Mood: A Case in Awàrà-Ìgbò

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ABSTRACT

Earlier studies on mood in Igbo record different arguments with regards to their typologies and classifications. This research aimed at finding out the position of mood in Awara dialect. Descriptive approach was used in the analysis of data and transformational Generative Grammar approach where necessary. The findings revealed three mood types in Awara: indicative, imperative and subjunctive. It was observed that the interrogative is not a distinct mood type rather it is a sub types of the indicative mood. Both the interrogative and the declarative share a morphosyntactic relationship. Most of the interrogative words are translated as WH-Question words and some as HOW-Question words (which we tag 'ndàa Question words), although, they all are treated as 'WH- Question words. WH- movement of the question words were observed, with the exception of the 'ndàa' question words which remain in-situ. Tone plays vital role in the dialect and the rule of vowel harmony is observed. In conclusion, the researcher refutes the claim on the classification of mood into four types, rather classified mood into three types.

Introduction

There have been some discrepancies among scholars in the literature with regards to the typologies and classifications of mood. This paper thus will examine mood in Awara dialect, so as to contribute to the existing literature on the topic in Igbo language generally. In a tonal language like Igbo, a difference in tone is just as significant as a difference in the sound (consonant or vowel) quality. This is to say that tone is phonemic in Igbo. For the purpose of this study, the tone convention used is that of (Green and Igwe, 1963) where high tones are unmarked while low and down-step tones are marked. Mood is concerned with the interpersonal function of language. In this section, it is necessary to clearly examine this grammatical category.

Mood

According to (Berry, 1975), mood is one of the features of the verb that reflects the speaker's attitude toward what he is saying, whether the event is considered fact (indicative) or non-fact (subjunctive). (Ndimele, 1996) refers to mood as a verbal category whose function is to relate a verbal action to the speakers' attitude to the

situation. The speakers' attitude to the situation may be that of certainty, ability, possibility, necessity, prohibition, obligation or compulsion etc. For (Palmer, 2001), mood is the form of the verb that shows the manner in which a thought is expressed. The intention of the speaker or writer is understood by the mood of the verbs. It is the use of verbal inflections that allow speakers to express their attitude toward what they are saying.

Types of Mood

The Indicative Mood

According to (Crystal, 1997, p.194), the indicative covers verb forms or clause types associated with statements and questions. The indicative mood is sub-divided into two: the declarative and the interrogative moods.

a.   Declarative Mood

Declarative sentences are statements of fact. According to (Nwigwe, 2004), simple declarative sentences are syntactically independent clauses in which the speaker makes a statement which he believes to be a fact. (Nwigwe, 2004) in Ngwa dialect shows that declarative sentences are marked for tense/aspect, perfect/Non-perfect and mood/modality. Each of these categories is marked by segmental and or tonal morphemes. In addition to the tone pattern, the subject NP in simple declarative sentence occupies the sentence-initial position and the subject pronouns retain their inherent tones. For (Ejele, 2004), semantically, statements convey information, factual or non-factual which reveal tense and aspect markings in the morpho-syntactic, accompanied by tone.

b.   Interrogative Mood

Lyons, (1977, p.754) recognizes the relationship between statements and questions and states thus:

> 'the grammatical structure of what we call yes-no question is in many languages similar to that of a declarative. In fact, their difference is commonly drawn solely in the non-verbal component of utterances and it is one that can be associated with an intonation pattern or paralinguistic modulation of the utterance which expresses the speakers doubt'

Crystal, (2003, p.384) views the concept of interrogative from both syntactic and semantic perspective. For crystal, looking at interrogatives syntactically, it is a sentence with inversion of the subject with the first verb in the verb phrase (in the case of a polar question), beginning with a question word (in the case of WH-question) or ending with a tag question. Semantically, interrogatives express the desire for more information, usually requesting a response or reply from listener.

i.   Polar questions (closed question)

Polar questions (closed question), otherwise known as 'yes-no' questions are questions to which the expected answer is 'yes' or 'no'. Polar interrogative utterances are used when the speaker wants to get a very short and specific affirmative or negative answers from the addressee. In the formation of polar questions, an auxiliary verb otherwise known as a helping verb typically appears 'in front' of the subject - a formation known as subject-auxiliary inversion (Mbah, 2012).

Examples in Esan according to (Ejele, 2004):

1.   Èfè báá yén ízè?   'Did Efe cook rice?' (Question)
2.   Èfè ó â bàà yé ízè?   'Will Efe cook rice?' (+Fut Question)

From the examples in Esan above, when used in the past tense, Q morpheme is báá (as in example 1), and in the future it is bàà (as in 2).

The implication of this is that tense and question interact in Esan language.

Phonologically, 'yes/no' interrogative can be realized by a tonal modification on the pronoun subject/subject clitic (that is a high-low tone on the initial syllable in the clause). Low tone is used to differentiate declarative from polar question. The low tone is attached to the first tone bearing unit in the sentence (Ileonu, 2010). And there is an agreement between the inserted pronoun and the NP at the beginning of the sentence.

ii.   Non-polar /Content interrogative

Cross linguistically, a distinctive feature of this mood type is the presence of a question word (Q-word) in the clause that queries missing information that the listener is expected to supply. It is used when the speaker wants to get a larger answer, or requires more information from the hearer's response. (Payne, 1997), is of the opinion that a content question requires more than the response of affirmation or disaffirmation but demand full sentence answers as oppose to a 'yes/no question'. Contrary to polar question, when a speaker chooses to ask this type of questions, the hearer acts as the controller of the conversation. Non-polar questions are achieved by the use of WH-question or indirect question. For (Ndimele, 2000 p.50), WH-question also known as question-word, entails the use of interrogative words which begin with -WH such as: who, which, what, when, why etc. in English, or their equivalent in other languages. These content words normally occur at the clause initial or final position.

There are some other question words that do not begin with 'WH'. For instance: 'how, how far, how much, how long, etc. And there are also instances, where the WH question words occur at the final position as in the case of echo questions.

Nwachukwu, (1976), Ileonu, (2010), Emenanjo, (2015) etc. have done some work in the area of interrogatives in Igbo. Some WH-interrogative words in Igbo include:

'gini /kèdụ ihe   (what)
ònye /kèdu onye   (who)
màkà gini   (why)
òlee mgbe   (when)
kèdụ   (how)
òle   (how many), etc.

(Nwachukwu, 1976) and (Emenanjo, 2015) in line with few other scholars suggest that WH-questions in Igbo should be referred to as Kèdụ-questions, since a periphrastic re-writing of some questions with a Kèdụ head results to a WH-question in English as shown in the examples below:

3a.   Ònye nà àkpọ m?   Who is calling me?
  b.   Kèdụ onye na akpọ m?   Who is it that is (really) calling me?

Also, echo questions exist in Igbo language, where the question word occurs at the final position. For examples:

4.   Òkoro gwàrà onye?   Okoro told who?
5.   Kmèma mèrè gini?   Kemma did what?

iii.   Indirect Question

Semantically, there is a distinction between indirect and direct questions. Indirect questions are regarded as statements and direct question as requests. We can explain this if we assume that direct questions contain both the imperative and epistemic operators, while indirect questions contain only the epistemic operator. Examples in Igbo language:

6a.   Ì na a- ga ahia? (direct question)
  b.   Ọ jùrù mà ì nà a ga ahìa? (indirect question)

iv.   Echo Question

(Ndimele, 1991) is of the opinion that 'an echo question is a kind of response to a question, statement or command, etc. in which the addressee asks the addresser to repeat some information (usually because he failed to hear it, but sometimes also because he cannot believe his ears). Examples in Igbo;

7a.   A nà m àgà ahìa.
  b.   I nà àga ebee?   (echo question)

The glosses of these interrogative reveal that a good number of them gloss either as WH- words: who, which, what, etc, or as How-Words: how, how many, how far, how much? In Igbo language, content question/WH question occurs either at the initial

position or at the final position of the sentence. It can be observed that **'kèdụ'** in standard Igbo or **'dighi'** in Ngwa dialect can be interchanged with the other forms.

Imperative mood

Imperative mood is a type of mood which is used for directives, such as commands, requests, instructions, prohibitions etc. Through commands a speaker can persuade other people to do what he/she wants them to do without arguing. (Mehwish et al, 2016) hold that this type of mood 'expresses authority… and describes the status and/or power relations of the participants involved in the discourse'. Most times, in the imperative mood, the subject does not appear in the sentence, it is rather implied. That is to say, syntactically, imperatives lack overt subjects. Some Igbo examples:

8a.   (Kèmma) mèchìe uzò   ' (Kemma) close the door!'
  b.   (Tobe) bìa ebèa   '(Tobe) come here'

Subjunctive Mood

Subjunctive mood is a type of mood which expresses a condition contrary to facts, wishes, hopes, conditions, or speculations and what could or should be done in clauses that are syntactically subordinate. Subjunctive is a sentence type that expresses a wide range of attitude which include: 'uncertainty', 'unreality', 'vagueness' 'hypotheses', etc. Semantically, subjunctive sentences do not express facts, rather, they express supposition involving intentions, wishes, requests, desire etc.

Nwigwe, (2004) sub-classifies subjunctive mood into: hortative, conditional and counterfactuals.

Hortative Mood

This mood type entails verbal expressions used by the speaker to encourage or discourage an action. In Igbo language, the hortative is always introduced by the conjunction '-ka' (let's...: that's...). According to (Ejele, 2004), the semantic implication of the Igbo hortative differs from that of English. Where the English hortative shows permission (Let her come), the Igbo one expresses an urging or a suggestion, which in colloquial English, glosses as something like ' he should come' - almost a command.

Conditional Mood

The conditional mood is a grammatical mood used to express an utterance whose validity depends on certain condition, possibly counter to fact (it is an 'if this, then that' construction). 'If/then' shows that one action is dependent upon another. For (Ejele, 2004), conditional mood occurs in a subordinate clause, with a dependency relationship between the main clause and the subordinate clause. This dependency relationship states the condition to be fulfilled in the subordinate clause for the wish or

information in the main clause to be either accomplished or to have been accomplished.

Counterfactual mood

This is a type of conditional mood in which supposition is contrary to reality. Both counterfactual and conditional mood have to do with facts. This is the reason (Ejele, 2004) referred counterfactual as part of conditional mood since both have to do with factivity. For Ejele, in Esan language counterfactuals constitute a type of conditional sentence which express unreal situations and usually contrast with real situation.

Morpho-Syntactic Analysis of Mood in Awara

We will examine some mood types in Awara, namely:

- the indicative mood
- the imperative mood and
- the subjunctive mood.

Indicative Mood System in Awara

The indicative mood comprises of statements [declarative] and questions [interrogative]. Semantically, statements are used to pass information, on the other hand, questions are used to seek information or further clarification. Hence, we will examine these sub types below.

Declarative Mood

A sentence in the declarative mood essentially expresses a statement of fact. The declarative mood is an act of giving information. Generally, they reveal tense and aspect markings in the morpho-syntactic representation, followed by tone. This subtype of indicative mood is further divided into the affirmative and non-affirmative declarative mood. An affirmative statement asserts the positive value of the proposition while the non-affirmative indicates the negative value of the proposition. Examples below show the affirmative and non- affirmative statements in Awara:

9a.   Kemma jhèrè Aba.   'simple past tense'
        Kemma Pst go Aba
        Kemma went to Aba.

  b.   Kemma wo jhee Aba.
        Kemma Pref. Neg. Pst go Aba
        Kemma did not go to Aba.

10a.   Ọ zala ime hè.   'simple past tense'
        3Sg Pst sweep house
        He/she swept the house.

b.   Ò wo zàa ime hè.
     3Sg Pst sweep Neg house
     He/she did not sweep the house.

In the examples (9&10) above, the (a) shows declarative affirmative sentence while the (b) option shows the non-affirmative in Awara. We observe that in Awara- Igbo the simple declarative affirmative sentence type takes the factitive verb form which is converted into non affirmative by the prefixation of the negative marker 'wo-' to the root verb. The verbs have '-rv' suffix in the surface structure of the affirmative constructions, which is being replaced in the non-affirmative by the harmonizing suffix a/e/o. There are also other variants of the negative marker in Awara.

Interrogative Mood

In Awara dialect, we observed three major types of question: Polar questions otherwise known as yes/no interrogative, Content question also known as interrogative word and Indirect questions.

Echo question type exist in Awara but not as common as the other types.

Polar Question or Yes/No Interrogatives in Awara

These types of questions require either a yes or a no response, or an affirmation or a rejection response. In Awara, polar questions are formed majorly by using interrogative particles and by using special tone patterns, which would be added to the declarative sentence to make it an interrogative. Examples of polar questions in Awara;

11.   Kèmma ò jhèrè ahìa?   'yii'
      Kemma pron. go rv market
       Did Kemma go to the market?   'yes'

12.   Òkoro ò dì n' ime hè?   'ndòo'
      Okoro Pron. is at house
      Is Okoro at home?   'no'

13.   Ì rìela ori hè?   'yii'
      2sg eat Perf. food
      Have you eaten food   'yes'

In brief, polar questions in Awara are marked by low tone pronouns in opposition to the NP. The pronoun marker observes the rule of vowel harmony in the dialect. The role of tone cannot be over emphasized in the question formation of Awara dialect.

Content Question or Interrogative Words

Content question also known as interrogative words in Awara include:

ndàa kpọ	'how'
ndàa mgbè	'when'
ndàa ibee/òlèe a	'where'
Ò kini	'what'
òye	'who
òyọkọ	'whom'
hwà dì le	'how many'
Ugbùrù le	'how many times.
ndàa kèe wu kè	'which one'
ndàa be oo	'which place'
ndàa gbà doo	'which people'

We can see that the glosses of these interrogatives show that some of them gloss as WH Question Words while some gloss as HOW Question Words in English. In Standard Igbo language, linguists like Nwachukwu (1976) among others, refer to such Question Words as '**Kedu**-Questions, but in Awara dialect, we suggest to tag them '**Ndàa**-Question Words'.

The interrogative words show optionality of being introduced by Wh-Question words or How words in Awara. Also, there is the evidence of Wh movement in Awara. But the 'How-interrogative words' are not covered by the optionality of Wh movement in the dialect. It always occurs at the beginning of the sentence and not at the end of the sentence. Let's look at the examples below:

14a.   Ndàa kpọ i dì?
       How you is?
       How are you?

  b.   *I di dakpọ?
       Are you how?

15a.   kini wụ ahwà enwò ị?
       What is name son your
       'What is the name of your son'

  b.   Ahwà enwò i wu kini?
       Name son 2sg is what
       The name of your son is what?

With the exception of -**ndàa** 'how', the other interrogative -words are capable of movement and are treated as instances of move-a. '**ndàa'** can only be generated at the initial position in the main clause. Contrary to this, we will have ungrammatical constructions as shown in examples (14b) above.

In line with Radford (1988) and Nwigwe (2004), we are of the view that in Awara, declaratives and interrogatives share a morpho-syntactic relationship. The difference between the two is all about the syntactic arrangement and tonal modification. In fact, the interrogative sentences are transformations of the declaratives. This transformation

does not bring about inflectional change hence, we cannot classify interrogative as a different mood type. Therefore, we treat the interrogative as a sub type of the indicative mood in Awara.

Imperative Mood

In Awara, the verb root is attached with the OVS (open vowel suffix) such as -a/-e, -o/-o which shows the mood of the speaker. The imperative suffixes are open vowel suffixes and they are always on high tone. Let us look at some verb forms used to mark imperative mood in Awara:

a. The unsuffixed CV imperative forms

Morphologically, this verb form is made up of a consonant and a vowel, without any form of affix attached to them while indicating imperative mood. Examples:

16a. Le (look)
   b. Ri (eat)
   c. Gbu (kill)
   d. Su (wash)

Note that the tone of some of these verbs may vary (become low or high) as a result of the objects that comes after them. See examples below:

17.   Lè anyā!
       Look eye.
       Look!

18.   Rìe ori hè!
       Eat thing food!
       Eat food!

19.   Gbùo ya!
       Kill 3sg!
       Kill It!

20.   Sùọ iwo i!
       Wash cloth you!
       Wash your clothes!

b. The suffixed verb form with ovs (CV + -e/-a = Verb)

The open vowel suffixes which are attached to the verb roots act as imperative markers which helps to give the words imperative meaning. The open vowel suffixes also obey the rule of vowel harmony in Awara. Examples:

21.   Le (look)!
       Lè-e anyà gbana!
       Look-ovs. eye here

Look-imp eye here
Look here!

22. Ri (eat)
Rì-e ori he a!
Eat-ovs. food that
Eat-imp food that
Eat that food!

23. Gbu (kill)
Gbù-o ohihie a
Kill-ovs. snake the
Kill-imp snake
Kill the snake.

From the data (21-23) above, we observe that the CV roots which are action verbs with inherent high tones change to low tones when indicating imperative while those with inherently low tone retain their low tones as in (29-31). Generally, the tone of the open vowel suffixes which bear the imperative markers are always on high tone.

Also, in Awara dialect, imperatives can extend to all persons, both singular and plural. The above examples have the feature (+singular) but if the verbs are in the plural form (+plural), the suffix 'nu' will be attached to the verb so that it agrees in concord with the plural subject. Syntactically, imperatives lack overt subjects.

c. The Suffixed Imperative form (CV + rv)

In Awara, imperative mood can be formed by attaching the –rv suffix to the verb root. In this case, the –rv suffix attached to the verb root does not indicate time meaning rather, it indicates imperative, though the two are expressed with –rv suffix. The semantic interpretation is not the same. The following illustrations show imperative and past tense:

d. Imperative versus Past Tense

24a. Shiri (cook).
Shìri ihe ori!
Cook IMP food
Cook the food

b. Shìrì ihe orì (cook).
O shìrì ihe ori.
3sg cook-rvPst food.
He/she cooked the food.

25a. Vuru (carry)
Vuru iku a!
Carry-IMP. firewood that
Carry that firewood!

b. Vùrù (carried)
Ihechi vùrù akpụ ahù
Ihechi carry -rvPst cassava the
Ihechi carried the cassava.

From the above data, we observe that morphologically the same verb forms which are used to indicate imperative mood in Awara are also used to indicate past tense as well. The rv suffixes as used in example (24a & 25a) above function as the imperative markers, while rv suffixes in (24b & 25b) indicate past tense. The vowel of the cv roots harmonize with the vowels of the rv inflectional suffix. Syntactically, we also observe that in the case of the imperative, the verb form occur at the subject position whereas in the case of the past tense, the verb form occur immediately after the subject. Tonologically, the merging of the rv suffix unto the cv root in the case of the imperative, changes the low tone of the cv root to high tone so that the verb becomes high tone, whereas the tone of the cv and the rv suffix in the case of past tense retain their original low tone.

The Simple Imperative – Negative.

26a. A bìa+kwà = a bìakwà   'Do not come!'
  b. E rì+kwà òri hè = e rìlè   'Do not eat food!'
  c. A zà+kwà   = a zàkwà   'Do not sweep'
  d. E ghè+kwè = e ghèkwè   'Do not fry'

Note from the above data (26a-d), the negative imperative is expressed by prefixing the verb root with an obligatory high tone harmonizing vowel e-/-a. and the addition of the negative particle **-kwa/-kwe** to the verb. Vowel harmony is also strictly observed. In the negative plural, when the plural subject is not named, the use of -**nu** or ha is obligatory but optional when the proper nouns are used. It is then used in apposition to the noun. Examples:

27.   +pl   Nu erikwè he a!
            You(+pl) do not eat!

28.   +pl   Nu abiakwa!
            You(+pl) do not come!

If the subject of the verb is the lst person plural, '**ayi'**, the auxiliary, '**ka'** is used, followed by the subject and the negative verb, '**hafu'**. '**Ka'** is always on a low tone.

29.   +pl   Kà àyi hafù iri.
            Let us not eat.

30.   +pl   Kà àyi hafù izà he
            Let us not sweep.

Syntactically, we observe that the imperative in most cases occupy the subject position. Usually no NP subject in the imperative construction except for the purpose of conveying some emphatic meaning. Mostly action verbs and few stative verbs are used to express imperative mood. The rule of vowel harmony is strictly observed and the use of tone is very vital in the expression of imperative mood in Awara.

Subjunctive Mood in Awara

a. Hortative Mood

In Awara, the hortative mood is introduced by 'kà…' (let) Examples:

31.   Kà ayi di ike ekpere
        Let 1st pl ext.pray prayer
        Let us be prayerful

Hortative mood in Awara is used when the subject wants another person to do something. The hortative has no prefix, and it has inherent tone on the verb.

b. Conditional

Conditionals occurs in a subordinate clause, expressing situations or conditions to be fulfilled by the subordinate clause for the information in the main clause to be accomplished. The subordinate clause is marked by the conditional element '**ọ wụrụ/asi na**' (if…then). Examples:

32.   Ọ wụrụ nà o zucha ụra, ọ gà àgbake
        If that 3sg sleep sleep, 3sg Mod. get himself
        If he/she sleeps, he/she will recover.

33.   Asi nà enwò i marala akwukwo, ọ gà ni ijhe ali beke
        If that son you know book, 3sg will Prog. go land English
        If your son had been intelligent, he would have gone abroad.

Note that tense distinction is also observed in this type of mood. In examples (32), the tense marker shows that the action or wish has not yet taken place, but that it is possible to happen or take place. In example (33), the tense shows that the action has already taken place but the wish or action was not accomplished since the condition stated in the subordinate clause was not met. We can see that in the conditional mood, the wishes or desires expressed are conditional or counterfactuals which if fulfilled, then the condition can be said to have been accomplished.

Summary and Conclusion

The paper discussed in details the morpho-syntactic analysis of the mood system of Awara. The study observes three mood types in Awara which are, indicative mood (consisting of declarative and interrogative mood), imperative mood and subjunctive moods (consisting of the hortative and conditional mood). We treat the interrogative as a sub type of the indicative mood in Awara. The declaratives and interrogatives share a morpho-syntactic relationship. The difference between the two is all about the

syntactic arrangement and tonal modification. In fact, the interrogative sentences are transformation of the declaratives. This transformation does not bring about inflectional change hence, we cannot classify interrogative as a different mood type. On the interrogative mood, alongside WH interrogatives words (which some Igbo scholars tag **kedu** question words), Awara have what we call 'HOW' interrogative words (which we tagged **ndàa** question words). There is WH-question movement observed in Awara, with the exception of **'ndàa'** question word. These question word occur at the wood initial position and not vice versa. Moving it somewhere else results to ungrammaticality in the grammar as shown in this study. From the analysis above, we observed that Prefixation and suffixation is present in Awara Igbo verbs and they are used to mark tense. Tone plays a significant role in Awara dialect. The rule of vowel harmony is strictly observed.

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