

# Table of Contents

<b>Mood</b> .....	3
<b>Mood</b> .....	3
<b>REALIS MOOD</b> .....	3
Indicative Mood .....	3
<b>IRREALIS MOOD</b> .....	3
Subjunctive .....	3
Conditional .....	4
Optative Mood .....	4
Imperative Mood .....	4
Jussive Mood .....	5
Presumptive Mood .....	5
Potential Mood .....	6
Hypothetical Mood .....	6
Inferential Mood .....	6
Interrogative Mood .....	6
Deontic mood vs. epistemic mood .....	7



# Mood

## Mood

In linguistics, grammatical mood is a grammatical feature of [verbs](#), used for signaling modality. That is, it is the use of verbal inflections that allow speakers to express their attitude toward what they are saying (for example, a statement of fact, of desire, of command, etc.). The term is also used more broadly to describe the syntactic expression of modality – that is, the use of [verb](#) phrases that [do](#) not involve inflection of the [verb](#) itself.

Mood is distinct from grammatical tense or grammatical aspect, although the same word patterns are used for expressing more than one of these meanings at the same [time](#) in many languages, including English and most other modern Indo-European languages. (See tense–aspect–mood for a discussion of this.)

Some examples of moods are indicative, interrogative, imperative, subjunctive, injunctive, optative, and potential. These are all finite forms of the [verb](#). Infinitives, gerunds, and participles, which are non-finite forms of the [verb](#), are not considered to [be](#) examples of moods.

## REALIS MOOD

Realis moods are a category of grammatical moods that indicate that something is actually the case or actually not the case. The most common realis mood is the indicative mood. Some languages have a distinct generic mood for expressing general truths.

### Indicative Mood

The indicative mood, or evidential mood, is used for factual statements and positive beliefs. It is the mood of reality. The indicative mood is the most commonly used mood and is found in all languages. Example: Paul is eating [an](#) apple or John eats apples. All intentions that a particular [language](#) does not categorize as another mood are classified as indicative.

## IRREALIS MOOD

### Subjunctive



**Imaginary** The subjunctive mood, sometimes called conjunctive mood, has several uses in dependent

clauses. Examples include discussing imaginary or hypothetical events and situations, expressing opinions or emotions, or making polite requests (the exact scope is [language-specific](#)). A subjunctive mood exists in English, though it is not inflectional form of the [verb](#) but rather a clause type which uses the bare form of the [verb](#) also used in imperatives, infinitives, and other constructions. An example of the English subjunctive is Jill suggested that Paul take his medicine, as opposed to the indicative sentence Jill believes that Paul takes his medicine.

## Conditional

The conditional mood is used for speaking of [an](#) event whose realization is dependent upon another condition, particularly, but not exclusively, in conditional sentences. In Modern English, this type of modality is expressed via a periphrastic construction, with the form would + infinitive, (for example, I would buy), and thus is a mood only in the broad sense and not in the more common narrow sense of the term mood requiring morphological changes in the [verb](#). In other languages, [verbs](#) have a specific conditional inflection.



## Optative Mood

Sanskrit In Sanskrit, the optative is formed by adding the secondary endings to the [verb](#) stem. It sometimes expresses wishes, requests and commands: bhāres may you bear (active voice) and bhārethās may you bear [for yourself] (middle). It also expresses possibilities (e.g. kadācid goṣabdena budhyeta he might perhaps wake [up](#) due to the bellowing of cows)[4] or doubt and uncertainty (e.g., katham vidyām Nalam how would I [be](#) able to recognize Nala?). The optative is sometimes used



instead of a conditional mood.

**Wish**

**Command**

## Imperative Mood

The imperative mood expresses direct commands, prohibitions, and requests. In many circumstances, using the imperative mood may [sound](#) blunt or even rude, so it is often used with care. Example: Pat, [do](#) your homework now. An imperative is used for telling someone to [do](#) something without argument. Many languages, including English, use the bare [verb](#) stem to form the imperative ([such](#) as go, run, [do](#)). Other languages, [such](#) as Seri, Hindi and Latin, however, use special imperative forms.

In English, the second [person](#) is implied by the imperative except when first-[person](#) plural is specified, as in Let's go (Let us go). In Romance languages, a first [person](#) plural exists in the imperative mood:

Spanish: Vayamos a **la** playa; French: Allons à **la** plage (both meaning: Let's go to the beach).



**Command** In Hindi, imperatives can **be** put into the present and the future tense.[8] Imperative forms of Hindi **verb karnā** (to **do**) is shown in the **table** below: 2nd **Person**

Formality Present Future Intimate tū kar kariyo Familiar tum karo **karnā** Formal āp kariye kariyegā

The prohibitive mood, the negative imperative, may **be** grammatically or morphologically different from the imperative mood in some languages. It indicates that the **action** of the **verb** is not permitted. For example, Don't you go! In English, the imperative is sometimes used for forming a conditional sentence: for example, go eastwards a mile, and you'll see it means if you go eastwards a mile, you will see it.

## Jussive Mood

The jussive, similarly to the imperative, expresses orders, commands, exhortations, but particularly to a third **person** not present. An imperative, in contrast, generally applies to the listener. When a **language** is said to have a jussive, the jussive forms are different from the imperative ones, but may **be** the same as the forms called subjunctive in that **language**. Latin and Hindi are examples of where the jussive is simply about certain specific uses of the subjunctive. Arabic, however, is **an** example of a **language** with distinct subjunctive, imperative and jussive conjugations.

## Presumptive Mood

The presumptive mood is used to express presupposition or hypothesis, regardless of the fact denoted by the **verb**, as well as other more or less similar attitudes: doubt, curiosity, concern, condition, indifference, and inevitability. It is used in Romanian, Hindi, Gujarati and Punjabi.



**Doubt**

In Romanian, the presumptive mood conjugations of the **verb** vrea are used with the infinitive form of **verbs**. The present tense and the past tense infinitives are respectively used to form the present and the past tense of the presumptive mood.[9][10]

In Hindi, the presumptive mood conjugations of the **verb** honā (to **be**) are used with the perfective, habitual, and progressive aspectual participles to form the perfective presumptive, habitual presumptive, and the progressive presumptive moods. The same presumptive mood conjugations are used for present, future, and past tenses.

करता होगा , करती होगी , करते होंगे

## Potential Mood

The potential mood is a mood of probability indicating that, in the opinion of the speaker, the [action](#) or occurrence is considered likely. It is used in Finnish, Japanese, in Sanskrit (where the so-called optative mood can serve equally well as a potential mood), and in the Sami languages. (In Japanese it is often called something like tentative, since potential is used for referring to a voice indicating capability to perform the [action](#).)

In Finnish, it is mostly a literary device, as it has virtually disappeared from daily spoken [language](#) in most dialects. Its affix is -ne-, as in \*men + ne + e → mennee (she/he/it) will probably go.

In Hungarian the potential is formed by the suffix -hat/-het and it can express both possibility and permission: adhat may give, can give; Mehetünk? Can we go?

In English, it is formed by means of the auxiliaries may, can, ought, and must: She may go.

## Hypothetical Mood

A few languages use a hypothetical mood, which is used in sentences [such](#) as you could have [cut](#) yourself, representing something that might have happened but did not

## Inferential Mood

The inferential mood is used to report unwitnessed events without confirming them. Often, there is no doubt as to the veracity of the statement (for example, if it were on the news), but simply the fact that the speaker was not personally present at the event forces them to use this mood.

In the Balkan languages, the same forms used for the inferential mood also function as admiratives. When referring to Balkan languages, it is often called renarrative mood; when referring to Estonian, it is called oblique mood.

The inferential is usually impossible to [be](#) distinguishably translated into English. For instance, indicative Bulgarian той отиде (toy otide) and Turkish o gitti will [be](#) translated the same as inferential той отишъл (toy otishal) and o gitmiş — with the English indicative he went. Using the first pair, however, implies very strongly that the speaker either witnessed the event or is very sure that it took [place](#). The second pair implies either that the speaker did not in fact witness it take [place](#), that it occurred in the remote past or that there is considerable doubt as to whether it actually happened. If it were necessary to make the distinction, then the English constructions he must have gone or he is said to have gone would partly translate the inferential

## Interrogative Mood

The interrogative (or interrogatory) mood is used for asking questions. Most languages [do](#) not have a special mood for asking questions, but exceptions include Welsh, Nenets and Eskimo languages [such](#) as Greenlandic.

## Deontic mood vs. epistemic mood

Linguists also differentiate moods into two parental irrealis categories: deontic mood and epistemic mood. Deontic mood describes whether one could or should **be** able to **do** something. An example of deontic mood is: She should/may start. On the other **hand**, epistemic mood describes the chance or possibility of something happening. This would then change our example to: She may have started. To further explain modality, linguists introduce weak mood. A weak deontic mood describes how a course of **action** is not recommended or is frowned upon. A weak epistemic mood includes the terms perhaps and possibly

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