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SEMANTIC
MODALITY

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PREFACE

First of all, I would like to thank to Allah SWT, The Lord Almighty for His presence and blessings so that this book was finished. This book contents research-based. I also Thank to the people who contributed to the completion of this book. This book discusses how Modals are used in oral and written expressions to convey ideas, point of view and ideas so that these expressions can be conveyed in a polite and meaningful way. The entire contents of this book are divided into two main discussions. *Firstly* how English modality is used, *secondly* how modality is used in Angkola language as one of the many local languages in North Sumatra, *thirdly*, this book also discusses how modality is used in epistemic, deontic, dynamic aspects.

This book provides a detailed understanding of how English and Angkola modals are used so that readers who want to know how modals used in expressions can influence meaning. This book is also dedicated to my beloved wife Surawati, and my children Hasbul Wafi Dalimunte, Nadila Fitri Dalimunte, Mhd Farhan Dalimunte, and Yazied Rahman Dalimunte who become a special spirit in my life. They give me a very big support to finish this book. I hope this book can be contribution to linguistics development, especially to the Angkola language users, also it is hoped that this book can increase the understanding for lecturers, students, and anyone who is interested in linguistic studies, especially semantic studies.

Medan,   May 2024

Muhammad Dalimunte

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MODALITY

1.1 The Concept of Modal and Modality

Palmer states modality is concerned with the 'opinion and attitude of the speaker (Palmer, 1986: 15, 1990:2,). The meaning of the opinion and attitude of the speaker to the propositions are expressed by modal verbs. In his book, Palmer divided the modality into three kinds; epistemic modality, deontic modality and dynamic modality (Palmer, 1990:2). Palmer also says the study of modality considers not only about the ways speakers express their attitude and opinions, but also the ways in which others may report their expression of them, for example; (*i). He may be here, (b). John thought he was there*. (Palmer,1983: 15).

Modality is expressed by modals and the modality exposes the attitude of speakers to a proposition. In daily life, people think something might be, or might have been, other than what actually are or were, these phenomena are expressed by modals either in spoken or written language. In English there are modals verbs *used shall, should, can, could, may, might, would, must*, and sometimes *will* is expressed by using possibly, may be, perhaps, and necessarily (Kearns, 2000: 52-53). The use of the modals by speakers generally depending on (a) the type of knowledge they have, or do not have, concerning the situation which is submitted to the modal judgment, and (b) on the type of knowledge the hearers is assumed to have or not to have (Salkie, 2009:9).

1.2 An Analytical Modality

Modality includes terms such as the declarative, indicative, subjunctive, realis, irrealis, conditional, interrogative, imperative,

prohibitive, epistemic, evidential, deontic, dynamic (Nordstrom, 2010:16). Palmer (1990:36) clearly categorized the modality into three types, they are epistemic modality, deontic modality and dynamic modality. Halliday proposes a system of types of modality as below:

Modality
- (1) modalization (indicative type)
  - (i) probability (maybe)
  - (ii) usuality (sometimes)
- (2) modulation imperative type)
  - (i). obligation (is wanted to)
  - (ii). Inclination (want to)
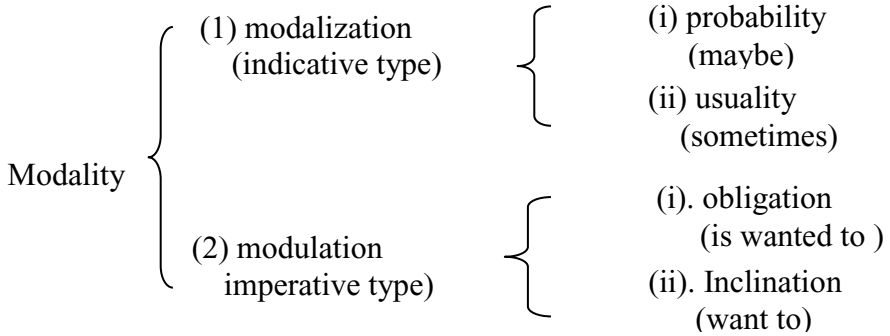
Fig. 1 System of types of modality (Halliday, 2004: 618)

The example of the four types are as follows:

1. i [probability] There can't be many candlestick-makers left.

1. ii [usuality] It will change right there in front of your eyes.

2. i [obligation] The roads should pay for themselves, like the railways.

2. ii [inclination] Voters won't pay taxes any more.

1.3 Modal Strength

The dimension of modal strength is defined by Huddleston and Pullum (2002:175) as 'the strength of commitment (prototypically the speaker's commitment) to the factuality or actualization of the situation". They want to expose the distinction between the modal concept of necessity (where the commitment is strong) and possibility (where it is weak). They are logically related to their interaction with negation, Let's see the examples in (1) and (2). The example in (1) expresses epistemic modality (note that *mustn't* is not possible for all speaker), while the example in (2) expresses non- epistemic meanings.

Here it is used abbreviation *'poss'* stands for *'possible'* and *'nec'* for *necessary.*

   (1) *It can't be true [not-poss] = It mustn't be true [nec not]*

      It may not be true [Poss not] =It needn't be true [not nec]

   (2) *You can't go [not poss]   = you mustn't go [nec not]*

      You can not go, if you wish [Poss not]= you needn't go   [not nec.] (Huddleston and Pullum, 2002:175)

In the theory of Halliday described that the use of modals operators and non modals (lexical) define the degree of modality value in the propositions. The value of modality is attached to the modal judgment: high, median and low. The following is Halliday's notions draw the level of modality (Halliday, 2004:620).

Table 1 Three Values of English Modality

	Probably	**Usuality**	**Obligation**	**Inclination**
High	certain	always	required	determined
Median	probable	usually	supposed	keen
Low	possible	sometimes	allowed	willing

Further Halliday categorizes the modal operators in to three levels *high, median, and low*: **high:** must, ought to, need, has/have to, is to, **median:** will, would, shall, should and **low**: may, might, can, could (Halliday, 2004:624). The categories of modal operators are used by language users to express the attitude towards the proposition, to get more understanding how the modal operators express the value of modality.

1.4 Utterances Functions and their Relationship to Modality

In general, there are at least two basic usages of language: *Firstly*, we can use language either to comment on or state our interpretation of something (world). *Secondly*, we can use language to effect some

changes in the world through the mediation of other agents. In terms of this, some linguists denote their understanding on language use, such as Austin (1962) gives terms of language use such as 'constative' and 'performative' utterances; Halliday (1973) between 'ideational' and 'interpersonal' as macro functions of language; and Davies (1979:15) between 'interpretational meaning', which corresponds to the establishment and embodiment of social relations and interactions including the manipulation of social reality.

1.5. Epistemic Modality

The term *epistemic* is derived from *episteme,* the Greek word for knowledge; however the key concept which underlines modality seems to be the state *lack of knowledge* (Perkins, 1983:10), it is similar to the view of Coates (1983:18),it is stated that the epistemic indicates the speaker's confidence (or lack of confidence) in the truth of the proposition expressed. Further Palmer says epistemic modality indicates the status of the proposition in terms of the speakers' degree of commitment to it (Palmer, 1986: 54-55). The epistemic modality has two basic degrees in its usage namely; possibility and necessity. They are marked by *may* and *must*. The function of epistemic modals is to make judgment about the possibility and necessity etc. as in the following example.

(3) Wafi must be in Jakarta by now.

In (3) is said that based on (in context)**:** I assume, taking into account what time he left home, the time now, and the state of public transport, that *Wafi is now in Jakarta.*' This interpretation denotes that epistemic *must*: involves the speaker in logical inference. Epistemic *must* can be seen as one way expressing the logical statement (if *A)* then *B*. i.e. the sentence above could be rewritten *If Wafi left home at 8 o'clock, and if the* airplane **is** *flying , and if it is now 11 o'clock, then by now Wafi is in Jakarta.* In the epistemic modality logicians are primarily concerned with objective epistemic modality (the modality

of necessary truth of propositions), while objective epistemic modality does occur in natural language, example, the simple truth is that *if you are going to boil eggs communally, they must be hard,* and this has been recognized by linguist whose definitions have emphasized the subjectivity of epistemic modality. Let's back to example (3) "*Wafi must be in Jakarta by now*" is most commonly be interpreted as meaning that the speaker was confident about what he /she was saying. In other words, it might be stated *I'm sure / I confidently assume that Wafi is now in Jakarta.*

1.5.1 Epistemic Possibility

Epistemic possibility is a possibility based on a speaker's opinion and his attitude to a proposition. It can be noted by using *may* and *can*. The meaning "possibility" was discussed by some linguists such as; Coates (1983), Perkins (1983), Quirk *et al*. (1985), Palmer (1990) and Collins (2008).

Coates (1983:14) states that *can* has core meaning *ability* or *permission* and *possibility* (epistemic meaning), while *may* has core meaning *permission*, it has epistemic meaning (*possibility*).

a. The Modal *May.*

The epistemic modality *may* is used to express root possibility, *May* is also used in more formal context when we compare with *can. May* is more commonly used to express epistemic possibility, that is, to express the speaker's lack of confidence in the truth of the proposition.

> *(4) Wafi   : Have you got a pen?*
>
> *Farhan : I may have one. (=' it's possible that I have one)*

Can can not be submitted for *may* in this meaning " I can have one" *can* is most commonly used to express "Root possibility". *Can*= 'Root Possibility' means 'nihil obstat', as *True comprehensive education can be achieved only when*

parents, teachers and children work as a team. (Coates, 1983: 98). If we use it in negative example means 'not nihil obstat', But it does not mean 'nothing prevents', there is still 'something prevents'.

b. The Modal *Can*

The function of modal *can* is deeply discussed in the following discussion. *Can* is described permission, then continued illustrating the gradient of restriction, it will be continued discussing about *can* as ability then continued to the gradient of inherency. The modal *can* as permission is illustrated in the following examples:

(5) *Mother says to her daughter "you can go with your friend".*

(6) *He can keep studying in the university because he has paid his school fee* (Coates, 1983:86).

(7) *Wafi now can look at his car which he can't drive because he has not got any driver license* .

All the examples above show the meaning of *can* as *possibility*. They have the following characteristics: (a) Subject is animate, (b) Verb is agentive' (c) utterance can be paraphrased with the word "permitted" or "allowed" (Coates, 1983:87).

c. *Can* as permission

Can 'permission' is related to *can* 'possibility' through the gradient of restriction (Lyons, 1977:28). *'Can'* can be seen as implying a universe of possible world, ranging from the most restricted (where human laws and rules are in force) to the least restricted (where everything is permitted except what is contrary to so-called natural laws).

At one end of the gradient, that is, at the one core, a paraphrase with "allow" of permit is more acceptable, while at

the other end, that is, at periphery, a paraphrase with possible is more acceptable, but there is no non arbitrary way to draw the line between "permission" and 'possibility': paraphrase with "possible" are acceptable for utterances referring to restricted as well as to unrestricted world. The following example will illustrate this.

(8) *You can take your salary now.* (Personal authority)

(9) *You can't drive your car because you haven't got a driver license.* (law)

(10) *There are three answers they can give.* (rules and regulations)

(11) *We can't expect him to leave his customers.* (Reasonableness)

(12) *How, then can I help the man who always makes me disappointed. (*Ethical / moral)

(13) *Sugar can easily be separated from the solid residue by dissolving them* (natural law) (Lyons, 1977:28).

Based on the function of '*can*' in the above examples can be illustrated that the example (9) denotes the case of "possibility", and refers to unrestricted world, and the example (8), (9) and (10) all refer to restricted worlds, and they would paraphrased with *"permit"* and *"allow"*. Further, the example (11) and (12) refer to restricted world they would be more acceptably paraphrased by *"possible"*.

d. *Can* as Ability

The use of modal *can* has function as referring "ability". The following examples illustrate the use of modal *can*.

(14) *I can walk all the way to the place.*

(15) *I can only type very slowly as I am quite beginner*

These two examples above have the following characteristic (a) subject is animate and has agentive function; (b) verb denotes action /activity; (c) the possibility of the action is determined by inherent properties of the subject (this includes what the subject has learnt – example (15).

e. *Can* as possibility

As we see in the preceding explanation that *can* has different function based on context, the use of *can,* has semantically three functions. They are illustrated in the following example:

> *(16) I can do it =* **Permission** *- human authority /rules and regulations allow me to do it* (Coates,1983:93).

> *(17) I can do it =* **Possibility** *- External circumstances allow me to do it* (Coates,1983:93).

> *(18) I can do it =* **Ability** *- Inherent properties allow me to do it* (Coates,1983:93).

The three – way distinction is nicely demonstrated by the interrogative use of *can,* which question the "enabling" circumstances, but when we say *" Can I smoke in here?"* it is a question for the authority of the addressee or the local rules and regulations, as to the permissibility of smoking.

f. Permission and Their Negation

Permission refers to the speaker's attitude toward some one's potential action, which is the speaker does not prevent the person from performing. As with obligation, the source of permission may be subjective or external to the speaker, for instance, a candidate speaker of a seminar asking the organizer about the possibility of still submitting his paper for seminar. The organizers may be answered by using *may* as in 19) or by hinting at external circumstances, using *can* as in (20).

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(19) You may still summit a paper

(20) You can still summit a paper

In sentence (19), denotes that a person's authority, for example the organizer of the seminar, relinquishes her power to turn down the request and thus gives a promising candidate speakers the chance to present their papers /research. This is the type of situation we normally associate with permission granting. In situation (20), as an external situation such as extended deadline enable candidate speakers interested in attending the seminar to summit their papers at later point in time. The organizer merely informs the applicant that external circumstances that apply but does not strictly grant permission herself.

g. Enablement *(can)* **and Prevention of Enablement** *(can't)*

The use of *may* and *can* are often found in written and spoken language, The modal *can* is most occurrences for permission in dialogue.

(21) ...Even though this is my car you can use it sometimes (Huddleston, 1974:228).

The use of *may* in spoken language is described in the theory of Huddleston notes that we can say: " you may come with pleasure ", since the pleasure in the speaker's, not the addressee's, with 'pleasure' is not semantically associated with 'come', but with the giving of permission (Huddleston, 1974:228).

1.5.2 Epistemic Necessity (certainty)

a. The Modal *must*

The epistemic *must* conveys the speaker's confidence in the truth of what he is saying, based on logical process of

deduction from fact known by him (which may or may not be specified).

> *(22) The guests must be more than that I am sure, because he has invited so many people.*

In (22) notes that the speaker's confidence is overtly expressed (and includes the harmonic phrases *I'm sure*), and the reason for his confidence is given explicitly ('because …'). Quirk *et al*. (1985:24) claims that *must* possesses necessity meaning that based on logical necessity. It can be seen in the following example:

> *(23) There must be some mistakes*

> *(24) You must be feeling tired*

> *(25) The young man must have a lot of money*

According to Quirk *at al., must* in (23), (24), (25) have meaning of epistemic necessity because it denotes the speaker's judgment on his proposition, in (25) The speaker knows the young man lives in a big house and has a beautiful car so he uses modal *must* to express his confidence that *Young man must have a lot of money or he must be rich.*

1.5.3 Epistemic Obligation

This section will discuss modals associated with obligatory *must* and *need*, when they are used in a statement/utterance, they indicate obligation/necessity of someone to do or not to do.

a. The modal *must*

The Epistemic necessity denotes the speaker's attitude to the truth of proposition is different from deontic necessity. *Deontic necessity* shows the speaker's attitude to non *actual proposition,* and it is categorized as command. Epistemic obligation is stated as *non inferential epistemic.* The obligation

can be distinguished from command. The sentence *'he must go '* is an obligation meaning, it is stated in intransitive, but when we use the modal *must* in transitive sentence as *'you must mail this letter'*, it has command meaning. Coates explicitly explains that the modal *must* has two meaning; Root meaning (obligatory / necessity) and Epistemic meaning (logical necessity / confident inference) (Coates, 1983:31). The following examples will show the usage of both terms.

> (26) *Root meaning (Obligatory/Necessity)* :You *must* play this ten times over (Coates, 1983:31).

> (27) *Epistemic meaning (logical necessity/confident Inference)* (Coates, 1983:30).

b. Root meaning of the modal *must*

As we talk about *must*, we find the two coexistent but independent elements of meaning, subjective objective and strong weak. Where the speaker, in subjective example of Root *must*, demanded action with subjunctive *should*. In the case of *must* the speaker expects to be obeyed, but in the case of *should* there is no such expectation.

The interpretation of *must* is complicated by the presence of another feature: The speaker's involvement in the utterance. Palmer (1974) name this "discourse orientation", and Lyons (1977) names this "subjective orientation". When we close pay attention to the meaning of *must* in certain example, it can give meaning "an imperative", and it is paraphrasable as "*I order you to ...*" in terms of this, Coates (1983) call "strong obligation" It is interesting that in Coates's explanation, it is not categorized in deontic modality", as Palmer (1979) puts it in to deontic category". Coates does not put it in to deontic category, because *must* in root meaning (*core meaning*) "*you must do this* " (Paraphrasable = *I order you to* …) can also paraphrased by " it is necessary for …" with addition of " and I order you

to do so", actually it is hard to decide the example of "root of *must*" whether those are subjective or not (Palmer, 1979:91-92). That is why, it can be stated that there is no clear dividing line between cases involving subjectivity and those which do not.

In terms of *should* as demanded action, the speaker does not strongly expect his demand obeyed by the addressee. In this case *should* has two main degrees of modal meaning. At its strongest, *should* takes on the meaning of moral obligation or duty (defined in moral or legal terms). At weakest, it merely offers advice, if it is a subjective case, or describes correct procedures, if it is objective. The following examples illustrate this range of meaning.

(28) *I think husband really should be made to do the moving*

   actually (Subjective + Strong =duty) (Coates,1983: 59).

(29) *Well, perhaps I* <u>*should*</u> *choose a London map, if I am going to look at Clapham (Subjective + Weak = it would be a good idea ...)* (Coates, 1983: 59).

(30) *.... but they can't decide yet whether the new man should be appointed by freeman, as the leaving Professor or whether the appointment should be made by whoever takes his place. (More objective + weak)* (Coates,1983: 59).

c. Epistemic Meaning of the Modal *must*

As has been known, the modal auxiliary verb (modals) in English and many other languages receive two distinct meanings, traditionally termed *epistemic* and *root* meaning as in the sentences;

(29). *Artur must be in bed* = 'it is a necessary that Artur is in bed'.

(30). *Susan must tidy the toys* = 'Susan is required to tidy away the toys'. *Must* neutrally receives as epistemic meaning in (29) and root meaning in (30) (Butler, 2003: 967). It may be a question, how this distinction is derived. Various proposal has been given by linguists. Some linguists claimed the distinction can be represented syntactically, other linguists have claimed it is lexical' while others still have claimed it is semantically/ pragmatically determined.

d. The Modal *need*

The modal *need* expresses two meanings, they are;

a. Root meaning

(31) *"I'm very grateful to you"*.

"*You needn't be. I told you. I am glad to do it'* (Coates,1983: 50).

(Paraphrase = 'it isn't necessary for you to be grateful') (31). There is a lot to be done internally before they *need* do the external part. (Paraphrase = 'before it's necessary for them to do the external part)

b. Epistemic meaning

The epistemic *need* expresses objective logical necessity which the speaker makes a deduction from the available evidence, as in (32)

(32) A: Oh gosh!, getting married is an awfully complicated business (other speakers argue).

B: Actually it needn't be, it can be very straight forward (paraphrase = 'it isn't necessarily the case that it is awfully (Coates, 1983: 50).

e. Objective and Subjective epistemic modality.

As the previous explanation the epistemic has been discussed, here the writer will discuss kinds of epistemic modality. In discussing epistemically modal utterances, Lyons gives the distinction between objective epistemic modality and subjective epistemic modality. Objective epistemic modality states "an unqualified assertion of the possibility of a proposition" while subjective epistemic modality qualifies "the assertion of the factuality of the proposition (Lyons, 1977:750). The subjective – objective modality is illustrated in (33), the interpretation is different depending on whether it's uttered by a linguist or meteorologist as.

(33) *It may rain tomorrow*

When it is expressed by some one based on his view who reasons on the basis of personal, that is subjective, it is objective if it is used a conclusion based on (more reliable and complete) scientific data and measurements. In this case, the truth of a proposition is affected by the analysis used by the speaker. If it is asserted through a scientific analysis of the speaker, it is called objective epistemic modality. In contrast if it is a personal judgment of speaker with no scientific data analysis, it is called subjective epistemic modality. The following is the table of epistemic modality in use.

Table of English Epistemic modality in use

Meaning	Modality marker		Example
	Modal	Lexical	
Possibility	It maybe It will be	Possibly Probably Think Conclude Said Appears Believe Certainly It's likely It's certainly } + that	* It is possible that I have one * I think that John is inside * I conclude that the man is your brother * It is said that…/he said /he thought that john was coming (indirect speech) * It appears that the room is being cleaned
	May		* He may be there/he may not be there * I may have one * John may not have finished dinner * You may still summit a paper (permission)
	Can		* He can be there. * You can't see him because he is having lunch with a publisher. * Mother says to her daughter "you can go with your friend "(permission) you can still submit a paper (permission)
	Should	Conclude	* The trip from Medan to Rantau Parapat should take about six hours (= I think it's probable that the trip from Medan to Rantau Prapat will take about six hours) (= I assume that the trip from Medan to Rantau Prapat take about six hours) * I should be able to Bali for two weeks holidays, (= I think it's probable that I'll be able to (= I assume that I will be able to ….)

	Must	* She must be Wafie's sister
	Must	* I conclude that she is wife sister * This is wife sister I conclude
Necessity	Must	* There must be some mistakes * You must be feeling tired * Yazied must be on his way * A : oh gosh! getting married is an awfully complicated business (other speaker argue)
	Need	B : actually it **needn't** be, it can be very straight forward (paraphrase = it isn't necessary the case that it is awfully)
Obligation	Must	* You must do this ten times over *(strong)* * You must mail this letter *(strong)*
	Should	* Should (strong) for moral obligation or duty a. I think husband really should be made to the moving *(subject + strong= duty)* b. Well, perhaps I should choose a Australia map, if I am going to look at Parliament house *(subject + weak = it would be a good idea)*

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1.6 Deontic Modality

In the preceding part it has been discussed about epistemic modality, in this section deontic modality will be discussed. To make it more clear of both epistemic and deontic modalities, here it is described the distinction of both terms. Lyons recognizes the epistemic modality refers to " the speaker's opinion or attitude towards the proposition (Lyons,1977:452), Coates (1983), Palmer (1986), Perkins, 1983). The other explanation of deontic modality stated by Halliday, it is stated that deontic modality calibrates the meaning lying between yes or no / do it or don't do it (Halliday: 1983). It denotes what is necessary, permissible, or obligatory given a body of law or set of moral principle.

1.6.1 Deontic Necessity

The important point in necessity is that deontic necessity usually implies that the speaker is in a position to lay the obligation and is thus in a position of an authority. In English deontic necessity can be denoted by *must, should, ought to* and *have (got) to* expressing command. Deontic modality of command shows the speaker's attitude toward the actualization of command. Modal *must* as a deontic modality has command sense. In this case the speaker is a deontic source who gives command. Coates stated that the use of *must* in a proposition shows speaker's wish in his command to be actualized by addressee (demanded action) as in (34).

(34) *You must go home now.*

The example above is similar to what Palmer said that *can* is often used to convey a command, often of a brusque or somewhat impolite clear kind as

(35) *Oh, you can leave me out, thank you very much*
    (Palmer, 1990: 71).

In the other case, modal *may* is used to express deontic modality which is used to denote a command as:

(36) *You may take it from me.*

May is an extended meaning from permission usage. It is also used to indicate that the speaker wants the action to be performed. The example (36) denotes the speaker wants the listener "to take it" from him. However the use of *can* in (35) and the use of *may* in (36) is different from the use of *must*. By contrast the use of *can* and *may* merely make very confident, and in the case of *can*, sarcastic suggestions. The modal *must* has an implication of authority on which the speaker relies, or at least the implication that can impose his authority as in the example (37).

(37) You must tell me how to get to it

The modal *must* has an implication of authority on which the speaker relies, or at least the implication that he can impose his authority. By contrast the use of *can* and *may* merely make very confident.

1.6.2 Deontic Obligation

a. The modal *must*

Deontic *must* has default interpretation in which the speaker is identified as the deontic source, as in (38), there is no necessary connection between subjectivity and the use of *must*. In (39) *must* is objective, with the source of the obligation external to the speaker.

*(38) If you're on holiday in Bali you **must** visit Kutai Beach.*

*(39) In Indonesia, people agreed that Pancasila **must** be the way of life.*

According to Lyons (1977:832-833) subjective deontic *must* as *you must open the door*- compare the example in (40) can be used performatively by the speaker (imposing a directive). However, despite the strong compulsion expressed by *must* in (40)**,** there is not the same degree of directness as will be conveyed by its imperative sentence *(stop doing that),* where the speaker requires immediate action.

(40) She said, oh you must stop doing that.

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b. The modal *should*

It has been characterized that modal s*hould* as having 'medium strength modality'. Should is not as strong as modal *must* and maximally weak *should* likewise does not rival maximally weak *may* in weakness. Consider the following examples of stronger *should*. In (40) the speaker makes a forceful suggestion, in (41) the speaker reports in categorical term a prohibition that a generally known to apply, and in (42) the speaker makes a suggestion whose strength is clear from the implied seriousness of the consequences of non-fulfillment.

(40) *You should quit*. (Collins, 2009:45).

(41) *He was actually one of my students but I don't know anything about supplementary and the grounds that you apply for them and stuff like that and I from what I know about this place is that You should never talk about something you don't know.* (Collins, 2009:45).

(42) *Burmese seem to be lactose intolerant and should not given milk.* (Collins, 2009:45).

c. The modal *ought to*

Deontic modality is generally defined as having to do with the necessity or possibility of acts performed by morally responsible agents (Lyons, 1977:823). It is concerned with language as action, mostly with the expression by speaker of his attitude towards possible actions by himself and others (Palmer, 1986: 121). The Root meaning of *ought to* is like *should* expresses 'weak obligation'. It offers advice than give a command (Root Must). According to Swan states *should* and *ought to* have very similar meanings. They are used to express obligation and duty, to give advice, and in general to say what we think, it is right or good for people to do. It is illustrated in the following sentences:

a. *You ought to/should go to see 'Blazing Saddles'- it is a great film* (Swan, 1988:550).

b. *You should have seen his face!* (Swan, 1988:550).

c. *People ought to vote aven if they don't agree with any of the candidates* (Swan, 1988:550).

Further it is stated that in most cases, both *should* and *aught to* can be used with more or less the same meaning. There is, however, a very slight difference. When we use *should,* we give our own subjective opinion; *ought to* has rather more objective force, and is used when we are talking about laws, duties and regulations (*or* we want to make our opinion sound as strong as a duty or law) (Swan, 1988:550). This explanation shows clearly that the modal *must* is stronger meaning in obligatory expression than modals *should* and *ought to.*

1.6.3. Deontic permission

Modal operator that used in deontic permission is explained by Leech (2003:232-234), that is Deontic *may* is used for permission, it tends to be subjective with the speaker as deontic source as in (43) or the addressee in question as in (44).

(43) You may use my desk.

(44) Oh who he is he meeting there, may I ask?

In other way *permission* can also be expressed with *can*. Vanparys in Verschueren (1987:229-238) notes the difference of *may* and *can* in the usage of permission, it said that the different is that *may* is subjective and *can* is objective: "*may* is used to perform acts of granting permission, while *can* is used to state that someone has permission". The other linguist, Groefsema (1995: 68) gives the notions such as when I ask you *'May I smoke in here',* I make my smoking solely dependent on your permission, where as when I ask '*Can I smoke in here'* I communicate that your permission is only

one factor under consideration". The modals *can* and *may* are also discussed by Duffley *et,al.* (1981:161), In general it is characterized *may* as expressing the 'virtual' giving of permission, involving some external permitter, whereas with *can* it is intrinsically possessed by the permittee.

Coates discussed these meaning based on gradient of restriction and gradient of inherence (Coates, 1983:88-95). Based on the notions, Deontic source can be the rules in society (social norm), by using *can* as "permission", it can be seen the distinction of regulation as deontic source in (45)

(45) *He can join the class (he can join the class because he has paid the school fee)*

In personal authorship, the deontic sources can be decided into two categories. First, the personal authorship from the speaker, and *second* the personal authorship from a position of the speaker has.

Larkin in Alwi (1976:390-391) cited the speaker's authorship from his position, he will possess inside information. The following is the table of deontic modality in use.

Table of English Deontic Modality in use

Meaning	Modality marker		Example
	Modal	**Lexical**	
	Must + { Go, Write, Wait, See, Report., Get, etc. }		* You **must** go home now * You **must** tell me how to get it * Get out from this house * You must play this ten times over (*subjective necessity*)
Necessity	Can		* You **can** go away from this house and never come back (*impolite command*) * You **can** leave me out, thank you very very much (*impolite command*)
	May		* Yu **may** take it for me
	Shall		a. You **shall** have it tomorrow (*speaker gives guarantees*) b. He **shall** be there by six (*speaker gives guarantees*) * **Shall** in sentences a and b does not lay an obligation, how ever it is stronger than must and give guarantees that the action will occur)
Obligation	Must		* In Indonesia people agreed that Pancasila **must** be the way of life

		* You **must** open the door (subjective deontic)
		* She said, oh you **must** stop doing that (subjective deontic)
		* A complaint procedure **must** the fore ensure that every party in the general election is given the opportunity to be heard in a fair (objective deontic)
		• Every party in general election **must** obey regulation to create a good atmosphere in society
	Should	* You **should** quit (forceful)
		* You **should** never talk about something you don't know (generally known to apply)
	May	* You **may** smoke in here (subjective deontic – dependent H's permission)
		* You **may** use may desk (subject deontic)
	Can	* You **can** smoke in here (objective deontic – H's permission is only one factor under consideration)
		* He **can** join the class (he can join the class because he has paid the school fee) → regulation as deontic source.
		* You **can** take one of the tickets for the concert (personal authority)
Permission	allow	* Human author , rules and regulation **allow** me to do that

1.7 Dynamic Modality

Dynamic modality discusses about the speaker's attitude on the actualization of propositions, it is also discussed in deontic modality. The distinction between those terms is in dynamic modality the actualization of the event is defined by laws of nature, but in deontic modality defined by social laws (Perkins, 1983: 10-11)

1.7.1. Dynamic Possibility

Modal "*can*" can express the possibility (Coates, 1983, Perkins 1983). The modal *can* gives more as dynamic possibility in proposition, It is caused, in expressing the possibility *can* is not same with *may*. Perkins (1983:101) said that "*can*" expresses possibility based on natural low which explains an event probably take place.

a. The Modal *can*

In dynamic possibility we find two modals *can* and semi modal *be able to*, but the difference between neutral and subject oriented possibility is not directly related to the difference between the uses of those terms, although many grammars of English refer to ability which is essentially subject oriented possibility. This does not characterize either *can* or *be able to* as distinct from the other. They do not differ very markedly in meaning at all, although there are a number of factor involved in their relative likelihood of occurrence (Palmer, 1990:83). The use of *can* in a sense of neutral possibility indicates that an event possible takes place, as in the example (46, 47).

(46) *Patience is the only thing you can do*

(47) *Who knows, I can do either way*

In (46) *'the patience can be done'* denotes there is no another choice to be done instead of being patient, while the second sentence (47) refers to future alternative possibility. These examples denote the degree or extent that an action is possible, it is called dynamic possibility.

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b. The Modal *may*

Dynamic possibility of *may* is a minor meaning but a major one is *can*. *May* can be used to express two types of dynamic possibility. *First*, 'theoretical possibility' (a term suggested by Leech, 1969: 220-212) involves a potentiality for action that resides in the external situation. In this use *may* is often associated with a greater degree of formality than *can* as the following example:

> *(48) The role of school principle is to direct the school activities so it may find the most efficient time and funds.*

1.7.2 Dynamic Ability

a. Dynamic Ability of Animate

Discussing about the modal *can*, we can take the perspective of Palmer, He distinguishes dynamic and deontic modality in terms of the notion of 'control' that is, who is the controller of event. In the case of deontic modality, he argues, 'the event is controlled by circumstances external to the subject of the sentence' whereas in the case of dynamic modality, 'the control is internal to the subject'.

The discussion about deontic *can* versus dynamic *can*, Palmer (1990) says' with deontic the ability comes from the permission given (externally), with dynamic the ability comes from the subject's own (internal) ability'. This definition is perfectly consistent with Huddleston and Pullum's but more importantly, establishes the notion of control. This is a force dynamic notion what is being suggested by Palmer is that the subject is the initiator of the event. The following example denotes ability.

> *(49) They can run very fast*   (dynamic)

b. Dynamic Ability of Inanimate

The modal *can* clearly refers to inherent properties of the subject event the inanimate subjects as in (50).

(50) *The plane has a built-in stereo tape recorder which* ***can*** *play for the whole four hours, it will take to fly to Majorca* (Coates, 1983: 90)

The stereo tape recorder in (50) is inanimate agents of the sentence which have ability to actualize the event.

1.7.3 Dynamic Necessity

a. The modal *must*

In the previous section, it has been discussed about *must* in terms of deontic modality (discourse-oriented). Yet it often occurs where in assertion, there is little or no indication of involvement of the speaker. The following instances show the use of *must* indicating necessity.

(51) *I* ***must*** *ask for that sunday off.*

b. The modal *need*

In English *"need"* can be as main verb or *modal*, it can be seen in the following sentence in the following examples:

(52) *I may need to say a couple nights before I can find transport for the last 60 miles or so* (need as main verb). (Palmer,1990: 127).

(53) *That I think we need go for* (need as modal) (Palmer,1990:127).

We find *need* that denotes necessity, such as: I may *need* to stay a couple nights (as main verb). *Need* in this example describes necessity on the speaker that the speaker makes his own judgment.

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1.8 Volition (inclination)

Volitional modality describes about the speakers or subjects willingness to actualize an event. Portner said that volitional modality is under the umbrella of dynamic modality (2009:196). Further in Portner's notions is stated volitional modality includes at least the meanings of ability and opportunity as illustrated in the examples (54,55).

(54) John can swim (Portner, 2009:196).

(55) Mary can see the ocean (Portner, 2009:196).

The other linguist as Palmer said that there are three types of modality – epistemic modality, deontic modality and dynamic modality. It's also said that 'willingness' can be expressed by using the modal *will*. The use *will* is included in dynamic modality as in (56)

(56) He will come if you ask him (Palmer, 1986:103).

Portner (2009) and Palmer (1986) have same ideas about the notion of willingness and ability under the umbrella of dynamic modality, furthermore Palmer said dynamic modality with its notions of *willingness* and *ability* (i.e. subject –oriented modality not neutral dynamic modality) and of course *will* still retains its earlier meaning of wishing. In fact, the subject- oriented use of *can* and *will* raises no problem. They are subject –oriented in that they are concerned with the ability or willingness of the subject, not with opinion or attitude of the speaker. Palmer also states because the orientation of *will* and *Can* is subject - oriented that relates to ability and willingness, it seems this type can be omitted from the strict typological classification of modality, although it is of interest that modal verbs have these meanings.

a.The Use of *will*

The use of modal *will* can be categorized into two as volitional meaning:

i. Weak volition (willingness)

(57) *Who will lend me some money? (who is willing to…?)* (Leech,1969: 204).

(58*) He will do anything for money (who is willing to...?)* (Leech,1969: 204).

(59) *Jane's willing not to take part* (Halliday,2004: 621).

The use of modal *will* in the sentences above express as weak volition. The following part explains strong volition.

ii. Strong volition (insistence) (not common; will is stressed)

(60) *Janes's determined not to take part* (Halliday,2004: 621)

(61) *Why will you keep banging that door (why do you insist*

on . . . ?). (Leech, 1969: 204).

Both volitional meanings of *shall* are something of a rarity in present-day English, and no doubt the reason, as for strong – volitional *will*, is the unpalatable associations they have acquired. *Shall* in the weaker sense conveys the message ' *I am conferring a favor on you'*, and is therefore reserved for addressing inferiors, particularly pets and children: *You shall have a bone if you're a good dog,* etc. The stronger meaning of *shall* is likewise associated with speech with one of lower status than oneself, but its connotation is one of imperiousness rather than condescension. Such forms do not find favor in the democratic social climate of today (Leech, 1969: 204-225). Volitional modality can express hope such as in (66).

(66) *He said, "good luck"= He wishes me luck (speaker's hope).*

The other volition can be expressed as intention of the speaker, in this case the verb *wish* is often used almost equivalently with *want* to express intention or a directive (with the infinitive) as:

(67) *I wish/want you to come.*

b. Volition as Request

The use of modal *would* as an alternative to *will* in requests

(68) Would you lend me six dollars? is more tactful than *Will you lend me six dollars?*

(69) Will you type this please?

To the extent that the questioner does not seem to bank upon the generosity of the hearer. Again, one may postulate an unexpressed condition: *'Would you be willing to lend me six dollars* (if I were to ask you)?' (Care should be taken to distinguish the *would* used in such requests, *ie.* the hypothetical form of *will* in the sense of 'willingness', from the *would* which is merely a marker of hypothetical meaning in main clauses.)

As the hypothetical reflex of *will* in the sense of "strong volition", *would* occasionally occurs without contextual conditioning, but only in rather stereotyped exclamations such as.

(70) Of course, he would put his foot in it (Leech.1969:236).

(Actually, this sentence is ambiguous, as it might also be used with past time reference, meaning 'He insisted on putting his foot in it', as well as hypothetically, in the sense 'He would insist [if ever he were given the opportunity] on putting his foot in it') (Leech.1969:236)

c.Volition as Futurity

The action of willing something (one of the characteristics meaning of deontic modality, together with obligation and permission). Although *shall* and *will* sometimes have little meaning apart from the indication of futurity, they often express intention, promise, or other shades of volition (Melia, 2003:21)

(71) I will do it tomorrow (I intend to do it tomorrow).

(72) She will visit you (She intend to visit you).

(73) I am going to see (more certainty).

The overlapping senses of the modal and semi-modal verb classes used in English epistemic, deontic and dynamic modality

are generally illustrated in table 2, which they are classified in three broad semantic cluster (Biber1999; Huddleston, 20002:208-210; Palmer 2001; Verstraete 2007).

Table 2 the modal categories

Semantic group	Modals	Semi-modal
Permission / ability/ possibility	*can, could, may, might,must, should, need,*	
Obligation / necessity	*ought to*	*Have/has got to, need to, (be) supposed to, have to, used to, need (as modal)*
Volition / prediction	*will, would, shall*	*(be) going to, want to*

The categorization in table 5 denotes that the modal and semi modals in English are systematically ambiguous in use. The semi modals are used either in volition or prediction and obligation or necessity and the modals are used either volition or prediction, either obligation or necessity, and either ability, possibility or permission. The systematic ambiguity relates to the contrast between the type of modality; epistemic, deontic and dynamic modality, In brief it is illustrated in the following examples:

(74) *That will be the milkman (epistemic modality) (Klinge, 1996:37)*

You will do as I tell you (deontic modality)

I will help you (dynamic modality)

(75) *He may have found a job (epistemic modality) (Klinge, 1996:37)*

You can smoke if you like (deontic permission)

John can speak English (dynamic modality)

The following is the table of dynmic modality in use.

Table of English Dynamic Modality in Use

Meaning	Modality marker		Example
	Modal	**Lexical**	
Possibility	Can		* Patience is the only thing you can do
			* Who knows, I *can* do either way
	May		* The role of school principle is to direct the school activities so it *may* find the most efficient time and funds
			* You may remember that we bought this book in Australia 2009
Ability	Can		Dynamic ability of
			a. Animate
			* She *can* easily beat every one else in the club
			* They *can* run very fast
			b. In animate
			* The plane has a built – in stereo tape recorder which can play for the whole four hours, it will take to fly Australia
Necessity	Must		* I *must* ask for that Sunday off
			* Why *must* I put up with such enraging condition?
			* I think must not worry about this too much
	Need		* I may *need* to say a couple night before I can find transport for the last 60 miles or so (need as main verb)
Volition	Will		**A. Willingness:**
			a. Weak volition (willingness)

	* Who *will* lend me a cigarette ? (who is willing to?)
	* He *will* do anything for money (he is willing to..)
	b. Strong volition (insistence)" (not common : *will* is stressed)
	* He will go swimming in dangerous water (who does insist on....)
	* Why will you keep hanging that door? (why do you insist on…?
Shall	a) **Speakers willingness** *(not common)*
	* He *shall* get polite answer if he is patient (I am willing to give him…)
	* Be a good dog, and you will shall have a bone (… I am willing to let you have a bone)
	b) **Speaker's willingness** (not common)
	* You *shall* obey my orders (I insist that you obey…)
	* No one shall stop me (I insist that no one stop me)
	B. Request
Will/would	* *Would* you lend me six dollars?
	Is more tactful than
	Will you lend me six dollars?
	* Will you give him this letter?
	* Would you please pass the salt?
	C. Futurity
	* I will do it tomorrow (I intend to do it tomorrow)
	* I will not be there
	* She will visit you (she intend to visit you)

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CHAPTER II
MODALITY AND ITS TYPOLOGIES IN ANGKOLA LANGUAGE

2.1. Modality in Angkola language

Modality is concerned with opinion and attitude of the speaker to proposition, the attitude could be like sure or lacks confidence on a stated proposition. The modality is expressed by using modals or lexical as modality makers (MMs). By using these MMs the hearer can understand the degree of speaker's belief on a proposition that he/she stated. The Angkola language modality markers are modals and non modals (lexical, particles), they are used in spoken and written language.

2.2 Typological modalities in Angkola language

Angkola language as a medium of communication is used to express the idea, opinion or view. Angkola language has its own rules in terms of the language use. In this language, the attitude of speaker to proposition is expressed by modals or non-modals (lexical) as modality markers (MMs), if the propositions do not have modals, the speaker's attitude to his proposition can be seen from the lexical or particles used in the proposition. Regarding the expression of speaker's attitude, modality in Angkola language can be categorized into three types namely; *epistemic modality, deontic modality and dynamic modality.* In the following parts these modalities are deeply exposed.

2.2.1 Epistemic modality

Epistemic modality denotes the attitude of speaker based on his belief or lacks confidence on the truth of the proposition he stated. The degree of a speaker's confidence to the proposition is caused by the

knowledge of speaker about the events. In Angkola language, there are some meanings of epistemic modality that indicate the gradience of speaker's confidence towards the propositions.

2.2.1.1 Epistemic probability

The possibility in Angkola language is denoted by modals and non modals (lexical) as modality markers. The modals used to express possibility/probability are: *bisa* (can), *bisa jadi* (may), *musti akkon* (certain), *musti* (must), *nakkan* (will), *nuaeng* (might), *luai* (might), *betak/betak jadi* (may) and the non-modals (lexical) are: *mungkin* (probable/may), *aro /naro* (think), *dugaan* (think). *pasti* (certain), *bararti* (certain). These MMs are used to express the speaker's attitude to the proposition stated, for example; the lexical *aro/naro* (think) as a modality marker (lexical) shows that a speaker has knowledge about the proposition /event that he stated although he is not sure about the truth of the proposition, with the information he has, he uses a simple logical analysis then draws a conclusion. The use of lexical *aro* (think) in *arokku* (I think) as in (1) indicates speaker's judgment in a proposition.

(1) **_Arokku_**,*ima* _mambaen_ _si_ _tigor_ _sai_ _parkohom_-*kohom* (Ritonga,2006: 2).

[I think,   *it* - *make* -   *Tigor* -   *to be* - *calm]*

'*I think, it makes Tigor to be calm*'.

The lexical a*ro/naro* in *arokku* (I think) denotes that the speaker has knowledge pertaining to the spoken persons (Tigor), it is denoted with word **_ima (_****that is / it)**, the speaker did judgment although he is not sure about the truth of the proposition he expressed. His attitude to the proposition was described by the lexical *aro/naro* in *arokku* (I think). The use of lexical *aro/naro* in *arokku* as modality marker as in (1) dintinguishes from *aro/ naro* in *arokku* in (2,3)

(2) *Bahat do **arokku** halahi dapotan (hepeng) , umak ni si Siti, umak ni Amir*

[Much - ***I think*** -they - got (money),   Siti's mother- Amir's mother]

'I think they (Siti's and Amir's mother) have got much money''

(3) *Anggo inda copat diharejoi paret na tuppati, **arokku** nakkan nabanjir do huta on*

[If-not quick-done-waterworks- gagged, I think - wiil– flood -this village]

'If the gagged waterwork is not diged, ***I think*** this village will be flood'

The lexical *aro/noro* (think) in *arokku* (I think) in (2,3) denotes that the possibility of the event takes place. In (2) the speaker just guesses that the event will take place without the information he gets *(bahat do alai na dapotan (hepeng),* and in (3), the subject of the sentence (*paret na tuppati*) is inanimate, the event (*banjir/flood*) will be affected by natural law *(If it rains)* where the subject can not influence the event to take place.

The meaning of possibility can also be expressed by using modal *bisa* (can). In Angkola language the modal *bisa* (may) denotes a possibility where the subject can do an action as stated by the verb of the sentence as in (4).

(4) *Bia ma he ttong baenon, rupa madung sifat na mardunia on do.*

[It is reality,   it has become a reality of life.

Muda taradong diiba kecet pe mur bahat. Na pola marlang-alang

If-we were rich- talk -   more.   not need - to be shy

iba   makkuling gogo di lopo

I/we - speak – loudly-   at the market.

Bisa *buse ma iba mandok sipaingot tu halak, on na tusi on na tuson, bope.*

Can*-I/we-give-advice -to people, like this-like that, -eventhough*

naso si tutu nadidokkonani,halak pe na bagi aha didokkon na manangihon

I/we do not say seriously,-the people - anything - say-just listen up,

tai muda nadong di iba, giot mangecet iba, na ditangihon kalak   anggo

but if- I/we were poor,   want - speak- I/we, nobody listened to -

hum na aha ditangihon, na pola hatcit dilala. (Ritonga, 2006 : 2)

if   only not listened, - it doesn't make me/us offended].

'It is reality, It seems to be a reality of life. If we were rich, we would talk more. we don't need to be shy of speaking loudly at a coffee shop. We **can** *give people advice, "you should do like this or like that", even though we don't say it seriously, the people will listen to us, but if we are poor, no body will listen to us and it won't offend us'.*

The use of *bisa* (can) in (4) indicates a possibility for the subject *Iba (I/we)* to speak among people if she/he is rich. The other expression of possibility can be seen in (5) by using *bisa jadi* (may);

(5) **Bisa jadi** *peresiden na baru i torus konia, bisa jadi isetopia,tai goarna do*

*[**May**-the president-new-continue-he/she, **may** –he-stop, but-only the name*

na marbedai najolo Village Assistance Program (Bankdes),muda Bankdes

different - at once - Bankdes,   if - Bankdes

na joloi ipaborokkon, on memagkan natarlibat dosude lapisan masyrakat,

at once - contructed, it really involved - all - the element of class social,

asal ma na idokkon program nasional ma jelas-kepalanegarai doi

if -   called -   National program - must be- president's responsibility].

***Bisa jadi** peresiden na baru i torus konia, bisa jadi isetopia, tai goarna do   na marbedai na jolo Bankdes, muda Bankdes na joloi ipaborokkon,* different   *on memangkan natarlibat do sude lapisan masyrakat, asal ma na idokkon program   nasional   ma jelas kepala negarai do i*

*'The new president **may** continue the program or he /she may stop it, but at one time it had the distinguished name of Village Assistance Program (Bankdes), if it is Village Assistance Program (Bankdes) the entire contructs will be given, it really involves every element of social class. If it is' National Program" it must be the president's responsibility'.*

The modal *bisa jadi* (may) is placed at the beginning of the sentence as in (5) illustrates subjective modality, the speaker uses his own prediction in the proposition because he lacks knowledge regarding the case that he is talking about. The other modal *bisa* (can) can also indicate an objective possibility based on facts that the speaker knows, as in (6).

(6) Muda sai adong halak na mulak sian pangarattoan,

[If - there is- one- coming back from -the foreign country,

dibaen ia mangido doa, sanga muda adong halak namatean,
*baru ma **bisa***

*held- he- a blessing or if - there is a person died, so I **can**
eat meat.*

mangan   juhut. (Ritonga, 2006 : 10)

Eat – meat]

*Muda sai adong halak na mulak sian pangarattoan, dibaen
ia mangido doa, sanga muda adong halak namatean, baru
ma **bisa** mangan juhut.* (Ritonga, 2006 : 10)

*'If there is some body coming back from a foreign country
or someone has died, his family holds a blessing, so at this
moement I **can** eat meat'.*

The modal *bisa* (can) indicates a possible event (*mangan
juhut / eating meat*) can be actualized by the subject if the
other factor takes place (*muda sai adong halak na mulak sian
pangarattoan sanga mudang adong halak namate / if there is
some body coming back from a foreign country or died*). The
modal *bisa* (can) in (6) does not denote ability or permission,
but it indicates a probability.

The use of *jadi* in *bisa jadi* in (5) is commonly used in
Angkola language. This construction is called sensitive context
(Simatupang, 1983:182), and Kiswanto Purwo (1984:182)
called this a bounded context, the sense of this modal *bisa jadi*
(may) is a possibility.

The other modal *betak* (may) which expresses the
speaker's attitude to the proposition can be seen in the following
examples (7), (8), (9).

*(7) Na sai binoto **betak** sai dibege si Sakkot,harana sora ni si
Kobul tarbege*

*[not clear -**may** –hear- Sangkot, because- voice- Kobul-hear*

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do sian dolok na sada tu dolok na sadanai. (Ritonga. 2006: 55)

from – block-one- to- block- one].

*Na sai binoto **betak** sai dibege si Sakkot, harana sora ni si Kobul tarbege do sian dolok na sada tu dolok na sadanai* (Ritonga.   2006: 55)

*'It is not clear, Sangkot **may** hear Kobul's voice because his voice is usually heard from one block to another'.* (Ritonga. 2006: 55)

(8) **Betak** *do anggi 'kki, hudokkon mate'',ning rohan ia*. (Ritonga, 2006 : 59).

*[**May** – not -died -my little brother, I say – die, think – he]*

*'My little brother **may** not be died'' He thinks'.*

The modal *betak* (may) in (7,8) denotes that speaker is not sure about the truth of the proposition, the verbs died (hungry) in (8) is stative verb which the subjects experience something stated by the verbs of the sentence, and the verb in (7) *dibege* (heard) is called an action verb.

2.2.1.2 Epistemic certainty

A certainty denotes that the speaker is sure with the truth of the propositions, if it is compared among *possibility, necessity, obligation*, the certainty has the highest degree of epistemic which indicates the speaker's sureness. In Angkola language, a certainty is expressed by some modals as *akkon* (will), *musti akkon* (certain), *musti* (must), *pasti* (certainly), *nakkan* (certainly) and lexical *bararti (/certainly)*. The use of *akkon* can be seen in (9), *musti akkon* (certainly) in (10), *musti* (must) in (11), *pasti (certainly)* in (12), *nakkan* (will) in (13) and lexical *bararti (must/certainly)*   in (14).

(9) *Di sada inganan na bagi na biape, mangihutkon paretongannia, ursai*

*[in one place - no choise- he thinks- the gebra - **akkon** <u>mamolus sian</u> <u>dalanna soppit i</u>,harana siamun siambirang will-pass–through-the path, because –left-right-<u>nakkan na bisa</u> <u>dibolus</u> <u>ursa</u> <u>dibolus</u> <u>ursa.</u>* (Ritonga. 2006 : 48).

will not be able - passed- gebra]

*Di sada inganan na bagi na biape, mangihutkon paretongannia, ursai **akkon** mamolus sian dalan na soppit i, harana siamun siambirang nakkan na bisa dibolus ursa.* (Ritonga. 2006: 48).

'In one place, he thinks that the gebra will pass through the path, because both sides of the paths can not be passed by'.

The modal *akkon* (will) in the example (9) denotes that the speaker is quite sure the event will take place that is *Ursai **akkon** mamolus sian dalan na soppit i (the gebra will pass through the path).*

The other modal that used to express certainty is *musti akkon* (certainly), the modal *musti akkon* in higher degree than *akkon* (will). The expression can be seen in the following example.

(10) <u>Dung</u> <u>dijalahi</u> <u>denggan-denggan</u>, diboto ia ma <u>bahaso</u> <u>ursa</u> i [after-seeking-cerefully, know– he- that-deer-the

<u>Musti akkon</u> <u>mamolus sian Gotting Siarang-ara ng</u>. *certain- go through -Gotting Siarang-arang .* (Ritonga,2006 : 51)

*Dung dijalahi denggan- denggan, diboto ia ma bahaso ursa i **musti akkon** mamolus sian Gotting Siarang-arang* (Ritonga, 2006 : 51).

'After seeking carefully, he knows that the deer certainly goes by way of Gotting Siarang – arang (brushes)'

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The use of modal *musti akkon* (certainly) in the sentence above denotes the speaker is really sure that the event will take place '*Ursa i **musti akkon** mamolus sian Gotting Siarang-arang*' *(the deer certainly goes by way of Gotting Siarang – arang (brushes).* The expression of certainty in Angkola language is also expressed by using *musti* (must) as in the example (11).

(11) *Taraso do <u>tusia (Haposan)</u> rupa   bahaso   **musti** na <u>dimuruhi ni</u>*

[Feel – he   (Haposan) - that -must -   scolded-<u>oppungnia i <u>harani pinggan </u>na <u>ditaporkon</u> ni <u>anak nia</u> <u>i.</u>(Ritonga,2006: 80)

his grand father -because -   plate –   broken – his son]

*Taraso do tusia (Haposan) rupa bahaso **musti** na dimuruhi ni oppungnia i hara ni pinggan na ditaporkon ni anak nia i.* (Ritonga, 2006 : 80)

*'He (Haposan) feels that his son **must** be scolded by his father because his son has broken a plate'*

The modal *musti* (must) shows that the event certainly takes place i.e. *'his father will get angry because his son broke a plate'.* The other expression of certainty is stated by using *pasti* (certainly) as in the examples 12.

(12) *Anggo nabisa ia <u>mangaluahondiri,yakin</u><u>do</u><u>si Sakkot</u> **pasti** dimatehon*

[If Sakkot–cannot-escape-himself,sure-Sakkot-certainly-be killed].

*Anggo na bisa ia mangaluahon diri, yakin do si Sakkot **pasti** dimatehon.* (Ritonga, 2006 : 91)

*If Sakkot cannot escape, he believes that he is **certainly** killed'.*

The use of modal *pasti* (certainly) in the examples (12) is used by speaker after he did logical abalysis on the situation when he would like to express his ideas. In the example (12) *si Sakkot* **pasti** *dimatehon / he (Sakkot) is certainly killed* denotes that he believes that he will be killed by the persons who cought him If he can not escape him self. The other expression of epistemic certainty is expressed by modal *nakkan* (will) as in the following example.

(13) <u>Disi *dope* ia(Sakkot) mula-mula mamatehon jolma,harana muda na</u>

over there he- firstly- killed - some one,- because- if-not – to be

<u>*dimatehon* ia panjagonia i, ia **nakkan** dimatehon.</u> (Ritonga,2006: 91)

killed he -bodyguard- his- , he – will/would - to be killed.

Disi dope ia (Sakkot) mula- mula mamatehon jolma, harana muda na dimatehon ia panjagonia i, ia **nakkan** *dimatehon* (Ritonga, 2006 : 91).

'He (Sakkot) had killed some one over there for the first time, because if he did not kill the bodyguard, he would be killed by him'.

The expression of certainty in Angkola language can be also expressed by the lexical *bararti* (must) as in the example (14).

(14) <u>*Madung mangolu tai,* **bararti** *tong natarbalik batere nai baen komu*</u>

[Already on - but, must- up side down- battery – the - put you].

madung mangolu tai, **bararti** *tong natarbalik batere nai - baen komu.*

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'But it is already on (tape recorder), the battery **must** *have been up side down'.*

The use of lexical *bararti* (must) at the example (14) denotes that the speaker thinks that the tape recorder does not work because its battery is up side down, and his belief is expressed by using the lexical *bararti* (must).

2.2.1.3 Epietemic prediction

The modality expression of prediction denotes how a speaker tells his logical conclusion on a proposition. His uncertain opinion is delivered by using non modals (lexical) *nuaeng/luai* (might) in (15,16) and lexical *dugaan* (think) in *(17)* as the following examples:

(15) <u>*Bayo datu Dja Humutur*</u> *na* <u>*sian*</u> <u>*baringin*</u> <u>*mandok*</u>*, dung* <u>*lilu*</u> *do* <u>*i*</u>

[The supranatural Dja Humutur-from-baringin said-, have lost way

nuaeng *akkon na* <u>*di lului*</u> *do i.* (Ritonga, 2006 : 23)

should -   seeked].

Bayo datu Dja Humutur na sian Baringin mandok, dung lilu do i **nuaeng***. akkon na di lului do i.* (Ritonga, 2006 : 23)

'The supranatural Dja Humutur from Baringin said that he (Sakkot) might loose his way. He should be sought after'.

(16) <u>*On do*</u> **luai** <u>*halak bujing*</u> *na* <u>*didokkon*</u> *ni* <u>*Dainang i*</u>*, madung* <u>*songon na*</u>

[This - may – woman-   told -   my aunt   - similar to-

<u>*mardonok   hira-hirakki hian"*</u>*,* <u>*ning roha*</u> *ni* <u>*si Sakkot*</u> *think - Sakkot].* (Ritonga, 2006: 61)

On do **luai** *halak bujing na didokkon ni Dainang i, madung songon namardonok hira-hirakki hian", ning roha ni si Sakkot.* (Ritonga, 2006 : 61)

Sakkot thinks "This may be the woman whom my aunt spoke about because she seems similar to what she said'.

(17) *Anggo jam 2 do halei barangkat sian bagas, **dugaatku madonok** mai*

[If - at two oclo'ck- they –leave- from the house, I think- to son nearby- here].

*Anggo jam 2 do halei barangkat sian bagas, **dugaatku** madonok mai tu son.*

'I think, If they leave the house at 2 oclo'ck, they will already be near by here'.

The following is the summary of modals and non-modals (lexical) as the epitemic modality markers in Angkola language use:

Epistemic modality of Angkola language in use

Meaning	Modality marker		Example
	Modal operators	Non modal operators	
Probability	*bisa* (can)		*...**Bisa** buse ma iba mandok sipaingot tu halak, on na tusi on na tuson, bope naso si tutu nadidokkonan i, halak pe na bagi aha didokkon na manangihon i, tai muda nadong di iba, giot mangecet iba, na ditangihon kalak anggo hum na ahaditangihon, na pola hatcit dilala .* , we **can** give people advice, "you should do like this or other one", even though we don't tell it seriously, the people will listen to us, but if we are poor, nobody will listen to us and it doesn't make us offended'.
			Mungkin nadiboto ia ro hamu She/he probable doesn't know that you come.
	may	*mungkin* (probable)	*Arokku, ima mambuen si tigor sai parkohom-kohom.* '**I think**, it makes Tigor to be calm'.
		aro (arokku/I think) /Naro (naro nia/ He thinks), Naro nai /we think), naro nihalei (They think) dugaan (think) /dugaatku (I think) /dugaan nai (we think) /dugaan nia (he/she thinks) /dugaan ni halahi (They think)	*Anggo jam 2 do halei barangkat sian bagas, **dugaatku** madonok mai tu son.* 'I think, If they left the house at 2 o'clock, they would be already nearby here '.
		mungkin (probable/may)	***Mungkin** na tarbalik do battere nei dibaet kamu Oppung.* 'It is **probable** that the battery is up side down'
			Mungkin nadiboto ia ro hamu 'It is probable she/he doesn't know that you come'.

Certainty		
musti akkon (certain)	*pasti* (certain)	*Pasti 'ro do ia sadari on* He certainly comes today *Dung dijalahi denggan- denggan, diboto ia ma bahaso ursa i **musti akkon** mamolus sian Gotting siarang-arang.* 'After seeking carefully, he knows that the deer **certainly** goes by the way of the underbrush (Gotting Siarang – arang)'
	pasti (must/certain)	*A: Inda adong hu ida ia dalam sapokonen on* *B: Anggo jam-jam songonon do **pasti** adong ia di lopoan* *A:* 'I haven't seen him this week' *B:* He **must** be at the coffee shop now' *Anggo na bisa ia mangaluahon diri, yakin do si Sakkot **pasti** dimatehon.* 'If Sakkot can not escape, he believes that he is **must** be killed'.
musti (certain)		*Taraso do tusia (Haposan) rupa bahaso **musti** na dimuruhi ni oppungnia i hara ni pinggan na ditaporkon ni anak nia i.* 'He (Haposan) feels that he is certainly scolded by his grandfather because the plate was broken by his son'
nakkan (will)		*Disi dope ia (Sakkot) mula- mula mamatehon jolma, harana muda na dimatehon ia panjagonia i, ia **nakkan** dimatehon.* 'He (Sakkot) killed someone over there first, because if he (Sankkot) had not killed him, he **would have been** killed by his bodyguard'.
	bararti (certainly)	*Madung mangolu tai, **bararti** tong natarbalik do batere nai - baen komu* 'But it is already on, the battery was certainly upside down before'.

prediction (possibility)		
nuaeng (might)		*Bayo datu Dja Humutur na sian Baringin mandok, dung lilu do i nuaeng. akkon na di lului do i.* 'The supranatural Dja Humutur from Baringin said that he (Sakkot) **might** loose his way. He should be seeked'.
luai (might)		*On do luai halak bujing na didokkon ni Dainang i, madung songon namardonok hira-hirakki hian", ning roha ni si Sakkot.* 'Sakkot thinks "This **might** be the woman that my aunt said, because she seems similar to what she said'.
betak (might)		*...Na sai binoto betak sai dibege si Sakkot, harana sora ni si Kobul tarbege do sian dolok na sada tu dolok na sadanai.* 'It is not certain, Sangkot **might** hear Kobul's voice because his voice usually can be heard from one block to another'.
betak jadi (might)		*Betak jadi do ro ia sadari on.* He **might** come today
bisa jadi (may)		*Bisa jadi peresiden na baru i torus konia, bisa jadi isetopia, tai goarna do na marbedai na jolo Bankdes, muda Bankdes na joloi ipaborokkon, different on memngkan natarlibat do sude lapisan masyrakat, asal ma na idokkon program nasional ma jelas kepala negarai do i* 'The new president **may** continue the program or he /she may stop it, it's name was called Village Assistance Program (Bankdes), if it is "Bankdes" J it was given the entire contruct, it really involves every element of social class. If it is National program, it must be the president's responsibility'.

2.2.2   Deontic modality

Deontic modality refers to the speaker's attitude to propositions, the speaker's attitude is based on social law. It can be an individual authority or legal authority. Individual authority is caused by different ages or social statuses, and the legal authority is based on the moral principle in society or given by a body of laws. These authorities are the deontic sources that give hearer *'permission, command'*   to do something or not to do something. In other words, the person who is identified as the deontic source has high gradience of restriction on the agent of the event.

2.2.2.1 Deontic permission

Modals express the deontic permission in Angkola language; *bisa* (can)*, na bisa/inda bisa* (can not) and non-modal (lexical); *tola* (may), *na tola/inda tola, na dipatola* (may not), *izin/izintkon* (allow*), inda dizitkon/ na diizitkon* (not allowed). The meaning of permission is expressed by those MMs pertaining to permission given by speaker. If the speaker as deontic source who gives permission so the hearer is the agent of activity (agentivity). The permission given by speaker as a deoctic source (individual authority) can be seen in the following examples (1- 3).

(1) <u>Napola mahua i,</u> **_tola_** *do* <u>hamu</u> <u>marmayam</u> <u>dison</u>

[No problem –   may-   you-   play - here]

Napola mahua i, **_tola_** *do hamu marmayam dison*

'No problem ,You may play here'

(2) **_Bisa_** *do* <u>hamu</u> *da* <u>manginap</u> <u>dison</u> <u>sanga mar</u> <u>dua ari.</u>

[Can - you   - stay -   here - for about- two days]

Bisa do hamu da manginap dison sanga dua ari.

You can stay here for about two days

(3) <u>Na   hu **izitkon**</u> tong <u>ia kehe tusi</u> ba,<u>harana mambaen parmaraan</u> do i

[Not - I - allow -   he- go- there , because - make- trouble -   it <u>annon</u>].

later

Na hu **izitkon** *tong ia kehe tusi ba, harana mambaen parmaraan do i*

annon

'I don't allow him him to go there, because it will cause a problem later'

The permission denotes that the hearer takes part as agent of an event is called agentivity. The agent can be the second person as in (1,2) or the third person as in (3).

The other kind of permission is the speaker's authority given by a body of law (legal authority) *or* set of moral principles as in the example (4,5,6). In Angkola language the propositions use modals; *bisa* (can), *na bisa/ nada bisa/inda bisa* (can't) and lexical *tola* (may), *inda tola/ nada tola /na tola* (may not).

(4) *Kapala desa:* <u>Anggo</u> <u>madung cair annon hepeng nai</u>, **bisa** do <u>dohot</u> <u>kita</u>

[Village headman: If – the money has been cleared-   can – join   -we

mangarejohon paret i, <u>hita</u> <u>pengido</u> tu <u>pamborong nai</u> attong

do- the ditch,   - we – ask for-   the contstructor]

Kapala desa: …<u>Anggo</u> <u>madung cair annon hepeng nai</u>, <u>bisa</u> do <u>dohot</u> <u>kita</u>

mangarejohon paret i, <u>hita</u> <u>pengido</u> tu <u>pamborong nai</u> attong

*'If the money has been cleared, we **can** join them to finish the ditch, we will ask help from the contractor'*

(5) ***Na bisa** <u>ia</u>   <u>kehe</u> <u>tu</u>   <u>si</u> da   <u>harana</u>   <u>iboto nia</u> doi 'ttong,*

[Not- can- he- go- there -because - his younger sister in the extended family

<u>songononma</u> <u>ho</u> ma <u>kehe</u> <u>tu si</u>

like this- you- go-there]

Na bisa ia kehe tu si da   harana iboto nia doi   'ttong, songononma ho ma kehe tu si.

'he can not go there because she is his younger sister in the extended family   (iboto=Angkolanese), I think you should go there'.

(6) <u>Sebagai katua adat</u> <u>di</u> <u>hutaon</u> <u>hudokkon</u> <u>di hamu</u> <u>sude,</u><u>ise</u>
   <u>pe</u>   ***inda tola***

[As a head of the tribe–in- this village-I tell-you-all, every one–may not

<u>mamabaen</u> <u>parmaraan</u> <u>di</u> <u>hutaon</u>

make – trouble- in- this –village].

Sebagai katua adat di hutaon   hudokkon   di hamu sude, ise pe inda tola mamabaen parmaraan di hutaon

*'As a head of tribe in this village, I warn you all, **no**body **may** make trouble in this village'.*

2.2.2.2   Deontic necessity

Deontic modality shows that the speaker's attitude on the actualization of an event. Angkola language deontic necessity uses modal *musti* (must), *Akkon/ikkon* (musti), the modal *akkon* is also sometimes has meaning *should*, and the other modality

markers are lexical *tola* (may)*, ulang* (don't). The diontic necessity is divided into two cahtegories; Legal authority (objective deontic) and Individual authority (subject deontic).

2.2.2.2.1 Deontic in legal authority

The deontic nesessity in legal authority is used to express that the speaker is a deontic source in the expression, the authority is from a body of law *or* set of moral principle. The example of legal authority can be seen in the examples (7,8) that use modals ; *musti* (must), *akkon/ikkon* (must).

(7) *Kapala desa   :* **_Musti_** *_hita_ _paias_ do dabo _pareton_* *_atco_*

   [Village   headman:Must-we-clean-this   drain-in orderthat-thereis no

   ulang banjir _huta on_ _anggo musim udan._

   flood   -   This illage -when -it is rainy season].

   Kapala desa   : **Musti** *hita paias do dabo pareton atco ulang banjir huta on anggo musim udan*

   'Village headman: We **must** *clean the drain so this village will not be flooded when it is rainy season'.*

(8) *Head of customs: _Atcogot_ _poso –poso_* **_akkon_** *_dohot_* *_karejo_ _sude_ da*

   [Tomorrow-the young men- must- work together – all]

   All the young men **must** *work together tomorrow'.*

Tho modal *akkon/nakkon/ikkon* (must) in an imperativee sentence denotes strong command that is used by a speaker who is identified as a deontic source in legal authority as the example (7) the speaker is a head village headman and the example (8) the speaker is a head of customs, they have legal authority in the socity.

2.2.2.2.2 Deontic in individual authority

The modal *akkon /ikkon* is sometimes has meaning *"must"* based on its context. It is also used when the speaker is identified as a deontic source (individual authority) where the speker is older than the hearer, parents to their children or a boss to his people etc., this is used for subjective deontic. As the deontic source, the speaker wants the hearer to actualize his/her order (demanded action) as in the examples (910);

(9) **_Akkon_** _kehe do ho tu si ba manyiapkon harejomi._
    [Must- you –go- there - finish your work].
    'You must go there finishing your work'.

In the example (9) denotes that the speaker really wants the hearer to finish his/her work, it is expressed with the modal *akkon* (must). The modals *musti* (must) as in (7) and *Akkon/ikkon* (must) in (9) expresses deontic sense because social low is used in the proposition which denotes social relationship between the speaker and hearer. The speaker is a deontic source who gives an order to the hearer as the agent of the event.

The use of *musti* (must) as in (7) and *Akkon/ikkon* (must) in (8, 9) refer to necessity, they denote that speaker has authority on the hearer, in this case the hearer is the agent of the event.

2.2.2.3   Deontic obligation

Deontic obligation expresses an obligation is layed by speaker to the herarer thatis is called subjective deontic. The spaeker uses modal *akkon* (must) to ask someone to do something as he wants, as in the example (10).

(10) **Akkon** _ro do hamu atcogot ba_
    [Must- come – you-tomorrow]
    *'You **must** come tomorrow'*

In the use of a*kkon* (must) in the above sentences (10) expresses an obligation which the speaker lays an obligation on the hearer or subject *you*, this is called subjective deontic.

2.2.2.3.1 Deontic command

The deontic command is used to express that the speaker lays an obligation on the hearer to perform an event as the speker's demand. In command, the hearer is the agent of the event, the speaker wants the hearer to do an action based on his/her demand. In this case the authority is divided into two types:

i. Individual authority (subjective authority)

As in the previous notions stated that the individual authority means that the speaker lays an obligation on the speaker as in the examples (11).

(11) Mother says to her daughter: ***Akkon*** *paridi jolo aggi mi Butet baru kehe*

*[**must**- bathe-first-younger sister-your-Butet-then- go-*

ho marmayam.

you-play}

*'You **must** bathe your younger sister first before going to play'*

The example (11) is directives which the speaker (mother) wants the hearer does the event (*paridi jolo anggimi* /bathe your younger sister). The other expression that denotes a demanded action can be seen in the example (12), the sentence is formed by placing a verb at beginning of the sentence whereas the speaker is identified as deontic source of the proposition.

*(12) **Papayak** ma disi <u>diginjang mejai</u> !*

[Put - on the table].

'Put It on the table please !'

In Angkola language, it is found modal particles *ma*, *da* and *mada* . The function of the modal particles is to give polite sense in imperative form. The modal particle *ma* is found in the examples (12), the modal particles *da* and *ma* can be seen in example (13) and particle *mada* in (14)

*(13) <u>Paridi</u> jolo <u>anggimi</u> <u>Butet</u> **da**! or <u>Paridi</u> **ma** jolo <u>anggimi</u> <u>Butet</u> **da!***

Bathe -   your sister- Butet please!

Butet, bathe your sister please!

*(14) Paridi **mada** anggi mi butet.*

Butet, bathe your sister please!

In the other expression, a declarative sentence can also denote a command meaning which the speaker (first person) does not take part as a deontic source, he is only the reporter of the sentence. The deontic source of the sentence is the third person (*umak mu = your mother*) as in (15).

(15) <u>Indon</u> <u>hepeng</u>, <u>disuruh</u> <u>umak</u> <u>mu</u> <u>nakkin</u> <u>mamboli</u> <u>gulo</u> <u>tu</u> <u>kodean</u>

[This- money, asked-mother-your-just now-buy-sugar-at shop].

'This is the money, your mother asked you to buy sugar at the shop'.

In sentence (15) denotes that the speaker (the first person singular) does not take part as deontic source but he/she just reports what the third person (*umakmu*) said.

The first person is the reporter of the proposition, the deontic source is the third person (*umakmu*). The other example shows that the speaker as the deontic source who lays an obligation to hearer as in the example (16).

(16) *Paittemu atco hupaboa tu namborukkan, ho do manakko bajuk ki!* (Ritonga, 2006: 69)

[Be careful- I – will-tell-to- my aunt, you-have-stolen- dress-my]

'Be careful, I will tell my aunt that you have stolen my dress'.

The imperative sentence can be also expressed by using modal *musti* (must) and lexical *tola* (may) as MMs. These MMs express strong command as in (17, 18).

*(17) Napolai **tola** doho kehe sian bagas on.*

[No problem,-may-leave-from-house-this]

'No problem, you may leave this house'.

*(18) **Musti** dipasiduk'ko do harejomi da sadariaon da.*

[Must- finish - you -   works -your - today]

'   You must finish your work today'.

ii. Legal authority (objective deontic)

The clearest case of objective deontic *musti* (ought to), *akkon* (ought to) are those with a third person subject *(sude halak, anak boru)* in the following examples (19, 20).

*(19) Kapala desa:Sude halak natinggal di hutaon **musti** mangikuti*

*[All the people- who live- in- this village- **ought to**- follow -*

aturan adat na   marlaku….

customes and traditions here]

Sude halak natinggal di hutaon **musti** *mangikuti aturan adat na   marlaku….*

Village headman: 'All the people who live in this village **ought to** *follow the customes and traditions here'*

(20) …*Manurut adat anggo anak boru* **akkon** *di dapur doi*

[According to- traditional law -if-son in law-ought to- in – kitchen]

…*Manurut adat anggo anak boru* **akkon** *di dapur doi*

'   *According to the traditional law, a son in law* **ought to** *work in the kitchen'*

The distinction between obligation and command can be seen base on the high gradience of restriction. In an imperative sentence (command) the speaker has high gradience of restriction on the doer of the event actualization, the speaker's role is a deontic source but in obligation the speaker is not defined as deontic course. The expression of obligation can be seen in the the following examples (21).

(21) *Di rapat i diputuskon ma bahaso raja i ma gabe panglima tertinggi*

[In the forum- decided- that - the king - become- the commander in chief

mangatur sudena   pasukan na adong   di Banua Torbing Balok. manage – all - the troops -in the Torbing Balok land.

Dr. Muhammad Dalimunte, S.Ag., SS., M.Hum.

poso-poso **musti** *dohot,muda ise-ise na ra mambantu sian doli-doli*

all young men-must-join, who–want-to help- from- unmarried men

sanga halak na na adong hian di Banua Torbing Balok, ditarimo

or – people live-in-the Banua Torbing Balok ,- accepted

dohot sonang ni roha. (Ritonga, 2006 : 169)

warmly]

Di rapat i diputuskon ma bahaso raja i ma gabe panglima tertinggi mangatur pasukan na adong di banua Torbing Balok. Sudena na poso-poso **musti** *dohot sude muda ise-ise na ra mambantu sian doli-doli sanga halak na adong hian di Banua Torbing Balok, ditarimo dohot sonang ni roha* (Ritonga, 2006: 169).

'In the forum, it was decided that the king is the commander of chief to manage all the troops at the Banua Torbing Balok. All the young men **ought to** *join. The unmarried men or the men who are living at Banua Torbing Balok who want to help , they are accepted and warmly welcomed'*

The other expression of obligation also can be used with *musti* (must). The modal *musti* (must) as a deontic modality expresses an obligation devided into two categories; strong obligation and weak obligation. The deontic source of legal authority is an authority that is from some one who has authority that is given by a body of law or set of moral principle as the examples below:

(22) Kapala desa :Sude halak na tinggal di hutaon **musti** *mangikuti adat istiadat na marlaku*

*Village headman:'All the people who live at this village **must** follow the rules of customes and traditions (adat).*

The examples (22) are categorized as weak obligation (objective) because the speaker who lays the obligation based on the legal authority as village headman (22). The strong obligation (subjective deontic) is expressed by *akkon* (must) as following example;

(23) **_Musti_** _dipasiduk'ko_ _do_ _harejomi_ _da_ _sadariaon da._

[Must- finish - you   -   works -your - today]

'You must finish your work today'.

The example (23) denotes individual authority that the speaker has an authority on the hearer (the speaker may be a manager to his/her employee or a mother or father to her/his son).

2.2.2.3.2 Deontic suggestion

Deotic modality expresses not only as a command (demanded action) but also suggestion as in (24). The modal operator akkon (*should*) as suggestion refers to the median value of modality.

(24) _Molo_ _ro_ _tu_ _Sipirok_ **_akkon_** _maridi_ _do_ _di_ _Aek milas_ _i_

[If – come-to-Sipirok- **Should**-take a bath - in the hot springs]

'If you come to Sipirok you should take a bath in the hot springs'

The modal *akkon* (should*)* in the examples (24) gives meaning that the speaker suggests the hearer to actualize the event *maridi do di Aek milas i (take a bath in the hot springs* because taking a bath with the warm water will make our body fresh.

2.2.2.4 Negation in deontic

An imperative sentence denotes that an action should be done *or* not to be done   *(prohibition)*. It indicates the hearer may not do something (prohibition), it is formed in a negative sentence. The negative form of imperative denotes that the deontic source does not order the agent to actualize the event or the deontic source prohibits the agent to actualize an event. In Angkola language, it is stated by using *ulang* (don't) as in (25).

(25) ***Ulang*** *buat i Utcok, giot di umakmu doi annon* !

[Don't- take – it- Utcok, - for - for -your mother- later].

'Utcok, Don't take it !, that is for your mother !'

In the example (25) denotes that the deotic source orders the agent not to do something that is 'He asks Utcok not to take it (*Ulang but i Utcok*)'.

The following is the summary of modals and non modals (lexical and particles) are used in deontic modality of Angkola language.

Deontic modality of Angkola language in use

Meaning	Modality Marker		Example
	Modal operators	**Non modals**	
Permission		*Tola* (may)	***Tola** do hamu da manginap dison sanga dua ari* You may stay here for two days (The pragmatic meaning of this expression is " *stay here for about two days*")
		Natola / Inda tola /Nadi patola/Inda dipatola *(may not)*	*Sebagai katua adat di hutaon, hudokkon di hamu sude, ise pe **inda tola** / **natola** mamabaen parmaraan di hutaon* As a head of the tribe in this village, I tell you all, **nobody may** make trouble in this village. (The deep meaning of this expression is "*don't make any trouble at this village*")
		Izin/Izitkon (allowed), *Inda diizitkon/ Na diizin'tkon* (not allowed)	*Na hu **izin'tkon** 'ttong ia kehe tusi ba, harana mambaen parmaraan do i annon* He is **not allowed** go there, because it will cause a problem later (The deep meaning of this expression is " *I asked him not to go there*")
			***Bisa** do hamu da manginap dison sanga mardua ari* "You can stay here for about two days" (The deep meaning of this expression is "stay here for about two days")

	Bisa (can)	*Na bisa ho kehe tu si da harana iboto mu doi.* You can not go there because she is your sister in extended family) (The deep expression of this expression is "I ask you not to go")
	Nabisa/inda bisa (can not)	
Necessity: **A. Legal authority** **(Objective deontic)**	*Musti* (must)	*Kapala desa : **Musti** hita paias do dabo pareton atco ulang banjir huta on anggo musim udan.* Village headman: We **must** clean the drain so this village will not be flooded when it is rainy season.
	Akkon (must)	*Katua adat: Poso-poso akkon dohot karejo atcogot da* 'Head of customs : the young men must work together tomorrow'
B. Individual authority **(Subjective deontic)**	*Akkon* (must)	*her: **Akkon** dipaias ko do sabai i ba!* 'You **must** cut the grass in the rice field'.
	Tarpaksa (has/have to)	*....**Tarpaksa** ma ia kahe mai soban atco bisa manyambung ngolu* 'he **has to** look for firewood to survive

Obligation:		
I. Command: **A. Individual authority** *(Subjective deontic)*	Akkon/ikkon, Nakkon (must)	Mother: **Akkon** paridi ho jolo anggimi Butet baru kehe ho marmayam 'Mom: "Butet, You must bathe your little-sister first before going to play" **negative form of imperative sentence:** **Ulang** bahat kecetmu disi", ning si Tapi Mombang Suro mangalusi, "ho do na pa appal-appal alus ni sapa-sapakku. Paittemu disi, akkon na hu aduhon ho tu namborukkan, atco diuhum ia ho", laho giot kehe. 'When Tapi Mondang Suro was about to leave, She said," **don't** talk anymore over there!, you are kidding on me, I will tell my aunt and she will punish you'.
B. Legal authority *(Objective deontic)*	Akkon (should)	Tokoh adat: Poso –poso **akkon** dohot karejo atcogot da 'Custom figure: 'The young men **should** work together tomorrow'.
II. Suggestion as individual authority	Akkon/Ikkon (should)	**Akkon** singga do hamu tu bagas da, molo kehe tu Medan 'You **should** stop at my house if you come to Medan'.

2.2.3 Dynamic modality

As the discussion in the preceding chapter noted that dynamic modality describes about the speaker's attitude to the actualization of the proposition, the actualization of the event is defined by circumstances or by laws of nature, but In deontict modality, the event is defined by social low. Dynamic modality has various functions. They will be clearly discussed in the following section.

2.2.3.1 Dynamic possibility

The modal *bisa* (can) expreses dynamic modality (possibility)--*ie*. It is concerned with the disposition of certain empirical circumstances or natural of law regarding the occurrence of event. The dynamic possibility can be seen in the example (1).

(1) *Anggo jongjong iba di dolokan **bisa** do tarida houma i*

[If-stand-we-at - hill-can-see-the rice field]

'If we stand at the hill, we can see the rice field'.

The use of modal *bisa* (can) in (30) denotes that the event can be actualized because of the nature of low; **bisa** *do tarida haouma i* (the rice field can be seen. If we are standing at the higer position, the things at lower position will be seen.

2.2.3.2 Dynamic ability

The expression of ability in Angkola language is expressed in two ways, positive and negative sentence. In positive form it uses modal *bisa* (can) as in (2, 3).

(2) *Muda songon i (mumbang sajo) dibaen ia, leleng ia   **bisa***

[If - so - (keep floating) to made – he,   long time - he can -

Martahan mangolu di tonga-tonga laut i (Ritonga, 2006: 97)

survive   in sea- the]

*Muda songon i (mumbang sajo) dibaen ia, leleng ia **bisa***

martahan mangolu di tonga-tonga laut i. (Ritonga, 2006: 97)

'he kept floating so he could survive longer in the sea'.

(3) <u>Di porang</u> <u>songon on</u>, <u>na porlu</u> <u>inda harani</u> <u>godang ni</u> <u>pamatang</u>,

[In War - like this,   need, not because of-   big body, <u>sanga</u> <u>godang ni podang</u>, <u>tai</u> <u>na porlu</u> <u>halikkasan</u> <u>manggunahon</u> <u>sanjata</u>, or-big - sword – but – need – skillfull - use – arms

bisa <u>manangkis,</u><u>manciletkon sanjata</u>, ***bisa*** <u>mandodo aha</u> <u>maksud</u> <u>ni</u> *can- ward off-   swing,-can –predict- what- target <u>alona</u> enemy].* (Ritonga, 2006: 181)

*Di porang songon on, na porlu inda harani godang ni pamatang, sanga godang ni podang, tai na porlu halikkasan manggunahon sanjata, **bisa** manangkis, **bisa** manciletkon, **bisa** mandodo aha maksud ni alona.* (Ritonga, 2006: 181)

'In a war such as this, we need not only a big body, a big sword but also to be skillful at using arms, we can ward off the enemy's arms, and we can also predict the enemy's target'

The modal *bisa* (can) in the examples in (2,3) indicate the subject's inherent ability to actualize the event. These examples have the following characteristic (a) subject is animate and has agentive function; (b) verb denotes action /activity; (c) the possibility of the action is determined by inherent properties of the subject.

The negative sentence in dynamic ability uses modals *na bisa* (can't) in (4), and *naso bisa* (can't) in (5).

(4) <u>Anggo **na bisa** ia <u>mangaluahon</u> <u>diri</u>, <u>yakin</u> do <u>si Sakkot</u> <u>pasti</u>

[If - not-can- he - escape - him self, sure- Sakkot -must- <u>dimatehon</u>. killed] (Ritonga. 2006: 91)

'If he cannot escape himself, he is sure that he must be killed'.

(5) Muda halak mabiar tu sada babi, babi ipe songoni do tu halak na i,

[If -human -is -afraid of- a pig,   the pig   - is too, -the man-sabalikna muda ipardongan gaja, sanga babiat, gaja sanga,

on other way around if-make a friend-elephant–or-tiger,elephant -or babiat i, pe ra do mardongan, benna **naso bisa** do halahi makkobari tiger- the. want- to be a friend, because - cannot – they - speak- songon hita jolma, Sugari bisa binatang- binatang i pe ra do mardongan,like we- human being, if- can - animals - also- want-make a riend, muda dimusui halahi, halahi pe mamusuhi hita, muda if- disturb them, they-also–compet against -us, if dipardongan halahi, halahi pe ra do mardongan. (Ritonga, 2006: 108)

make a friend- them, they- also-want- to be a friend].

*Muda halak mabiar tu sada babi, babi ipe songon i do tu halak na i, sabalikna muda ipardongan gaja, sanga babiat, gaja sanga babiat i, pe ra do mardongan, benna **naso bisa** do halahi makkobari songon hita jolma, Sugari bisa binatang-binatang i pe ra do mardongan, muda dimusu i halahi,   halahi pe mamusuhi hita, muda dipardongan halahi, halahi pe ra do mardongan. (Ritonga, 2006:108)*

'   *If human beings are afraid of pig, the pig is also afraid of them, on the other hand if we make friends with elephants or tigers, they will like to be our friends, but they cannot speak as human beings do, if human beings compete against them, they will too, if the human beings want to make a friend with them, they will too'.*

2.2.3.2.1 Dynamic ability of animate

The modal *bisa* (can) commonly treated as distinct from its other meanings. The justification for this analysis of ability as a subcategory of dynamic possibility is its association with notion of potentiality which lies in the subject referent. The modal *bisa* (can) for ability normally requires an animate subject with agentive function, as in (6).

(6) *Ulubalang na disiori akkon inda adong saotik pe mabiar,harana yakin*

[Soldier- who - arrowed - must- not at all- scare, because- sure *botul do ning roha nia* **bisa** *diciletkon, sanga bisa ditakkup ia anak ni si ori i*. (Ritonga, 2006:175)

quite - think -he -can – be dodged, or- can- cought - the arrow

Ulubalang na disiori akkon inda adong saotik pe mabiar, harana yakin botul do ning roha nia **bisa** *diciletkon, sanga bisa ditakkup ia anak ni si ori* . (Ritonga, 2006 : 175)

'*The soldier who is shot must not be scared at all, because he is quite sure he can dodge or catch the arrow*'.

The modal *bisa* (can) in *yakin botul do ning roha nia* **bisa** *diciletkon sanga ditakkup ia anak ni siori* (he is quite sure he **can** dodge or catch the arrow) donotes the ability of the subject to dodge or catch the arrow. The other example of ability of animate can be seen in the example (7).

(7) *Dipikir-pikirkon ia muse, aha ma luai na bisa dibaen raja i tu sude*

[Think - She , what - possible- can be - made – king- for- all

Halak na adong di Banua Lumban di Ginjang i. Sudena madung taratur denggan,

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People –at – Banua Lumaban di Ginjangi-   every thing – in order

inda adong sigorahonon,inda adong sipaulion

nothing can be done,- nothing- remanaged] (Ritonga, 2006:165)

*Dipikir-pikirkon ia (anak boru marumur 13 taon) muse, aha ma luai na **bisa** dibaen raja i tu sude halak na adong di Banua Lumban di Ginjang i. sudena madung taratur denggan, inda adong sigorahonon, inda adongsipaulion.* (Ritonga, 2006:165)

'She (13 years old girl) thinks about what the king can do for the people at Banua Lumban, Everything has been in order, it doesn't need to be reorganized soon'.

The ability of animate can be seen in *aha ma luai na **bisa** dibaen raja i tu sude halak na adong di Banua Lumban di Ginjang* (what the king **can** do for the people at Banua Lumban of Ginjang). The moda *bisa* (can) denotes the ability of the king to do something for his people at Banua Lumban of Ginjang.

2.2.3.2.2 Dynamic ability of inanimate

In Angkola language It has been found that the modal *bisa* (can) is used to describe the ability of inanimate subject as in the example (8).

(8) *Anggo barbatu coklat i **bisa** doi pasikolahon daganak sappe tu Medan*

[If – the chocolate trees -have fruits -can- send the children to school - untill Medan]

*'If the chocolate trees have fruits, they **can** send children to school utill Medan'*

2.2.3.2.3 Negation in dynamic

The negative sentence of dynamic modality is expressed by modals: *nanggo bisa* (can't)*, naso bisa* (can't), *inda bisa* (can't)*, na bisa* (can't), *nakkan na bisa* (will not be able), The following examples give illustration how the modality expression used in propositions.

(9) <u>Hulala</u> **<u>naggo</u>** **<u>bisa</u>** <u>au</u> <u>mahahami</u> <u>panjelasan</u> <u>nasongoninan</u>.

[I think – not – can- I- understand- explanation- like that]

'I can't understand such as the explanation'.

(10) <u>Mocom sapa-sapa</u> <u>ni bayo i tusia</u> **<u>naso bisa</u>** <u>dialusi</u> <u>dohot tenang</u> (Ritonga, 2006:152)

[Various questions-the man ask- him- can not-be answered -calmly].

Mocom sapa-sapa ni bayo i tusia naso bisa dialusi dohot tenang.

'The man asked him various questions that he could not answer calmly'.

(11) <u>Biama pangalo ni</u> <u>dadaboru</u> <u>tu opat halak lahi na togos-togos</u>, sampe

[How to fight against – a woman - four   big   men, until

<u>loja</u>- <u>habis gogonia</u>, **<u>inda bisa</u>** <u>ia paluaon dirinia</u>. (Ritonga,   2006 : 154)

tired- she is out of strength,- she can free herself].

Bia ma pangalo ni dadaboru tu opat halak lahi na togos-togos, sampe loja habis gogonia, **inda bisa** ia paluaon dirinia. (Ritonga, 2006: 154)

*'How a woman can fight against four big men, eventhough she strives very hard, she **can not** make herself free'.*

(12) **Nakkan na bisa** *halahi mambayarsa (utang) harani gitcat ni anak [Will not be able - they - pay (the debt) –because - high interest of (bunga) ni utang.* (Ritonga, 2006: 235)

debt]

Nakkan na bisa *halahi mambayarsa (utang) harani gitcat ni anak (bunga) ni.* (Ritonga, 2006: 235)

'They will not be able to pay the debt because of the high interest'

(13) A: Nanggo lengkap data-datatta nikku.

*B : **Na bisa** itulis halai latni?*

A : 'I said, our data are not completed'

B : 'Can't they write it?'

The use of modals *nanggo bisa* (can't)*, naso bisa* (can't), *inda bisa* (can't)*, na bisa* (can't) and *nakkan na bisa* (will not be able) in the examples above has same meaning that is *ability*.

2.2.3.3 Dynamic necessity

Dynamic necessity is not based on the spekear's attitude to the proposition but it is based on the event actualization. It can be expressed by using modal *akkon* (must). The following part will give more detailed explanation.

a. The modal *akkon* (will)

In Angkola language, the dynamic necessity uses *akkon* (will) which espressess an internal need in the subject referent, as in:

*(14) Inda bisa, **akkon** sadarion do au kehe tusi harana porlu diau*

*[No - **will** - today – I – go-there- because -need- I – hepengi the money]*

*Inda bisa, **akkon** sadarion do au kehe tusi harana porlu diau hepengi*

' *No, I **will** go there today because I need the money'*.

There are relatively rare by comparing with cases where the necessity or need for action derives from the force of circumstances, in this case it can be seen in the following examples:

(15) Tigor*: Disapai si Tigor "biasi **akkon** sai dijagoi, pola mahe mago i?".*

[Asked-Tigor," why –will- watch-will be it lost"].

*Tigor asks ' why we **will** watch it. will it be lost?'* (Ritonga, 2006: 200-201)

b. The Modal *porlu* (need)

Dynamic *porlu* (need) is used to express the necessity of a subject to actualize the proposition, dynamic *porlu* (*need to) and inda porlu/ naporulu (*not *need)* may express a need that is intrinsic to the subject referent, an 'internal compulsion, as in (47,48).

*(16) Ulang ombukkoni, **porlu** do diau i atcogoton.*

[Don't-throw- it, need-for-me –sometimes].

'Don't throw it away. I need it sometimes'.

The other dynamic *porlu* (need) is used to express the necessity of a subject to actualize the proposition may express a need that is intrinsic to the subject referent an external circumstances in (17).

*(17) Kadang-kadang dabo **porlu** do iba marbukkak anggo tu nadenggan.*

[Sometimes-need-we-tell lies-for-good case]

'We sometimes **need to** tell lies for good case'.

2.2.3.3.1 Volition (inclination)

In social interaction, people express their willingness through a language they use. Volitional modality is one of modalities that talks about the expression of willingness, it does not stand alone as a type of modalitiy and it is is under the umbrella of dynamic modality.

a. Willingness as volition (inclination).

In Angkola language 'willingness' is expressed by using lexical *hagiot* (want), *giot* (will) as modality markers, it denotes two possible meanings, *Firstly:* If it is the speaker's inherent, that is strong willingness as in (18).

*(18) **Hagiot** ku do mambaenon uda.*

[Want- I-   do - this-   uncle].

'My uncle, "I want to do this'.

Second : when the modality marker *giot* (want) is used in propositions which the subject is the agent of event actualization, in this case the degree of willingness is weak as in (19,20).

*(19) **Giot** ro do ia tuson atcogot*

[want- caome- he-here]

'He want to come here tomorrow'.

*(20) **Nagiot** mambabat coklat nia, ning ia do dah. Adong do masin babat na?*

[Want- cut the grass- he said- does he have any grass hover?]

'He said that he wanted tocut the grass in the chocolate field, "do you   have a mower?"'

b. Intention as volition (inclination)

The expression of intention in Angkola language is stated with lexical *maksud* (intend or determined), it indicates that the speaker or subject has planned to do something in the future, he/she really wants to actualize the event as in (21).

(21) **_Maksud_** _nia, akkon salose do sadarion harejoi,_ _harana atcogot giot kehe_

[Intend – he, must finish today   the work, because –tomorrow-

giot kehe museng tu inganan harejo nalain.

want-go to- place- another work].

giot kehe to- place- another work].

Maksud *nia, akkon salose do sadarion harejoi, harana atcogot giot kehe museng to inganan harejo nalain.*

*'He **intends/detemined** to finish the work today, because tomorrow he will do other work in the other place'.*

The other expressions of intention are also denoted by lexical *giot* (will), in this case the agent is the third person as in (2253).

(22) _Tai_ **_giot_** _kehe ma ia atcogot manjalahi pangomoan tu_ _Bunga Bondar_

[But -will- go-he- tomorrow -look for -   job -   in Bunga Bondar].

Tai **giot** *kehe ma ia atcogot manjalahi pangomoan tu Bunga Bondar*

'But tomorrow he **will** *go looking for a job in Bunga Bondar'.*

c. Hopes as volition (inclination)

Modality expression of *hopes* in Angkola language is expressed by *samoga / samoga nian / mudah-mudahan* (may), *harop* (hope). They denote how the speaker's hope on the actualization of the proposition stated. These modality expressions are more often used in traditional wedding ceremony and in Sipirok and Arse particularly and South Tapanuli in general. If the parents or family members give advices to the new married couple they will use modality markers in their speech as in the examples (23).

(23) **Samoga nian** *denggan-denggan pokat munu tuginjang niari.*

[May- your marriage runs we – from now and on]

'May your marriage be running well now and on'.

These MMs are also used in daily conversation as in the examples (24,25).

(24) **Mudah-mudahan** *bisa iba tinggal dison dua ari sanga tolu ari.* (Ritonga, 2006:10)

[May- be able - I - stay here- two days- or- three days].

'I may be able to stay here for about two or three days'.

(25) **Harop** *do au ro hamu atcogot to bagas on, harana hamu do mora dison.*

[Hope- you - come - tomorrow - to- this house, -because- you- (Mora = cultural term) here].

'I hope you would like to come to this house tomorrow, beacuse you are Mora here'.

d. Invitation / request as volition (inclination)

In modality expression of invitation/request, the agent of the event can be either both speaker and hearer or the hearer only. The lexical *keta/ketale* (let) or the verb *mangajak* (invite) as the characteristic of invitation in Angkola language. The adverb *keta/ketale* can be followed by the first and second person singular, the agent sometimes disappears as in (26), but it is sometimes mentioned clearly as in (26).

(26) A: Ma jam pika oppung

Brother, What time is it now ?

*B: **Ketale**, Main narokku Arsenal*

Let's go!, I think Arsenal (Foot ball Club) is playing on TV.

C: *Giot kehe manonton?*

Will you go for wacthing?

The expression of invitation can also be stated by lexical *mangajak* (invite), followed by the second person singular *ho/hamu* (you) *or hamu* (you = plural form) as the agent of the proposition as in (27).

*(27) <u>Au ro tuson giot **mangajak** kamu/ko do kehe makkail</u>*

[I – come – here – want – invite – you – go – fish[

'   *I come here to invite you to go fishing'.*

The following is the suammary of dynamic modality of Angkola language in use.

Dynamic modality of Angkola language in use

Meaning	Modality marker		Example
	Modal /quasi modal operators	Non modal operators	
Dynamic possibility	Bisa (can/could)		*Di sada dolok-dolok bisa ma tartatap si Tigor huta nia i Sipirok…* 'From the top of a hill, Tigor **can** see his village Sipirok'.
Dynamic ability	Bisa (can/could)		1. *Ulubalang na disiori akkon inda adong saotik pe mabiar, harana yakin botul do ning roha nia bisa diciletkon, sanga bisa ditakkup ia anak ni siori .* 'The soldier who is shot must not be scare at all, because he is quite sure he **can** dodge or catch the arrow'. (ability of animate) 2. *Au na pedo huboto sanga bia nakkin non natuari bisa do marekam on.* 'I don't know what happenend with this tape recorder, It **could** work yesterday'. (ability of Inanimate) 3. *Anggo barbatu coklat i bisa doi pasikolahon daganak sappe tu Medan* 'If the chocolate trees have fruits, the profits **can** send children to school in Medan'. (ability of Inanimate)
	Na bisa (Can)		*Dipikir-pikirkon ia (anak boru marumur 13 taon) muse, aha ma luai na bisa dibaen raja i tu sude halak na adong di Banua Lumban di Ginjang i. sudena madung taratur denggan, inda adong sigorahonon, inda adongsipaulion.* 'She (13 years old girl) thinks about what the king **can** do for the people at Banua Lumban , Everything is in order, it doesn't need to be *redone and reorganized soon'. (ability of animate* *Hulala nanggo bisa au mahahami panjelasan nasongoninan. (ability of animate)* 'I **can't** understand such as the explanation'. *Mocom sapa-sapa ni bayo i tusia naso bisa dialusi dohot tonang.*

	Nanggo bisa (Can't / couldn't)	'The man asked him various questions that he **could not** answer calmly.' (ability of animate)
	Naso bisa (can't / couldn't)	*Bia ma pangalo ni dadaboru tu opat halak lahi na togos-togos, sampe loja habis gogonia, **inda bisa** ia paluaon dirinia.* 'How a woman fight againsts four big men, even though sShe strives very hard, she **can not** free herself'.
	Inda bisa (can't couldn't)	***Nakkan na bisa** halahi mambayarsa (utang) harani gitcat ni anak (bunga) ni* 'They **will not be able to** pay the debt because of the high interest'
	Nakkan na-bisa (will not be able to)=quasi modal	
Dynamic necessity	Akkon (must)	*Molo giot tu saba an **akkon** maroban indahan do hita harana nadaoan sianon.* 'If we want to go to the rice field, we **must** bring food (rice) because it is quite far away from here'.
	Akkon (have/has to)	*...Nanggo pola mago nian, tai muda barang niba, nahe akkon sai dijago do.* 'It will not be lost, but our goods have to be watched'. *Molo giot tu hauma an **akkon** maroban indahan do hita harana nadaoan sianon.* 'If we want to go to the rice field, we have to bring food (rice) because it is quite far away from here'.

	Naporlu/Inda porlu/Naggo porlu (Needn't)	*Imada oppung, idokkon ia **na porlu** be ia pasuo dohohot bayoi* 'He said that he needn't meet the man'.
Volition (Inclination): a. Willingness (low)	Hagiot (*want*), Giot (*will*)	1. ***Hagiot** ku do mambaenon uda.* 'My uncle, "**I want** to do this ' 2. ***Giot** ro do ia tuson atcogot* 'He **will** come here tomorrow'
	Nagiot (*will*)	***Nagiot** mambabat coklati nia, Adong do masin babat na?* 'He said that he **will** cut the grass in the chocolate farm, "Is there any mower ?"'
b. Intention	Maksud (*intend*)	***Maksud** nia, akkon salose do sadarion harejoi, harana atcogot giot kehe museng to inganan harejo nalain.* 'He **intends** to finish the work, because tomorrow he will do other work in another place'.
c. Futurity	Giot (*will*)	1. *Ise dei , na **giot** mambuat boru si Endar i ?* 'Who **will** marry Endar's daughter ?' 2. *...Tai **giot** kehe ma ia atcogot Manjalahi pangomoan tu Bunga Bondar.* 'But Tomorrow he **will** go looking for a job to Bunga Bondar'.
d. Hope	Semoga nian (*may*)	***Semoga nian** denggan-denggan pokat munu tuginjang niari.* '**May** your marriage last until your dying day'.
	Mudah-mudahan (*hope*)	***Mudah-mudahan** bisa iba tinggal dison dua ari sanga tolu ari* 'I hope, I can stay here for two or three days'.

e. Invitation /Request	Harop (hope)	**Harop** do au ro hamu atcogot to bagas on, harana hamu do mora dison. (mora =brothers or sisters in law) 'I **hope** you would like to come to this house tomorrow, because you are mora here (mora = brothers or sisters in law).
	Keta/Ketale (let)	**Ketale**, main narokku Arsenal 'Let's go!, I think Arsenal (Foot ball Club) is playing on TV'.
	Mangajak (invite)	Au ro tuson giot **mangajak** kamu/ko do kehe makkail 'I am here to **invite** you to go fishing'

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CHAPTER III
MEANING OF MODALITY ANGKOLA LANGUAGE

3.1 The expression of politeness in Angkola language

The tradition of politeness in interpersonal communication is a characteristic of the society in Sipirok as the Angkola language users. The politeness in communication is an obligatory as a characteristic of cultured person. In terms of this, the society of Sipirok considers it to keep the maintenance of harmonious and smooth social relation among them.

The politeness in speaking begins from a family environment, parents tend to use the polite expression if they speak to their children so that the children can imitate it when they are grown up. In the Angkola language, the politeness of linguistics covers: (a). The length or short of speech, (b).The sequence of acts, (c).The use of modals, lexical or particle modality.

a. The length or short of the acts

In Angkola language the length *or* shortness of expressions can define the degree of politeness in the expressions. The short expression denotes a direct meaning of the expression, it is supposed as an impolite expression. In general it can be stated that the longer expression will indicate the more polite expression in the process of communication, on the contrary, the shorter expression will indicate less polite.

(1) *Sangat mangharop do hai   ima sada halak sian anak boru,*

   [Strongly   - hope - we -   one of -   anak boru,

   marsadia nian malehen hata simora- mora barupa nasehat ima
   tu anak

is ready   to give-advise -to- son

dohot borutta na sedang malansungkon parnikahan ima sadari on.

and daughter –our- who are getting married today]

Sangat mangharop do hai ima sada halak sian anak boru, marsadia nian malehen hata simora- mora barupa nasehat ima tu anak dohot borutta na sedang malansungkon parnikahan ima sadari on.

'We strongly hope that one of our brothers in law is ready to give advice to our son and daughter who are getting married today'.

The sentence in (1) gives a polite impression that the speaker expresses his/her willingness through longer sentences (indirectness). Indirectness is a universal phenomenon in all natural languages, and it functions as a form of politeness. It is actually the sentence in example (1) can be made in shorter statement as in (2).

(2) Dipangidohon   sada halak sian anak boru malehen nasehat to panganten invited- one of anak boru – give- advice-to - newlyweds

We invite one of anak boru to give advice to newlyweds

The sentence in (2) is good but it does not denote a high respect to the person who is invited to give a speech. In conversational interaction the use of courtesy is also found as in (3), which *A's* mother asks her daughter to do something.

(3) Arokku tabo do lala nenekmu ikkayu on, giot do ho

[I think- like-your gandmother-this vegetable, would you like to inang pataruna tu Huta Padang an.

My doughter - give this- to Hutapadang]

Arokku tabo do lala nenekmu ikkayu on, giot do ho inang pataruna tu Huta Padang an.

'I think your grandmother likes this vegetable, would you like to bring it for her at Huta Padang ?'

The use of lexical *aro* in *arokku* (I think) as MM does not mean that the speaker is not sure about the truth of the proposition (*tabo do lala nenekmu ikkayu on = your grandmother likes this vegetable*), she actually knows that her mother likes "the vegetable". In the sentence, the speaker tends to make his imperative sentence in a polite expression with longer sentence. The sentence (3) actually can be made in shorter sentence as in (4).

(4) *Pataru jolo ikkayu on to nenek man* .

   [take-vegetable-this- for- your gandma]

   Take this vegetable for your grandma'

The speaker does not use *arokku tabo do lala nenekmu ikkayu on*, as in (4) because she knows well that *her mother (grandma) likes the vegetable*, and the phrase '*to Huta Padang an'* is not stated because her daughter has known that her gandmother's house is at Huta Padang. In another example the use of lexical *arokku* can be seen in (5) denotes that the speaker does not tell his wish directly.

(5) *Arokku, papayak ma diginjang mejai*

   [I think,- put- on the table]

   'I think, please put it on the table'

The lexical *arokku* (I think) functions as the introductory to the imperative sentence, it does not denote possibility or doubt but it is used to make the imperative to be polite.

a. The sequence of acts in Angkola language.

   The sequence of acts can define the gradience of politeness in communication. Every one may consider the sequence of acts to express his idea. It can make the expression to be polite, strict or harsh as in the following examples:

(6). *Kehe ho sian   bagason* !, *na polai*

   [Go away- you- from- this house, no problem]

   'Go away from this house !, it is no problem'

(7) Na polai, kehe ma ho sian bagason !

[No problem-, go away- you- from this house]

'It's no problem -Go away from this house !'

The example in (6,7) have same meaning, but the example in (6) is more straight than the example in (7).The example in (6) is imperative sentence by placing a verb at beginning of the sentence, it is different from the example in (7) that has introductory statement (*na polai* and particle *ma)*. The use of *napolai* and particle *ma* make the sentence less rude.

b. Modals, non modals (lexical and particles) as modality markers which make politeness expressions

In Angkola language modals and non modals (lexical and particles) can make politeness expression. The lexical *tolong* (please), *tola (may)* and particle *ma*, *da,* and *mada* they are used in conversational interaction as in (8).

*(8) **Bisa** do hamu **da** manginap dison sanga dua ari*

[Can - you   - stay -   here - for   two days]

'You may stay here for about two days'

The modal *bisa* (can) + particle *da* in (8) makes the sentence more polite than if a speaker says *manginap dison hamu sanga dua ari* (stay here for about two days). The other modality makers 'lexical; *tolong* (please) + particle *ma as in* (9,10)

*(9) **Tolong ma** jolo bukahon   jendelai   utcok.*

[please- open- the window-utcok!]

'Utcok, Please open the window'.

*(10)   Utcok, **tolong** ma jolo tabusi   gulo tu   kodeaan !*

[Utcok, help- buy – sugar – at- shop]

'Utcok, please buy sugar at the shop!'

The lexical *tolong* (please) + particle *ma* in the example (9,10) make the sentences more polite than when we say *Bukahon jolo jendelai Utcok / Utcok, open the window* or *tabusi jolo gulo tu kodeaan, Utcok! / Utcok, buy sugar at the shope!*.

The other expression is the use of lexical *tola* (may) + particle *da modality da is illustrated in the example (11).*

 (11) **__Tola__** do __hamu__ **da**   __manginap__ __dison__   __sanga__   __dua ari__

  [*May - you -   stay - here-   for about- two days*]

  '*You may stay here for about two days*'.

(12) **Bisa** *do hamu manginap dison sanga dua ari* **da.**

  Can - you - stay - here- for about- two days]

  '*You can stay here for about two days*'.

The lexical *tola* (may) + particle *da* in (11) has the same role with modal *bisa* (can) + particle *da* in the example (12), they make the sentence more polite than when we say '*manginap dison hamu sanga dua ari /stay here for about two days*'

3.2. The politeness principle in Angkola langauge.

The politeness expression in Angkola language are explored is some strategies. The strategies are also found in English. The strategies are called priciples politeness. There are six maxims of politeness principles.

1. Tact maxim

In this principle is mentioned that if some one expresses longer sentence, it means the speaker wishes to speak more polite. In Angkola language, a wise person tends to speak in longer sentences, it is very common in daily interaction and *adat* speech of wedding party.

(13) **_Tola_** *do hamu manginab dison* **_da_**_, terserak sanga piga ari._

[May – you – stay-   here, as long as you want]

'You may stay here as long as you want'.

The example above denotes the benefits to the hearer which the speaker offers a place for staying. In terms of modality, the use of modal *tola* (may) + particle *da* gives a polite meaning.

2. Generosity maxim

This principle explains how to give order to some one which involves benefit to the hearer but cost to the speaker must be made as directly as possible for politeness. Hence example in (14) is more polite than (15).

(14) Papayak kajoma piring i di ginjang meja i, au pe annon

[Put – just- plates – the – on – table – the. I – later - *manyusunna*

make it order]

'Just put the plates on the table please!, later I'll make them order'

(15) Papayak ma piringi disi, di ginjang meja i baen da !.

[Put – plates- the- on -the table please!]

'Put the plates on the table please!'

On the other hand, politeness demands that request for benefit to the speaker be weakened as in (16).

(16) Giot manginjam piso au di hamu ba

[Want-borrow-knife- I – to- you [

'I want to borrow your knife '

The lexical *giot* (want) as MM (volition in dynamic modality) has a role to make the sentence polite instead of saying as the following example (17).

(17) Pinjam jolo piso munui!

    [Lend – knife- your]

    'Lend me you knife please'

    The other example can be seen in the use of modal *tola* (may).

(18) Tola do hu pinjam piso munui omak ni si Butet.

    [May- I-borrow-kinfe-your- Butet's mother]

    'Butet's mother, May I borrow your knife?'

3. The praise maxim.

    In this principle, the praise is oriented towards the hearer. The speaker always appreciates a person who speaks to him. In Angkola language, it is expressed in the following example (19).

(19) A: *Aya, nakkenan hai ujian Matematika di sikola*

        [Father, just now-we- examination- maths- at – school].

        'Father, We had a math examination just now'.

    B: *Dapot ko do amang?*

        [Could- you- my honey?]

        'Could you answer the questions?'

    A.   *Tarjawab au do aya soalna i*

        [Answered – I- Father – questions – the]
        'Yes, I could answer the questions'

    B.   *Jeges mai amang da,*   *torus maho marsiajar*   *atco*

        [That's good my beloved son (daughter).Keep-you-study- in order- muspistar ko, yakin do au let dapotko dojuara sada semester on.

        cleverer-you,sure-I-still–you get- the best score- semester– this]

That's good my beloved son (daughter). Be deligent to study in order to be cleverer. I am sure, you still will get the best score in this semester (in your classroom).

The sentence '*Jeges mai amang da'* (that's good my beloved son (daughter)' *is a* praise given by speaker to the hearer because of his/her achievement.

4. Modesty maxim

In the modesty maxim explores if a speaker always praise him/her self in caonversational intercation, she/he is considered as impolite person. The example of modesty maxim can be seen in (20).

(20) A: <u>Malo</u> <u>doho</u> <u>marbal</u> ba!

   [Clever- you- foot ball]

   'You are clever at playing foot ball'.

   *B: **<u>Indale.. , harana pas do dongannai</u>**.*

'   No, It seems good, because my partner is a good player'.

5. Agreement maxim

In the Agreement maxim, the speaker and hearer can make agreement in communicational interaction. This maxim goes as follows: minimize disagreement with the hearer and maximize agreement with the hearer. The example of agreement maxim can be seen in example (21).

(21) A: <u>Marbalik</u> do <u>arokku</u> <u>battere</u>   <u>nai</u>

   [Up side down- I think- battery – the]

   'I think the battery is up side down (battery of tape recorder)'

   B: <u>Olo</u>, <u>hu</u> <u>cuba</u> jolo <u>cara na lain</u>

   [Yes, I-try- another- way].

   'Yes, I will try another way'

The example above denotes the speaker 'A' and "the hearer 'B' have agreement to make the tape recorder work, where the hearer tries to do another way to make the battery go on.

6. Sympathy maxim

The sympathy maxim is again a matter of a relation between speaker and hearer, Maximize sympathy (expression of positive feelings) towards the hearer, and minimize antipathy (expression of negative feelings) towards the hearer. The following is the example of sympathy maxim.

(22) A: _Malulus anakta na testing pagawe negeri i da._

[Passed- our son- test- government officer].

'Our son has passed the test to be a government officer'.

B: Olo tehe, _syukur ma baya_. Memang _naringgasan_ do _huida i_

Oh.. -That is great,- very diligent – I think – he

Oh.. -That is great, I think, he is very diligent.

The expression of hearer "B" denotes that he/she is happy to get the information about the success of speaker's son to be a government officer, he shows his happiness by saying : '_Olo tehe, syukur ma baya, memang naring gasan do huida i (Oh…, That is great, I think , he is very diligent)._ The other example can be seen in (24, 25) as below:

(23) **_Samoga_** _nian denggan-denggan pokat munu tuginjang niari._

[May - your marriage – till dieing day]

'May your marriage be till your dieing day'.

(23) A: _Hai mulak ma jolo uda da_

[We- go home- father's little brother (daddy)].

'We will go home daddy'.

B: _Jadi ma, tai **harop** do hai ro hamu atcogot tu bagason da._

[OK – but - hope-we-you-tomorrow-to-house-this].

'Ok. We hope you come here again tomorrow'.

In the example (23) is often stated in traditional wedding ceremony, where the speaker gives advice to newlyweds. The lexical *semoga (hopefully)* as volitional modality marker denotes how the speaker's hope in the future, i.e. the new couple is happy in life, and the example in (24) the lexical *harop* (hope) as modality maker also denotes the speaker's willingness.

The consideration maxim represents euphemism, where indirectness of various kinds is employed to avoid mention of words likely to cause offence. It works just like the other maxims; minimize the hearer's discomfort/displeasure and maximize the hearer's comport/pleasure when some body talks about his own, he uses the lexical *hita* (our) instead of saying *au* (my) as the example in (25).

(25) *Malulus anakta na testing pagawe negeri i da.*

[Passed- our son- test- government officer].

'Our son has passed the test to be a government officer'.

The lexical *anakta* (our son) make the sentence more polite instead of saying *anakku* (my son). In facts the social distance scale indicates the degree of familiarity between speaker and hearer in conversational interaction, when the speaker and hearer have a close relationship with each other, it seems they tend to have lack of politeness. In contrast if they are not familiar, they tend to speak more polite. It is illustrated in the following examples.

(26) *Giot tu dia **hamu*** *(polite sentence)*

[Want- to-he- you]

'Where will you go?'

(27) *Giot tu dia **ho*** *(less polite sentence)*

[Want- to-he- you]

Where will you go?

*(28) **Arokku disapaan jolo** aha na porlu parsiapkon di acara adat i (polite sentence)*

[Ask- what- need-prepare- for- custom event- the]

'Please ask what we need to prepare for the custom event.'

*(29) **Sapai jolo** aha na porlu diparsiapkon di acara adati (less polite sentence)*

[Ask- what- need- for- custom event- the]

'Please ask what we need to prepare for the custom event'.

The example in (26) uses the lexical *hamu* (you) for the second person singular is more polite than the example in (27) *ho* for the second person singular. It is also in the example (28) the lexical *aro* in *arokku* (I think) makes the sentence more polite than the example in (29).

3.3 The expression of politeness by epistemic interpretation of modals

The epistemic modality refers to a judgement about the truth of propositional content of an utterance. Epistemic interpretation expression in politeness strategies can be divided into two basic kinds: negative and positive. The negative and positive are divided into strong and weak epistemic expression, according to the truth of the proposition.

3.3.1 Negative Politeness strategies makes the use of weak epistemic expression.

a. Be Conventionally Indirect

If a speaker uses this strategy, he/she wants the hearer to decide whether or not to do the acts that the speaker wants.

(30) Narokku bisa do diharejohon ko sadarion i

   [I think- can- be done – you- today- it]

   'I think you can do it today'

   The sentence in (30) illustrates the speaker leaves openly whether the hearer to do or not to do the work.

b. Don't presume /assume

   Speaker also leaves apparently open to the hearer the decision whether to act or not. The expressions are more indirect than those used in (a) They are often more subjective *naro/aro* in *arokku/narokku* (I think), *dugaan* in *dugaan ku* (I guess).

(31) Narokku inda pola akkon tu si ho sonnari

   [I think, should not-go-there-you-now]

   'I think, you shouldn't go there now' (don't go)

(32) Dugaat ku, atcogot akkon kehe do ho to pasar

   [I guess-tomorrow-must-go-you-to-market].

   'You must go to the market tomorrow, I suppose'.

   (Speaker does not seem to be the source of hearer's obligation to go to the market, but appear to be merely reporting it).

c. Be pessimistic

   The pessimistic strategy is used when speaker wants to emphasize (more strongly than in *(a),* or in *(b)*. The fact that speaker does not take for granted that hearer will fulfill the demands expressed in the directive. The epistemic expressions used for this strategy are then very weak.

(33) Nasai binoto betak adong waktu mu atcogot atco kehe hita tu

   [Perhaps, you- have- time -tomorrow-,so- go – we -to- Roncitan mangan tarutung   Roncitan-eat- durian].

[Perhaps, if you have time tomorrow, we will go to eat durian in Roncitan].

(34) Bisa do ho naramu mandakkit harambir i

[Can-ho-think-climb-coconut tree-the]

' *Do you think that you can climb the coconut tree'*

It can be seen that these expressions give the hearer an excuse not to be imposed upon by the speaker.

d. Communicate the speaker's wants not to impinge on the hearer.

Here speaker not only does not take for granted that the hearer will do what is indicated in the speaker's directive (as it occurred in the strategies (*a,b,c*)), but also communicates to the hearer explicitly that it is not speaker's particular wish to impose on hearer.

(35) Songon na adong halak giot mambuka pittu jolo i, tabbia adong

[it seems to me- someone- try- open –pront door-the, may-tamu na ro guest – who- come]

'It seems to me that someone is trying to open the front door, a guest may come'.

In the expression speaker may also pretend not to know who he is referring to.

3.3.2 Negative Politeness (NP) strategies in Angkola language

Strong epistemic expressions are not easily found in NP strategies because these strategies often involve tentativeness (which is mainly achieved by weaker expressions) on the part of speaker. However, there is one NP strategy which is contrary to what happened in the others, strong expressions are more polite than weak ones. It is the case of apologies.

a. Apologize.

In the apology, speaker expresses her or his reluctance to the impingement on hearer. The stronger the epistemic expression is denoted by the stronger speaker's reluctance to impinge on hearer. Here are different examples of epistemic used in apologies.

i. Indicate reluctance

The speaker realizes his mistakes by telling directly to the person who he is speaking to.

*(36) **Liginma kan**, ma lupa museng au. Matinggal tarbaen au*

[Look- forget - I. left – I battere nai sada, diama bisa mangolu i. (tep) its battery-one, - can not mangolu i. (tep) -work (tape recorder)]

***Liginma kan**, ma lupa museng au, matinggal tarbaen au battere nai sada, diama bisa mangolu i (tep).*

'Look, I forgot to put in one of the batteries, of course the tape recorder doesn't work.'

ii. Beg forgiveness

Here the speaker expresses his regret to the addresse even he is not sure that he makes mistakes but he just want to show his respect to the addresse.

(37) Mangido maaf di ipar da, molo adong hatakku nasala

[I am sorry- to you, if – there is – - my words-wrong]

'I am so sorry, if I make mistakes with my words'.

iii. Promise

Speaker promises that he/she will do her or his very best not to let that kind of situation happen again. In this way, speaker makes optimistic judgements that hearer will not be further impinged on.

(28) <u>Mamarjanji</u> <u>ia</u>, **<u>nakkan</u>** <u>diulahi</u> <u>ia</u> be <u>parbutan</u> <u>nia</u> i

[Promise   -he,- will not- repeat- he – his acts]

'He promised that he would not do the same thing'

3.3.3 Positive Politeness (PP) of epistemic modality

Positive Politeness (PP) concerns positive face, that is, the human wish that one's wants should be thought as desirable. PP has roles in the two ways of exchange of goods and services (speaker stresses that she/he is collaborative towards hearer in *commissives*, or *supposes* that hearer is going to collaborative to words speaker in directives), and also in the exchange of information (especially when speaker makes statements about speaker's and hearer's desire that their opinions should be respected)

3.3.4 Positive Politeness (PP) strategies which make use of strong epistemic expression

a. Notice, attend to hearer *(hearer's interests, wants , needs, goods)*.

Speaker suggests that she/he does not take in to account only speaker's situation and wants, but also hearer's, thus making a statement about hearer, concretely a deduction about hearer's wants. Strong epistemic expressions are often used: then speaker's certainty about what she/he says about hearer is stressed, and therefore speaker appears to be more polite. These strategies are often followed by a commissive or a course of action which could be taken by both speaker and hearer.

(39) **<u>Bisa</u>** do <u>hubayangkon</u>   <u>lojanai</u> <u>namanyupiri</u>, <u>diale</u> atco <u>margattian</u> <u>kita</u>

[Can- guess – tired -   drive, let- replace/drive- we]

'I can guess, how tired you are. Let me drive now'.

(40) **_Past_**_i ma _male_ lala _hamu_ tehe, _ketale_ _mangan_ _kita_ ma _jam_ _dua on._

[Must- hungry- you, - let - eat - we - two o'clock now]

'You must be very hungry, let's have lunch. It is two o'clock now'

b. A strategy that serves speaker to claim knowledge of hearer's feelings. Speaker's purpose is then to give empathy, not to suggest a subsequent course of action.

(41) _Mangarti_ _do_ _au_ i, **_past_**_i do _atcit_ _roha_ _mu_ i tai…._

Understand-I, Must-hurt-feel- you but….

I understand, you must feel hurt, but...

The ways of expressing interest in hearer by rule *(a)* are adequate only when hearer can feel that speaker's concern for hearer is polite, and not that speaker is intruding on hearer's privacy. The use of these strategies is therefore much more likely between intimates than when the relations are more distant.

c) Presuppose/raise.

Sometime, speaker wants to emphasize her or his surprise at an uncollaborative attitude of hearer's, who has not respected speaker's positive and/or negative face wants. This use of strategy is not polite because speaker stresses hearer's lack of collaborations.

(42) _Amben_ _na_ _didikkon_ _ko_ _natauri?_, _sugari_ kan _mabisa_ _hita_ _kehe_

Why -not- tell-you-yesterday?, if- can- we - go - _tusi_ _maligin_ _bagasi_.

there-see-the house

Why didn't you tell me yesterday?, If you had told me, we would have seen the house.

d) Exaggerate hearer's qualities.

Speaker states that he/she had never thought that the propositions could be true, because it is incredibly good for hearer. Commonly, an ability of hearer is exaggerated (43) or speaker's surprise about some fact unfavourable to hearer is highlighted, so that speaker implicates that hearer is too worthy to deserve that fact (44). Epistemic expressions which contrast the real truth or falsity of a proposition with previous expectations are common here.

(43) <u>Na husangka</u> <u>bisa</u> <u>sajegesi</u> <u>saba</u> na <u>di</u> <u>latcatan</u>

[I never thought- could- so fine-rice field-at- Latcatan]

'I never thought the rice fields would be so fine at Latcat'

(44) <u>Tarsonggot au</u> ba , <u>namonang</u> <u>ko</u> <u>pamilihan</u> <u>kapala desa i</u>

[I'm surprised - not elected- you- election- headman of the village]

'I'm surprised you were not elected as headman of the village'.

e) Seek agreement.

In this case, speaker uses strong epistemic expressions to stress the fact that she/he does agree with hearer.

(45) A: Bahagia do idaon ia

[Happy-look-she/he]

'She looks very happy'

B: Olo memang.

'Yes, she certainly does'

Stress the difference between appearance and reality, in these cases, a weak epistemic expression is followed by a strong one:

(46) <u>(Hamu)</u> tola <u>baranggapan</u> anggo si <u>Jati</u> <u>bakal</u> <u>nakala</u> doi , <u>tai</u> anggo [(you) –may- think - Jati - will - fail-, but- <u>au da</u> <u>botul-botul yakin</u> do   <u>au</u>   <u>nakkon</u> <u>namonang</u> do <u>ia</u> <u>annon</u>

I sure i quite/ pretty –   I-   must- <u>win</u>-   he - later]

'You may think that Jati will fail, but I'm pretty sure that he must win later'.

f) Avoid disagreement.

Speaker's main aim is not to seek agreement, but to avoid conflict which could be motivated by a divergence of opinion but, at the same time, speaker does not want to yield to hearer's viewpoint is likely to use expressions with a high subjective value, indicating that her or his epistemic judgement is strong but personal. In Angkola language *avoid disagreement* is stated in two ways *naro/aro* in *narokku/arokku* (I think) and *manurut pandapotku* (in my opinion).

g) Be optimistic.

This strategy, which is opposite to c) "Be pessimistic," serves speaker to fulfill speaker's own positive wants. This strategy, unlike all the previous PP strategies refers to the exchange of goods and services: more concretely, it is used to demand them (therefore, to elicit directives). Here speaker imposes upon hearer, but wants hearer not to think that speaker is ordering hearer, but that speaker sees hearer as a collaborator.

(47) <u>Yakin do au</u> <u>napola</u> <u>kaboratan ko</u> kan <u>anggo hu pake</u> <u>cakkulmi</u>

[*Sure- I- will not-mind-you-if- I –use-your – mattock*]

'I'm sure you won't mind if I use your mattock'

3.3.5 Positive Politeness strategies which make use of weak epistemic expression

a. Avoid disagreement. Speaker may diminish the force of a statement expressing disagreement by means of weak epistemic expressions as the example in (48).

(48) <u>Namangarti</u> *be au da.* <u>Arokku</u> <u>hita pajalang majo songoni</u>, <u>mungkin</u>

Dr. Muhammad Dalimunte, S.Ag., SS., M.Hum.

> *[I don't understand -   I Think- we-   let-   just- so, -*
> *may- ia pe nangiot   marmayam dope dohot dongan nia*
> *he - want - play   -still   - with - his friend]*
>
> *Namangarti be au da. Arokku hita pajalang majo songoni,*
> *mungkin ia pe nangiot marmayam dope dohot dongan nia*
>
> *'I don't understand, I think just let him so, he may still want*
> *to play with his friend'*

b. Understate. Speaker may utter an understatement in accepting a compliment to appear to be more modest.

> *(49) A: Keta masuk kita tubagasan*
>
> *[Let- come in – we- into side]*
>
> *'Let's get in side'*
>
> *B: Ah.. najogi mattong bagas mon*
>
> *[o..beautiful – house – your]*
>
> *'What a beautiful house you have here!'*
>
> *A: Ala... namenehan do on*
>
> *'No, this is a small house.'*

c. Be ironic.

Irony is expressed by the pretension not to know who or which the referents of the proposition are as the example in (50).

> *(50) Arokku   adong do   napesego-sego i*
>
> *[I think- there is some one - damage – it]*
>
> *'Perhaps someone damaged it'.*

3.4 Deontic modality as politeness expression marker

The deontic modality (that is, the kind of modality which concerns with obligation and permission) plays an important role in terms of the expression of politeness in Angkola language; a directive, such as

(51) *Buka jolo jendelai* and *manginap ma di bagas on*, can be softened by using modal *bisa* (can) as in the following examples:

(52) **_Bisa_** do _dibuka_ _jendelai_ da _anggo_ _milas_ _lala_ _ho_.

[Can-open-window-if-hot-feel-you]

'If you feel hot, you can open the door'.

(53) **_Tola_** do _manginap di bagas on_ da, _harana_ _por do huida udanon_

[May-stay- in -house-this, -because- it is still raining].

'You may stay in this house because it is still raining'

The examples in (52 and 53) are expressed by modals *bisa* (can) and *tola* (may) which the speaker gives permission to the hearer. In these senetences (52, 53), the speaker is as the deontic source who gives permission, so the addressee is the agent of activity (agentivity). Those sentences also indicate 'command' that the speaker asks the hearer to open the window because the temperature is hot in the room (in 52). He/she uses modal *bisa* (can) to make a polite expression. The context of the sentence is when the temperture in the room is hot, it will be good if the window is opened. In the example (53) the speaker asks the hearer to stay at his house because it is still raining. The speaker expresses a declarative sentence that has meaning imperative, *'Tola do manginap di bagas on da'* means *'Stay in this house please'*. The sentence uses *tola* (may) gives meaning imperative sentence though it is a declarative form.

3.5 Realization of Modality in Angkola Language

The realization of modality in Angkola language shows how the attitude of the speaker to the proposition. The modality construes the meaning between *yes* and *no, some times* or *may be,* these are intermediate degrees. The realization of modality in perspective of Halliday's theory is categorized into two aspects i.e. modalization and

modulation. This theory was applied to see how the modality realized in Angkola language. Further description is explored in the following parts.

3.6 Modalization

Modalization as the realization of modality in proposition denotes two categories.

a. Probability

Probability in Angkola language is expressed by *pasti* (certain), *musti akkon/bararti* (must/certain), *yakin* (sure), *aro /naro* (think), *dugaatku/dugaan nia/ dugaan ni halei* (I think/ she or he thinks/ they think), *bisa* (can), bisa jadi / *betak jadi/ kamungkinan, mungkin/attak/betak* (possible/may).

The following examples are the use of modals and non-modals to express possibility.

(54) A: Inda adong hu ida ia dalam sapoken on

*B: Arokku anggo jam-jam songonon do **pasti** adongia di lopoan*

A: 'I haven't seen him this week'

*B: 'I think, He **must** be at the coffee shop now'*

The use of *pasti* (must) in the sentence above denotes that the speaker has done an analysis about the habit of *ia* (he) that he is always at coffee shop at this moment. The other expressions of probability can be seen in (55,56).

*(55) Dung dijalahi denggan- denggan, diboto ia ma bahaso ursa i **musti akkon** mamolus sian Gotting siarang-arang.*

'After seeking carefully, he knows that the deer certainly goes by Gotting Siarang – arang (brush)'

*(56) Madung mangolu tai, **bararti** tong natarbalik do batere nai - baen komu*

'But it is already on (tape recorder), the battery was certainly up side down before'.

The use of *musti akkon* (certainly) in the example (55) shows that the subject *Ia* (he) has done an analysis about the possibility of the deer going by Gotting siarang - arang, because the subject has looked for the deer around the area but he didn't find it then he makes a statement by using *musti akkon* (certainly).

The use of *bararati* (certainly) in the example (56) also denotes that the speaker makes conclusion after analizing the cause of the tape recorder does not work, then he makes a conclusion that the tape recoroder does not workeause of the *battery* not others. The other expression of possibility is expressed modal *bisa* (can/could) as in the example (57).

(57) *Muda taradong diiba* <u>*kecet pe mur bahat*</u>. *Na pola maralang-alang*

If-we were rich- talk - more. Needn't - to be shy

<u>*iba*</u> *makkuling* <u>*gogo*</u> *di* <u>*lopo*</u>

I/we - speak – loudly- coffee shop.

<u>**Bisa** *buse ma iba* *mandok* *sipaingot* *tu halak*, *on na tusi* *on na tuson.*</u>

Can *-I /we-give-advice - to people, like this - like that….*

(Ritonga, 2006: 2)

Muda taradong diiba kecet pe mur bahat, na pola malang-alang iba *makkuling gogo di lopo,* **Bisa** *buse ma iba mandok sipaingot tu halak, on na tusi on na tuson…* (Ritonga, 2006: 2)

*If we were rich, we **<u>could</u>** give people advice at coffee shop, "you should do like this or like that …".*

The modal *bisa* (can/ could) is used by speaker to expose the habit of society around him, that is a rich person will talk

more in public than some one who is at lower economic level. It is clear that the modal *bisa* (can/could) in this sentence (57) does not express ability.

The other expressions of possibility can be seen in the example in (58, 59, 60,61). These examples denote that the speaker is not sure about the truth of propositions.

*(58) Anggo jam 2 do halei barangkat sian bagas, **dugaatku***

[If - at two oclo'ck- they –leave- from the house, I think-

madonok mai tuson.

nearby- here].

'I think, If they leave the house at 2 oclo'ck , they will be nearby here '.

*(59) **Arokku**, ima mambaen si Tigor sai parkohom-kohom. (Ritonga,2006 : 2)*

[I think,   it - makes -   Tigor   -   to be - calm]

'I think, it makes Tigor to be calm'.

*(60) **Bisa jadi** peresiden na baru i itorus kon ia program i, bisa jadi*

May- president- the new- continue- he- the program, may-

isetop   ia…

stop- he

***Bisa jadi** peresiden na baru i torus konia program i, bisa jadi isetopia…*

*'The new president **may** continue the program or he/she may stop it,*

*(61) **Attak** nadong do nakontakon (tape recorder) oppung?*

*It is **possible** this tape recorder has short circuit*

b. Usuality

Usuality denotes the frequency of an event takes place. It is expressed by modality markers: *sering* (always), *biasona* (usually) *kadang–kadang* (sometimes).

(62) Sering do ia kehe tusi   harana koum nia doittong

[Often -she/he - go-there- because – family – his/ her]

She often goes there (to his house) because he is her family'

(63) Kadang – kadang   ra ia mongolu (tape recorder)

[Sometimes -   can   - it – works]

'It sometimes can work (tape recorder)'

2. Modulation

Modulation refers to the semantic category of proposal, but all modalities are realized as in idicative (that is, as if they were proposition). In brief it is stated modulation is the changes of imperative become indicative. An imperative sentence *Kehe ma ho tu si* (go there), when it is modulated so it become indicative *Akkon kehe do ho tu si* (*you must go there).* Modulation can be divided into two: (i) Obligation (is wanted to), (ii) Inclination (wants to). The obligation is called as deontic modality, it has two main functions:

a. Individual authority (subjective deontic).

If the speaker or the subject has the authority to ask the listener to do *or* not to do something, it is called Individual authority. In Angkola language it is expressed by *akkon/ikkon* (must).

(64) Akkon paridi jolo anggi mi Butet baru kehe ho marmayam

*Butet, you **must** bathe your little sister before going to play.*

*Butet, you **should** bathe your little sister before going to play*

*Butet, you **can** bathe your little sister, before going to play*

The modality can also be expressed by lexical such as;

*(65) Butet, you are **required** to bathe your little sister before going to play*

*Butet, you are **supposed** to bathe your little sister before going to play*

*Butet, you are **allowed** to bathe you little sister before going to play*

b. Legal authority (objective deontic)

The obligation is given by someone as a deontic source which he/she has a legal authority (set of moral principle in society) as the following example:

*(66) Kapala desa : **Akkon**   hita paias do dabo pareton atco ulang banjir*

Village headman: must-clean-the drain-so-will not-

huta on   anggo   musim udan

village - this -if-   rainy season

*Kapala desa : **Akkon**   hita paias do dabo pareton atco ulang banjir huta on anggo musim udan*

*'Village headman: We **must** clean the drain so this village will not be flooded if it is rainy season'.*

*(67) Kapala desa: Sude halak natinggal di huta on **akkon** mangikuti aturan adat na   marlaku….*

Village headman: all -the people-who live-in village-this- must-follow- the customs and traditions'

*Kapala desa: Sude halak natinggal di hutaon **akkon** mangikuti aturan adat na   marlaku….*

*'Village headman: All the people who live in this village **mus**t follow the customs and traditions'.*

c. Volition /Inclination (*wants to*)

Volition (inclination) modality describes how the speaker's or subject's wishes are expressed as in the following examples:

(68) **Hagiot-** *ku- do mambaenon -uda.*

[want   -I-do- uncle]

*My uncle, "I **want** to do this*

(69) **Giot** *ro do ia tuson atcogot*

[Will-come-he/she-here-tomorrow]

'He **will** come here tomorrow'

(70) **Nagiot** *mambabat coklati nia, Adong do - masin babat na?*

[Will/would-cut the grass-the chocolate-, is there any– mower]

Nagiot *mambabat coklati nia, Adong do masin babat na?*

'He said that he **would** cut the grass in the chocolate farm, 'is there any mower?'

(71) **Maksud**   *nia, akkon salose do sadarion harejo i, harana atcogot giot kehe*

[Intend-he/she,must-finish-today-work-the,   because-tomorrow-will-go

museng tu inganan harejo nalain.

to- place- work - other]

Maksud *nia, akkon salose do sadarion harejo i, harana atcogot giot kehe museng tu inganan harejo nalain.*

'He **intends** to finish the work today, because he will do other work in another place tomorrow'.

(72) **Samoga nian** *denggan-denggan pokat munu tuginjang niari.*

'**May** your marriage last until your dying day'.

(73) **Mudah-mudahan** *bisa iba tinggal dison dua ari sanga tolu ari*

[Hope -can- I- stay-   here- two- days-or-three-days]

'I hope, I can stay here for two or three days'.

(74) **<u>Harop</u>** *do <u>au</u> <u>ro</u> <u>hamu</u> <u>atcogot</u> <u>to</u> <u>bagas</u> <u>on</u>, <u>harana</u> <u>hamu</u> do*

[Hope -I-come-you-tomorrow-to house-this,because-you

<u>mora</u> <u>dison</u>. (mora =brothers or sisters in law)

brother in law-here].

Harop *do au ro hamu atcogot to bagas on, harana hamu do mora dison. (Mora =brothers or sisters in law)*

'I **hope** *you would like to come to this house tomorrow, because you are Mora here (Mora =brothers or sisters in law)'.*

(74) **Ketale**, *main narokku Arsenal*

'Let's go!, I think Arsenal (Foot ball Club) is playing on TV'.

(76) Au ro tuson giot **mangajak** *kamu/ko do kehe makkail.*

[I-come-here-want-invite-you-go-fish]

Au ro tuson giot **mangajak** *kamu/ko do kehe makkail.*

'I come here to **invite** you to go fishing'

3.7 The values of modality in Angkola language

The values of Angkola language modality is expressed by modal operators and non modals (lexical and perticles), it is attached to the modal judgment: high, median and low. The modality markers denote the degree of speaker's commitment to the proposition he/she stated. The level of speaker's commitement/belief to the propopoition expresses how well he/she knows the fact of event. The values of modality in proposition are illustrated in the following examples:

a. Epistemic (probability).

The efistemic (probility) in Angkola language is expressed by non modal   (lexical) *bararti* (must), dugaatku (will) and modal *bisa jadi* (may) as in the following example:

(77) *Madung mangolu tai,* **bararti** *tong natarbalik do batere nai-baen komu*

‘But it is already on, the battery **must** have been up side down before’ **(p: high)**

(78) *Anggo jam 2 do halei barangkat sian bagas,* **dugaatku** **madonok** *mai*

[If - at two oclo'ck- they –leave- from the house, I think- to son nearby- here].

‘I think, If they leave the house at 2 oclo'ck , they will be nearby here‘. **(p:median)**

(79) **Bisa jadi** *peresiden na baru i torus konia, bisa jadi isetop ia*

‘The new president **may** continue the program or he /she may stop it **(p: low)**

b. Deontic (obligation)

The deontic obligation is expresses by modal *akkon* (must)

(80) **Akkon** *paridi jolo anggi mi Butet baru kehe ho marmayam*

Butet, you **must** bathe your little sister before going to play. **(o: high)**

Butet, you **should** bathe your little sister before going to play **(o:median)**

Butet, you **can** bathe your little sister, before going to play **(o:low)**

c. Dynamic (inclination)

i. Inclination

The dynamic (inclination) is expressed by no modal (lexical) *maksud* (intend), *nagiot* (would) as the following example:

(81) **Maksud** *nia, akkon salose do sadarion harejoi, harana atcogot giot kehe museng to inganan harejo nalain.*

‘He **intends** to finish the work, because tomorrow he will do other work in another place’. **(i:high)**

(82) ***Nagiot*** *mambabat coklati nia, adong do masin babat na?*

He said that he **would** cut the grass in the chocolate farm, 'is there any mower *?'* **(i:median)**

(83) ***Mudah-mudahan*** bisa iba tinggal dison dua ari sanga tolu ari

*'I hope, I can stay here for two or three days'.***(i:low)**

ii. Usuality

Usuality in Angkola language is expressed by *sering* (often), *biasona* (usually), *kadang-kadang* (sometimes) as in example (30,31).

(84) ***Sering*** do *ia* *kehe* *tusi*   *harana* koum nia doittong

[Often -she/he - go-there- because – family – his/ her]

*'She often goes there (to his house) because he is her family'***(u:high)**

(85) ***Biasona*** *jam-jam songonon* *let* *di* *kantor* do *ia* i

[Usually- this time – still – at – the office – he /she]

At this moment He is usually at the office **(u:median)**

(86) ***Kadang – kadang***   *ra* *ia* *mongolu* (tape recorder)

[Sometimes -   can   - it – works]

'It sometimes can work (tape recorder)' **(u:low)**

The use of modals and non modals in the examples above illustrates the degree of speaker's commitment/belief to proposition in terms of expressing the facts. Angkola language has three kinds of modality such as epistemic modality, deontic modality, and dynamic modality. These modalities have significant function in spoken or written language in terms of expressing speaker's ideas. The modalities are expressed by modals or non- modals (particles, lexical). The modals or non-modals used in proposition will affect the listener's response because the modality markers (modal and non-modals) express speaker's attitude to the proposition. Epistemic modality denotes the attitude of speaker based on his belief or lacks confidence

on the truth of proposition as *mungkin rodo ia sadarion* (he may come today). The use of *mungkin* (may) in this proposition denotes that the speaker is not sure that the event *(he comes)* will take place, it certainly affects the addressee's response on the proposition because the speaker himself is not sure about the truth of the proposition.

The other kind of modality is deontic modality, this modality denotes how the speaker's attitude to proposition based on social laws. In deontic modality of Angkola language was found particles as modality markers *ma, da* and *mada.* These modal particles express politeness value in proposition, they are commonly used in imperative sentence as *papayak ma di ginjang meja i* (put it on the table please) instead of saying *papayak di ginjang mejai* (put it on the table). The use of particle *ma* gives politeness sense in imperative sentence. The other expression can be seen as *Utcok, unang buat i da* (Utcok, don't take it please) instead of saying *Utcok, unang buat i* (Utcok, don't take it). The use of particle *ma* in the sentence gives politeness sense as the appreciation to the addressee. The other particle is *mada* as *Harejohon mada harejo mi!* (do your task please!) instead of saying saying *harejohon hare jo mi!* (do your task!). The particle *mada* in the sentence denotes politeness expression of speaker. The use of particles (*ma, da* and *mada)* in Angkola language denotes the polite atiitude of Sipirok society. The politeness value in communicational interaction is still kept by society in the village as a local cultural value.

The other modality used in Angkola language is dynamic modality. This modality expresses the speaker's attitudes to the actualization of event he stated. In perspective of dynamic modality, the actualization of the event is defined by laws of nature. A speaker uses modality markers to express an event that probably takes place based on circumstances as *Di sada dolok-dolok bisa ma tartatap si Tigor huta nia* i *Sipirok* (From a top of hill Tigor can see his village Sipirok). The use of modal *bisa* (can) denotes that the village Sipirok can be seen by Tigor because of the height of hill (circumstances). The top of the hill gives Tigor a chance to see his village Sipirok.

CHAPTER IV
FORMULATI0N OF
ANGKOLA LANGUAGE MODALITY

4.1 Formulation of epistemic modality in Angkola language

The formulation of epistemic modality in Angkola language is formed in two ways:

i. The modals are used to form epistemic modality

The epistemic modality expression is formed by using modals *bisa* (can)*, bisa jadi* (may), *mungkin* (may), *aro/dugaan* (think), *pasti (must/*certain), *betak/betak jadi* (might), *musti/musti akkon* (*must/* certain), *nakkan* (will), *bararti* (certain), *nuaeng/luai* (might), *tabbiya* (may). Declarative sentence in Angkola language is formed by using modals (M) at the beginning of the sentence, it can be seen in the following formula:

M+V+S + (C)
Bisa /bisa jadi/mungkin *(may)*
Arokku/dugaatku *(I think)*
Pasti *(must/certain)*
Betak/batak jadi (might)
Nakkan (will)
Bararti (certain)
Tabbiya (may)

ro halahi sadari on (?)
come –they- today].

(1) *Bisa jadi ro do halahi sadari on*   = *They may come today.*
　　 M　　V　　 S　　 C

(2) *Arokku   ro do halahi sadarion* = *I think, They come today.*
　　 M　　V　　 S　　C

(3) *Pasti   ro do halahi sadarion*   = *It is certain they come today.*
　　 M　　V　　 S　　C

(4) Betak jadi ro do halahi sadari on = They may come today.
    M   V   S   C

(5) Bararti   ro do halahi sadri on = It is certain they come today.
    M   V   S   C

(6) Tabbiya   ro do halahi sadari on = They may come today.
    M   V   S   C

The following modals should be used in passive voice to state declarative sentence; m*usti* (must)*, musti akkon* (must), *nuaeng/luai* (might), it can be seen in the following example:

*(6) Taraso do <u>tusia (Haposan)</u> rupa bahaso **musti** na **dimuruhi ni***

[Feel – he (Haposan) - that   must   -   scolded-<u>oppungnia i harani pinggan na ditaporkon</u> ni <u>anak nia i</u>. (Ritonga, 2006 : 80)

his grand father -because -   plate –   broken – his son]

*Taraso do tusia (Haposan) rupa bahaso **musti** na dimuruhi ni oppungnia i hara ni pinggan na ditaporkon ni anak nia i.* (Ritonga, 2006: 80)

*'He (Haposan) feels that he is **certainly be scolded** by his grandfather because the plate was broken by his son'*

The use of modal *musti* (must) in (7) can also be used *musti akkon* (must) to denotes the speaker convince (certainty) to the proposition he stated. It is different from the use of modal *nuaeng/luai* (might) that expresses the low degree (low probability) of speker's convince toward the proposition as the example (8,9).

*(7) <u>Bayo datu Dja Humutur</u> na <u>sian</u> <u>baringin</u> <u>mandok</u>, dung <u>lilu</u> do <u>i</u> [The supranatural Dja Humutur-from -baringin -said- ,may have lost way   **nuaeng -** akkon na <u>di lului</u> do i.* (Ritonga, 2006 : 23)

should -   sought after].

Bayo datu Dja Humutur na sian Baringin mandok, dung lilu do i nuaeng. akkon na di lului do i. (Ritonga, 2006 : 23)

'The supranatural Dja Humutur from Baringin said that he (Sakkot) might loose his way. He should be sought after'.

(9) <u>Ondo</u> **<u>luai</u>** <u>halak bujing</u> na **<u>didokkon</u>** <u>ni dainang i</u>,madung <u>songon na</u>

[This - may – woman-   told -   my aunt   - similar to-

<u>mardonok   hira-hirakki hian</u>", <u>ning roha</u> ni <u>si Sakkot</u> think   - Sakkot]. (Ritonga, 2006 : 61)

On do **luai** *halak bujing na didokkon ni Dainang i, madung songon namardonok   hira-hirakki hian", ning roha ni si Sakkot.*   (Ritonga, 2006 : 61)

'Sakkot thinks, This might be the woman as my aunt spoke about because she seems similar to what she said'.

The use of modal *bisa* (can) sometimes puts together with *muse* as *bisa muse*, it also denotes possibility. The formula of the sentence is:

$$M + S + V + (C)$$

(10) <u>Muda tar adong di iba</u>**, <u>bisa muse</u> ma <u>iba</u> <u>mandok</u> <u>sipaingot to halak</u>** .

[If-we were rich,   could   -   we - give - advice- to people]

'If we were rich, we could tell people advice' (Ritonga, 2006 : 2)

The modal *bisa* (can) does not refer to ability, but it donotes a possibility to the subject ***iba*** (we) to give advice to other poople, because of social status *(muda tar adong di iba /if we were rich)*. The modal is placed at beginning of the sentence as declarative sentences. The interrogative sentence is formed by placing *verb* at beginning of the sentence as the example in (11,12).

$$(V + S + M + C \ (Adv. \ of \ time)?$$

(11) <u>Ro do halahi luai sadarion?</u>

[come - they – may –today]

'May they caome today?'

(V+S+C (Adv. of time) +M)?

(12) <u>Ro do halahi sadarion luai?</u> (V+S+C (Adv. of time) +M)?

[come - they - -today- may]

'May the come today'

The examples in (11,12) denote speakers' worriness about the actualisation of the event (they come today).

ii. Epistemic modality can also be formed by using non modal (NM) as modality marker: *aro* / *arokku* /*narokku* (I think), *naro nia* (she/ he thinks), *pasti* (certain), *bararti* (certain), *dugaan* (guess). The following is the formula used in Angkola language.

a. NM + V + S + (C)

Aro/naro (think)
Pasti (certain)
Bararti (certain) ⎬ kehe do <u>halahi</u> <u>sadari on</u>
Dugaan (guess)   [go- they – today]
Mungkin (probable)

(13) *Arokku kehe do halai sadari on = I think They go today.*

(14) *Pasti kehedo halai sadari on   = They must go today.*

(15) *Bararti kehe do halahi sdari on = 'They certainly go today.*

(16) *Dugaan ku kehe do halahi sadari on = I guess they go today.*

(17) *Mungkin kehe do halahi sadari on=They probably/may go today.*

b. NM + Adj. + S

> *Aro/naro   (think)*
> *Pasti (certain)*   *na marnyae do bayo i*
> *Bararti (certain)*   *[sick – the man]*
> *Dugaan (guess)*

(18) Arokku na marnyae do bayoi = I think the man is sick

(19) Pasti namarnyae do bayoi   =   it is certain the man is sick
                                      or *the man must be sick*

(20) Bararti na marnyae do bayoi = It is certain the man is sick
                                    or *The man must be sick*

(21) Dugaatku na marnyae do bayoi = I guess the man is sick

c. **NM + S + V+ Complement**

(22) Arokku ima mambaen si Tigor kohom-kohom

   'I think it makes   Tigor to be calm'

(23) Pasti ima mambaen si Tigor kohom-kohom

   'It is certain it makes Tigor to be calm'

(24) Barati ima mambaen si Tigor kohom-kohom

   'It is certain it makes Tigor to be calm'

(25) Dugaatku ima mambaen si Tigor kohom-kohom

   'I guess it makes Tigor to be calm'

d. NM + Adverb of time + S + V

Aro/naro   (think)
Pasti (must)
Bararti (must)   *natuari do halahi ro tu son*
Dugaan (guess)   *[yesterday - they – came-here]*

(25) *Arokku natuari do halahi ro tu son*

   'I think-yesterday-they-come-here'

   Arokku natuari do halahi ro tu son

   [I think, they came here yesterday]

(26) *Pasti natuari do halahi ro tu son*

   [Certainly-yesterday-they-come-here]

   Pasti natuari do halahi ro tu son

   'They certainly came here yesterday'

(27) *Bararti natuari do halahi ro tu son*

   [Certain-yesterday-they-come-here[

   Bararti natuari do halahi ro tu son

   'They came here yesterday'

4.2 The formulation of deontic modality in Angkola language

   As it has been discussed in the preceding parts that deontic modality refers to the speaker's attitude to the proposition that is related to social laws. The deontic modality is subjective when the deontic source is individual authority, if it is a legal authority that is an objective deontic. The formulation of deontic modality in Angkola language can be seen in the following parts.

4.2.1 Deontic permission in Angkola language.

   The deontic permission can be formed either by using modals *or* non-modals (lexical). The modals used in the deontic modality are: *bisa* (can), *na bisa/inda bisa* (can not)*,* and non-modals (lexical) are

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used; *tola* (may), *na tola/inda tola* (may not), *izin/izin'tkon* (allowed), *inda diizin'tkon, na diizin'tkon* (not allowed). The followings are the formula of deontic permission.

$$M + S + V + C$$

Bisa (can)
Na bisa/inda bisa (mynot) } *do hamu manginap di bagas on da.*
na bisa/inda bisa hamu mangnap di bagason da

(29) ***Bisa*** *do hamu manginap di bagas on da*

[can - you -stay -at-house-this]

Bisa *do hamu manginap di bagas on da*

'you can stay at this house'

Note: bisa   : Modal(M)

    Hamu   : Subject (S)

    Menginap   : Verb (V)

    di bagasan on : Complement (C)

The deep meaning of this statement is the speaker suggests the hearer (s) (*hamu*) to stay at his house instead of saying '*stay at this hause please'*. The example in (29) is a polite expression to offer something *(staying),* this is common use in Angkola language. The negative statement of the sentence is as the example (30).

(30) ***Na bisa/Inda bisa*** *hamu manginap di bagas on da*

[Can not-   you-   stay   -at-house- this]

'you **can not** stay in this house'

Na bisa/Inda bisa hamu manginap di bagas on da

'you can not stay in this house'

The meaning of the expression is the speaker does not allow the hearer (s) (*hamu*) to stay at his house. The expression is the substitution of *"don't stay at my house".* The other expression of deontic permission can be formed by using the following formula.

NM + S + V + C

(31) **Tola-** *do hamu - manginap -di -bagas -on da*

    [May-   you-   stay- at- house- this]

    Tola do hamu manginap di bagas on da.

    *'You **may** stay in this house'*

The negative sentence of the above example is formed by using this formula.

NM + S + V + C

(32) **Na tola/Inda tola** *hamu manginap di bagas on da*

    May not   - you-stay   -at-house-this

    Na tola/Inda tola *hamu manginap di bagas on da*

    *'You **may not** stay in this house'.*

The deontic permission can also be formed by using the following formula.

S + NM + V+ C

(33) *Hu* **izitkon** *do manginap hamu di bagas on da*

    I - allow-   stay   -you-at -house-this

    Hu **izitkon** *do manginap hamu dibagas on da*

    'You are allowed to stay at this house' or

    'I allow you stay at this house'

The negative form of deontic permission (individual authority) can be used by using izin (*allow)* and added with inda/na (not) at beginning of the sentence. It uses the following formula.

Inda/na + S + NM + V + C

(34) **Inda /na** **hu izitkon**   *ko*   *kehe tu si ba*

    Not   - I - allowed- you- go- there

Inda hu /na hu izitkon *ko kehe tu si ba*

I don't allow you to go there'

e. The formula of the interrogative sentence is the same as the declarative sentence, the difference is the intonation. The intonation of the interrogative senetence ends falling intonation (   ).

<div align="center">M/NM + S + V + C?</div>

(37) Bisa (can)
(38) Tola (may)
  { *do hamu / ho (you)* *do hai (we)* *do hita (we)* *do ia (she/he)* } *kehe tu si?*

  'Can /may you go there?'

4.2.2 Deontic necessity in Angkola language

Deontic necessity can be formed by using modal operators *akkon/ikkon/nakkan (must/should), harus (must), musti* (must).

<div align="center">M + S + V + C</div>

*(39) **Akkon** hita paias do dabo pareton atco ulang banjir huta on!*

[should-we-clean-the drain-so-will not-flood- village-this]

*'We **should** clean the drain so this village will not be flooded'.*

4.2.3 Deontic obligation in Angkola language

The deontic obligation is formed by using modal and nonmodal operators. The modal operator is *akkon* (must) and non modals (lexical) are: *tola* (may), *ulang* (don't). The deontic obligation in Angkola language consists of:

A. Command : Individul authority (subjective deontic)

The formulas of individual authority are:

i. M + V + S + C

*(40) Akkon **ro** do hamu atcogot da!*

must – come - you- tomorrow

You must come tomorrow'

ii. V + (Complement) + S

(41) Paitte mu atco hu paboa tu namborukkan. (Ritonga, 2006:69)

'Be careful, I will tell my aunt

(43) Papayakma di ginjang mejai!
'Put it on the table please!'

iii. NM + S + V + C

(44) Na polai, tola do ho kehe sian bagas on
'   No problem, you may leave this house'

iv. NM + V + S

(45) Ulang bahat kecet mu disi
Don't talk more over there?

(46) Ulang kehe jolo ho
Don't go any where?

B. Command : Legal Authority (objective deontic)

S + M + V + C

(47) Sude halak na tinggal di huta on akkon mangikuti adat istidat na marlaku

'All the people who live in this village must follow customes and   traditions here'.

(48) Poso-poso akkon dohot karejo atcogot da.

'Tomorrow the youngmen must work together'

4.3 Formulation of dynamic modality in Angkola language

Dynamic modality is formed by using modal operators and non modals (lexical). The modals used in dynamic modality are *bisa* (can/could), *na bisa/nanggo bisa / naso bisa /inda bisa (can't/*

couldn't),nakkan bisa (will not be able), *akkon (must)* and non modals (lexical) in the dynamic modality are *porlu* (need), *na porlu/inda porlu* (needn't), *hagiot* (want), *giot* (will), *maksud* (intend), *samoga nian* (may), *mudah-mudahan* (hope), *harop* (hope), *keta/ketale* (let's), *mangajak* (invite). The meanings of dynamic modality in Angkola language are explained in the following parts.

4.3.1 Dynamic possibility in Angkola language

The dynamic possibility is formed by using modal *bisa* (can). The modal *bisa* (can) gives dynamic possibility in propositions based on natural law. The formula of dynamic possibility can be seen as below.

Adverb +M + V. passive +S

(49) <u>Di sada dolok-dolok</u> **bisa** ma <u>tartatap si Tigor huta nia i Sipirok</u>…(Ritonga, 2006 : 25)

At a hill-   can- look-   Tigor-village – his – Sipirok

*From a top of the hill, Tigor **can** look at his village Sipirok.*

4.3.2 Dynamic ability in Angkola language

The dynamic ability is formed by using modal operators: *bisa* (can/could), *nabisa/nanggo bisa/naso bisa/ inda bisa* (can't/couldn't), *nakkan bisa* (will not be able = quasi modal). The formulation of dynamic modality is :

S + M + V + C

(52) <u>Ulubalang na di siori</u> { *na bisa* / *bisa* / *inda bisa* / *nakkan bisa* } <u>matciletkon anak ni sior i</u>

'*The soldier who is shot **can/can't /will not be able to** dodge the arrow*'

4.3.3 Dynamic necessity

The formulation of dynamic necessity is formed by using modal operator *akkon (must), a*nd non modals *porlu* (need), *na porlu/inda porlu* (needn't).

$$S + M/NM + V + C$$

(52) *Molo tu hauma hita* $\left\{ \begin{array}{l} \textit{akkon} \\ \textit{porlu} \\ \textit{na porlu} \\ \textit{inda porlu} \end{array} \right\}$ *maroban indahan.*

If we go to the rice field, we need/needn't bring food'

4.3.4 Volitional modality (inclination) in Angkola language

Volitional modality (inclination) is one of the modalities that expresses willingness. The following is the formula used to express willingness.

$$NM + S + V + (C)$$

(54) ***Nagiot*** *mambabat coklat i* *nia, adong do masin babat na?*

[Will   -cut – chocolate - the- he said -any-   mower]

Nagiot *mambabat coklati nia, adong do masin babat na?*

*'He said that he **will** cut the grass in the chocolate farm, "is there any mower?'*

(55***)*** ***Maksud***   *nia, akkon salose do sadarion harejoi, harana atcogot*

[Intend-he,   must-finish-   today -the work, because- tomorrow-

giot kehe museng tu inganan harejo nalain.

want- go-   to- place- work- other]

Maksud *nia, akkon salose do sadarion harejoi, harana atcogot*

giot kehe museng tu inganan harejo nalain.

'He **intends** to finish the work, because tomorrow he will do the other work in another place'

The modal *akkon/ikkon* (will) has different meaning when we use them in different kinds of modality.

a. When we use modal *akkon* (will) in epistemic modality (56). The modal *akkon* (will) has meaning futurity by using the following formula.

$$S + akkon \text{ (will)} + V + C$$

(56) *Si Sakkot botul-botul yakin **akkon** bisa ia manaek na lopus tu*
[Sakkot - really - believe, will be able -to climb / reach -until –to-

utcut (gunung)

the top of mountain]

*Si Sakkot botul-botul yakin **akkon** bisa ia manaek na lopus tu utcut (gunung)*

'Sakkot is quite sure that, he **will** be able to reach the top of mountain'.

b. The modal *akkon* (must) expresses an authority which the speaker lays an obligation on the hearer, it is used in the deontic modality with the following formula.

Akkon (must) + V. trans. + S+ Object complement

(59) **Akkon** *kehe   do ho tu si ba manyiapkon harejomi.*

[Must- you –go- there - finish your work].

'You must go there finishing your work'.

c. *Akkon* (should) expresses a suggestion by using the following formula.

Akkon (should) + V. int. + S + C.

(62) **Akkon** *singga do hamu tu bagas da, molo kehe tu Medan*

Should- stop- you- at- my house, if -come-to Medan

Akkon singga do hamu tu bagas da, molo kehe tu Medan

'You **should** stop at my house if you come to Medan'.

d. Akkon in dynamic modality has two meanings *will* and *must*.
Akkon (will) in the example (65) denotes an inclination that the
subject *au* (I) really wants to go (*akkon kehe do au* = I will
go), and the example (66) the modal *akkon* (must) expresses a
necessity (molo giot kehe tu saba akkon maroban indahan = *If
we want to go to the rice field, we **must** bring rice*).

<center>*Akkon* (will) + S + V. int.+ C</center>

(65) <u>Inda</u> <u>bisa</u>, **<u>akkon</u>** <u>kehe</u> <u>do</u> <u>au</u> <u>tusi</u> <u>sadarion</u> <u>harana</u> <u>porlu</u>
<u>diau</u> hepengi

[No - **will-** go – I – there- <u>today</u>- because -need- I
– the money]

Inda bisa, **akkon** *kehe do au tusi sadarion harana porlu
diau hepengi*

'No, I **will** go there today because I need the money'.

The other example of using *akkon* (must) can be seen in
the example (66) by using the following formula.

<center>*Akkon* (must) + S + V. trans.+ C</center>

(66) <u>Molo giot tu saba</u>   <u>an</u>, **akkon** maroban indahan do hita

[If- want - to- rice field –the_must- bring -rice   -we-

<u>harana</u> <u>nadaoan sianon</u>.

because--quite far away from here]

'If we want to go to the rice field, we **must** bring rice
because it is quite far away from here'.

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