quad \text{dhanyava:îd} \\
\text{O.K.} & \quad \text{thanks}
\end{align*}

Similarly, an invitation could be politely refused in English by saying:

(238) Well that's very kind of you - but I am afraid I have already arranged/promised to ... what a pity, I would have loved to come. (Leech and Svartvik, 1975:149).

In Hindi such a refusal may take the form of an apology as the following:

(239) 
\begin{align*}
nimantrân & \quad \text{ke liye bahut dhanyava:îd lekin} \\
\text{this} & \quad \text{for} \quad \text{many} \quad \text{thanks} \quad \text{but} \\
\text{ma:f kariye} & \quad \text{mē} \quad \text{a:j ra:t ba:har} \\
\text{forgive me} & \quad \text{I} \quad \text{tonight} \quad \text{out} \\
\text{ja: raha:} & \quad \text{hūi} \quad \text{going} \quad \text{am}
\end{align*}

Again, we have no modal in the refusal. One could bring in the modals 'pa:' and 'ga:', if one added to 'ma:f kariye', 'ma:nahī a: pa:ū:ga:' (I won't be able to come), kyōki mē? ... (because I ...), but here they expressly indicate the inability of the speaker to go to dinner.

13. Advice and Suggestions

English can regularly use the modals 'should', 'ought to' and 'had better' for offering advice, as can be seen below:
(240) You should work hard for your examination.

(241) You ought to accept the job.

(242) You had better go to school regularly.

In Hindi one could offer the above kinds of advice either by using an imperative sentence without any modal, or regularly use 'ca:hiye'. Advice in (240), (241) and (242) could be rendered in Hindi in the following manner:

(243) apni: pari:ksha: ke liye mehnat karo
your examination for hard work do

(244) tumhē apni pari:ksha: ke liye mehnat
you your examination for hard work
karni: ca:hiye
do should/ought to

(245) yah no:kri: tum karlo
this job you do

(246) tumhē yah no:kri: kar leni ca:hiye
you this job do should/ought to

(247) roz school ja:ya: karo
everyday school go

(248) tumhē roz school ja:na: ca:hiye
you everyday school go should/ought to

English uses the modals 'can', 'could' and 'might' also for making suggestions, for example,

(249) You can go to the hills during the summer (if you like).
(250) You could complete your dissertation during the summer-break.

(251) You might divide each chapter of your dissertation into sub-sections.

With 'could' and 'might' one makes only tentative suggestions. All the above suggestions are made by the speaker to the addressee, but the speaker can include himself also while making suggestions, as in the following:

(252) Shall we go and have a drink somewhere?

In Hindi one could use the modal 'sak' for suggestions that do not involve the speaker. For (252), which involves the speaker, the equivalent expression would be the following:

(253) calo, kahi: cal kar kuch piya: ja:e
    (Let us go and have a drink somewhere.)

(249), (250) and (251) could all be rendered with the help of 'sak', which makes all these suggestions sound rather remote and tentative.

(254) tum garmiyō mē pahā:r par ja you summer during hills to go sakate ho (agar cha:ho to) can

(255) garmiyō ki: chu:mmiyō mē tum apna: summer break in you your dissertation khatam kar sakate ho dissertation khatam kar sakate ho can/could
A direct suggestion in Hindi is often made by means of an imperative sentence like the following:

(257) (agar ca:ho to) tum garmiyō mē, if want you summer during
pahā:R par cale ja:o hills to go

14. Promises and Threats

The modals 'will' and 'shall' can be used in English for making promises, as in the following cases:

(258) I'll let you know your result tomorrow.
(259) You shall have your book tomorrow.
(260) The government will do everything for the flood-hit people.

Hindi will use the modal 'ga:' in any of the above cases, for example:

(261) me: kal tumhē tumha:ra: result bata: I tomorrow you your result let
dū:ga; know will
Like promises, threats can also be expressed by means of 'will' and 'shall' in English and 'ga:;' in Hindi. The only difference is that while English can also use the modal 'dare' for that, Hindi can only use its lexical equivalent 'gustakhi:/himmat karna:', as in the following sentences:

(264) Don't you dare raise your voice before me?

(265) mere sa:mn e apni: a:va:z uTha:ne ki: me before your voice to raise
gustakhi:/himmat mat karna: dare not

(266) You dare break this wall.

(267) yah di:va: r toRne ki: gustakhi:/himmat this wall to break dare
karo to

Another way of expressing threats is just to say 'khabardar:' jo mere sa:mn e a:va:z uTha:i: to' etc.
15. **Warnings**

'Will' can be used for warnings as well. In a situation of that kind, any indication of a future event that may threaten the interests of the addressee will serve as a warning. Hindi uses 'gaː' in such a situation; for example,

(268) If you are again careless, you will again fail.

(269) agar tumhe phir laːparvaːhiː barti
      if you again careless remain
      to phir fail ho jaːoge
      then again fail will

16. **Offers**

We have already discussed how modals can be used in both English and Hindi for consulting the wishes of the addressee about anything he would like the speaker to do. Offers are, in fact, close to such consultations, and are made by means of the modals 'would', 'shall' and 'can', used in interrogative sentences, as follows:

(270) Would you like another pint (of beer)?

(271) Would you like me to buy your ticket?

(272) Shall I buy your ticket?
(273) Can I buy your ticket?

Hindi would not use any modal in any of the above situations. The above expressions would be rendered naturally only in the following manner:

(274) ek pint beer o:r liːjɪə
    a pint of beer more take

(275) kyaː meː aːpkaː ticket kharɪːd lʊː
Q I your ticket buy shall

(275) would be equivalent to either of (271), (172) and (273).

Even in accepting or refusing offers, Hindi would not use a modal, while English may do so sometimes by saying 'Yes, thanks, I would like/love to …' or 'No, thanks, I wouldn't like to …'.

17. Real and Unreal Conditions

Most grammarians of English distinguish the above two types of conditions. Sentences with unreal conditions are said to be formed from those with real conditions by simply replacing present tense forms by past tense forms (and past tense forms by 'doubly past' forms) (Palmer, 1974:140).

The most obvious kind of real conditional is the one that predicts that if one event takes place, another will
follow, Palmer calls it "predictive conditional". It takes the modal 'will/shall' in the main clause. Such predictive conditionals are essentially modal, according to Palmer, as they must contain a modal. Other modals besides 'will/shall' may also occur in them, such as 'can', 'could', 'may', 'might', 'ought to', 'should', 'would' etc.

Palmer (1974:143) divides predictive conditionals into three kinds: real present, unreal present and unreal past. The examples are:

Real present

(276) If it rains, the match will be cancelled.

Unreal present

(277) If it rained, the match would be cancelled.

Unreal past

(278) If it had rained, the match would have been cancelled.

One can distinguish real from unreal present in Hindi. The real present is indicated by using either the imperfective aspect and the non-past tense with the verb as in 'baras\textasciitilde{\textquoteleft}\textquoteleft ta: he:' or by using the perfective aspect with 'ga:ri' as in 'bar\textasciitilde{\textquoteleft}\textquoteleft sega:' while the unreal present can be indicated by using only the perfective aspect with the gender-number marker along with the verb as in 'bar\textasciitilde{\textquoteleft}\textquoteleft sa:'$. Look at the following:
(279) agar pani: | barasata:he: | to | me: c
| barsega: | |
if rains then match

nahi: hoga:
not take place will

(If it rains, the match will not take place.) (real present)

(280) agar pani: barasa: to me: c
if it rained then match

nahi: hoga:
not take place would

(If it rained, the match would not take place.) (unreal present)

The unreal past is also clearly distinguished in Hindi from the real or unreal present, but such a distinction is not marked by any modal. It is the non-perfective 'ta:' that marks that, as can be seen below:

(281) agar pani: barasata: to me: c nahi: hota:
if it had rained then, match not taken place

(If it had rained, the match would not have taken place.)

As we have seen, Hindi can optionally use a modal in the 'if' clause of the real present while English cannot do so. The same situation obtains even when English uses the modal in the main 'if' clause of the real present. Such a use is possible in a tentative or polite sense:
(282) If you could look after my luggage for a while, I'll go and buy my ticket.

(283) If you would agree, we shall change the date according to your convenience.

Hindi would more normally use only the perfective aspect with the person-number marker in the 'if' clause in such a situation:

(284) agar aap kuch samay ke liye mere saamain par nazar rakh le, to mera luggage on look after then I ja kar ticket le a:u: (ga:) going ticket get

(285) agar aap rashii: hō to ham aapki: if you would agree then we your suvidha:nusair ta:ri:kh. badal dē convenience date change (will) according to

Besides other modals, 'should' has a special use in 'if' clauses in English, as in the following sentences:

(286) If I should go to Delhi I'll see John.

(287) If you should come to Hyderabad, do visit us.

In Hindi the verbal group in the 'if' clause with the first person subject will be treated slightly differently
from that with the second or third person subject. In neither case will the 'if' clause take any modal in Hindi. (282) (i.e. with the first person subject) will take the perfective aspect with the gender-number marker, and (283) (i.e. with any other person as subject) will take the perfective aspect with the person-number marker, as can be seen below:

(288) agar mē Delhi ī gaya: ī to ī gai: ī
    if I Delhi should go then
    John se ī miliūga: ī
    ī miliūgi: ī
    John see will

(289) agar ā:p Hyderabad ā:yē to
    if you Hyderabad come then should
    avashya miliyega:
    surely see please

The above use of 'should' is putative. Let us look at some other kinds of its use in English (Leech and Svartvik, 1975:127) and its equivalence in Hindi:

(290) It's a pity that you should have to leave.
(291) I'm surprised that your wife should object.
(292) It's unthinkable that he should resign.
Here the putative 'should' occurs in that-clauses. In most of such cases Hindi may not be able to distinguish a mere neutral 'idea' from a fact, and will therefore supply only 'ga:' in place of 'should' and 'pa/R/ho' in place of 'have to'. The distinction between the putative 'should' and the predictive 'will' may thus get blurred. The above utterances will most probably be rendered into Hindi in the following manner:

(293) afsos he: ki aipko yaha: se ja:na:  
its a pity that you here to leave  
hoga:/paRega:  
should have

(294) mujhe aishcarya he: ki tumhari:  
I surprised am that your  
patni a:atti karegi:  
wife object should

(295) yah nahi: soca: ja: sakta: ki  
it not thinkable can that  
vah istifa: de dega:  
he resign should

We can thus see that the putative 'should' can be rendered in Hindi in different ways, in some of which its putative sense gets lost.
18. The subjunctive mood

We have already pointed out that while English has a mood, called the subjunctive mood, Hindi has none. Instead of stating the uses of the said mood for various types of modality and illocutionary force separately, we prefer to state them together just because in Hindi they are realized uniformly by associating the person-number marker with the perfective aspect, as we can see below.

Quirk and Greenbaum (1975) distinguish three kinds of basic uses of the subjunctive: mandative, formulaic and hypothetical.

(a) The mandative subjunctive is said to be used with any verb in subordinate that-clauses when the main clause contains the expression of recommendation, resolution, demand and so on, for example,

\[(296) \text{We demand/require/insist/suggest/ask/recommend/resolve that John leave this place at once.}\]

\[(297) \text{ham cahte/māiq karate/aīgya: dete/ we demand require insist}\]
\[\text{sujhaīv dete/kahate/sifaːrish karate/ recommend ask recommend}\]
\[\text{nirNaya dete heī ki John turant resolve that John at once}\]
\[\text{yahaː se calaː jāe here from go away}\]
Even when the main clause has 'It is necessary that ...', the subjunctive mood will be rendered in Hindi by the same device, as we can see below:

(298) It is necessary that John leave this place at once.

(299) yah avashyak he: ke John turant it necessary is that John at once yahā: se cala: jāe here from go away

(b) The formulaic subjunctive may also be rendered in Hindi by the same verbal form, as shown below:

(300) God save the Queen!

(301) i:shwar maha:ra:nī: ko hāca:le/kī: rakshā: kāre God Queen save save/protect

(302) Come what may, we will go ahead.

(303) ca:he kuch bhi: ho(ve) ham a:ge what come may we ahead ārē:ge go will

(c) The hypothetical meaning represented by the subjunctive mood is found in conditional and concessive clauses using 'were' with a singular subject. The subjunctive mood there mostly marks unreal (present) conditions and also unreal wishes (unfulfilled ones); for example,
(304) If I were the Prime Minister I would reconstitute the council of ministers.

(305) agar mei pradhan mantri hou to
if I Prime Minister were then
mantri parishad ka punargathan karun ministers council of reconstitution do

(306) I wish I were dead.

(307) kaish mei zinda nahi hota
I wish I alive not were

Only in the case of unfulfilled wishes we use the imperfective aspect with the gender-number marker along with the verb, as in 'hota'. Imperfective aspect with the gender-number marker is generally used in Hindi, to mark unreal past conditions as already explained.