A Corpus Driven Comparative Analysis of Modal Verbs in Pakistani and British English Fictions

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Abstract

The aim of the study is to carry out a comparative corpus driven stylistic analysis of modal verbs in Pakistani and British English fictions. For this purpose, corpora of Pakistani English fiction (PEF) and British English fiction (BEF), consisting of one million words each has been compiled. POS tagging has been done on both the corpora, using software CLAWS tag set C 7. With the help of software Antconc 3.2.4, concordance lines of the tagged data have been manually explored for detailed study of modal verbs. The research is important as it helps to identify various insights that have been conveyed through the use of modal verbs in PEF and BEF. The study also assists in the stylistic interpretation of other word classes. This research has opened new horizons for the future researcher. It is also helpful for the teachers as well as the students of literature to have a better understanding of literature.

Key Words: Corpus Stylistics, PEF, BEF, Modal Verbs

Introduction

Corpus linguistics can be defined in the words of Wynne (2005) as the scientific approach that takes into account the language usage that is collected and analyzed in the corpora. Corpus is a Latin word that generally refers to a collection of text. It is a large body of texts that is available in machine readable form (Wilson, 2001). Corpus linguistics analysis is a systematic procedure that involves certain steps. There are various techniques and methods that are used in the corpus linguistic analysis. The first step in any corpus based research is to compile the corpus. After compilation of the corpus, different corpus tools have been adopted for the linguistic analysis such as annotation, parts of speech tagging, parsing etc. Now a days, the techniques of Corpus Linguistics are used in Stylistics and a new term has been evolved namely, Corpus Stylistics. This branch of linguistics is gaining more recognition with every passing day. Many researchers have ventured into this area of Corpus Stylistics as Burrow (1987), Stubbs (2007), Starcke (2010), and Murphy (2007). People are showing keen interest in exploring Literature through Corpus Stylistics.

Pakistani English Literature is a rapidly growing area. If we have a glance at Pakistani English Literaure right after the post-partition era, we find very few names like Zaib-un-Nisa Hameedullah, Zahir, H, Farooqi, Nasir Ahmed Farooqi etc, The writers belonging to that age, made major contribution towards poetry and short fiction, but as the time went on, many renowned writers came into this field who not only gathered fame for themselves but also for their country as well. Among those writers; Zulfiqar Ghose, Hanif Qureashi, Bapsi Sidwa are very prominent.

In the late twentieth century, there sprout a spring of young writers who cause a stir in the ocean of International Literature. They are nominated for many prizes and are short listed for many prize winning awards. These talented and brilliant writers do not only touch the national issues but also the international ones. Rehman (1991) remarks about the Pakistani English Literature as, "Pakistani Literature is being studied not for nationalistic reasons but simply because it too is one of the new literatures of the Third World written in the English language" (p. 11).

In Pakistani English Literature, especially English fiction is the most popular genre and many writers choose it for the communication of their thought. Mohammad Hanif, Mohsin Hamid, Kamila Shamsie, Bina khan are some of those stars who shine on the horizon of International Literature of English. Pakistani English Literature especially Pakistani English Fiction has gained much literary criticism. There are many researches that have been conducted on it from literary point of view. However, there is no significant research regarding Corpus

Stylistics on Pakistani English Literature especially English Fiction. So the present research explores the Pakistani English Fiction from Corpus Stylistic perspective and compares it with British English Fiction.

Purpose of the Research

The purpose of the research is to investigate various aspects of modal verbs and their stylistic interpretation in Pakistani English Fiction and British English fiction. For this purpose, corpora of PEF and BEF have been compiled and Corpus Driven Methodology has been used.

Research Questions

The research addresses the following four questions:

- What are the frequency differences in the use of modal verbs in Pakistani English Fiction and British English fiction?
- What are the stylistic implications in the use of modal verbs in PEF and BEF?
- How these differences can be accounted for the stylistic interpretations?

Review of the Literature:

According to Quirk et al. (1985), modality can be defined as "the manner in which the meaning of a clause is qualified so as to reflect the speaker's judgment of the likelihood of the proposition of the sentence being true" (p. 219). In other words it generally, reflects the speakers' attitude about what he says (Palmer, 1986). According to him, modality is not only expressed by grammatical features but also by lexical and prosodic features as well.

Modality is the one of the complex areas of English grammar. The basic reason of the complexity related to modal verbs is that they exhibit the overlapping meanings. Palmer (as cited in Seidel, 2004) states that "there is, perhaps, no area of English grammar that is both more important and more difficult that the system of the modals".

Generally, modality encompasses a wide range of semantic meanings like obligation, necessity, possibility, permission, request etc (Collins, 2009). In Oxford Advanced Learner's Dictionary (OALD), there are 8 meanings that are associated with the modal *Will*, 14 uses for *Should* and 11 for *Can*.

Quirk et al (1985) categories modals into three classes according to their similar and overlapping meanings. These categories are:

1) Permission, ability, possibility: *can, might, could, may*
2) Necessity, obligation: *should, must*
3) Prediction, volition: *shall, would, will*

There are different types of modality like epistemic modality, deontic modality, dynamic modality etc. Palmar (as cited in Abdul-Fattah, 2011) defines English modals along two axes. He describes, at one axis, its basic property to demonstrate certain degree of conjecture, knowledge or a guess about a certain matter in past or present, and at other axis, the subject that is the source of their modality or one of the participants in discourse. He examines a distinction between these two parameters in terms of epistemic/non-epistemic and orientation (subject oriented and discourse oriented). According to this orientation model, modals can be classified into three categories. 1- Epistemic modals in which proposition is presented by the main verb and is a marked feature for tense. 2- Discourse oriented model which does not have marking for the past. 3-subject oriented model which can be marked for tense. However, the division of modals in orientational terms is not as straight forward as it seems to be. No doubt, this classification is important and applicable to a large extent, but still it has some discrepancies as well. There are certain modals that have overlapping meanings, so this model cannot account for all the possible realization of the modals. There are certain examples of modals that have no definite source or neutral orientation. There is an external source or factor for example circumstances that may be the source of modality instead of subject or speaker. So Palmar modifies his model, due to above mentioned discrepancies, into a ternary frame work for modals that can be termed as deontic epistemic and dynamic.

Deontic modals generally represents obligation, undertaking, wants, desires, commands etc. it only indicates to present time and refers to the performative function. They are basically discourse oriented modals and comprise of *may* of permission, *must* of obligation and *shall* of under taking. In contrary to deontic modals, epistemic modals comprises of *must* of logical thinking or certainty, *may* of possibility and *will* of strong possibility. Whereas, dynamic modals refers to activity, action, change, motion etc. and consist of *must* of obligation, *can* of ability and *can* of general possibility. *Will* of volition is termed as neutral modal (Abdul-Fattah, 2011).

Modal verbs convey different meanings. Tsui-hsing (2002) describes that regarding the epistemic meanings, *WILL*, *WOULD* and *SHALL* perform the function of prediction. While the modals *CAN, COULD, MAY* and *MIGHT* perform the function of possibility. As far as deontic meanings are concerned, *WILL, WOULD* and *SHALL* perform the function of volition whereas *CAN*, *COULD, MAY* and *MIGHT* perform the function of deontic permission.

Mukundan and Khojasteh (2011) explores the use of modal verbs in the Malaysian prescribed text books and compared that with the use of modal verbs in British national corpus. The study seeks to find out the answer of the following question: Is the form of modal verbs that are taught from class room 1-3 in prescribed Malaysian text books, similar to the use of modal verbs in British English corpus?. And the second question is that to which extent the modal verb phrase structure is identical in use to that verb phrase structure used by the native British English speaker?. For this research, the corpus of prescribed Malaysian text books consisting of 153,889 words, from class 1-3 has been compiled. This corpus is compared to British National Corpus in order to find out the frequency differences in the use of modal verbs. The word list and frequency of different modal verbs is obtained by using software Word Smith 4 and after that the concordance lines of these modal verbs are obtained by using the same software. The results of the research show that that there are certain inconsistencies, regarding the use of modal verbs, between prescribed text books and real use of language.

 Vine (2004) examines the use of modal verbs and marginal auxiliaries in Newzealand English directives and different meanings associated with these modals. The data which he uses consist of small corpus of 52 interactions of women work place data. These 52 interactions consist of 85,268 words. The research basically focuses on directives and the research findings show that modal verbs are frequently used in directives. Among the verbs that denote actions in explicit directives, modals of possibility are the most common. These modals (might, can, could, be able to) make 51%of marginal auxiliaries and modal verbs. Regarding obligation and necessity, marginal auxiliaries and modal verbs account for 36% in explicit directives. Among these set of auxiliaries and modal verbs, *need to* is the most common. It is twice as frequent as any other central modal except *can*. The overall results show that can is the most frequent modal verb, in the research. Its occurrence in the data is 64 times. The second frequent modal verbs are *would* and *need to* and their occurrence is 43 and 44 times respectively. The results of the study differs with the previous researches on modal verbs and marginal auxiliaries in a way, *will* is the most frequent modal verbs in English but in the present research, there is less use of *will*. Whereas, need to has a high frequency in the directive data.

There are two approaches in corpus linguistics: one is corpus based and the other one is corpus driven or corpus informed approach. Regarding the study of modal verbs, Coats' (1980) study is a detailed and widely acknowledged corpus based study, whereas the Palmer's (1990) study is best known as corpus informed study (Collins, 2009). Coates and Leech (1980) studies the use of modals in modern British and American English. They conduct the research on one million words of Brown corpus of American English and one million words of Lancaster University corpus of British English. This research quantitatively examines the modals at three grounds. That is, at the level of co-occurrence of semantic and syntactic features of the text, secondly, the difference in American and British English, and thirdly, at the level of variation in the style and genre. The findings of the research that in American English *shall* and *ought to* become old fashioned as they are the least occurring modals in the Brown corpus. The sense and the meanings that are associated with these modals are generally conveyed by the use of *will* and *should* respectively, in the American English. The second major difference is that, there is a clear cut distinction of formality and informality in the use of modals in American English. Whereas in British English, there is no such distinction and modal verbs have a more general use. The findings of the research reveal that there is a 'compensatory relationship' present in the use of certain pairs of modals in British and American English. Those pairs of modals are *must-have to, ought to-should, shall-will and can-may*. The use of epistemic *have to* in American English is equivalent by the epistemic use of *must* in British English. The American use of epistemic *will* is balanced by the use of epistemic *shall* in British English. The use of root *may* in American English is counterbalanced by the root *can* in British English.

Nkemleke (2005) investigates the use of must and should in Cameroon English. Modal verbs show notable semantic and stylistic complexity in their use. Apart from these complexities, modal verbs also show regional and register variations (Coats, 1983). The aim of the present research is to explore such variations in the use of must and should in Cameroon English and comparing the results of the research with the British English databases. The data that is used in the research is one million words corpus of Cameroon English. To make the corpus representative, the texts that are selected to compile the corpus, are taken from different genres, that is, fiction, nonfiction, religion, newspapers etc. Coates' (1983) research on semantics of modals is taken as a source of information for the present research. The results of the study show that must and should in Cameroon English exhibits major stylistic and semantic peculiarities. There are different shades of meanings that are associated with necessity and obligation in the use of Must and Should. The results of the study reveal that must and should are most of the times convey root meanings in Cameroon English. There is a clear distinction in American English, regarding the use of Must and Should. In American English, must and should is a common feature of spoken English whereas in Cameroon English, these are frequently used in formal texts. Likewise, modally harmonic expression with must is a frequently occurring feature of Cameroon formal English, while in American English language it is a conspicuous feature of spoken English.

Bao (2004) examines the use of *MUST* in Singapore English. The data that has been used in the study is a sub

corpus of unplanned conversation in Singaporean English and British component of international corpus of English (ICE). The result of the study shows that MUST in Singaporean English predominantly expresses the deontic sense. There is a decline in the epistemic sense of MUST. This decline in the use is due to the Chinese language influence on Singaporean English. This is because that Singaporean language is intensely in contact with Chinese language and in Chinese language there is less use of epistemic MUST.

Methodology

This research is a comparative corpus driven analysis of Modal verbs. This research is a mix method research taken into account both the qualitative as well as quantitative aspects of methodologies, but the major inclination of the research is towards the qualitative methodology. The study uses the Corpus Linguistic tools for the analysis of Modal Verbs. The study consists of the following steps like Corpus Compilation, POS tagging, and study of concordance lines.

The target of the research was to compile the corpora of PEF and BEF that consist of one million words each. As corpus is defined as a large body of text that consists of thousands and million of words that is available in machine readable form (Wilson, 2001) so the first step in the corpus compilation process was to convert the novels from hard format to soft format. After converting the books, the researcher has applied the soft ware Abbey Fine Reader 9 to eliminate the spelling mistakes and certain other errors. The next step is to assign different tags to the individual files. In order to make the corpora representatives, the novels have been selected from different authors belonging to different decades.

After compilation process, the next step is to assign different POS tags to the corpora of PEF and BEF. Tagging the corpus is actually meant for allotting different linguistic interpretation to a corpus. For this purpose, software CLAWS Tagger Tag set C7 has been used. After tagging the corpora, the last step in the research methodology is to study the concordance lines of the tagged corpora. The present corpora that are Pakistani English fiction (PEF) and British English fiction (BEF) are compiled by present researcher and a co-researcher.

Data analysis and discussions

The analysis of modal verbs shows that there is greater use of modal verbs in Pakistani English fiction as compared to the British English fiction. There are about 12380 modal verbs in PEF and about 11131 modal verbs in BEF. This shows that Pakistani English fiction writers are more inclined to use the modal verbs as compared to the British English fiction writers. As modal verbs are related to a speaker's or a writer's attitude towards the facts, so from the analysis, it is observed that Pakistani English fiction writers are more expressive than that of British ones.

Modal Verbs in PEF & BEF

Sr No	Modal verbs (VM)	PEF	BEF
1	Will	1697	936
2	Would	2711	2749
3	Shall	60	108
4	Should	744	493
5	May	193	311
6	Might	638	752
7	Can	1553	1102
8	Could	2255	2068
9	Must	595	610

The following table shows that there are certain modal verbs whose frequency is greater in BEF rather than PEF. The present research is focused on the analysis of these modal verbs. For example,

Table 4.1.3 The high frequency Modals in BEF

Sr No	Modal verbs (VM)	BEF	PEF
1	Would	2749	2711
2	Shall	108	60
3	May	311	193
4	Might	752	638
5	Must	610	595

The analysis of the research shows that there are two types of meanings that are conveyed through the use of modal verbs, in PEF and BEF, one is epistemic meaning and the other one is the deontic meaning. Epistemic modality is characterized by the judgment about a fact and involves the meanings of necessity, prediction and

possibility, whereas the deontic modality involves the meanings of obligation, permission, volition and ability.
Would
The frequency of modal verb 'would' in BEF is 2749 and that of in PEF is 2711. The modal verb 'would' presents two different kinds of functions that is the function of *prediction* and the function of *volition*. The function of *prediction* comes under the heading of epistemic modality whereas the deontic modality performs the function of *volition.*

***Would* in BEF:**
Volition refers to the free will of a person that is the man's ability to do something of his own will. The analysis of BEF shows that the frequency of the function volition is far greater than the use of function prediction in the same corpus. Here are some examples where 'would' is performing the functions of volition:

> *I **would** never leave him.*
> *As we lay together, we **would** describe the complete amatory encounters.*
> *I **would** later exploit the experiences for our own complex pleasure.*
> *She **would** never see me again.*
> *I **would** somehow conjure her husband from the dead.*
> *When the time was right, we **would** know each other openly.*
> *I **would** have worked any hour to make some money.*
> *I **would** of course have to go home to England now.*
> *She **would** have relished the encounter.*
> *Most people when claiming to write a book **would** never get it written.*
> *I **would** resume the assault and would sell my life dear.*
> *I **would** not worry about it.*
> *But I **would** prefer to come back that way.*
> *She **would** not let him.*
> *She **would** not marry him.*

The use of 'would' in the sense of prediction is lesser than that of the use of the sense of volition. There are few examples in BEF where 'would' has been used in the sense of prediction. These predictions are somehow carrying negative images. Such predictions are basically related to death images. Another theme of disintegration of society is also conveyed by the use of the modal 'would'. The analysis reveals that in BEF, 'would is conveying the overall theme of pessimism.

> *More mysterious **would** be our own deaths.*
> *Vaughan himself **would** later die.*
> *Without that, society **would** collapse.*
> *I **would** lose myself among them.*
> *.....a traffic accident in which I **would** die.*
> *She **would** think that he could not be here*
> *I imagined that the lieutenant **would** grant me death.*
> *Without that, society **would** collapse.*
> *I **would** lose myself among them.*

There are certain examples in which the theme of optimism is also conveyed but such examples are fewer in number. The authors have made prediction for the betterment of future. Although there is an overall stream of pessimism in BEF but there are certain British English fiction writers who are optimistic and are making predictions for bright and peaceful future.

> *It **would** change the world.*
> *She **would** soon leave.*
> *There **would** have been ample rooms.*
> *They **would** drive me there themselves in the morning.*
> *Everything **would** be just fine.*

***Would* in PEF**
The analysis of Pakistani English fiction shows that here, epistemic modality in the sense of prediction has been frequently used. Whereas in PEF, there is less examples in which deontic modal in the sense of volition has been used. This shows that Pakistani English fiction writers are more speculative than that of British ones. The prediction of epistemic modality is used to convey the authors' personal ideas or conjectures about a certain fact. It seems that the authors are not sure about the truth of a certain fact. The basic idea that is conveyed by the use of 'would' in PEF is helplessness. The people are hopeless, and there is a sense of loss found in them. People show lack of confidence.

> *No one **would** be able to stop it.*
> *We **would** never hear his voice again.*

*The woman **would** be murdered within next few days.*
*She felt, she **would** die.*
*He **would** never visit this house again.*
*He **would** write my books faster than I myself write.*
*And with you it **would** particularly be silly.*
*What **would** Ozi say?*
*He **would** never visit this house again.*

Then there is the idea of moral deterioration that is also conveyed through the use of 'would'. In Pakistan, religion has strong roots in the lives of people. There are certain rules and values of the religion to which people are bound to follow. The person who dares to violate those rules is considered a morally weak and cursed person. But as the Pakistani society is moving on there are sprouting some immoral values as well. The idea of gayness is going to be common.

*Those men with their smiles and charms **would** make you forget that.*

Woman in Pakistani culture is mostly treated as the weak and meek creature. The woman is considered safe in the four walls of the house. Her religion and her society are both against her free relations with man. And it is considered highly immoral if a girl or a woman marries against the will of her parent. But it is obvious from the following example that this trend is also going to be vanished in Pakistani society.

*She announced that one day she **would** eloped.*
*What **would** our children say about us if we put them in a room together?*

The idea of financial insecurity is also portrayed by the help of epistemic modality. As Pakistan is going through the economic recession, so it becomes very difficult for a lay person to run a home. People try to find different means of earning money in order to fulfill their needs. People adore the graves of certain people and associate different holy incidents with them. Simple people come into their trap and start to present offerings. And in this way they befool simple people and make the graves a source of their income. There is a clear cut class distinction in Pakistani society. The whole society is divided into three main classes that are upper class, lower class and middle class.

*People knew that his grave **would** bring pilgrims and trade to their village.*
*All hopes of his financial revival **would** also evaporate.*
*And the rich people **would** stare at the retreating lights of the rickshaw on their darkened street.*

However, there is a ray of hope that is also depicted in Pakistani fiction literature. The nation is trying to make progress. New projects have been launched in order to face the threat of economic recession. The youth of Pakistan is enthusiastic and playing an active role regarding the progress and pride of the Pakistan.

*The outcome **would** depend on the youth's pride.*
*My whole life **would** have taken a new course.*
*Their enumeration **would** be a project of enormous scope.*

The deontic modality in terms of volition shows the authors' strong determination on themselves. This sometimes shows the rude behavior on the part of the authors. It often depicts the selfish and materialistic approach of the society.

*Nobody **would** detract me from my purpose.*
*I **would** not apologize.*
*It **would** take me less then a minute to iron the truth out of you but then you **would** never want to take your cloths off in front of anyone.*
*I **would** go out of my way to annoy her just so that she **would** not detect my devotion.*
*Hina Alvi **would** hate to be described as anyone's mother.*
*I **would** not have allowed myself to be pulled into this particular avenue of conversation.*
*He **would** form significant relationships with family or friends .....Just to move on.*

Shall in BEF:

In old English, 'Shall' functioned as to show the meanings of prediction and will and was restricted with the use of third person pronoun. But with the passage of time, its use became outdated. Now a days 'will' is performing the same function for 'shall'. The frequency of modal verb 'shall' in BEF is 108 and its frequency in PEF is 60. Basically, 'shall' performs two types of functions that is epistemic function and deontic function. In epistemic function, it conveys the meaning of prediction and the predictions that have been made are mostly by the third person pronoun.

*I **shall** find another copy for you.*
*How I survived those minutes, I **shall** never know.*
*I hope we **shall** be amused.*
*I **shall** describe to you the momentous events of the last few days.*

The use of modal verbs in the sense of volition conveys the revengeful intensions of the speaker. This shows that

people are against one another and not ready to tolerate each other. And the analysis also shows that the curse of favoritism and nepotism is also present in British society. There is also found a contrast in the characters of British people when they say something at one time and negate the same thing shortly after. The same thing is illustrated by the following statement in which at first, the author talk about the merit award but right after that refuse to award those whom he doesn't like. This is a kind of contrast, present in the lives of British people.

> I **shall** slay the beast of London.
> I **shall** kick him from the room.
> I **shall** reward the worthy and cast down those who are hateful in my sight.

Shall in PEF:

The analysis of 'Shall' in Pakistani English has mostly been used in a sense as to convey the functions of volition and has less use of deontic function of prediction. This shows that Pakistani people are more performative in their actions as compared to British people. The analysis also shows the arrogant and hostile attitude of Pakistani people towards certain issues which is shown by the use of modal verb 'Shall'.

> Neither I nor any man of mine **shall** come between a man and law of his tribe.
> I **shall** not seek refuge of you.
> I **shall** tell you what I shall be
> I **shall** be a chief
> I **shall** have horses and camels
> I **shall** feast your friends and defy your enemy.

The lines show that there find a tribal system in Pakistani society and people are very strict regarding their tribal rules. In fact, tribal culture has very strong roots in Pakistani society. People are divided into different tribes and they are bound to follow each and every rule of the tribe. If anyone tries to contradict tribal chief or regulation of the tribe, he is severely punished and sometimes assigned to death sentence. If a bloody riot occurs between two tribes it lasts for long generations and many human lives have been lost in tribal wars.

If we analyze the function of prediction of 'Shall' we come to know that it presents the mix kind of attitudes in Pakistani society. There is a sense of disappointment in the society. People are disillusioned with the present scenario. They are hopeless for everything.

> Nothing good **shall** come out of it.
> We **shall** discuss Bismarck another time
> I **shall** talk to father on your

May

The frequency of 'May' in BEF is 311 and in that of PEF is 193. The modal verb 'May' conveys two types of meanings that are the epistemic meanings and deontic meanings. In epistemic meanings it performs the function of possibility and with regard to deontic meanings it performs the function of permission. The analysis shows that 'may' also performs the function of *wishing* in the corpus of PEF.

May in BEF

In the corpus of British English fiction, the function of prediction is conveyed more frequently as compared to the function of *permission*. The frequent use of function of *possibility* accounts for the fact that the writers show the lack of confidence regarding certain aspects. There is a sense of incompletion that prevails all over the society. People are doubtful about the future. They are so disappointed that they perceive only the dark sides of things.

> You **may** not get the brightest and the best.
> It **may** take a long time.
> I have no idea what **may** this lead to.
> However decorated that **may** be, there nature is scarcely concealed.
> They **may** think they are free.
> He **may** already have been showing signs of self deception before the final crack up.
> I think that they **may** love me.
> The camouflage **may** save us.
> He **may** say he became utterly disillusioned by the corruption, cynicism, nepotism of the system he served.

The image of death is also very common in BEF. It also correlates with the themes of disillusionment and helplessness and loneliness in British English fiction. The main cause of such pessimism is the lack of happy family web in British society. The concept of family is scattered in this society. People are living isolated lives. They are not concerned about other relations. However they have the quest for the family love. Such isolation and lack of communication is the major cause of such frustration.

> We **may** be going to our deaths today.
> And tomorrow they **may** die.

> *I **may** never see you or anyone of them, again.*
> *The collapse **may** even have begun*
> *They **may** leave us alone.*
> *I **may** need you yet.*
> *We **may** need you.*
> *He **may** be a bit lonely*

Although there is an overall stream of disappointment in British society but it also shows some signs of optimism as well. There are certain people who are taking interest in the development of the nation. They are interested in scientific progress as they know that it is very difficult to compete with the world without scientific advancement.

> *You **may** find your mind fresher*
> *It **may** be the next century before we can probe deeply in to the heart of the matter with microscope.*
> *I **may** be able to help.*

The analysis shows that there is an overall decline in the use of modal verb 'May' in the sense of permission in BEF. There are limited examples in the corpus where this modal convey the meanings of permission. This lack of use of 'May' might accounts for the fact that British society is going to be informal and politeness in their behavior is also diminishing.

> ***May** I come to see you in the morning?*
> *You **may** be right.*
> *I **may** as well start confessing the brutal truth.*
> *Sir, **may** I use your phone?*
> *How **may** I assist you?*
> ***May** I ask you something?*
> ***May** I see the papers you intend to use?*
> ***May** I ask what is wrong on?*
> ***May** I know who I have been speaking to?*
> ***May** I join you?*
> *You **may** go where you want.*
> *You **may** touch them.*
> ***May** I take something in return?*
> ***May** I see your papers?*

May in PEF

There is a bulk of examples which convey the meaning of possibilities but as compared to BEF, these possibilities are less pessimistic. There are certain ideas that are conveyed through the use of Modal 'May'. The concept of family bond is also highlighted through this modal. In Pakistani society, the family relations are given much importance. Marriage is considered a holy act that joins the lives of two people. The analysis shows that the family bond is going to be weakened with the passage of time. This bond is gradually becoming hollow. The analysis also depicts the instances of woman exploitation. In Pakistani society, women are treated by the society as a useless creature. She is considered weak, meek and insane. She often is the victim of male violence.

> *You **may** not love your family.*
> *Her husband **may** not come home very often.*
> *My mother **may** suffer at his hand.*
> *Kamal **may** not have found the real happiness.*
> *She **may** ask her husband to see me some time.*
> *You **may** have to regret at a later stage.*

There is a ray of hopefulness that is reflected in PEF. People are confident about the possibilities of the future. They are more optimistic than that of the British society. People are willing to indulge themselves into adventure. They are fearless to take the risk in the life.

> *I **may** return to him in Heavens.*
> *I **may** be your hero.*
> *I **may** be able to use it again.*
> *I **may** clean dirty cash.*
> *That **may** all be true.*
> *They **may** be adventurers in search of a fortune.*

Whereas, the use of 'May' in PEF in terms of permission is also going to decline just as in the case of BEF. Here is also the issue of informality and lack of politeness is present.

> ***May** we join you?*
> ***May** I have a cigarette?*

> *May I ask you a rather personal question?*
> *You may call me nilofer.*

There is another conspicuous finding that is associated with PEF that is 'May' is used to convey the whishes. Positive as well as negative both types of feelings are present in PEF. The uses of negative wishings are used to show the callousness of the Pakistani people. They have bad intensions and grudges for other people. They want to destroy other people. If the people are unable to take revenge, they curse the other people with bad wishes. However, all the people are not equal. There are certain people who are the true well wishers of others and convey best wishes to them. This shows that a society is an amalgam of both the good will as well as bad will people.

> *Aallah may help you.*
> *May Aallah strength him.*
> *May his reign last long.*
> *Long may you remain.*
> *May Aallah keep it this way.*
> *May you die.*
> *May they roast in hell.*
> *May Aallah curse him.*

Might
The frequency of 'Must' in BEF is 752 and that of PEF is 638. The modal verb 'Might' is an alternative to 'May'. Basically it conveys two different types of meanings that are the epistemic and deontic meanings. In epistemic meanings, 'Might' performs the function of *possibility* and in deontic meanings it conveys the meanings of *permission*.

Might in BEF
The analysis shows that 'Might' is performing almost the same function as has been performed by the modal verb 'May'. The use of modal verb 'Might' is reinforcing those ideas and concept that are conveyed through the use of the modal' May'. Here is also obvious from the following examples that there is an air of loneliness and fear that is depicted in BEF.

> *He might have been alone.*
> *I might damage it.*

In a way one might say that an intimacy of the kind you have described is like the intimacy of a husband and a wife.

This was her feather's fear that she might return to her teen age problem.

There is a significant result of the research that the deontic meanings in terms of *permission,* differs in a sense that here *permissions* are conveying the sense of command in BEF. This shows the authorative attitude of the British society. They are more assertive in their way of communication.

> *You might to change the bandage on your thumb.*
> *You might have to change your reading habits.*
> *You might register the detail of the frame when looking for Moona Lisa.*

Might in PEF
Woman is presented in the Pakistani English corpus as weak, meek and liable to violence. However, there are certain instances in PEF where prestige has been associated with woman. She is presented as the woman of high pedestal that is belonging to a highly respectable family. She possesses knowledge of the world and a well mannered creature. Being a mother gathers more respect, honor, prestige to a woman in Pakistani society. Islam has also given highest status to a mother. It is the most pure relation in the world.

> *She looks like a woman who ones might have been rich.*
> *The kind of woman who mihght have taught her servants to pour tea from the right.*
> *Sister Hina Alvi might be a control freak but at least have she has a sense of history.*
> *An exchange in her mother tongue might be considered a promise of intimacy.*
> *She might still love you.*
> *Madam's mother might have been high born.*

Another meaning that is conveyed through the use of modal 'Might' is the fear of loss that has been depicted through different shades. Mostly this fear is associated with the elopement of a woman. Actually Pakistani society is a male s chauvinistic society. A woman is generally considered as lose character creature. Men consider themselves right and whatever they do, they are justifiable in it.

Fearing she might rush from the room.

> *Afraid that the train might be without her.*
> *Afraid she might have gone too far.*

*Still afraid I **might** vanish with your money.*

There is another kind of fear that is associated with the death of a woman during child birth. This is a very general phenomenon. Surveys show that every tenth woman out of thousands women.

Conclusion

The research is a comparative corpus driven analysis of modal verbs in PEF and BEF. The research has utilized the Corpus Linguistic methodology to the analysis of literary texts that are the Pakistani English Fiction (PEF) and British English Fiction (BEF). The main objective of the research is to explore the ideas that have been conveyed through the use of modal verbs and their stylistic interpretation in both the corpora. The research shows that the corpus driven methodology has been proved very successful in fulfilling this objective. It has been concluded from the research that there is an overall depiction of gloom and pessimism that is reflected in BEF. Majority of the British society is depressed and desperate, although they are very advanced in latest technology. There are many reasons for their depression such as, absence of genuine family relations, loneliness, lack of true love etc. whereas in PEF, the ideas of division of society in to different classes, the growing moral deterioration is very common.

Various ideas and concepts have been well presented via the use of modal verbs in PEF and BEF. There is a considerable frequency difference in the use of modal verbs in both the corpora.

The present research is helpful in proving the corpus driven methodology as a very successful technique. It also assists the teachers as well as the students of literature in having a better understanding of Pakistani English fiction.

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