ABSTRACT

The present dissertation is divided into eight chapters. The first chapter, which is of a general nature, examines different motivations, historical, typological, theoretical, pedagogical etc., for the comparison of different languages. It also examines the issue of criteria that could be relevant to a comparative study. Different axes of comparison like formal, contextual etc., have also been discussed. Of the different approaches meant for comparison of languages, we prefer the semantically-based syntactic approach which treats concept-equivalence as central to any comparative study. This alone, as a number of linguists have emphasized, ensures identity condition which is of crucial importance in contrastive linguistics.

The second chapter discusses the notion of modality, speech act, illocutionary force etc., and lays out a conceptual framework derived from modal logic for a discussion of various types of modality and their association with various modals in English. Besides modality, we have also discussed the theory of speech acts and its relevance to moods and modals in different languages. The chapter is primarily devoted to laying out general categories of semantic nature which could form the basis of concept-equivalence that we propose to set between the moods and modals of English and those of Hindi.
The third chapter undertakes a brief history of mood in English. For that we have referred to many English grammars published from sixteenth to the twentieth century. This sets a proper historical perspective for examining how various kinds of criteria have been used by English grammarians for determining moods in English, and also for showing how even the term 'mood' has been used differently by different grammarians. After having given this history, we proceed to a critical review of the traditional as well as the non-traditional position regarding mood in English. We have argued for distinguishing a formal contrast of subjunctive v. non-subjunctive mood in English. We have also argued against distinguishing categories like periphrastic moods and tense-moods.

In the fifth chapter we have again provided a brief history of the modals in English in order to show how English grammarians have differed in respect of the grammatical set of modal auxiliaries. Further, we have discussed the syntax of the modals and examined the scheme of classification that Palmer (1974) has proposed, and under which the English modals are divided into three classes, discourse-oriented, subject-oriented and epistemic. We have presented Palmer's arguments, and suggested a few more. Finally, we have discussed in this chapter the semantics of the modals within the conceptual framework presented in the second chapter.
After the discussion of English moods and modals in the preceding two chapters we have examined in the fifth chapter the issue of moods in Hindi. We have, therefore, discussed the views of a number of Hindi grammarians to provide our study a proper historical perspective. In Hindi again we find the same confusion regarding criteria as we find in English. We find proposals for setting up mixed categories like tense-moods here also. We have critically reviewed the whole position and tried to demonstrate how various moods like 'sandeha:rtha', 'sanketa:rtha', 'a:gya:rtha' proposed for Hindi have no formal basis.

The next chapter is devoted to a discussion of modals in Hindi. We have listed the views of some grammarians regarding them, although most Hindi grammarians do not distinguish a separate set of modal auxiliaries as such. Many of them include modal auxiliaries like 'sak' and 'ca:hiye' as subsidiary verbs in the structure of compound verbs. We have tried to identify the set of modals in Hindi dismissing 'cuk', which some Hindi grammarians regard as a modal, and including 'ga:', which others regard as a future tense marker. After having identified the set of modals for which we have given a number of arguments, we have explored the possibility of classifying them according to the scheme of discourse-oriented, subject-oriented and epistemic classes proposed by Palmer. We
have tried to show through a number of syntactic and semantic arguments that the scheme suits the Hindi modals equally well. Having thus classified the modals, we have discussed their syntax. Besides bringing out some of their surface characteristics, we have also examined the possibility of treating them as main verbs. The hypothesis of treating auxiliaries as main verbs has aroused a lot of interest in linguistics. There have been arguments both for and against it. As we have shown, arguments similar to those advanced by Ross and others apply to the Hindi modals. But this does not conclusively prove that they are not auxiliaries at all. We prefer the moderate position of Palmer (1979) who treats the modals as a sort of gradients on a scale whose extreme ends are pure auxiliaries and full verbs.

After discussing their syntax we have discussed the semantics of the Hindi modals within the same conceptual framework used for the discussion of the English modals.

The seventh chapter provides a semantically-based transfer-comparison of English and Hindi modals in terms of some common conceptual categories. They constitute a conceptual framework for a discussion of the functional equivalence of English and Hindi modals. This leads to the discovery of many such areas where the Hindi modals cannot match the English modals in their range of communicative function. This has
brought to light a number of differences between English and Hindi in respect of their systems of modals, as well as differences of a socio-cultural nature in respect of particular speech functions.

The last chapter states the conclusions reached in the preceding chapters, and puts forward a number of suggestions for modifying the grammatical description of both English and Hindi in respect of moods and modals. It also highlights some of the interesting features of comparison between English and Hindi modals.

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