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COMPARATIVE STUDY OF MODALITY IN ENGLISH AND KARAKALPAK LANGUAGES

Abstract. Modality is a semantic category indicating the degree of factuality the speaker ascribes to his message. A message can be presented by its author as a statement of basic, a request or an order, or something obligatory, possible or probable but not an established fact. Modal verbs are widely used in English to express various kinds of modality. The English language is rich in modal verbs and their equivalents. As for Karakalpak language, it uses complex verbs as modal expressions, which consist of the combination of simple verbs and modal words. This paper aims to analyse these modal verbs in Modern English and their equivalents in Karakalpak. Such comparative research is significant for nowadays as this approach has the potential to make the learning of English language easier for Karakalpak speakers, while the number of people who are willing to English is only arising. Until now, no scientific work made a comparison of modality in Karakalpak and English.

Keywords: modality, syntactic, comparative approach, semantic, comparative study.

Аннотация. Модальность - это семантическая категория, указывающая степень фактичности, которую говорящий приписывает своему сообщению. Сообщение может быть представлено его автором как изложение основного положения, запроса или приказа, или как нечто обязательное, возможное или вероятное, но не установленный факт. Модальные глаголы широко используются в английском языке для выражения различных видов модальности. Английский язык богат модальными глаголами и их эквивалентами. Что касается каракалпакского языка, он использует сложные глаголы в качестве модальных выражений, которые состоят из комбинации простых глаголов и модальных слов. Эта статья направлена на анализ этих модальных глаголов в современном английском языке и их эквивалентов в каракалпакском языке. Подобные сравнительные исследования значимы в настоящее время, так как этот подход может облегчить изучение английского языка для носителей каракалпакского языка, особенно сейчас, когда число желающих людей изучать английский только увеличивается. До настоящего времени, у нас нет ни одной научной работы, которые проводили сравнения модальностей в каракалпакском и английском языках.

Ключевые слова: модальность, синтаксический, сравнительный подход, семантическое, сравнительное исследование.

Аңдатпа. Модальділік - бұл сөйлеушінің өз хабарламасына сәйкес келетін нақтылық дәрежесін көрсететін семантикалық категория. Мұнда ақпарат расталмаған фактіге негізделмеген міндетті, мүмкін немесе ықтимал нәрсе болуы мүмкін. Ағылшын тілінде модальды етістіктер түрлі атрибуттарды білдіру үшін кеңінен қолданылады. Ағылшын тілі модальды етістіктерге және олардың баламаларына өте бай болып табылады. Қарақалпақ тіліне келер болсақ, ол модельдік тіркестерде күрделі етістіктерді қолданады. Бұл мақала қарақалпақ тіліндегі осы модаль етістіктерді талдауға бағытталады. Мұндай тәсілдер қарақалпақ тілінде сөйлейтін адамдар үшін ағылшын тілін үйренуді жеңілдетеді. Әсіресе, бұл ағылшын тілін оқитын адамдар саны артып жатқан қазіргі кезеңде маңызды. Бүгінгі дейін бізде қарақалпақ және ағылшын тілдеріндегі жағдайларды салыстыратын бірде-бір ғылыми жұмыс болған жоқ.

Түйін сөздер: модальділік, синтаксистік, салыстырмалы тәсіл, семантикалық, салыстырмалы зерттеу.

The languages of the world, outside of any dependence on the degree of their genetic similarity, perform the same function — communication, which naturally presupposes the existence of certain standard features and patterns. The latter is most clearly manifested in the comparative study of the specific phenomena of two or more languages.

The need for the development of effective methods of teaching foreign languages expands the role of the scientific comparison of words, which is increasingly recognized as one of the new rational ways of improving the learning of a foreign language. However, the need and importance of a comparative approach to the study of foreign languages were indicated by many linguists [1]. Correspondingly, academician Shcherba pointed out the need for a comparative study of a foreign language with a native language, that students should study any new, more difficult phenomenon of a foreign language, comparing it with the correspondingly significant aspect of the native language [2].

The scientific novelty of this work consists in the formulation of the issue and the proposed ways of its study since a comparative study of modal verbs in the English and Karakalpak languages and the challenges of their translation into the Karakalpak language are being considered for the first time. Some points indicated in this work can be pertinent to Kazakh language too, since it comes from the same root with Karakalpak and has the same grammatical structure.

The main objective of this paper is to identify the usage of modals in English and Karakalpak languages based on their translation by analyzing the

usage of modal verbs and comparing their forms of expressing the uncertainty in special types of exclamatory sentences.

The subject of research is the means of expressing modality in modern English, i.e. modal verbs and forms expressing unreality. In fact, modal verbs are used in English more often than in Karakalpak. Due to this fact, some of their meanings are translated into the Karakalpak language only with the help of modal words. Indeed, the difference between modal verbs in the Karakalpak and English languages determines the complexity of this work.

The subject of modal words in Turkic was put forward by Dmitriev [3], who for the first time established their grammatical nature. The author believes that modal words are a cross between individual words and particles. By function, these are particles, but in their phonetics and etymology, they are separate words. Another researcher, Baskakov was the first who investigated modal words in Karakalpak by its grammatical type [4]. Interestingly the term “modal words” began to be taught only in the late 1950s and the beginning in the 1960s in school subjects.

According to the linguist Kamilzhanova, the modal words are divided into two groups according to their forms and usage: (1) introductory (individual) modal words and (2) component modal words [5]. The introductory (individual) modal words are used separately and according to the lexical meaning. They describe the speaker’s opinion as a transition word. As for the introductory words, they cover 10 groups in their semantics:

1. Modal words expressing a logical, rational assessment of expressing a thought, i.e. reliability of thought (*a’lbette, haqiqattan, durisindada, shininda da, haslinda, tiykarinda* – of course, actually, definitely, etc.).

Haqiqatinda, o’miridin’ gu’llan qubilislari ku’tkendey bolip kelmeydi eken. – Actually, not every phase of life will come how we expect (T. Qayipbergenov).

2. Modal words expressing insecurity, presumption, doubt, probability (*ba’lki, ba’lkim, mu’mkin, shamasi, qa’ydem, magar* – maybe, perhaps, probably, etc.).

“Shamasi, bul jerden sen ju’rip ko’rmegensen”, - dedi direktor. – “Probably, you have never walked in this way” – said director (T. Qayipbergenov). The modal word “mu’mkin” (maybe) can be used at the same time as an introductory and component modal word. For example:

Mu’mkin, alti ko’zdin’ ornina jigirma ko’z saling’an shig’ar. Maybe, they fitted twenty pieces of glass instead of six (T. Qayipbergenov).

3. Modal words denoting an emotional attitude to the expressed thought (*baxtimizg’a, tilekke qarsi, iqtiyarli, bir esaptan* – fortunately, unfortunately, on the other hand, etc.). *Tilekke qarsi, ol kisi bu’gin joq.* – Unfortunately, that person is not present today (T. Qayipbergenov).

4. Modal words expressing sudden recall, joining by association (*aytqanday, aytpashaq, aytpaqshi, aytayin degenim* – by the way, by this token,

appositely, etc.). *Aytpashaq, Damegu'l menen so'ylesip ko'riwdi umitpa.* - By the way, don't forget to speak with Damegul (K. Allambergenov).

5. Modal words and phrases characterizing the subjective manner of the transition from one thought to another (*misali, bunnan tisqari, ma'selen* – for example, except that, for instance, etc.). *Men, maselen, jurnalistlerge onsha isene bermeymen.* – For example, I don't believe in journalists much (T. Qayipbergenov).

6. Modal words denoting the order of expression of thoughts (*birinshiden, ekinshiden, birinshi gezekte* – firstly, secondly, first of all, etc.). *Birinshiden, ma'sirip ketkenlikten usilardin' o'zin u'yirden tutiw qiyin boldi, ekinshiden, Esbergen bulardin' on segizge shiqqanina isengisi kelmey pisig'ina ju'rdi.* - Firstly, it was difficult to come to common senses with them since they were too spoilt, secondly, ... (Seytov).

7. Modal words expressing the relation of the statement to someone (*menin'she, senin'she, oylawinsha, aytiwinsha* – to my mind, in my opinion, to your mind, according to him/her, etc.) *Menin'she, bul jerdi tan'lap aliwda Aydana nayatliy tapqirliq etken* (O'. Xojaniyazov). To my mind, Aydana became very sharp-witted to find such a place (T. Qayipbergenov).

8. Modal words expressing the opposition of one thought to another (*kerisinshe, qaytama, qirsig'ina* – contrary, on the contrary, vice versa, another way round, etc.). *Kerisinshe, men ha'zir o'zimdi baxitli sezip turippan.* – On the contrary, now I am feeling quite pleasant (T. Qayipbergenov).

9. Modal words, denoting generalizations, conclusions (*demek, qullasi, qisqasi, aqiri, natijede* – so, all in all, in short, as a result, as a consequence, etc.). *Tu'binde, bir quwansaq bolg'ani.* – All in all, it's enough that we will be happy (K. Sultanov).

10. Phrases or sentences of a phraseological character that have lost their original meaning in the modern consciousness of people and turned into phraseological units: (*qudayg'a shu'kir, sadag'an' keteyin* – thank God, goodness! etc.). *Quda birdi, menin' jaman niyetim joq.* – Goodness, I haven't got any evil purposes (O'. Xojaniyazov).

As can be seen, the translation of all the mentioned ten categories of modal words in Karakalpak language do not create much challenges in translating them into English. Moreover, translating them without reordering their places makes absolutely natural sense in English language. Certainly, this judgment can be applied to the reverse translation, from English into Karakalpak, as well.

However, component modal words are not always translated in the same way. They are used independently, but only in combination with the name of the action or with the conditional form of the verb, the participle, etc. Namely, acting as a component of a compound verb predicate (compostable modal words according to our terminology), it is impossible to say so categorically in relation

to them that they also cannot be a member of a sentence. Correspondingly, such a structure affects the translation approaches.

Component modal words by their semantics denote:

1. The modality of obligation, which is expressed by modal words of the nominal type “*kerek*” and its synonyms “*za’ru’r*, *sha’rt*, *lazim*, *da’rka’r*” (must, should, ought to, have to). *Degen menen, basin’a kelgen oylardi waqtinda aytip-aytip turiw kerek.* - However, sometimes it is necessary that you share your minds with others (T. Qayipbergenov).

2. The modality of the possibility and impossibility of action. This modality is expressed by the modal words “*mu’mkin*”, “*mu’mkin emes*”, “*itimal*” (may, might) which are a component of the composite predicate, combined with the name of the action.

Qorqip ketken boliwi da itimal. - He might be frightened (K. Mambetov).

These examples show that during the translation of the component modal words the order and the direct meaning of the words may not be replicated in both languages.

In the Karakalpak language, modal words in the syntactical plan act not only as introductory words, as sentence words, but also as components of a composite predicate. Concepts of introductory, compiled modal words, modal verbs, modal names, etc. are universal for many languages, which differ from each other only in national forms of expression of the listed concepts.

Summarizing the above, our observations and the practice of using modal words in the component field of the composite predicate show that they can be grouped as followings, according to their structure:

A) modal words of the nominal type: “*kerek*” and its synonyms of Arabic origin, *za’ru’r*, *lazim*, *sha’rt* and (Persian) *da’rkar*, as well as *mu’mkin*, *mu’mkin emes*, etc.

B) modal words of the verb type, i.e. modal verbs: *boladi*, *balmaydi*, *tuwri keledi*, *tuwri kelmeydi*, *arziydi*, *qila aladi*, *qila almaydi*.

The material analyzed in the work convincingly indicates that the words “*kerek*” and its synonyms *za’ru’r*, *lazim*, *sha’rt* and *da’rkar*, *mu’mkin*, *mu’mkin emes*, etc., appear in a modal meaning only in conjunction with the name of the action, forming together with it the verb predicate.

Since they act as a component of the composite predicate, they are also components of the sentence, but then the established opinion in science that modal words are not syntactically part of the sentence and that they are not grammatically related to them is not entirely justified. Some theoretical investigations are needed here.

Indeed, modal words used as introductory (in our terminology, introductory modal words cannot appear in a sentence as a member, since they are not connected grammatically with the sentence members). They and intonation are separated from the members of the sentence.

As for the modal words used independently, but only in combination with the name of the action or with the conditional form of the verb, the participle, etc., i.e. acting as a component of a compound verb predicate, it is impossible to say so categorically in relation to them that they also cannot be a member of a sentence. Being a component of the composite predicate, they act as a member of the sentence indirectly.

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