SEMANTICS OF CERTAINTY : THE to PARTICLE IN INDO - ARYAN AND DRAVIDIAN

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C E R T I F I C A T E

This is to certify that the dissertation entitled
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fulfilment of the requirement for the Degree of Master
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We recommend that this dissertation be placed before
the committee of examiners for evaluation.

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LIST OF ABBREVIATIONS

ACC   -   ACCUSATIVE   MARKER.

CL   -   CLASSIFIER.

COMP   -   COMPLIMENTIZERS.

COND   -   CONDITIONAL   MARKER.

ERG   -   ERGATIVE   MARKER

FUT   -   FUTURE   TENSE.

H   -   HINDI.

INT   -   INTENSIFIER.

NEG   -   NEGATIVE   MARKER.

O   -   ORIYA.

PART   -   PARTICLE.

PER   -   PERSON.

PST   -   PAST   TENSE.

Q   -   QUESTION   WORD.

T   -   TELUGU.

WH   -   WH - QUESTION.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

INTRODUCTION

After the words in the lexicon are classified into various groups (parts of speech) like nouns, pronouns, adjectives, etc., there are still some words which remain unclassified as they cannot be put into any category though they have an important place in the language . In most of the Indo - Aryan languages, these are - hi, bhi, to etc. These are neither names (nouns) nor pronouns, nor adjectives, nor verbs. Then under what category should we place these words? What name should we give to this category? It has been seen that in whatever way these words are used they do not change their form. They remain as they are . Due to this property of these words, they are known as अव्यय i.e. indeclinables in Hindi. These are found in all the languages of the world. In English, these three , hi, bhi & to and their likes are known as particles.

1.1 PARTICLES

Particle is a term used in GRAMMATICAL description

to refer to an INVARIABLE ITEM with grammatical FUNCTION especially one which does not readily fit into a standard classification of PARTS OF SPEECH (Crystal, 1985).

Some of the Particles in Indo Aryan languages are hi (exclusive), bhi (inclusive), to(emphatic), nɔ,so:, etc. These particles are the same in all languages of the Indo Aryan family but in Dravidian languages, they are different for different languages.

Emphatic	-	enkil (Malayalam)	ayite: (Telugu)
Exclusive	-	tanne (Malayalam)	-ee (Telugu)
Inclusive	-	-um (Malayalam)	kuda(Telugu)

1.2 THE to PARTICLE

In this dissertation the thrust is on the emphatic particle to in three languages - Hindi, Oriya and Telugu. Hindi and Oriya belong to Indo-aryan group of languages and Telugu

belongs to the family of Dravidian languages.

Vajpeyi (1959) says that the Hindi to has been
derived or rather, is an extension of the Sanskrit tu. But to can
never be replaced by tu. Out of the various uses of tu it can
also be used in if - then constructions.

1. Sanskrit -   yəda   ra:mah   pəthiśyati   aham   apitu

                if   ram   read   FUT   I   also E

                pəthisyami

                read FUT 1PER

                If Ram reads then I will also read

In Sanskrit 'yəda' cannot be deleted i.e. the 'tu'
cannot occur independently in if - then constructions.

The etymology of the to particle in Indo Aryan
languages is still not very clear but it is speculated that it is

a remmant of an if - then construct which can be seen from the examples.

2.a Hindi - (yadi) ra:m pə ṛhega to (phir) mai bhi pə ṛhunga:

if   ram   readFUT E then   I   also read FUT

If Ram studies, then I will also study.

b Oriya - (jɔ di) ra:mɔ pɔdibɔ (taha:le) tɔ mu bhi

if   ram   readFUT   then   E   I   also

pɔ dibi

readFUT

If Ram studies, then I will also study.

The tɔ particle in Indo - Aryan occurs as an if - then construction as shown in the above examples. But in both the languages, the if - then words - yadi - phir in Hindi and jɔ di - taha:le in Oriya can be dropped from the sentence. The sentence continues to retain its meaning due to the presence of the tɔ particle.

7

The to particle has no longer its original meaning of a restricted conditional marker. It can be used independently in if - then constructions as shown above. Some of the numerous functional uses of the to particle have been shown in this chapter.

The functional equivalent of the to particle in the Dravidian language Telugu is 'ayite:'. It is formed by adding the verb 'be' in Telugu 'ayi' with the conditional marker 'te:'. The following example clarifies the use of 'te:' in Telugu.

3. Telugu -   mi:ru   ba:ga: chadivite: pari:kṣha   pa:s

             you   good   study COND   exam   pass

             avata:ru

             will

If you read well, you will pass the examination.

The emphatic particle in Telugu thus has the conditional marker overtly present in it.

The emphatic particle to̤ has been symbolised as E by Nair (1991). In this dissertation also the same symbol for the emphatic particle has been used. In places where the to̤ particle is written without Hindi being mentioned, it represents E particle of all the three languages viz. Hindi, Oriya, and Telugu.

1.3 CHARACTERISTICS OF THE to̤ PARTICLE

The underlying basis for these particles - to̤, tɔ̤ and ayite: , lies in their introduction of an element of certainty / doubt in an utterance. These particles are an index of the speaker's degree of confidence. As mentioned before, to̤ belongs to a larger class of intensifier particle₍ hi, bhi, so:, etc. These particles are also indicators of doubt and certainty of a variable degree.

In Oriya, the tɔ̤ particle can be interchanged with another particle 'je' in many sentences. An example is given below for illustration.

9

4.a   jibi je kintu sie nɔ thibɔ

           go   INT   but   he   NEG   stay   FUT

           I will surely go but he won't be there

b   jibi tɔ kintu sie nɔ thibɔ

           go   E   but   he   NEG   stay   FUT

           I will definitely go but he won't be there

The construction with 'je' seems to more dubitative or tentative than the sentence with 'to'. Further, the 'je' construction is found only in languages like Oriya, Bengali and Assamese.

In Hindi also there occurs an intensifier 'so:' which can be substituted for 'to'. This can be seen in the example given below:

5. (a) Hindi - to, y♂h to niŝchit hai ki v♂h ayega:

                    E, this E certain is COMP he come FUT

                    It is certain that he will come

    (b)   so:, y♂h to niŝchit hai ki v♂h a:yega:

                    INT this E certain is COMP he come FUT

                    It is certain that he will come.

Eventhough these particles can be used interchangeably, the sentence with 'to' is more of an indicator of doubt or uncertainty. The construction with with 'so:' is more a marker of certainty.

According to Vajpeyi (1959), 'to' and 'so:' are the only two particles (indeclinables) which can occur in the initial position of a sentence.

6. (a) Hindi - to bhojan bhi kyõn n♂hi kar rahe ho?

                    E food also why not do be are

                    Then why are'nt you eating food also?

11

(b)   so: vəh cəla gəya?

           INT he   went   wentPST

           So he went away?

The above sentence can occur only in the context of a discourse. These particles can also occur initially in a sentence but only in a discourse. Even the examples given by Vajpeyi can occur only in discourses.

All the three emphatic particles are generally placed after the subject, all of them being independent particles. Palmer (1986) has maintained that modals are essentially 'subjective' in nature. Thus, the character of the 'to' particles is modal in nature.

The to particle can never occur in open WH questions.

7.   (a) Hindi - *kya ram to pə dega

           WH   ram E   readFUT

           Will Ram study?

(b) Oriya - * ra:mɔ t̯ɔ pɔdibɔ ki?

          ram   E   readFUT WH

          Will Ram study?

(c) Telugu - * ramudu ayite: chadutada:

          ram   E   read Q

          Will Ram study?

All the three sentences are ungrammatical.

The scope of the emphatic particle t̯o is restricted to the phrase (generally noun phrase) occuring on its left side. When the particle is shifted to another phrase within the sentence, the emphasis shifts to the phrase on whose right the 't̯o' occurs. The examples given below highlight the points mentioned above.

8.   (a) Hindi - mãine t̯o gadi cɔla:i hai

               I ERG E   car   driven   have

               I have driven a car.

13

(b)   maĩne gadi ṭo cɔla:i hai

I ERG car E driven have

I have driven a car

(c)   maĩne gadi cɔla:i ṭo hai

I ERG car driven E have

I have driven a car

Eventhough the English translation of the above sentences is the same, there are a lot of semantic differences between them. In (a), the emphasis is on 'maĩne' and there is a presupposition involved that somebody else has not driven a car. In (b), the emphasis shifts to 'ga:di' alongwith the 'ṭo' particle. Again, here the presupposition involved is that I have driven a car but not an aeroplane.In (c), the emphasis again shifts to 'cɔla:i' with the presupposition that I am not very good at driving.The emphatic particles in Oriya and Telugu behave in the same way as in Hindi.

Thus presupposition is a very important concept in the

14

analysis of the to particle.A presupposition can be
psychologically present regardless of its overt manifestation, as
long as both the speaker and the listener share the act of
presupposing or if the speaker understands that the act is
shared.This type of presupposition is a cognitive activity of
relating sentences to contexts which is taken care of by the
textual function of systematic grammar.

Thus if the position of the to is changed , the two
sentences are neither paraphrases of each other nor logically
equivalent .

If the to is deleted from the sentence the whole
meaning changes. The presupposition that is involved due to the
occurrance of to,disappears with its deletion. Consider the
sentences.

9[a]   Hindi - si:ta to ram ki patni thi

            sita   E ram of wife was

            Sita was Ram's wife

[b] Oriya - sita t̪o ra:m rɔ stri thila:

   sita E ram of wife was

   "Sita was Ram's wife"

[c] Telugu - seeta ayite: ramudu ardhaygini

   sita E   ram   wife

   "Sita   was Ram's   wife"

In the above sentences due to the occurrance of 'to' there

is a a presupposition that something has gone wrong between Ram

and Sita. If the 'to' is removed from the sentence it becomes a

direct declarative statement. In Telugu the presence of aiyte: is

for confirming the fact. Without ayite: the sentence just becomes

a declarative statement.

1.4   EXISTING RESEARCH

In traditional grammars, { Guru [1952] Vajpeyi [1959] },only

some of the syntactic and semantic functions of the t̪o particle

have been mentioned. These   particles are known as अव्यय [or

indeclinables] because of their peculiar charateristic of

remaining the same in every kind of usage .Nair [1991] says the

emphatic particle t̪o is used in discourse contexts where speakers

express their attitudes towards the propositional claims they are

making. Her paper studies the interrelation of an emperically

attested universal - the question tag - with an areal feature -

the t̪o particle. It has been argued in her paper that both, the

question tag and the t̪o particle, presuppose some categorical

assertion in conversational context. The paper takes two

representative languages of Indo - Aryan and Dravidian origins

viz. Bengali and Malayalam into consideration.

Verma (1971), says that in the Hindi noun phrase we

find elements like hi, bhi and t̪o (with some privileges of

occurance) which seem to function as a kind of emphatic element.

He posits a Constituent Limiter which basically consists of items

like sirf, bas, kha:skar, kam - se - kamm, etc. and considers the

occurance of hi, as well as t̪o and bhi as discontinuous

particles. For convenience, he calls them limiter particles.

Limiters are charecterised by the fact that they have the whole

NP as their domain and not just a part of it. The associated

particles hi, bhi, etc. are a kind of scope markers for these

17

limiters and occur following the noun to indicate that the scope

of the limiter is the complete NP. In addition, they may also

emphasise the limiting implication of the Limiter[1].

Apart from some of these works, no exhaustive and

coherent work has been done on the emphatic to particle in South

Asian languages.

1.5 METHODOLOGY

First a questionnaire was prepared on the various types

of constructions of to that exists in the languagess. The data

was collected from native speakers of the three languages taken

(at least three speakers of each language). At first the data of

the Indo - Aryan languages - Hindi and Oriya - was taken because

it is easier for me to conceptualise the sentences of these

languages as I am a native speaker of Oriya and have a fairly

good knowledge of Hindi. The data from Telugu was then collected

mainly from bilingual native speakers of Telugu who have acquired

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1. Verma M.K. (1971) The Structure of the Noun Phrase in

English and Hindi

18

Hindi as a second language. This was essential because the nuances of a language can be understood only by a person who has knowledge of the language. The English translation does not suffice where subtlity is involved.

The data collected was then analysed. The analysis of the data was done pragmatically, sociolinguistically and taking into account the various speech theories. The analysis was passed on Palmer's (1986) typological system to handle epistemic modals. The data was analysed according to various epistemic states and subgroups of degrees within the epistemic states.

The various syntactic, semantic and pragmatic functions of the emphatic to particle have then been formulated. The formulations show the syntacto - semantic similarities and dissimilarities of 'to' in various languages to expose the semantic - areal significance of the particle and thus strengthen the concept of 'India as a Semantic Area'.

1.6 CHAPTERISATION

The first chapter introduces the to particle along with its etymology in all the three languages. It also deals with the

19

various functional uses of the t̪o particle. The notion of

presupposition and its usage in the sentence having t̪o particle

have been dwelt with. The scope of the t̪o particle has also been

taken into consideration. Chapter 2. deals with Palmer's Model

of Epistemic Modality. In this chapter the t̪o particles in

various languages are placed very tentatively in Palmer's (1986)

putative typology of epistemic modality. Nair's (1991)

formulations of the various epistemic states and the sub - groups

of degrees are taken into consideration to know where the the t̪o

particle stands in this chapter. Chapter 3. is basically a

pragmatic analysis of the t̪o particle. It deals with Speech Act

theories mainly based on Searle's findings. The t̪o particle has

also been analysed on the basis of Grice's Conversational

Principles. Chapter 4. accounts for the various findings of this

dissertation. The concept of India as a 'Semantic Area' is

further reinforced by the similarities found in the various

analysis of the t̪o particle in these languages.

1.7 LANGUAGES

HINDI

Hindi (earlier called Hindi or Hindustani) originated as a trade language during the Mughal period in Western Uttar Pradesh and Punjab and spread as an urban vernacular of Northern India known as Khari Boli, which constitutes the basis of modern standard Hindi. Although the region and sub - regional varieties used within the Hindi area are mutually unintelligible at distant points, Khari Boli serves as an urban vernacular and lingua fraca throughout the Hindi belt.

Hindi, declared as the official language of the Union Government of India, accounts for the largest number of speakers in the country. The total number of speakers, at present, are around 230 million. Almost the whole of Northern India is the belt of Hindi speakers. The writing system or script of Hindi is Devnagri.

ORIYA

The earliest specimen of the Oriya language is attested by an inscription called the Urjam inscription dating back to the

early 11th century A.D. Besides, the districts of Cuttack and Puri where standard Oriya is spoken, there are other major dialect areas i.e. Southern covering the districts of Ganjam, Koraput, Phulbani; Western covering Sambalpur, Sundergarh, Bolangir, Kalahandi; Northern covering the districts of Balasore and Mayurbhanj. The language is fully standardised based on the variety spoken in the coastal areas of Puri and Cuttack.

Oriya is classified under the Eastern group of the Indo - Aryan family in which Maithili - Bhojpuri, Bengali and Assamese are also included and has developed from the Eastern Magadhan Apabhramsa of Prakrit with occasional infiltration of Munda elements, the speakers of which inhabit Orissa. Oriya is the official language of the state of Orissa. The total number of speakers is around 25 million.

TELUGU

Telugu is found recorded from the seventh century A.D. but it was only in the 11th century that it broke out into a literary language. Telugu belongs to the Central Dravidian group,

though sometimes it is included in South Dravidian since it is geographically contiguous to both groups. Linguistically, there is more evidence to put it with the Central Dravidian group, though it shares several phonological innovations exclusively with South Dravidian. There are three main regional dialects: 1.) The coastal dialect (East and West Godavari, Guntur and Krishna) which is considered the standard dialect 2.) The Telengana dialect (interior, Exclusive of South - West) and, 3.)Rayalseema (the South - West).

Telugu is the regional official language of Andhra Pradesh and Pondicherry. It is also the most widely spoken Dravidian language and is spoken by around 5 million individuals.

1.8 INFORMANTS

All the informants are well educated and know Hindi as a second language in the case of Telugu and Oriya speakers. All of them can also read, write and converse in English.

HINDI SPEAKERS

1.) B.B.Tiwari - He is doing his M.A. in Hindi (CIL / JNU).

Age:22 yrs.

2.) A.Mishra - He is doing his M.A. in Hindi. Age : 22 yrs.

3.) S.Ahmed - He is doing his M.Phil in Linguistics (D.U.).

Age:28 yrs.

4.) S.G. Hussain - He is doing his M.Phil in Linguistics (D.U.).

Age : 26 yrs.

ORIYA SPEAKERS

1.) A.J. Mishra - He is doing his M.A. in Economics.Age : 23 yrs.

2.) A.Mohanty - He is doing his M.A. in Economics (CESP / JNU).

Age : 22 yrs.

3.) B. Sahu - He is doing his M.A. in Hindi (CIL / JNU).

Age:22 yrs.

TELUGU SPEAKERS

1.) T.B. Reddy - He is doing his Ph.D in Life Sciences (SLS /

JNU). Age : 27 yrs.

24

2.) K.L. Babu - He is a Senior Research Fellow in the School of Environmental Sciences doing his PhD (SES / JNU). Age : 28 yrs.

3.) Hosea - He is a PhD student in Political Science (CPS / JNU). Age : 27 yrs.

EPISTEMIC MODALITY AND STATES

2.1 Palmer's Typological System for Epistemic Modality

Palmer (1986) has suggested an overall system to handle epistemic modals. This takes into account:

(i) The two main modal systems, Evidentials and Judgements, plus the related system of Discourse.

Evidentials are propositions that are asserted with relative confidence, are open to challenge by the hearer and thus require no evidentiary justification[1].

Judgements are propositions that are asserted with relative confidence, are open to challenge by the hearer and thus require- or admit-evidentiary justification[2].

Discourse features show the relationship between one sentence and another. These are particularly obvious and necessary in conversation, where each person's utterances are

26

intended as reactions to, or stimuli for, the utterances of the other[3].

(ii) The sub-system of Judgements: Inference and Confidence

Inference is a 'weak' kind of epistemic judgement. It shows "the speakers lack of confidence in the proposition expressed".

Confidence is a strong kind of epistimic judgement. It shows "the speaker's confidence in the truth of what he is saying".

(iii) The different sub-systems of Evidentials in terms of the treatment of sensation.

1,2,3. Palmer, F.R. (1986) Mood and Modality.

A system of five evidentials proposed by Barnes is

as follows.

(a) visual

(b) non-visual

(c) apparent

(d) second hand

(e) assumed

(iv) Possible equivalencs in different systems, especially

Declarative, but also involving Deductive and Assumptive and

the problem of Interrogative.

(v) The notion that some terms are stronger than others and that

one may be unmarked.

Of the three emphatic particles, 'ayite:' of Telugu is more

representative of conditionality (dubitative). The 'ayite:'

particle has an overtly present conditional marker 'te' (the

etymology of 'ayite:' has been shown in the previous

28

chapter). 'ayite:' can be used as 'but' which also shows its

dubitative nature. The sentences given below illustrated the

point.

10) T   nenu akadiki wellanu ayite: ramudu matram ra ledu

         I   there go PST E(but) ram   only come NEG

         I went there but ram didn't come

11)T   nenu ataniki dabbu ichi sala kalamainadi

          I to him money give long time   ago

         ayite: atadu apuddu tiriki iradaniki praytanichd) ledu

         E(but) he   never begin return   try   NEG

    I gave him money long ago but he has never tried to

return it'.

12) T ... ayite : eppudu manam ami cheddamu

         E(but)   now   we   what   do

         But what do we do now?

29

The to particle in Hindi is more representative of certainty

that the tɔ particle in Oriya because the emphatic particle in

Oriya can be used in Dubitative constructions as an interrogative

marker. The example given below illustrates.

O   mu bɔja:rɔ jibi   tɔ ?

     I   market   go   E

     Should I go to the market ?

     This type of construction is ungrammatical in Hindi. Thus on

a Doubt/Certainty scale, the particles can be placed as follwed

                    Doubt
                      |
                      |
                      |
          ayite: | Telugu
                      |
                      |
          tɔ | Oriya
                      |
                      |
          to | Hindi
                      |
                      |
                      |
                      ↓
              Certainty
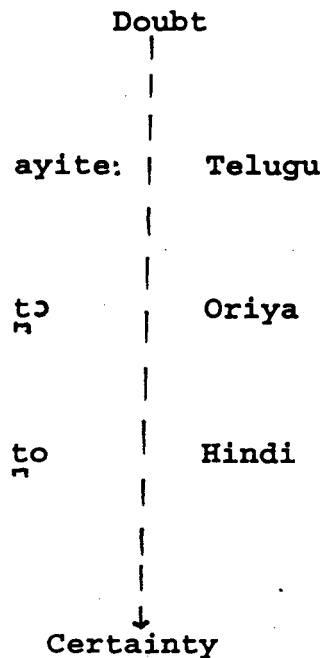
In Palmer's typological system of epistemic modality the 'ayite:' particle has been placed under the inference category of Judgements. The 'tɔ' particle in Oriya is placed to the left of Hindi to in the Fig.1 implying that 'tɔ' (Oriya) has less judgemental 'confidence' that 'to' (Hindi) in Palmer's vocabulary.

Fig.1: Epistemic modality: a possible typological system

Evidentials   Judgements   Discourse

- -

Type a   Type B   Inference   Confidence   Knowledge   <——> Emphatic

                        Telugu   Oriya Hindi   Affirmative

                        ayite: tɔ   to   categorical
                                       n   n

Visual   [Declarative]↔[Declarative]↦[Declarative]   Belief ←——→ Assertion

  | |
  ↓   ↓
Non-   Sensation   Response
visual   /
    \   /
     ↘   ↙
      Report
      Quotative
        ↓
Deductive←———→Deductive   Counter
  | Assertion
  ↓
Assumptive←———→Assumptive   probably   Tag Questions
            Partial Assertion   Ignorative
            Dubitative
              Speculative -'possibly'————————————————————Interrogative
                                                         WH - Question

KEY

[   ] unmarked member

<--->   equivalence in diferent systems

  | 'stronger than'

32

2.2 Epistemic States and Categorical Asseration

The various epistemic states are shown in this section with examples drawn from three languages Hindi, Oriya (Indo-Aryan languages) and Telugu (Dravidian langauge). "The term 'epistemic' should apply not simply to modal systems that basically involve the notions of possibility and necessity, but to any modal system that indicates the degree of commitment by the speaker to what he says. In particular it should include evidentials such as 'hearsay' or 'report' (the Quotative) or the evidence of the senses. The Declarative, can be regarded as the marked (unmodalized) member of the epistemic system.

This use of the term may be wider than usual, but it seems completely justified etymologically since it is derived from the Greek word meaning 'understanding' or 'knowledge' (rather than 'belief'), and so it is to be interpreted as showing the status of the speakers understanding or knowledge; this clearly includes both his own judgements and the kind of warrant he has for what

he says" (Palmer, 1986).

The epistemic states taken as base are drawn from the study undertaken by Nair (1991). Consider:

1)   Emphatic Certainty - Categorical Asserations

2)   (Unmarked) Certainty. Declarative

3)   Emphatic Near Certainty. Dubitative

4)   No Particular Certainty. Questative

5)   Emphatically No Certainty. Ignorative

6)   Partial Certainty. Assertory

7)   Complete Certainty. Categorical Assertory

These epistemic states are further divided into degrees of 'knowledge' (the etymological meaning of 'epistemic'). These degrees are arranged in descending order of certainty i.e degree 1 has greater degree of certainty than degree 2 and degree 3 has been lesser of certainty than degree 2 and so on.

DATA ANALYSIS

Most of the languages have many ways of conveying almost the

same meaning. But there are always subtle differences involved

which bring about the slight variations in meaning. In the

examples given below the first sentence is Hindi followed by

Oriya and Telugu sentences.

Epistemic states:

2.2.1 a) Emphatic Certainty- Categorical asseration

degree[1]

13(a) H   ra m to ca:vəl kha:yega: hi kha:yega;

        ram   E rice   eat FUT   E eat FUT

        Ram will certainty eat rice definitely eat rice

(b) O   ramɔ tɔ bhatɔ kha:ibɔ i kha:ibɔ

        ram E rice eat FUT E eat FUT

        Ram will certainty eat rice definitely eat rice.

(c) T   ramudu ayite: annamu tintadante tintadu

        ram   E   food   eat FUT E eat FUT

        Ram certainly eat rice difinitely eat rice

These types of constructions are ungrammatical in English

but most of the Indian languages can have constructions with two

emphatic particles 'to' and 'hi' as well as verb repetition.

degree 2

14(a) H   ram cavòl kha:yega hi kha:gega

                 ram rice   eat FUT   E eat   FUT

                 Ram will eat rice definitely eat rice

   (b) O   ramɔ bhatɔ kha:ibɔ   i   kha:ibɔ

                  ram   rice   eat FUT E eat FUT

                  Ram will eat rice definitely eat rice

   (c) T   .   ra mudu annamu   tintadante   tintaḍu

                  ram   rice   eat FUT E   eat FUT

                  Ram will eat rice definitely eat rice.

     In sentence 14, an emphatic particle 'to' has been dropped.

So the categorical assertion is of a lesser degree than that of

the previous sentence.

degree 3

15(a) H   ra:m ṭo zɔroor   hi cavɔl kha:yega:

                    ram   E certainly   E rice   eat   FUT

                    Ram will certainly definitely eat rice.

(b) O   ramɔṭɔ nischɔyi bhatɔ kha:ibɔ

                    ram E   certainly E rice   eat FUT

                    Ram will certainly definitely eat rice

(c) T   ramudu ayite: annamu tapakonda tintadu

                    ram   E   rice   certainly eat FUT

                    Ram will certainly eat rice.

Two emphatic particles plus one lexeme indicating certainty. This is slightly weaker in its degree of speaker's certainty than the above two types thus showing that repetition of the verb shows the highest degree of certainty. In Telugu, the emphatic particle "ante" connot occur with the independent lexical stem showing certainly. The sentence is the same as of degree 5 (17c).

degree 4

16(a) H   ra:m ţo cavƏl kha:yega hi

                  ram   E rice eat   FUT   E

                  Ram will certainly eat rice definitely

(b) O   ra:mɔ ţɔ bhatɔ kha:ibɔ i

                  ram   E   rice   eat FUT   E

                  Ram will certainly eat rice definitely

(c) T   ramudu ayite: annamu tintadante

                  ram   E   rice   eat FUT E

                  Ram will certainly eat rice definitely

There are two emphatic particles but the verb is not repeated. In Telugu the quotative 'ante' has been used for the emphatic particle 'hi' showing that the sentence is evidential in nature. In evidentiality, propositions are asserted with relative confidence and they are open to challenge by the hearer.

Quotative is a form of evidentiality which indicates that the speaker regards what he was said to be something that every one knows. Sentence 16(c) can be used for a mild order or it can also show that the speaker has intrinsic knowledge about the preferences of the person being referred to, viz Ram.

degree 5

17(a) H   ra:m to   zɔroor ca:vɔl kha:yega:

           ram   E certainly rice   eat FUT

           Ram certainly certainly will eat rice

   (b) O   ra:mɔtɔ nischoy bhatɒ kha:ibɔ

           ram   E certainly rice   eat FUT

           Ram certainly certainly will eat rice.

   (c) T   ramudu ayite: annamu tapakonda tintadu

           ram   E   rice   certainly eat FUT

           Ram certainly certainly will eat rice.

Even though this construction has an emphatic particle and a lexeme indicating certainty it has lesser degree of certainty

than the previous sentence having two emphatic particles. Pragmatically, it can mean that an emphatic particle attached to the verb conveys certainty more strongly than that by an independent lexical item. This is interesting as both E particle as well as independent lexical item are verbal modifiers. But the degree of certainty is less than an independent lexical item attached to an emphatic particle (degree 3).

degree 6

18(a) H   ra:m ca:v∂l kha:yega: hi

               ram   rice   eat FUT E

               Ram will certainly eat rice

   (b) O   ra:m⊃ bhat⊃ kha:ib⊃ i

               ram   rice eat FUT E

               Ram will certainly eat rice

   (c) T   ramudu annamu tintadante

               ram   river   eat FUT E

               Ram will certainly eat rice

Sentence (18) has only one particle attached to the verb. This construction in Telugu can be used to imply mild warning as in degree 4.

degree 7

19(a) H   ra:m to ca:vəl kha:yega:

           ram   E rice   eat FUT

           As far as Ram is concerned, he will eat rice

  (b) O   ra:mɔ tɔ bhatɔ kha:ibɔ

           ram   E rice   eat FUT

           As far as Ram is concerned, he will eat rice

  (c) T   ramudu ayite: annamu tintaḍu

           ram   E   rice   eat FUT

           As far as Ram is concerned, he will eat rice

    This has only one emphatic particle. This sentence has a presupposition that others may or may not eat rice but Ram will eat rice. This construction indicates only mild certainty on the

41

part of the speaker in comparision to the above constructions.

2.2.2. (Unmarked) Certainty. Declarative

20(a) H   ra:m ca:vəl kha:yega:

           ram ·rice   eat FUT

           Ram will eat rice

 (b) O   ra:mɔ bha:tɔ kha:ibɔ

           ram   rice   eat FUT

           Ram will eat rice

 (c) T   ramudu annamu tintadu

           ram   rice   eat FUT

           Ram will eat rice

Sentence 20(a) (b) & (c) have no emphatic marker. They are Declarative in nature. The Declarative can be regarded as the unmarked ('unmodalized') member of an epistemic system.

2.2.3 Emphatic Near Certainty. Dubitative

degree 1 (Tag Questions)

21(a) H   ram t̪o cavəl kha:yega: hi, hai na?

             ram E rice eat FUT   E is NEG

             Ram will certainly eat rice, isn't it so?

(b) O   ramɔt̪ɔ bhatɔ kha:ibɔ   hi, nai ki?

             ram E rice eat FUT   E   NEG WH

             Ram will certainly eat rice, isn't it so?

(c) H   ramudu ayite: annamu tintadante, leda?

             ram   E   rice   eat FUT E   no

             Ram will certainly eat rice, isn't it?

In Indo-Aryan languages, the speaker wants the addressee to agree with him and the required information is to be provided by the addressee in this type of construction. The tag operates as a sentence modifier.

degree 2

22(a) H   ra:m ʈo zɘroor   ca:vɘl kha:yega: , hai na?

               ram   E certainly rice   eat FUT   is NEG

               Ram will certainly eat rice, isn't it so?

   (b) O   ra:mɔʈɔ nišchoy   bhatɔ kha:ibɔ, nai ki?

               ram   E certainly   rice eat FUT   NEG WH

               Ram will certainly eat rice, isn't it so?

   (c) H   ramudu ayite: tapakonda   annamu tintadante, leda?

               ram   E   certainly rice   eat FUT E   no

               Ram will certainly eat rice, isn't it?

Sentence 22 also has two emphatics- a particle and lexeme.
It has a weaker certainty than the previous one with almost the
same implications. Thus in Dubitative also the same relation
holds as that of categorical assertaions

degree 3

23(a) H   ra:m ṭo cavə̀l kha:yega:, hai na?

         ram   E rice eat FUT   this NEG

         Ram will certainly eat rice, isn't it so?

   (b) O   ra:mɔ ṭɔ bhatɔ kha:ibɔ , nai ki?

         ram   E rice eat FUT   NEG WH

         Ram will certainly eat rice, isn't it so?

   (c) H   ramudu ayite: annamu tintadante, leda?

         ram   E   rice   eat FUT E   no

         Ram will certainly eat rice, isn't it?

   In sentence 23 there is only one emphatic partice 'ṭo'. The

presupposition again invalved in the statement is that "others

may or may not eat rice but Ram will eat rice. The degree of

certainty is much less than in sentences (21) & (22).

degree 4

24(a) H   * ra:m ca:vəl kha:yega: to ?

          ram   rice   eat FUT   E

          Ram will eat rice, certainly?

  (b) O   ramɔ bhatɔ kha:ibɔ   tɔ ?

          ram   rice eat   FUT E

          Ram will eat rice, certainly?

  (c) T   * ramudu annamu tintaḍu ayite:?

          ram   rice   eat FUT   E

          Ram will eat rice, certainly?

This type of contruction is possible in Oriya only where the speaker is asking a question meaning 'Are you sure that Ram will eat rice?" The speaker is doubtful and wants to have the statement confirmed from the hearer (addressee). In Telugu this is not possible because of the evidential nature of the language which may not require very frequent insertion of tags in dubstative constructions.

46

2.2.4 No Particular Certainty. Questive

degree 1

25(a) H   ra:m cavəl kha:yega: kya?

             ram rice   eat FUT   WH

             Will Ram eat rice?

 (b) O   ra:mɔ bhatɔ kha:ibɔ ki?

             ram   rice eat FUT WH

             Will Ram eat rice?

 (c) T   ramudu anname tintada:?

             ram   rice   eat FUT Q

             Will Ram eat rice?

In this unmarked WH-question form ṭo particle cannot be inserted in the sentences of Oriya, Hindi and Telugu. The sentences will become ungrammatical. 'a:' suffix in Telugu is the interrogative marker.

degree 2

26   T   ramudu ayite: annamu tintadu, kada?

              ram   E   rice   eat FUT WH

              Ram will eat rice, won't he?

Sentence 26 is a conditional WH-question in Telugu. Oriya

and Hindi do not have a corresponding form of this sentence.

degree 3

27(a) H   * ra:m ca:vəl kha:yege: nə ?

              ram   rice   eat FUT NEG

              Won't Ram eat rice.

    (b) O   ra:mɔ bhatɔ kha:ibɔ ni?

              ram   rice eat FUT NEG

              Won't Ram eat rice.

48

(c) T   ramudu annamu tintaḍu leda?

ram   rice   eat FUT NEG

Won't Ram eat rice.

28(a) H   ra:m cavɔl kha:yega ṭo nahi?

(b) O   ra:mɔ bhatɔ khaibɔ , ni tɔ?

This construction is not possible in Oriya and Hindi. In Oriya it shows slight surprise on the part of the speaker. In Telugu this sentence is used for confirming its meaning by the speaker. The construction in Hindi becomes grammatical if 'ṭo' is added before the negative marker. In Oriya also 'tɔ' can be added but only after the negative marker. In Oriya also 'tɔ' can be added but only after the negative marker. Thus Oriya has NEG + E and Hindi has E + NEG. Even though they are structurally different both have the same semantic implications. The presence of 'ṭo' presupposes awareness on the part of the addressee about Ram. The addition of 'ṭo' changes the construction from Questive to Dubitative category of Epistemic State.

2.2.5 Emphatically No Certainty. Ignorative

degree 1

29(a) H   ra:m ca:vəl kha:yega kya? mujhe to nəhi ləgta;

       ram   rice   eat FUT WH   I   E   NEG think

       Will Ram eat rice? I for one, don't think so

(b) O   ra:mɔ bhatɔ kha:ibɔ ki? mɔte tɔ lagu ni

       ram   rice   eat FUT WH   I E   think NEG

       Will Ram eat rice? I for one, don't think so

(c) T   ramudu annamu tintada leda? nak (ayite:)

       ram   rice   eat FUTQ WH   I   E

       alla annpinchita ledu

       this   feel   NEG

       Will Ram eat rice? I don't think so

       The Telugu sentence is more pronounced with the absence of the emphatic particle ayite: This shows that Ignorative construction in Telugu are more common in Declarative form.

degree 2

30(a) H   ra:m ca:vəl kha:yega kya? mai to nahi janta

             ram   rice   eat FUT WH   I E WEG know

             Will Ram eat rice? I certainty don't know.

   (b) O   ra:mɔ bhatɔ kha:ibɔ ki? mu tɔ jani ni

             ram   rice   eat FUT WH   I E   know NEG

             Will Ram eat rice? I certainty don't know

   (c) T   ramudu annamu tintaḍa leda? nak (ayite;) teliyedu

             ram   rice   eat FUT Q WH   I   E   know don't

             Will Ram eat rice? I certainty don't know.

       Sentence 30 is more emphatically ignorative then sentence

29. Thus degree 1 has a greater degree of certainty than degree

2. Here also the Telugu sentence without ayite: is more common in

usage.

degree 3

31(a) H   mai ʈo janta:nahi ra:m ca:vəl kha:yega ya nahi

           I   E   know NEG ram rice   eat   FUT or NEG

           I don't know whether Ram will eat rice or not

   (b) O   mu ʈo jani ni ra:mɔ bhatɔ kha: ibɔ̩ na nahi

           I   E know NEG ram   rice eat   FUT or NEG

           I don't know whether Ram will eat rice or not

   (c) T   nak ayite: teliyedu ramudu annamu tintaḍo leda

           I   E   know NEG ram   rice eat FUT or NEG

           I don't know whether Ram will eat rice or not

    'ayite:' is in common usage here because sentence 31 is a
case of topicalisation. nak ayite: teliyedu (I don't know) has
been moved to the front for assertion. The emphatic particle is
also added for increasing the emphasis of the ignorative. This
sentence has still lesser degree of certainty than the above two
sentences. 'O:' is the dubitative marker in Telugu.

52

2.2.6   6. Partial Certainty. Assertory

degree 1

32(a) H   mujhe to ləgta hai ra:m cavəl kha:yega; hi

           I   E feel   is ram   rice eat FUT E

           I certainly think Ram will eat rice definitely

  (b) O   mɔte tɔ laguchi ra:mɔ bhatɔ khaibɔ   i

           I   E feel is ram   rice   eat FUT E

           I certainly think Ram will eat rice definitely

  (c) T   nak ayite: ramudu annamu tintadonipistundante

           I   E   ram   rice   eat FUT feel so E

           I certainly think Ram will eat rice definitely

     Sentence 32 has two emphatic particles. In Telugu the

quotative 'ante' has been used for the emphatic particle hi. This

sentence is of Partial certainty because of the presence of 'l

53

lagta:hai' (feel so). This indicates that the speaker is not

presenting a fact. It is a matter only of appearance, based on

the evidence of (possibly fallible) senses.

degree 2

33 (a) H   mujhe to lagta hai ra:m cavəl kha:yega

                  I   E   feel   is ram   rice   eat FUT

                  I certainly feel Ram will eat rice.

    (b) O   mɔte tɔ laguchi ra:mɔ bhatʔ kha:yibɔ

                  I   E   feel   is ram rice eat FUT

                  I certainly feel Ram will eat rice.

    (c) T   nak ayitℓ: ramudu annamu tintaanipistundi

                  I   E   ram   rice   eat feel so

                  I certainly feel Ram will eat rice.

    Sentence 33 has a lesser degree of certainty than degree 1

as one emphatic particle has been dropped. Thus degree 2 is less

assertory in nature than degree 1.

2.2.7 Complete Certainty. Categorical Assertory

degree 1

34(a) H   mai ja:nta: h̃u ram ca:vəl kha:yega:

      I know am ram rice eat FUT

      I know Ram will eat rice.

(b) O   mu jaṇe ra:mɔ bhatɔ khaibɔ

      I know ram rice eat FUT

      I know Ram will eat rice.

(c) T   naku telusu ramudu annam tintaḍu

      I know ram rice eat FUT

      I know Ram will eat rice.

  Sentence 34 is a Delarative statement showing complete
certainty on the part of the speaker.

degree 2

35(a) H   m$\tilde{a}$i ja:nta: h$\tilde{u}$ ra:m ṭo cav∂l kha:yega: hi kha:yega:

          I   know   am   ram E rice   eat FUT E eat FUT

          I know Ram certainty will eat rice, definitely eat rice

(b) O   mu jaṇe ra:mɔ ṭɔ bhatɔ khaibɔ i khaibɔ

          I   know ram E rice eat FUT E eat FUT

          I know Ram certainly will eat rice definitely eat rice

(c) T   naktelusu ramudu ayite: annamu tintante

          I   know   ram   E   rice eat FUT E

          I know Ram certainly will eat rice definitely eat rice

In sentence 35 categonical assertion is maximum after a declarative statement. Two emphatic particles are used along with verb repetition this sentence.

degree 3

36(a) H   mãi ja:nta hũ ram ṭo ca:vɔl kha:yega: hi

           I   know am ram E rice   eat FUT   E

           I know Ram certainly will eat rice certainly

   (b) O   mu jaṇe ra:mɔ ṭɔ bhatɔ khaibɔ   i

           I know ram   E rice eat FUT E

           I know Ram certainly will eat rice certainly

   (c) T   naku telusu ramudu ayite: annamu tintante

           I   know   ram   E   rice eat FUT E

           I know Ram certainly will eat rice

Verb repetition has been dropped in this construction.

Thus the categorical assertion is of a lesser degree than

in sentence 34 & 35.

degree 5

37(a) H   mãi ja:nta hũ ram ṭo ca:vɔl kha:yega:

               I   know am ram E rice   eat FUT

               I know Ram will certainly eat rice

(b) O   mu jaṇe ra:mɔ tɔ bhatɔ kha:ibɔ

         I know ram   E rice   eat FUT

         I know Ram will certainly eat rice

(c) T   naku telusu ramudu ayite: annam tintaḍu

         I   know   ram   E   rice   eat FUT

         I know Ram will certainly eat rice

Sentence 37 shows the certainty on the part of the speaker about 'Ram's eating rice. There is an assertion about Ram's eating rice more than that of anybody else.

degree 5

38(a) H   mãi ṭo janta hũ ra:m cavəl kha:yega

         I   E know am   ram rice   eat FUT

         I certainly know Ram will eat rice

(b) O   mu ṭɔ jaṇe ramɔ bhatɔ khaibɔ

         I   E know ram   rice   eat PUT

         I certainly know Ram will eat rice

58

(c) T   nak ayite: telusu ramudu annamm tintadu

·I   E know am   ram   rice eat PUT

I certainly know Ram will eat rice

The emphatic particle in sentence 38 is moved to mai (I) the

subject of the matrix sentence. Thus the knowledge of the speaker

is longer in the form of Declarative statement. This construction

is categorical assertion of the lowest degree in the above

epistemic state.

May be in actual usage, these finer distinction are lost and

the interation of the native speaker varies very much about the

meaning and usage of the sentences. But the language itself does

have a wide variety of distinctions. This is the reason why these

distinctions should be studied, formulated and analysed.

The data analysis shows that the particles 'to', 'to' and

'ayite:' cover the whole continuum of epistemic states- emphatic

certainty- dubitative- quesitive- ignorative- complete

certainty. The use of emphatic particles 'to' and 'tɔ' (Hindi and

Oriya respectively) is more pronounced that the Telugu emphatic

particle 'ayite:'. This may be due to the existence of an

evidential quotative marker 'ante' in the language.

Givon (1983) has suggested three kinds of epistemic

propositions which are as follows:

(i)   Propositions which are taken for granted, via the force of

     diverse conventions, as unchallengeable by the hearer and

     thus requiring no evidentary justification by the speaker.

(ii) Propositions that are asserted with relative confidence, are

     open to challenge by the hearer and thus require-or admit-

     evidentiary justification.

(iii) Propositions that are asserted with doubt as hypotheses and

     are thus beneath both challenge and evidentrary sub

     stantiation.

Type (i) refers to declaratives, (ii) and (iii) to

evidentials and judgements respectively.

All the various epistemic states discussed above can be classified into Givon's categories. Type 1,2 and 7 fit into Givon's class 1 for Hindi, Oriya and Telugu; type 3,5 and 6 into Givon's class 2 and type 4 into Givon class 3.

The table given below shows the various epistemic states and their sub-group of degree taken illustrating where construction of sentences is possible in various languages. Only in the Dubitative and Questtive states some constructions are not viable.

(handwritten vertical text at left margin: "Languages")

	Emphatic Certainty Categorical Assertions	(Unmarked) Certainty Declarative	Emphatic Near Certainty Dubitative	No. Particular Certainty Questive	Emphatically No Certainty Ignorative	Partial Certainty	Complete Certainty Categorical Assertory
	degrees		degrees	degrees	degrees	degree	degrees
	1 2 3 4 5 6 7		1 2 3 4	1 2 3	1 2 3	1 2	1 2 3 4 5
Hindi	+ + + + + + +	+	+ + +	+ - -	+ + +	+ +	+ + + + +
Oriya	+ + + + + + +	+	+ + + +	+ - +	+ + +	+ +	+ + + + +
Telgu	+ + + + + + +	+	+ + +	+ - -	+ + +	+ +	+ + + + +

+ presence of possible construction

- absence of possible construction

The production on issuance of a sentence taken under certain conditions is a speech act. Speech acts are the basic minimal units of linguistic communication.

It is an analytic truth about language that whatever can be meant can be said. There are two not irreducibly distinct semantic studies, one a study of meaning of sentences and one a study of the performance of speech acts.

The speech act or acts performed in the utterance of a sentence are in general a function of the meaning of the sentence. The meaning of the sentence does not in all cases uniquely determine what speech acts is performed in a given utterance of that sentence for a speaker may mean more than what he actually says, but it is always in principle possible for him/her to say what exactly he/she means.

The principle that whatever can be meant can be said, which

is the "Principle of Expressibility" had been defined by Searle (1970) as:

For any meaning X and any speaker S whenever S means (intervals to convey) X them it is possible that there is some expression E such that E is an exact expression of or formulation of X. Symbolically:

(S) (X) (3 means X -> P(E) (E is the exact expression of X))"[1].

P is a possibility function

3 means there exits

The principle of expressibility can also be written as: whenever one wishes to make an utterance with force F it is always possible to utter a sentence the meaning of which expresses exactly force F, since if it is possible to mean that force it is possible to say that force literally.

Sentences with to particle follow the principle of

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1. Searle, J.R. (1970) Speech acts an essay in the philosophy of language.

expressibility as the semantic impliations of the sentence along

with the presupposition on the mind of the speaker are conveyed

to the hearer (addressee). Let us take some examples 39(a) H

`tum ṭo cɔle gɘye´

      you E went away

      You went away

(b) O   tɔme ṭɔ cali gɔlɔ

      you E went away

      You went away

(c) T   ne:vu ayite: weḷḷipoyavu

      you   E   go PST

      You went away

In all the three languages, Hindi, Oriya and Telugu,

the speech act involved is CONFLICTIVE where the

illocutionary goal conflicts with the social goal.

The speaker here is accusing the hearer that he went away from

some place. There is also a presupposition involved that others

were there but the addressee went away from that place. The

addressee is also able to understand completely the pragmatic

implications of the sentence uttered by the speaker.

40(a) H   ti:n ande t̪o khara:b nikle

       three eggs E bad   came

       There eggs turned out to be bad

  (b) O   ti:ni ta:ɔnada: t̪ɔ khɔra:b ba:harila:

       three CL   eggs E   bad   turned

       There eggs turned out to be bad

  (c) T   wetimudi   muḍu grudl ayite: cesipoyani

       three from three eggs E   turned bad

       There eggs turned out to be bad

In (40), the speaker is mildly accusing the person who

supplied the eggs. There also a feeling that nothing should have

turned bad but they have. The sentence exactly expresses the feelings of the speaker. If the to particle is removed from the sentence then it becomes a direct declarative statement with no other implications.

Thus Searle's principle of expressibility is satisfied in sentence with to particle ie there is some expression E such that E is an exact expression or formulation of some meaning K.

Austin (1962) has made a distinction between three kinds of speech acts:

a LOCUTIONARY act (performing the act of saying something). They are required for making of speech, constructing propositions and ultering sounds.

An ILLOCUTIONARY act (performing an act in saying something). Illocutions are the conventional social acts of ordering, abusing, urging etc. A PERLOCUTIONARY act (performing an act by saying something) perlocutions create the effects.

The example given below illustrates:

LOCUTION: S says to h that X.

(X being certain words spoken with a certain sence and reference).

41(a) H   ra:m ne šhyam se kaha: ki sita accha gaɨti hai

         ram ERG Shyam to said comp sita good sings is

         Ram told Shyam that Sita sing's well

  (b) O   ra:mɔ sya:mɔ ku kɔhila je sita bhalɔ gaye

       ram   syam   to said   COMP sita good sings

       Ram told Shyam that Sita sing's well

  (c) T   si:ta ba:ga: padtundiani ramudu syam chipɔddu

       sita   good   sing   ram   Shyam told

       Ram told Shyam that Sita sing's well

ILLOCUTION: In saying X, S ASSERTS that P.

42(a) H   ra:m ne šya:m   se kaha ki sita to accha gati hai

          ram ERG shyam   to said COMP sita E good sings is

          Ram told Shyam that Sita certainly sings well

  (b) O   ra:mɔ sya:mɔ ku kohila je sita tɔ bhalɔ gaye

          ram shyam to   said   COMP sita E   good sings

          Ram told Shyam that Sita certainly sings well

  (c) T   si ta ayite: ba:ga: paddundiani   ramudu

          sita   E   good   sings   ram

          Syamto   chipaddu

          Shyam ACC   told

          Ram told Shyam that Sita certainly sings well

PERLOCUTION: By saying X, S CONVINCES h that P.

43(a) H   ram   ne   sya:m   ko   samjhaya: ki

ram   ERG   shyam   Acc   coninced   COMP

sita accha gati hai

sita good sings is

Ram convinced Shyam that Sita sings well

(b) O   ra:mɔ syamɔ   ku   bujheila: je

ram   shyam   Acc   convinced   COMP

sita   bhɔlɔ   gaye

sita good sings

Ram convinced Shyam that Sita sings well

(c) T   sita baga: padtundiani   ramudu

sita   good   sings   ram

sya:m to   nꓘ chꓘchippadu

Shyam Acc   convinces

Ram told Shyam that Sita sings well

The process model of communication given below can be reformulated as with the speech act categories.

Discourse

```
[1] --------------------------------  [6]
  \           Interpersonal          ↗
   \                                 /
    ↓    Message-transmission       /
   [2] ----------------------- [5]
         (ideational)
    \                         ↗
     \         Text          /
      ↓                     /
     [3] --------------→ [4]
          (textual)
```

speaker   hearer

Fig.2

This model can be reformulated as


```
         ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ ⌒
      ⌒        Illocutionary    ⌒
[1] ⟨ ------------------------------→ [6]
      ⌒                        ⌒  ↗
         ⌒ ⌒ ⌒ ⌒ ⌒ ⌒ ⌒      /
    \                             /
     ↓       Locutionary        /
    [2] ----------------------- [5]
    \                          ↗
     \        Phonetic        /
      ↓                      /
     [3] ---------------→ [4]
```

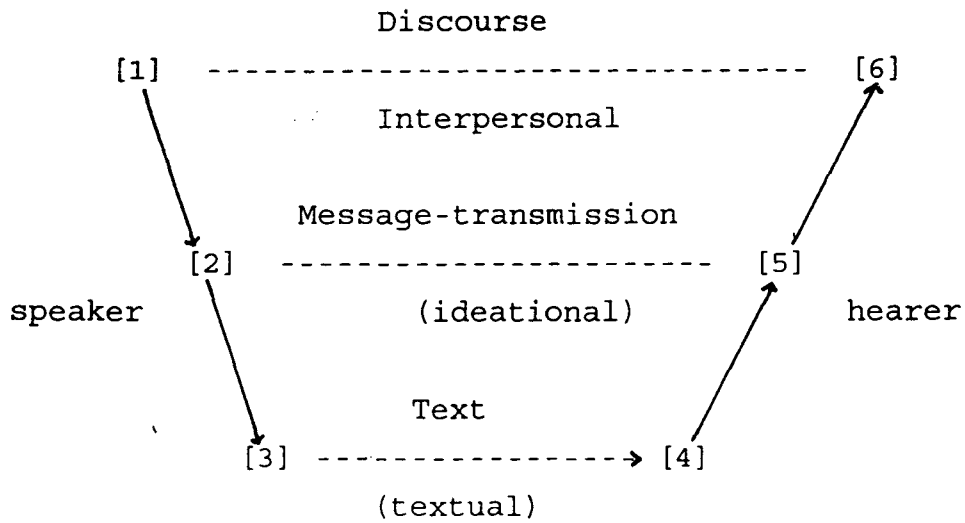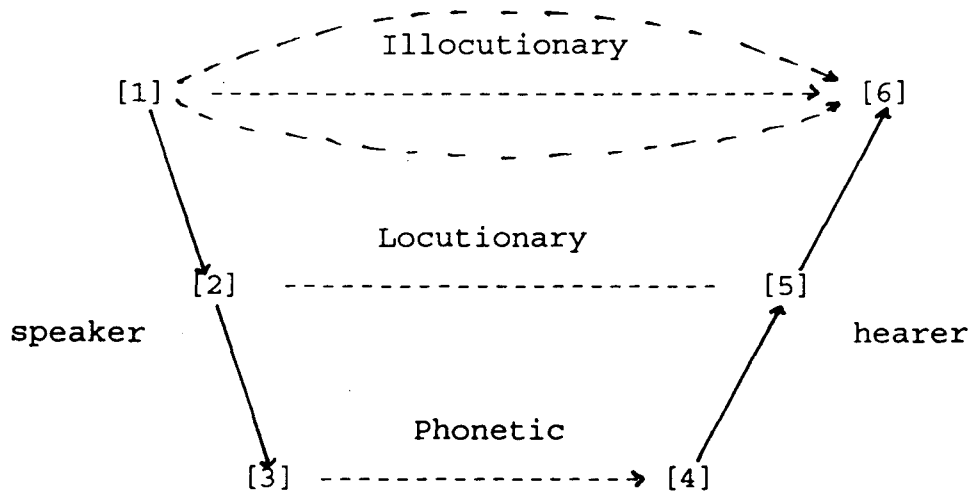speaker   hearer

Fig.3

From the above figures we may provisionally

identify the locutionary act with the transmission of the message

(ideational communication), and the illocutionary act with the

71

transmission of discourse (interpersonal communication). The bottom line corresponding to text can be labelled as 'phonetic', following Austin's term phonetic act for actual physical execution of the utterance.

An a locutionary act we are 'saying something' while in the illocutionary act we are 'doing something' - answering a question, announcing a verdict, giving a warning on making a promise etc.

The sentences with the 'to' particle can be classified as illocutionary acts. The sentences with 'to' particle cannot be declaratives. They are always performing some speech act like asserting, accusing, promising etc. The sentences which are locutionary in nature change into illoctionary speech act sentences when 'to' is added. For example:

44(a)(i) H   mãi   jauŋga:

          I   go FUT

          I will go

72

(ii) H   mãĩ ṭo jauŋga:

                I   E   go FUT

                I will certainly go

b(i) O   mu jibi:

                I   go FUT

                I will go

(ii) O   mu ṭɔ jibi:

                I   E   go FUT

                I certainly will go

c(i) T   nenu weḷḷatanu

                I   go FUT

                I will go

c(i) T   nenu ayite: weḷḷatanu

                I   E   go FUT

                I certainly will go

73

In sentence (40), a simple declarative 'I will go', marked by (i) of all the sentences (a), (b), (c) which is a locutionary speech act changes to 'I certainly will go'; makred by (ii) of all the sentences (a), (b), (c) which is an illocutionary speech act of asserting.

Searle has classified illoctionary acts into five major categories.

1)   ASSERTIVES commit S to the truth of the expressed proposition; e.g. stating, suggestiong, boasting complaining, claiming etc. Semantically, assertives are propositional.

2)   DIRECTIVES are intended to produce some effect through action by the hearer; ordering, commanding, requesting, advising.

3)   COMMISSIVES commit S (to a greater or lesser degree) to some future action; e.g. providing, vowing, offering.

4) **EXPRESSIVES** here the function of expressing the speeker's psychological attitude towards a state of affairs which the illocution presence; e.g. thanking, congratulating, pardoning etc.

5) **DECLARATIONS** are illocations whose "successful performance brings about the corresponding between the propositional content and realing; e.g. resigning, dismissing, handing · etc.

The 'to' particle occurs in all the five categories of illocutionary acts. In the following illocutionary sentences, the combination of the appropriate verb form and the to particle give the completed meaning of the various illocutionary categories. The meaning in the various categories is not satisfied completely without 'to'. One example from each category illustrates the above point.

1) ASSERTIVES

45(a) H   maĩ t̪o khauŋga

                 I   E eat FUT

                 I will definitely eat

(b) O.   mu tɔ kha:ibɛ̇

                 I   E   eat FUT

                 I will definitely eat

(c) T   nenu ayite: tintaḍu

                 I   E   eat

                 I will definitely eat

Sentence 45) is an assertive illocutionary act of
stating.

2) DIRECTIVES

46(a) H   tum cɔloge t̪o accha hoga

                 you go   E   good be

                 If you come along it would be nice

76

(b) O   tɔme jibɔ tɔ bhalɔ hɔbɔ

you go   E   good   be

If you come along it would be nice

(c) T   meeru kudu ucchutlu ay■ite: baguntundi

you also if come along E   would be better

If you come along it would be nice

This construction is a example of the second category of

illocutionary acts in the classification made by Searle (1979).

3)   COMMISIVES

47(a) H   mãi to zɘroor jauŋga:

I   E   certainly go FUT

I certainly certainly will go

(b) O   mu tɔ nischoy jibi

I   E   certainly go

I certainly certainly will go

77

(c) T   nenu ayite: tapakonda: wellatanu

         I   E   certainly   go FUT

         I certainly certainly will go

         Sentence (47) is an illocutionary speech act of

promising.

EXPRESSIVES

48(a) H   maˀf to maine   kar diya hai par bhuluŋga: nɔhi

          excure E I ERG   do   give have but forget   not

          I have forgiven you but I won't forget it

   (b) O   khyma: tɔ mu kɔri deichi kintu bhulibi   ni

          excuse E I   do given but forget   not

          I have forgiven you but I won't forget it

   (c) T   nenu ninnu šhɔmincha: nu ayite: e:

          I   you   forgive   E   this

          vishdani mɔchiponu

          matten   forget won't

          I have forgiven you but I won't forget it

78

In (48), the t̪o particle occurs in the expressive

sentence in of - then construction. This expressive sentence

is an illocutionary speech act of forgiving.

5)   DECLARATIONS

49(a) H   yɘhã: se   t̪o   bɘchna: ˙mu̮škil   hai

here   from E   escaping   difficult is

Escaping from here is difficult

(b) O   eitha:ru t̪o bɔnchiba bohut   kostɔ

he from   E excaping very difficult

Escaping from here is difficult

(c) T   kapla ila:ge un̪tlu ayite tapinch kovadam

secuting remain save E   escaping to

kastam

difficult

If things remain same escaping is difficult

If things remain same escaping its difficult.

Sentence (49) is an illocutionary speech act is one of resignation.

Some sentences with illocutionary speech acts change there category when to particle is added.

50(a) H   tum bɔs khade ho jao

                you only stand be go

                You only stand up

(b) O   tum to bɔs ba:r ba:r khade ho jate ho

                you E only   again   stand be go do

                You only stand up

Sentence 50(a) is an illocutionary speech act of the second category (directives). When a 'to' is added to this sentence, the setence changes its category to expressive 50(b) 'tum bɔs khade ho jao' is an order whereas "tum to bɔs ba:r ba:r khade ho jato ho" has an undertone of accusation.

The co-operative Principle of Grice (1975) has been cited here. Under this principle four categries of MAXIMS are distinguished:

The Co-operative Principle (CP)

QUANTITY: Give the right amount of information i.e.

1. Make your contribution as information as required

2. Do not make your comtribution more informative than required.

QUALITY: Try to make your contribution one that is true i.e

1. Do not say what you believe to be false

2. Do not say that for which you lack adequate evidence

RELATION: Be relevant

MANNER : Be perspicuous; i.e.

1. Avoid obscurity of expression

2. Avoid ambiquity

3. Be brief (avoid unnecesary prolixity)

4. Be orderly

The kind of linguistic behaviour exemplified by Grice's CP differs from the kind of rule normally formulated in linguistics.

(a) Principles/maxims apply variably to different contexts of language use.

(b) Principles/maxims apply in variable degrees rather than in an all-or-nothing way.

(c) Principles/maxims can be contravened without abnegation of the kind of activity which they control.

(d) Principles/maxims can conflict with one another.

The maxims form a necessary part of the description of linguistic meaning in that they explain how it is that speakers often mean more than they say: an explanation which, in Grice's terms, is made by means of pragmatic implications called CONVERSATIONAL IMPLICATURES.

Let us take some examples to test whether the sentences
with the t̪o particle follow Grice's co-operative principle.

51(a) H   mãi t̪o wahi na:p ca:hta: tha:

                I   E   same   size   want   PST

                I wanted the same size

(b) O   mu t̪ɔ sei ma:pɔca:hu thili

                I F   same size want   PST

                I wanted the same size

(c) T   nak ayite: ade kolɘta kava:li

                I   E same measurement want

                I wanted the same size

Maxim of quality is followed sentence (52) as the speaker
gives the right amount of information to the hearer. His
contribution is informative but excess of required what size he
wanted but he does not provide information about the thing whose
size he wants because the hearer knows it from discourse.

52(a) H   ek   a:dmi to isse utha sɘkta: hai mɘgɘr

           one man   E his pick   do   is but

           aurat nahi

           women not

           "I man can lift this thing but a woman can't"

   (b) O   lɔkɔ gɔtie tɔ eita:ku uthei paribɔ kintu

           man one   E this   pick do   but

           stri paribɔ ni

           women do NEG

           "I man can lift this thing but a woman can't"

   (c) T   vɘkka manishayite: de:nini le:pa galadu ka:ni

           one   mean E   this   pick up   but

           a:dadi ledu

           women   NEG

           "I man can lift this thing but a woman can't"

   Maxim of quality is followed in sentence (52) as the speaker

84

provides true information about the weight of the thing according

to his knowledge. He has adequate evidence as to who can pick up

the thing and who can't.

53(a) H   paise to nahi hai sirf TV hi kharidiye

           money E not   is   only TV PART buy

           "We don't have much money left, buy only a TV"

   (b) O   pɔisa: tɔ nahi matrɔ TV hi kinɔ

           money E NEG only   TV PART buy

           "We don't have much money left, buy only a TV"

   (c) T   dabbul ayite: levu kanuka, kevɔl TV konntanu

           money E NEG that's why only   TV buy FUT

           " We don't have much money left, buy only a TV"

Sentence (52) is the accordance with the maxim of relevance.

The speaker provides true and relevant information to the bearer

about thein financial status.

54(a) H   ye   ti:n   larke t̪o vɔha ja:enge

         these three bays E there   go

         "There three boys will go there"

   (b) O   ei   tini ti puo t̪ɔ seithi ku jibe

         these three CL boys E there ACC go

         "There three boys will go there"

   (c) T   e muggu rabail ayite: akaduku wellatanu

         These three boys E   there   go PST

         "There three boys will go there"

Sentence (54) is in accordance with the maxim of manner. The speaker very briefly and without any ambiguity clearly expresses that these particular boys will go to a particular place.

It is not that each of these sentences follow only one maxim. All the sentence follow all the Maxims. One sentence per maxim has been taken to test whether the sentences with t̪o particle in in accordance with Grice's Co-operative Principle or not. The above analysis shows that the sentences with the t̪o

particle obey the co-operative principle to a very high degree.

# CONCLUSION: FURTHER EVIDENCE FOR POSITING INDIA

AS A SEMANTIC AREA

The underlying basis for these particles-to (Hindi), tɔ
(Oriya) and ayite: (Telugu) lies in their introduction of an
element of certainty/doubt in an utterance. They belong to a
larger class of intensifiers like hi, bhi, so: etc in Hindi. In
Oriya the 'to' particle can be substituted by another intensifier
by so: but both do not indicate doubt/ certainty of the same
degree i.e. 'je' in Oriya seems to be more dubitative on
tentative than 'tɔ' (θ) and 'so' in Hindi indicates a greater
degree of certainty than 'to'. The 'to' particles cannot co-occur
with the pure questive ie they cannot occur with unmarkd WH-
questions.

The domain of influence of the 'to' particle is local i.e.
restricted to the pharase (generally noun phase) occuring before
the particle. When the particle is shifted to another pharse
within the sentence the emphasis shifts to the phrase to whose

right 'to' occurs.

Presuppositions are an integral concept in the analysis of the 'to' particle. The sentences with 'to' particle always involve presuppositions as they can used in discourse contexts.

Of the three emphatic particles, 'ayite:' of Telugu is most representative of conditionality (dubitative); then Oriya emphatic paticle 'tɔ' comes. The Hindi 'to' particle is the most representative of certainty. Thus on a doubt-certainty scale, the particles can be placed as follows:

```
           ayite:     tɔ       to
Doubt    ------------------------> Certainty
           Telugu    Oriya    Hindi
```
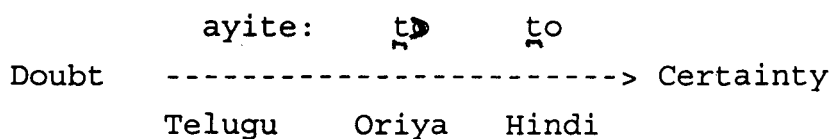
In Palmer's typological system of epistemic modality the emphatic particles have been very tentatively placed. 'ayite:' is placed under inference category of Judgemental. The 'tɔ' particle in Oriya is placed under judgements 'confidence'. The 'to' particle in Hindi occurs to the right of tɔ in fig.1 indicating that it is more a marker of certaintiy ('confidence') than Oriya
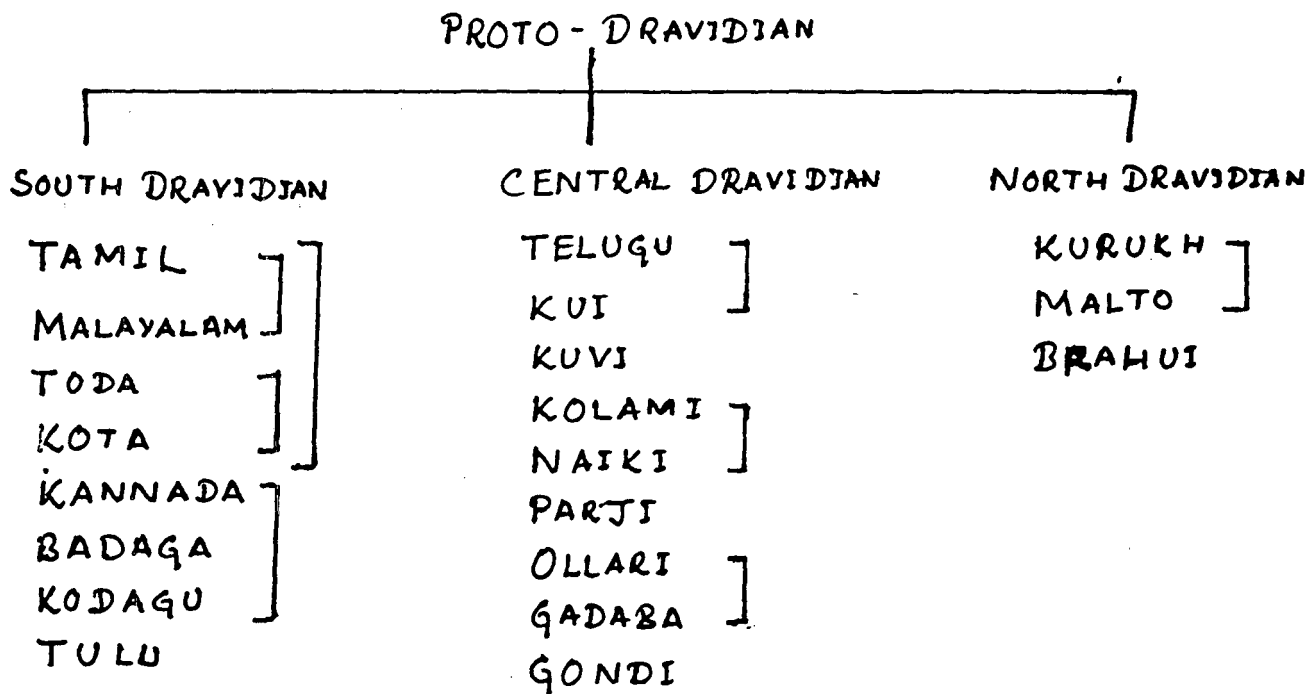
89

'tɔ'.

The particles 'to', 'tə' and 'ayite:' cover the whole

continuum of epistemic states emphatic certainty - dubitative -

questive - ignorative - complete certainty. The 'to' particle is

more concentrated towards both ends of the continuum.

The sentence with Hindi 'to' particle are generally

illocutionary in nature. When a 'to' particle is added to a

locutionary sentence, the sentence changes from locutionary to

illocutionary. The sentences with 'to' particle follow Searle's

Principle of Expressibility and Grice's Co-operative Principle to

a great degree.

This study of 'to' particle with the epistemic states
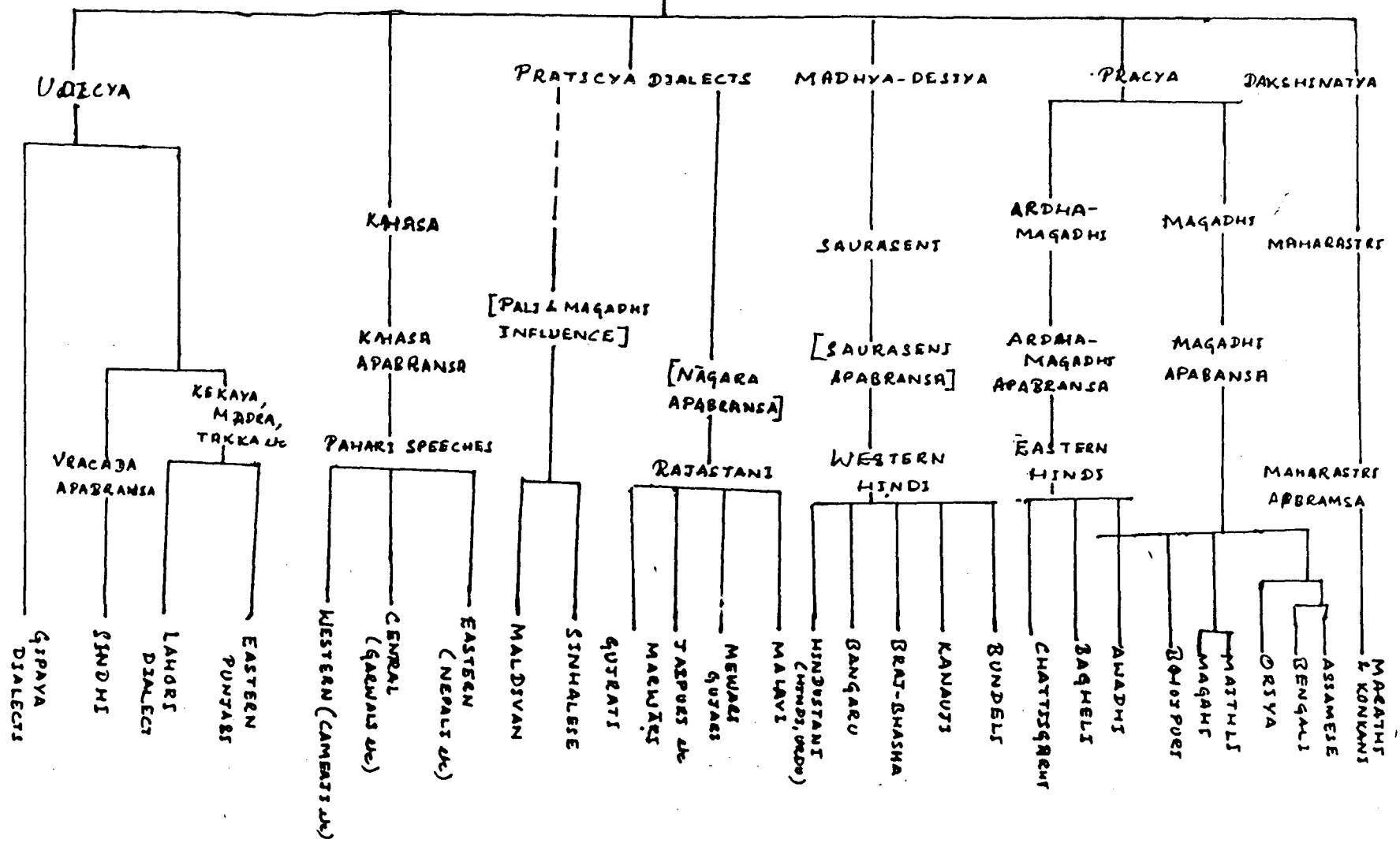
should be enlarged to a pan-Indian study to get a true nature of

the similarities and differences nature of the 'to' particle in

various languages as a pan-Indian or South Asian phenomena. The

pan-Indian study for a linguistic area should not be restricted

to syntatic, phonological and morpological levels only but should

be expanded to semantic and pragrmatic levels.

90

The following diagrams show the classification of

the Dravidian and Indo-Aryan languages respectively.

PROTO - DRAVIDIAN

SOUTH DRAVIDIAN	CENTRAL DRAVIDIAN	NORTH DRAVIDIAN
TAMIL	TELUGU	KURUKH
MALAYALAM	KUI	MALTO
TODA	KUVI	BRAHUI
KOTA	KOLAMI	
KANNADA	NAIKI	
BADAGA	PARJI	
KODAGU	OLLARI	
TULU	GADABA	
	GONDI	

INDO - ARYAN

UDĪCYA

PRATĪCYA DIALECTS

MADHYA-DEŚIYA

PRĀCYA

DĀKSHIṆĀTYA

KHAŚA

SAURASENĪ

ARDHA-
MAGADHĪ

MAGADHĪ

MAHĀRĀSTRĪ

KHAŚA
APABRANSA

[PALI & MAGADHI
INFLUENCE]

[SAURASENĪ
APABRANSA]

ARDHA-
MAGADHĪ
APABRANSA

MAGADHĪ
APABANSA

[NĀGARA
APABRANSA]

VRACAJA
APABRANSA

KEKAYA,
MADRA,
TAKKA &c

PAHARI SPEECHES

RAJASTANI

WESTERN
HINDI

EASTERN
HINDI

MAHĀRĀSTRĪ
APBRAMSA

GIPAYA
DIALECTS

SINDHI

LAHORI
DIALECT

EASTERN
PUNJABI

WESTERN (CAMBAIS &c)

CENTRAL
(GARWALI &c)

EASTERN
(NEPALI &c)

MALDIVAN

SINHALESE

GUJRATI

MARWARI

JAIPURI &c

MEWARI
GUJARI

MALAVI

HINDUSTANI
(HINDI, URDU)

BANGARU

BRAJ-BHASHA

KANAUTI

BUNDELI

CHATTISGRAHI

BAGHELI

AWADHI

BHOJPURI

MAITHLI
MAGAHI

ORIYA

BENGALI

ASSAMESE

MARATHI
& KONKANI

In the political map of India the area where the languages

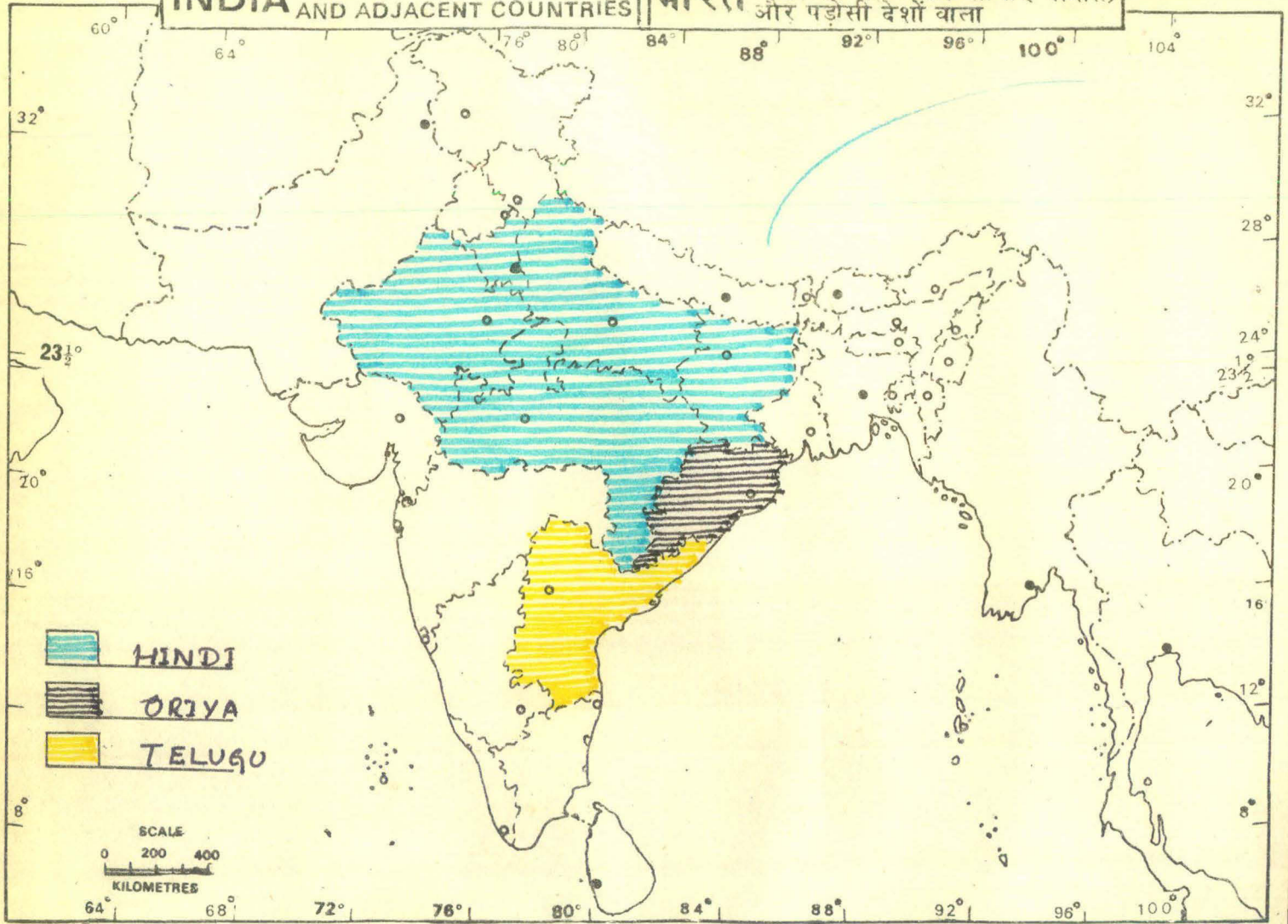taken into consideration viz. Hindi, Oriya and Telugu are spoken

have been shown.

| INDIA POLITICAL (showing States) AND ADJACENT COUNTRIES | भारत राजनैतिक (प्रादेशिक सीमाएँ दर्शित) और पड़ोसी देशों वाला |

HINDI

ORIYA

TELUGU

SCALE
0   200   400
KILOMETRES

Based upon Survey of India map with the permission of the Surveyor General of India.
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.
The boundary of Meghalaya shown on this map is as interpreted from the North-Eastern Areas
(Reorganisation) Act, 1971, but has yet to be verified.
Responsibility for the correctness of internal details rests with the publisher.
The External Boundary and Coast-line of India shown on this map agree with the Record copy approved by
the Survey of India, Dehra Dun, vide their letter No. TB- 944   Dated 3-4-92

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