

Mood Marking in Dholuo

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Abstract

This study is an attempt to analyze data from Dholuo for mood marking. Mood expresses the speaker's attitude towards the contents of the sentence. The study specifically tries to unravel the way in which the language investigated represents the phenomenon, that is, mood marking. It posits that the phenomenon is a major characteristic feature of morphosyntax of African languages, specifically the Nilo-Saharan group, which Dholuo is a member. It is observed that Dholuo manifests morphosyntactic relations in which meanings are depicted from mood markers, suffixes on verbs and modal auxiliaries which are mostly derived lexical auxiliaries. This study is qualitative and descriptive in nature. It uses a descriptive research design in which characteristics of the variables being investigated are described in their natural settings. The data in this study are novel and come from the author who is a native speaker of Dholuo. The intuitive knowledge of the author was used to generate the data. From the investigation, it is shown that to great extent aspect is manifested in Dholuo.

Keywords: Mood marking, Morphosyntax, Dholuo

1. Introduction

This article investigates the principle that governs mood marking in Dholuo, a Nilo-Saharan language spoken in Western Kenya through a synchronic approach. The main focus is on form and meaning with respect to verb. Researches which are currently coming out from the field on Dholuo do little justice to mood. This could be as a result of different approaches in linguistics such as traditional grammar and modern grammar (Hurford 1997: 239). Traditional grammarians dealt with tense when discussing the structure of a verb in relation to when the verb occurred. While the modern grammarians have explained distinctively between tense- the structure of a verb which explains when the verb occurred, and aspect- the structure of the verb showing how it occurred and mood- the speaker's attitude towards what s/he is saying. The current discussion in this article will be confined within the modern grammar approach. The discussion is descriptive in nature.

Previous theoretical studies on Dholuo with specific interest on morphology, phonology, and syntax did not address the issue of mood exhaustively. These studies include: Okoth (1997) which deals with constituent ordering within the prism of Functional Grammar theory. Omondi (1982) analyses the divisions of formatives of Dholuo grammar and their morphological realizations. In Omondi's work, a survey of the fundamental syntactic structures and processes such as imperatives, negations, questions, conjunctions, pronominalisations are investigated through the standard theory of Generative Transformational Grammar. Okoth (1982) study on Dholuo morphophonemics shows that morphophonemic alternations in Dholuo are systematic and rule governed. Atoh (2001) investigation on semantic analyses of Dholuo nouns concludes that Dholuo nouns have complex morphology and depicts the word

formation processes of inflection, derivation and compounding. Oduor (2002) study on the syllable weight and its effects in Dholuo phonology finds out that through vowel processes, Dholuo is a quantitative sensitive language as expressed in various vowel processes such as stress, tone assignment, deletion, compensatory lengthening and glide formation. The only two investigations which have been carried out on mood in Dholuo are Oluoch (2004) and Sule (2013). The two investigations describe mood in Dholuo through a Minimalist Approach- a Generative Transformational Grammar Theory. The aim of this investigation is to give a descriptive analysis of mood marking in Dholuo with no reference to Generative Grammar.

Abudho (2004) analyses coordinated and subordinated complex sentences in Dholuo and concludes that the language marks the complimentiser, because in Dholuo, complimentisers are single lexical items in the unmarked forms.

The basic Dholuo sentence structure is Subject-Verb- Object (SVO) word order in all declarative new sentences. Dholuo has a rich agglutinating verbal morphology that expresses Tense, Aspect Mood(TAM) categories and derivational processes. Dholuo is a tone language that distinguishes between high (ˊ), low (unmarked) and falling (ˋ) tones. Tones distinguish lexical and grammatical information.

Example 1:

Dholuo sentence structure:

Otieno puro puodho
Subj Verb Object
Otieno PRST dig garden
Otieno is digging garden

Example 2:

Tones in Dholuo:
 kendo (e- low un marked)-
 NOUN fire place

ke`ndo (e`-high-marked)-
 VERB to marry

ke^ndo (e^- falling-marked)-
 VERB again

Tense and Aspect in Dholuo depict an enlargement of the structure of verb in Dholuo from basic structure which entails Subject marker-SM, Tense Marker-TM, Radical-rad and final vowel- fv.

Example 3:

Basic structure of Dholuo verb:

	i.	-go-	
		<i>VERB beat</i>	
	<i>Indicative state:</i>		
	ii.	a-	go-
			<i>ye</i>
<i>1 PSN (SING)</i>	<i>VERB beat</i>		<i>OBJ</i>
	i-	go-	<i>ye</i>
<i>2 PSN (SING)</i>	<i>VERB beat</i>		<i>OBJ</i>
	o-	go-	<i>ye</i>
<i>3 PSN (SING)</i>	<i>VERB beat</i>		<i>OBJ</i>

This example shows that Dholuo tense marker is grammaticalized.

The discussion begins with the presentation of the Luo language, which is Dholuo (location, speakers and classification) in section 2. Before the different moods in Dholuo are discussed in section 4, the concept of mood is discussed in

section 3. Section 5 concludes the article with a discussion on key issues that surfaced in the description.

Methodology

This study is a qualitative one in which mood marking in Dholuo is investigated. The study is anchored on descriptive research design to describe the state of affairs as they occur in a natural setting. A descriptive study determines and describes the characteristics of variables being studied in a situation. In this study, there was element of library research in which data on Dholuo and mood were collected as can be seen in literature review across the entire article. The data used in this study are novel and come from the author, who is a native speaker of Dholuo. The author's intuitive knowledge on Dholuo was used in generating the data in this study.

2. The Language and their People

Of the world's 6000 languages, one third of them (2000) are on the African continent-spoken by about 480 million people (Crystal 1997: 316). In Kenya, a number of studies estimate the number of languages spoken to be between 30-60 (Obiero, 2008). However, Webb & Kembo-Sure (2000) and Ogechi's (2003) position that there are 42 languages spoken in Kenya are widely accepted. This position however contradicts that of the Constitution of Kenya Review Commission-CKRC (2000) which proposed that these languages are 70. The position of this article is that these languages are 70. This number has taken into consideration even the endangered languages in the country. This position is supports that of Ethnologue (2008). Kenyan languages are classified into three major groups namely Bantu languages (to which Kiswahili belongs), Nilotic languages (to which Dholuo belongs) and Cushitic languages. Statistically the Bantu languages comprise 65%, Nilotic

languages 32% while the rest are Cushitic (Obiero, 2008).

Many attempts have been made by historians and linguists to classify the Nilotic speakers linguistically in some categories. Ogot (2009: 9) for instance says that the Nilotic communities of East Africa can be categorized into three major groups namely: Southern, Eastern and Western Nilotic speakers. Each group in this classification has several languages and dialects within it. Linguists (such as Westermann, 1911; Greenberg, 1966) agree that these three categories as identified by Ogot fall under a branch of types of languages referred to as the Eastern Sudanic languages. Which in one way or the other are referred to as the Nilo-Saharan languages. The Western Nilotic speakers according to Ogot (2009: 9) currently reside in the following regions: Southern Sudan along River Nile in the Bahr-el-Ghazal region (Naath, Pari, Jieng', Collo, Luo), North Western Uganda and its environs such as Lake Albert/Onekbonyo, River Nile, Lake Kyoga (Achoi, Padhola, Paluo, Alur, Lang'i, Kumam), South Eastern Ethiopia (Anywaa, Naath), Kenya and Tanzania (Jo-Luo). The term *Dholuo* as explained by Sure (1993:329) originates from the word *dhok* which is contracted to *Dho-* which means mouth- in the sense of the culture of Luo people it implies the language of... *Dholuo* in this case is the language of the Luo people. This article investigates the Luo language as spoken in Kenya today.

The Kenyan Dholuo is spoken by natives who inhabit the following counties: Siaya, Kisumu, Homabay and Migori. Kenyan Dholuo as compared to other languages of Kenya has got no serious dialectal complexities; however, there are some dialectal variations as spoken by natives of Siaya County, Kisumu and Southern Nyanza counties (Homabay and Migori). These variations are reflected at the phonological and lexical levels.

Example 4:

Siaya Dialect	Southern Nyanza Dialect
<i>a. Phonological</i>	
// othieno (night)	/t/ otieno (night)
<i>b. Lexical</i>	
haro (rape)	haro (pruning)

3. The concepts

The concept of mood is the key issue in this article. However, it is important to give a brief overview of the concepts of tense and aspect given the fact that the two interact closely with mood in the morphosyntactic analysis of most of African languages.

Tense/Aspect/Mode (TAM) are operations which are depicted in verbs or verb phrases which are inflectional operations. It is prudent to note that on several occasions TAM operations on verbs/verb phrases are majorly overlap of semantic and morpho-syntactic operations (Payne, 1997:223). TAM operations give information expressed in a clause in consideration of sequential, temporal and epistemological positions. In this arrangement, tense presents a sequential occurrence of events in time, aspect shows the internal temporal structure of the situation being discussed while mood deals with the attitude of a speaker or the truth about a situation in reference.

3.1 Tense

Tense is explained by Richards et.al (1985) as the relationship between the form of the verb and the time of the action or state it describes. This explanation hence gives credence to the assertion that tense is an inflectional marker of the verb used for denoting the temporal location of an event or situation. Tense is a category of morpho-syntactic properties distinguishing a finite verb's

temporal reference. Comrie (1976: 1-2) observes that tense uses event which may occur before, simultaneously or after the event being referred to as a point of reference for indicating temporal location. This is because time alone has got no distinguishable marks on it. In respect to this we have event of uttering the sentence in which there is the tensed verb and any other type of event. From the foregoing discussion we can correctly say and concur with Payne's (1999: 236) view that tense is the grammatical expression of the relation of the time of an event to some reference point in time normally the moment the clause is uttered.

Payne says and it is true that we are able to understand tense as a line which has three points in it. There is *now/present* point which we will

-----*past/not-now*-----**I**-----*now*-----**I**-----*future/not past*-----

Example 7:

Tense in Dholuo

- | | | | |
|------|---------------------------------|----------------|-----------------|
| i. | <i>nene</i> | | <i>a-dhi</i> |
| | <i>dala</i> | | |
| | <i>PST SUBJ ISING. -go</i> | | <i>home</i> |
| | <i>I</i> | <i>went</i> | <i>home</i> |
| ii. | <i>a-</i> | | <i>dhi</i> |
| | <i>dala</i> | | |
| | <i>SUBJ ISING</i> | <i>PRS go</i> | <i>home</i> |
| | <i>I am</i> | <i>going</i> | <i>home</i> |
| iii. | <i>a-</i> | | <i>biro dhi</i> |
| | <i>dala</i> | | |
| | <i>I SUBJ ISING</i> | <i>FTR go</i> | <i>home</i> |
| | <i>I</i> | <i>will go</i> | <i>home</i> |

In (i) the event of *going* has the event of uttering the sentence in which *going* is as a reference point. In this case it occurs prior to the time of utterance of the sentence by the speaker. In (ii)

refer to as the initial point of measuring tense. This point according to Payne is at the middle of the line representing tense.

Example 5:

The line representing the *now/present* tense:

-----**I**-----
now

From the point *now/present* we can move to the left or right to represent **past/non-future** and **future/non-past** respectfully.

Example 6:

The line representing the principal tenses:

the event *going* occurs concurrently/ simultaneously with the utterance of the sentence. In (iii) the event of *going* occurs after the event of uttering the sentence.

These are the three principal tenses which occur in several languages as observed by scholars such as Lyons (1968: 306), Bhat (1999) and Payne (1999). However, there are other languages according to Comrie (1976: 1-2) which do not clearly distinguish these three tenses. Booij (2007) observes that in language, tense has a function. This is because its interpretation depends on some external point of reference in speech situation and the time axis. Deixis refers to the link between elements of an utterance and entities in some extra-linguistic reality. The terms deictic and non-deictic are applied in linguistics to differentiate between a tense which uses the utterance time as the reference point (deictic) and the one which has other event as reference point (non-deictic). Tense also uses the idea of relative distance from the reference point as a measure of differentiation. See Example 5.

Example 7, depicts the concept of deictic tense in which there is a three-fold distinction that is past, present and future with reference to whether the event in consideration occurs before, simultaneously or after the time of uttering the sentence in which the event is found. In Dholuo the deictic tense is illustrated as:

Example 8:

- a. a-wuoth-o
I-walk-PRS
I am walking
- b. nene-a- wuotho
PST-I- walk
I walked
- c. a- biro- wuotho
I-FTR-walk
I will walk

In the above example the tense markers show the temporal location of the event of *walking*. In (8a), the event occurs simultaneous with the time of uttering the particular sentence, in (8b) it is before the utterance is made; and in (8c) it is after the utterance.

Tense marking in many of African languages is a complex issue. Mutaka (2000: 184) observes that tense marking in these languages could be lexicalized with various time divisions marked by **and non-different independent morphemes**. This marking occurs in Dholuo as we will see later. In some of the African languages a tense marker could be a superfix (a tone) as it occurs in Dholuo which is a tonal language.

3.2 Aspect

Aspect is a category of morpho- syntactic properties distinguishing the various senses in which an event can be situated at a particular time interval. Aspect describes the internal temporal shape of events or states. This is the way in which the event occurs in time such as on-going or completed, beginning, continuing or ending, iterative or semelfactive. So, in essence aspect deals with the duration of an action: complete or incomplete, perfective or imperfective (Mutaka, 2000; Bhat, 1999; Payne, 1999). The temporal structure of an event can depict various kinds of distinction of actions in time: momentary/durative, active (change) or stative (no change), occurring once (semelfactive) or occurring several times (iterative), occurring on a specific occasion or habitually among others.

Languages have different ways of presenting these distinctions. However, there is concurrence among linguists that the distinctions can be divided into three particular groups as postulated by Dik, 1989 and Siewierska, 1991, viz; a. perfectives and imperfectives, b. ingressesives, progressives, egressives and resultatives, and c. semelfactives, iteratives, habituals and frequentatives.

Mutaka (2000: 185) posits that aspects in most of African languages are marked by suffixes which express the manner in which the actions in relevant verbs are experienced. In most cases, there is a kind of conceptual overlap between the categories of aspect and tense; for example, an event which is described in aspectual terms as having come to completion by a particular time can likewise be described in temporal terms as a past event relative to that time. With respect to such scenario, the boundary between aspect and tense is occasionally slippery. We have perfective aspect which depicts a situation as completed and

imperfective aspect which shows a situation as ongoing.

3.1 Mood

The term mode, mood, and modality are usually used interchangeably by linguists to mean the same thing. In this article we will strictly use the term mood. Several linguists have defined the term mood. In their definition (Mutaka, 2000: 189, Bhat, 1999: 62, Payne, 1999: 244) agree that mood refers to the speaker's attitude towards what s/he is saying, that is to say the speaker's subjective attitudes and opinions vis-à-vis his utterances. Mood therefore concerns with the actuality of an event. This is to say that mood is concerned with the speaker's belief in reality or likelihood of an event occurring. Mood interacts significantly with aspect and tense (Wallace,1982). In several languages of the world there are several categories of mood which include: indicative, imperative, monitory, optative/intentional, obligation, possibility, necessity among other moods. Bhat (1999: 62) collapses these categories into two types by the use of three parameters. The three parameters are:

i. speaker's judgement concerning the actuality of an event, ii. kind of evidence available for him/her to arrive at this judgement, iii. kind of need which make the speaker to be involved in an event.

Palmer (1986: 51, 96) uses these three parameters to establish *epistemic*(knowledge-based) moods from the first two parameters and *deontic*(action-based) moods from the third parameter. Deontic mood refers to different degrees of compulsions which make the event to occur. Bhat (1999: 64) observes that the stronger the compulsion the more one will be very sure that the event has taken place or will take place. With respect to epistemic mood we are concerned with judgement which could be speakers own

evaluation of the situation or some external evaluation of the situation.

The various types of mood are marked in majority of languages as reported by Mutaka (2000: 189) by an independent lexical item which is usually positioned either at the beginning of a sentence or at preverbal position.

3.2. Epistemic Mood

The term *epistemic* like *epistemology* is derived from Greek word meaning *knowledge*. Epistemic mood indicates the kind of opinion (knowledge) that a speaker has regarding the actuality of an event. Epistemic deals with the speaker's degree of commitment to the truth of the proposition.

3.2.1. Realis and Irrealis

Realis and irrealis are a distinction in epistemic mood in which events that are shown as actualized or as actually occurring are referred to as realis while irrealis are events which are depicted as within the range of thought (Mithun, 1995). Bhat (1999: 70) observes that past and perfective events tend to be associated with realis events whereas future and perfective events tend to be associated with irrealis events. A prototypical raellis mood as explained by Payne (1997: 244) holds that a particular event has actually occurred while a prototypical irrealis makes no claim of the same. Interrogatives and imperatives sentences could be irrealis since they do not conclusively hold that an event occurred but order it to occur or question whether it occurred or will occur.

Example 9:

- i. *Realis*
- a. Nene achiemo
 PST I eat
 Nene gi chiemo
 PST they eat
 - b. Nene awuotho
 PST I walk
 Nene iwuotho
 PST you walk

Structure of the sentence in this case is

S= PST + SUBJ + VERB

- ii. *Irrealis*
- a. Abiro chiemo
 I FTR eat
 - b. Abiro wuotho
 I FTR walk
 Ibiro wuotho
 you FTR walk

In this case the structure of the sentence would be

S= SUBJ + FTR+ VERB

3.2.2 Judgement and Evidentials

Judgement depicts a speaker's personal evaluation about the occurrence of an event (that is whether/ not the occurrence is doubtful, probable, definite or certain). Evidentials show the reason why the speaker claims that the event has occurred or is going to occur. Judgement and evidentials are related in the sense that the latter forms the basis for the former. This is to say that a speaker judges an event to be real or not, certain, definite, probable or improbable from the kind of evidence available to him.

3.3 Deontic Mood

The term *deontic* originates from Greek "*deon*" meaning *what is binding*, that is to say an obligation. In English it shares the same root with the word *debt*. Deontic mood shows the subject's duty/obligation to perform the irrealis act expressed by the verb. Deontic indicates the kind of compulsion which makes it possible for an event to happen. It describes the state of affairs that will obtain if the act in question is performed. The compulsion could be from participant(s) internally such as their abilities, desires and willingness, and externally not directly from participants like necessity, request and order.

Example 10:

Verb	Imperative
chiemo	chiem
eat	eat
nindo	nind
sleep	sleep
ringo	ring
Run	run

The imperative of Dholuo verb depicts deontic mood. This is because it forms an external force which causes an event to take place.

3.4 Epistemic Moods and Interrogatives

There is a close link between epistemic mood and interrogatives. This is in a sense that interrogatives are used to get much information required to make a choice of which type of epistemic mood to use in a sentence. Bhat (1999: 79) asserts that a language has two types of interrogative sentences, that is, the polar (*yes/no*) questions and content (*wh-*) questions. The polar are used to find out information about a particular constituent of a sentence e.g argument, adjective, adverb while the content gives information concerning the entire sentence (proposition). The distinction in these two cases is that polar

interrogative sentence has a sentential interrogative marker which could be an affix, intonation or word order change depending on the language being described. Content interrogative sentence will have a *wh-* word.

Example 11:

Nene	i-	chiemo?
PST	you	eat?
Did	you	eat?
ichiemo?		
you	PRS	eat?
Are you eating		
I -	biro	chiemo?
You	FTR	eat?
Will	you	eat?

3.5 Deontic Moods and Imperatives

Imperatives depict external compulsion which forces an event to take place. The degree of compulsion will determine the likelihood of an event occurring. This is the nexus between deontic mood and imperatives because deontic mood also represents the external compulsion that makes an event to take place (see example 3).

4. Mood in Dholuo

This section presents some cases of mood as they occur in Dholuo. The section complements the discussion in section 3 above. Lyons (1977:848) explains mood as a grammatical category that is found in some languages though not always within the verb. Dholuo expresses mood through modal auxiliaries, modal verbs and hypothetical condition. Crystal (2003:45) holds that the notion of possibility and necessity is expressed through modal verbs such as –will, shall, might, can etc. In Dholuo, there are two modal auxiliaries: *nya:lo* and –*biro*. *Nya:lo* expresses the notions of condition, possibility, ability or permission.

Example 12:

o-	<i>nya:lo</i>	<i>wuotho</i>
3PS/SING	-able	walk VERB
He	could	walk

The auxiliary *biro* implies- will- which expresses the concept of future.

Example 13:

o-	<i>biro</i>	<i>wuotho</i>
3PS/SING	will–AUX	walk VERB
He	will	walk

Reflexives of modal auxiliaries are also used in Dholuo to reflect the idea of –possibility. *Nyalore* is reflexive of modal auxiliary *nya:lo* meaning possibility. The structure of reflexives in Dholuo as postulated by Okoth (1997:40) is marker as –RV, in which R—is the reflexive morpheme while V- is a word final vowel. This V – is usually a person marker. Stafford (1967:40) indicates that the forms ending in-e- show the reflexive suffix-re.

Example 14:

O-	<i>tong'o- re</i>
3PS/SING	cut himself
He	has cut himself

Dholuo mood could also be expressed through hypothetical condition in which the speakers assume that the condition will not actually be met. It expresses a wish, but not a real situation of -*if*. This notion is introduced by the word- *dine* and *ka* expressing the idea of possibility and conditionality.

Example 15:

Dine	o-	<i>wuoth-o</i>
If	3PS/SING	walk VERB
If he had walked		

4.1 Indicative Mood

This mood in Dholuo takes regular form of verb. That verb ending with bound morpheme *-o-*. This mood has the past, present and future forms. The

past form is preceded by auxiliary verb *nene* while in future form it is *-biro*. The indicative mood as it appears in Dholuo represents highest level of certainty as far as the hierarchy of judgment is concerned.

Example 16:

Past Tense	Present Tense	Future Tense
a. nene akelo PST + PRO+VERB I brought	akelo PRO +VERB Am bringing	abiro kelo PRO+ FTR +VERB I will bring
b. nene PST + PRO +VERB I bought	ang'iewo PRO+VERB Am buying	abiro ng'iewo PRO+FTR +VERB I will buy
c. nene anindo PST +PRO+ VERB I slept	anindo PRO+VERB Am sleeping	abiro nindo PRO+FTR+VERB I will sleep
d. nene alemo PST+PRO+VERB I prayed	alemo PRO+VERB Am praying	abiro lemo PRO+FTR+VERB I will pray

4.2 The Conditional Mood

These are sentences which have a meaning of *if*. That is the occurrence of one event depends on the occurrence of the other. Sometimes this form is called *if* and *then*. The sentence has antecedent which is marked by bound morpheme *-ka-* is in present form while the consequence which is a free morpheme *to* is in future form. In this case the propositions are irrealis.

Example 17:

a. *ka--ichiemo to ibiro chango.*

If you eat (then) you will heal.

b. *Ka ayudo pesa to abiro dhi Nairobi.*

If I get money (then) I will go to Nairobi.

c. *Ka koth ochwe to wabiro chuoyo cham.*

If it rains(then) we will plant crops.

d. *Ka onywol to ubiro nge'yo.*

If she gives birth (then) you will know.

In English the *then* component is not a must for the meaning of a sentence to come out. This is also applicable in Dholuo unless the second part of the condition requires a stress.

Example 18:

ka ok isomo to ok ibiro kalopenj.
If don't read, then you will not pass
examinations.

of an event occurring. Dholuo uses word *nyalo* which has the same meaning with English words *can be/to be able*. In Dholuo the word *nyalo* is conjugated with the subject of the verb.

4.2.1 Composed Past Conditionals

Example 19:

- a. ka nene bedi ni ang'eyo ni obiro yanya to dine ok akonye.
If I knew that he would abuse me, I would not have given him help.
- b. ka nene bedi ni ang'eyo in ubiro lima to dine arito u.
If I knew that you were coming to visit me I would have waited for you.
- c. ka nene bedi ni ang'eyoni e jakuo to dine ok amiye tich.
If I knew that he was a thief I would not have given him an employment.

4.2.2 Remote Past Conditionals

This is similar to the above in Example 8.

4.2.3 Future Conditionals

Example 20:

- a. Ka obiro biro to abiro nyise.
If he will come, I will tell him (English).
- b. Ka obiro biro to abiro riembe.
If he comes, I will chase him away (English).

4.3 Subjunctive Mood

This mood is frequently used in polite expressions such as in asking for something, doubts, probability, praying, pleading. It has the notion of *might/may* which shows the probability

Example 21:

- a. Anyalo chiemo koro.
I may eat now.
- b. Koth nyalo chwe kiny.
It might rain tomorrow.
- c. Aparo nigi nyalo chopo saa a saya.
I think that they might reach at any time.

Imperatives in Dholuo are also used to express a subjunctive mood. When used for this case they are captured by the tone/ voice of the speaker. If the formulation is that of imperative but the tone is polite, then the statement is not imperative. The tone is to be authoritative and commanding. The polite tone will be a request.

Example 22:

	Verb	Imperative	English
a.	ringo	ring	run
b.	puro	pur	dig
c.	tedo	ted	cook
d.	ndiko	ndik	write

The imperative verbs in Dholuo also have impact on future. The particle is conjugated both in the beginning and at the end.

Example 23:

	Imperative	English
a.	anindo!	I am sleeping
b.	inindo!	You are sleeping
c.	onindo!	s/he is sleeping

5. Conclusion

This investigation aimed to analyse mood marking in Dholuo. The study investigated structural features in mood marking in Dholuo. Mood expresses the speaker's attitude towards the contents of the sentence. Mood is a characteristic of verbal morphology. In Dholuo, modal auxiliary is used in expressing the concept of mood. It can also be expressed through modal adverbs. Mood is a syntactic category where meaning is determined from the syntactic arrangement of a sentence.

Observation from the above description of representation of mood in the Dholuo is that tense, aspect and mood in this language are interconnected. Tense and aspect depicts the idea of time. Tense shows the position of an event in a linear time scale in relation to the reference point (whether the event occurs before, simultaneously or after the reference point). Aspect indicates that an event is completed or continuing, beginning, semelfactive etc. Mood indicates the reality of an event. It also entails the kind of evidence available to claim that an event took place. The relationship between mood and tense is that events which occurred in past and those occurring in present form are considered to be realis mood, while the ones which have not occurred and are expected to occur later are associated with irrealis mood. The idea of past tense and realis mood can be related to that of aspectual notion of completion, and that of future tense and irrealis can be linked to the aspectual notion of non-completion.

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KEY

AUX- Auxiliary

FTR- Future

OBJ- Object

PRO-Pronoun

PRS-Present

PSN- Person

PST- Past Tense

SUBJ- Subject

SING- Single