

TWO TYPES OF MODALITY AND THEIR EXPRESSION IN AZERBAIJANI

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ABSTRACT

In this article the author gives a new classification of linguistic modality, according to which two kinds of modality are distinguished: obligatory (absolute) and facultative (optional). The obligatory modality is not different from the traditional notion of modality and it is obligatory for all sentences. The facultative modality appears in such cases where a participant in a situation expresses his/her relation to the corresponding proposition. In the first part of the article the author describes the differences between the mentioned kinds of modality. In the second part all means of expressing these types in Azerbaijani are shown on the basis of concrete examples.

Key Words:

Obligatory Modality, Facultative Modality, Proposition,
Modal Frame, Azerbaijani

The meaning structure of the sentence is usually divided into the propositional (proposition or dictum) and modal (*modality or modus*) parts. Under the notion of proposition in linguistics one understands the model of a real or imagined situation which the sentence denotes. "Modality is a cover term for devices which allow speakers to express varying degrees of commitment to, or belief in, a proposition" (Saeed, 1997). According to Bally, modality is the soul of the sentence; there is no sentence without modality. He notes that it is possible to create many sentences which have one dictum (i.e. proposition) but varied modalities and every modality can be represented by different language tools (Balli, 1955).

in linguistics there are various classifications of modality such as "objective and subjective modalities", "*de re and de dicto modalities*", "the modality of expressed fact and the modality of fact expression" (Kasevich, Xrakovskiy, 1985), "epistemic and deontic modalities" (Saeed, 1997). Along with these it is also possible to classify the obligatory (absolute) and facultative (optional) modalities. The aim of the paper is to describe these kinds of modality and to show the differences between them as applied to Azerbaijani.

The obligatory modality reflects an operation concerning the relation of speakers to their speech, i.e. this kind of modality is not different from the traditional notion of modality. it is based semantically on the opposition of real and unreal meanings. Under the notion of unreal meanings (such as ability, suspicion, condition, wish...) we understand hypothetical versions of the real world. This approach derives from the works on possible world semantics (Lewis 1973; 1976; Hintikka 1980). Let's compare the following examples:

- (1) Teymur maşın alıb
Timur car buy-PAST
'Timur has bought a car'
(2) Zânnimcâ, Teymur maşın alıb

opinion-my-to Timur car buy-PAST
Tn my opinion, Timur has bought a car'

- (3) Teymurun maşın almağına şübhâ edirâm

Timur-GEN car buy-INF-his-DAT doubt
do-PRES-I SING
T doubt that Timur has bought a car'

Here the sentences (1) - (3) are arranged in a row from the certainty to uncertainty of the truth of the proposition. in (1), which describes the real world, the speaker is sure of the fact that Timur has bought a car. (2) and (3) represent hypothetical versions of the real world: the speaker assigns probability and suspicion, respectively, to the fact. in these sentences modality is marked by the expressions *zânnimcâ* 'in my opinion' and *şübhâ edirâm* 'T doubt'.

We call this kind of modality obligatory, because modality is a certain feature of sentences, where the speaker's relation, evaluation or commitment to the proposition is marked in this or another way.

Even in (1), where there are no special words or grammatical forms expressing modality, modality does exist. in this case the decisiveness meaning of modality is realized. As this meaning is neutral among modality meanings it has no special marker, in other words it is marked by grammatical zero. To demonstrate that there is modality in the above-mentioned example one can add a corresponding modal word without changing the meaning of the sentence; e.g.:

- (1) a. Şübhâsiz, Teymur maşın alıb
Doubt-less Timur car buy-PAST
'Doubtlessly, Timur has bought a car'

The meanings such as probability, suspicion and others are not restricted to the sphere of speakers. They can also pertain to one of the

participants in the situation expressed by the sentence. Cf.:

(4) Säbinänin zännincä, Teymur maşın alıb
Sabina-GEN opinion-her-to Timur car buy-PAST

‘In Sabina’s opinion, Timur has bought a car’

(5) Säbinä Teymurun maşın almağına şübhä edir

Sabina Timur-GEN car buy-INF-his-DAT doubt do-PRES

‘Sabina doubts that Timur has bought a car’

This kind of modality not-concerning the first person is not obligatory, i.e. there are many sentences without it. That’s why it is possible to call this type of modality *facultative modality*. Thus, facultative modality appears in such cases where a situation participant expresses “varying degrees of commitment to, or belief in” the corresponding proposition.

The “I” category as an important element of language pragmatics also plays a principal role in distinguishing obligatory and facultative modalities. The modal subject of obligatory modality is the first person, but in facultative modality it is mostly the second or third persons. Again, obligatory and facultative modalities arise respectively from relations of “I” (as well as “We”, which contains “I”) and “non-I” to the proposition. From this point of view the opposition between the modalities is a pragmatic opposition rather than a semantic one. However, it should be noted that in the case of modal verbs the modal subject of facultative modality can be the first person too where the verb is not used in the present form; e.g.:

(5) a. Män Teymurun maşın almasına şübhä etdim

I Timur-GEN car buy-INF-his-DAT doubt do-PAST-I SING

‘I doubted that Timur had bought a car’

In such cases the first person is just a participant of the described situation.

Obligatory modality exists in every sentence,

even in the cases where there is also facultative modality. For instance, in (5) not only suspicion but also decisiveness is expressed:

- a) Sabina doubts that Timur has bought a car;
 and
 b) The speaker is sure of the fact (a).

Similarly, within one sentence we can meet one and the same modal meaning, for instance, probability meaning, twice. In such cases one of the meanings relates to obligatory modality and another concerns facultative modality; e.g.:

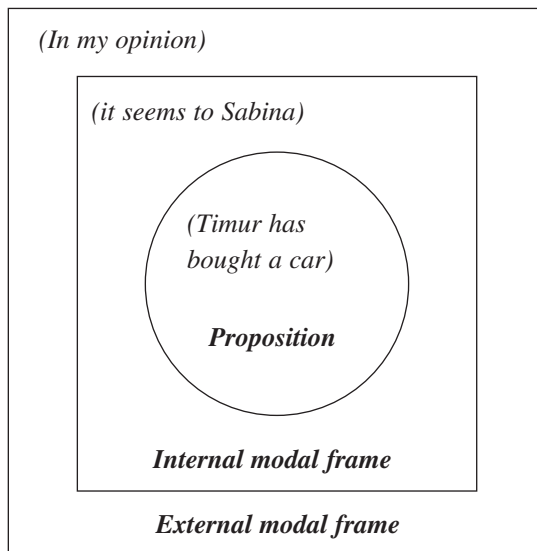
(6) Zännimcä, Säbinäyä elä gälir ki, Teymur maşın alıb

opinion-my-to Sabina-DAT like come-PRES that Timur car buy-PAST

In my opinion, it seems to Sabina that Timur has bought a car’

Here the speaker has a supposition not of the fact that (S) *Timur has bought a car*, but of the fact that Sabina supposes the fact (S).

Thus, we can designate obligatory modality as an external modal frame, and facultative modality as an internal modal frame. The external modal frame embraces both the proposition and the internal modal frame. We can illustrate it by the following picture:



The terms 'external modal frame' and 'internal modal frame' are used in Russian linguistics as well. Yet the meanings which we give to these terms are different. According to V. Kasevich, the internal modal frame fixes the relations within the proposition, i.e. between the predicate and its arguments; e.g.:

- (7) a. Ivan kitabı qardaşına verâ bilâr
'John can give the book to his brother'

b. Ivan kitabı qardaşına vermâdir
'John must give the book to his brother'
(Kasevich 1988).

The external modal frame, on the other hand, fixes the relationships between the modal subject (the source of evaluation) and the whole proposition. Modal subjects correspond here mostly to the speakers; e.g.:

- (8) a. Manca, hamı çıxıb gedib
'I think everyone has left'
b. Hamının çıxıb getmâsi lazımdır
'It is necessary that everyone leave'
(Kasevich 1988).

However, it should be noticed that in (7 a) and (7b) the modal subject is also the speaker as in (8 a) and (8b). From this point of view we relate both of above-mentioned modal types to obligatory modality, i.e. to the external modal frame. The modal types differentiated by V. Kasevich are not other than the classical *de re* and *de dicto* types of modality.

Let us turn again to the problem of obligatory and facultative modalities. Are there differences between how they are expressed in language? in Azerbaijani all possible modality devices convey obligatory modality. A part of them can also express facultative modality. In other words, there are no special means which convey only facultative modality.

In the Azerbaijani language modality can be expressed in three ways: lexico-grammatically, morphologically and syntactically.

I. Lexico-grammatical. In this case modality is conveyed by special words. They can take two positions in the sentence: the position of the predicate and the parenthetical words.

The verb predicates express both obligatory and facultative modalities. Cf.:

- (9) a. Mân hamının çıxıb getmâsini istârdim
/ *all-GEN go-out go-INF-his-ACC wish-FUT-PAST-ISING*
'I wish everyone would leave'

- b. Teymur hamının çıxıb getmâsini istârdi
Timur all-GEN go-out go-INF-his-ACC wish-FUT-PAST
'Timur wishes everyone would leave'

Noun predicates can express only obligatory modality; e.g.:

- (10) a. Hamının çıxıb getmâsi lazımdır
all-GEN go-out go-INF-his necessary-is
'it is necessary that everyone leave'

b. Hamının çıxıb getmâsi mümkündür
all-GEN go-out go-INF-his possible-is
'it is possible that everyone will leave'

Most Azerbaijani grammarians relate parenthetical words to a special part of speech called modal words. They are divided into different groups and express decisiveness, suspicion, reference, etc. Only the reference group, i.e. parenthetical words which indicate to whom the proposition pertains, can express both types of modality. Cf.:

- (11) a. Mânâ görâ, Darvin nâzâriyyâsinin bu qismi doğrudur
I-DA T to Darwin theory- his-GEN this part-it true-is
'To me, this part of Darwin's theory is true'

- b. Timura görâ, Darvin nâzâriyyâsinin bu qismi doğru deyil

Timur-DAT to Daryvin theory-his-GEN
this part-it true not

'To Timur, this part of Darwin's theory is not true'

An exception in this group is the affix *-câ*. The affix can only be used with the first and second persons; cf.:

(12) a. Manca, Daryvin nâzâriyyâsinin bu qismi doğrudur

I-to Daryvin theory-his-GEN this part-it true-is

'To me, this part of Darwin's theory is true'

b. Size a, Daryvin nâzâriyyâsinin bu qismi doğrudur

you-to Daryvin theory-his-GEN his part-it true-is

'To you, this part of Darwin's theory is true'

c. Timurca, Daryvin nâzâriyyâsinin bu qismi doğrudur

Timur-I o Daryvin theory-his-GEN this part-it true-is

'To Timur, this part of Darwin's theory is true'

Other groups of parenthetical words express only obligatory modality; e.g.:

(13) a. Âlbâtta, Daryvin nâzâriyyâsinin bu qismi doğrudur

sure Daryvin theory-his-GEN this part-it true-is

'Sure, this part of Darwin's theory is true'

b. Bâlkâ dâ, Daryvin nâzâriyyâsinin bu qismi doğrudur

probably Daryvin theory-his-GEN this part-it true-is

'This part of Darwin's theory is probably true'

II. Morphological. In this case modality is conveyed by the mood category, i.e. by the basic indicative mood, optative mood, conditional mood and other moods of the verb. Here is an example of the mood paradigm in Azerbaijani:

(13) a. Teymur maşın aldı
Timur car buy-PAST
 'Timur bought a car'

b. Teymur maşın alaydı
Timur car buy-OPT-PAST
 T vviş Timur vvould buy a car'

c. Teymur maşın alsa...
Timur car buy-COND
 Tf Timur buy s a car...'

d. Teymur maşın almalı idi
Timur car buy-NEC PAST
 'Timur had to buy a car'

e. Teymur maşın alası idi
Timur car buy-NEC PAST
 'Timur needed to buy a car'

Ali these verb moods, except the *-ası (-âsi)* form, represent only obligatory modality. The *-ası (-âsi)* form is also used for the expression of facultative modality.

It should be noted that the imperative forms of the verb, traditionally indicated within the verb moods, are in reality connected with the communicative aspect of the sentence rather than with its modal aspect.

III. Syntactical. Actually, there are two syntactical ways. First, modality is conveyed by parenthetical sentences. Both types of modality can be expressed in this way; cf.:

(15) a. Mânâ elâ gâilir ki, hamı çixıb gedib

I-DAT so come-PRES that ali go-out go-PAST

'it seems to me that everyone has left'
 b. Teymura ela gâlır ki, hamı çıxıb gedıb
Timur-DAT so come-PRES that ali
go-out go-PAST

'it seems to Timur that everyone has left'

Second, some modality meanings such as ability and probability can be expressed by recessive constructions where one of the valencies of the verb is eliminated, for instance, where the 2-valency verb *gör-* 'to see' is used as a 1-valency verb; e.g.:

- (16) Gözlarım görür
eye-PL-my see-PRES
 T can see'

in such cases only obligatory modality is expressed.

We can conclude by stating that obligatory modality can be expressed by all possible modality markers. It seems to us that it is a universal feature for world languages.

Facultative modality can be expressed in Azerbaijani in the following ways: parenthetical sentences and the reference group of parenthetical words, the *-ası(-âsi)* form of the verb moods and some verbs. It would be useful to compose the complete list of these verbs. They correspond semantically not to predicates, but to modal operators.

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ÎKÎ KİP TÜRÜ VE ONLARIN AZERBAYCAN TÜRKÇESİNDE İFADE USULLERİ

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ÖZET

Müellif dilbilimde kipliğin yeni tasnifini vermiştir. Bu tasnife göre, kipler zorunlu ve ihtiyarî olarak ikiye ayrılıyor. Zorunlu kip anlayışı konuşanın, söylediği olguya münasebetini bildiriyor. O, geleneksel kip anlayışından farklı değil ve bütün cümleler için zorunludur, ihtiyarî kiplere gelince, bunlar cümlede bahsi geçen şahıslardan birinin uygun önermeye münasebetini bildiriyor. Makalenin birinci bölümünde müellif adı geçen kip türleri arasında farkları ortaya koyuyor. İkinci kısımda ise, somut örnekler verilerek, bu türlerin Azerbaycan Türkçesi'nde bütün ifade usulleri gösteriliyor.

Anahtar Kelimeler:

Zorunlu Kip, ihtiyarî Kip, Önerme, Kip Çerçevesi,
Azerbaycan Türkçesi

ДВА ТИПА МОДАЛЬНОСТИ И ИХ ВЫРАЖЕНИЯ В АЗЕРБАЙДЖАНСКОМ ЯЗЫКЕ

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РЕЗЮМЕ

В статье автор дает новую классификацию лингвистической модальности, согласно которой различаются два типа модальности: обязательная и факультативная. Понятие обязательной модальности выражает отношение говорящего к сказанному. Оно не отличается от традиционного понятия модальности и является обязательной для всех предложений. Факультативная модальность встречается в тех случаях, когда в предложении выражаются отношения участника описанной ситуации к соответствующей пропозиции. В первой части статьи автор выявляет различия между указанными типами модальности. Во второй части на основе конкретных примеров описываются все способы выражения этих типов в Азербайджанском языке.

Ключевые слова:

Обязательная модальность, факультативная модальность,
пропозиция, модальная рамка, азербайджанский язык