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УДК 811.11

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Типологический аспект модальности

Цель статьи состоит в описании природы категории модальности и выявлении основных модальных значений, которые лежат в основе ее классификации. На данном этапе развития лингвистики модальность квалифицируется как унифицированная, субъективно-оценочная категория, выражающая не только отношение говорящего к предмету высказывания с точки зрения реальности/ирреальности, но также его ценностное отношение к объекту.

Ключевые слова: субъективная модальность, объективная модальность, модальность реальности, модальность нереальности, аксиологическая модальность

The present article aims at describing the nature of the category of modality and identifying the main modal meanings which form the basis of its classification. At the modern stage of the development of linguistics modality is qualified as a unified, subjective-evaluative category expressing not only the attitude of the speaker towards the utterance from the perspective of reality/irreality, but also expressing his evaluative attitude to an object.

Keywords: subjective modality, objective modality, modality of reality, modality of unreality, axiological modality

The relevance to study the category of modality at this stage of the development of the linguistic science is caused by various reasons, in particular, by the absence of the developed basis of differentiating the modal meanings in the general linguistic respect [9, p. 135].

Modality is commonly defined as a conceptual category showing the speaker's attitude to the utterance content and the attitude of the utterance towards reali-

ty [1, p. 237]. Based on this definition, two types of modality are traditionally differentiated in many linguistic papers:

1) Objective modality, qualified as the attitude of the utterance content to reality. This type of modality is understood as the gradation of meanings in the range "reality/unreality".

2) Subjective modality, determined as the attitude of the speaker to the content of the utterance. The main meaning of this modality is understood as subjective confidence in the reliability of the stated facts (for example, see [8, p. 303-304]).

However, some scholars mention the third modal relation between the doer of the action and the action itself. This refers to the modal position of the doer towards the action in terms of the possibility, necessity, or desirability [3, p. 20–21].

In this regard the conclusion drawn by M. V. Zainullin will be of interest. From his point of view, there is no need to distinguish the above mentioned modal relations, as all the three types of modal meanings as an obligatory component include the attitude of the speaker towards reality, towards the utterance content, and towards the action itself. In other words, all the three types of modality express the attitude of the speaker. Thus, the linguistic category of modality is understood by M. V. Zainullin as a purely subjective, evaluative category being an integral part of any utterance. The classification of modal meanings by M. V. Zainullin is based on the differentiating between the modal meaning of reality and that of unreality, with the latter being further sub-divided into the following types:

- a) modality of necessity and obligation;
- b) modality of possibility and impossibility;
- c) hypothetical modality;
- d) imperative modality;
- e) modality of intention (volition);
- e) optative modality [2, p. 15–28].

The review of the linguistic works, devoted to the nature and typology of modality, shows that some scholars single out the so-called communicative type of modality within the sphere of the category under consideration. However, this viewpoint seems to be rather disputable in linguistics, since the same functional types of the utterance can express various modal meanings. For example, narrative utterances can express a variety of modal meanings, mainly, that of reality, impe-

rativity, supposition, etc. (Compare: *He comes home at 5 p.m. Try to come home at 5 p.m. Perhaps, he will come home at 5 p.m.*) [6, p. 26].

Special polemic in linguistics is also caused by the problem concerning the correlation between modal and evaluative meanings.

So, many linguists do not consider emotional and expressional evaluation as one of the modal types. They do not include evaluation into the sphere of modality, since this category is a correlation of the utterance content to objective reality not in respect of human emotions, but that of reality and unreality [2, p. 18].

Some other authors do not call into question the existence of interrelations between evaluation and modality, though the approaches to regarding the character of these interrelations are quite different.

A. V. Bondarko notes the partial relationship of evaluation with the semantics of modality because the speaker's viewpoint and his attitude to the utterance content is expressed, whereas the relation of the utterance content to reality is not always expressed clearly enough. Thus, evaluation is considered as the special semantic-pragmatical sphere interacting with modality. It is only the periphery of modality where specific properties of this category "are washed away" [12, p. 59–60].

The quite opposite point of view is found in the works of some other authors. They do believe that modality can be correlated to the peripheral zone of evaluation as modal shades are formed on the evaluation base in the process of interpretative activity in a broad sense [10, p. 69].

Despite certain correlations and common components in structure of modal and evaluative meanings, some linguists point out a number of distinctive properties (for example, belonging to different semantic paradigms), and thus, they differentiate these categories in functional-semantic and systematic-structural aspects (for full details, see [11, p. 69]).

These days, due to the formation of the new (anthropocentric) paradigm which claims for reconsidering and correcting the traditional approaches to various language phenomena, including modality; and also due to the integration of linguistics, logic and psychology, the scientific world can notice the tendency of reconsideration of the essence and typology of the category of modality. Evaluation is considered now as one of the types of modality since the content of the latter cannot be determined fully without taking into account the evaluative parameters of the reflection process of the surrounding reality. In the course of his life activity the person is involved in various normative-evaluative systems and develops

on this basis certain evaluation taxonomy. Evaluation, thus, serves as the basis on which modal meanings are formed [7, p. 67].

Thus, the review of the above mentioned opinions allows us to conclude the following: modality is a unified, subjective-evaluative category which expresses not only the attitude of the speaker towards the utterance from the perspective of reality/irreality, but it also expresses the speaker's evaluative attitude to an object of speech [4, p. 180]. Consideration of axiological modality as a special type of modality has passed the test of time. Possessing the widest range of expression means, this modal meaning firmly takes its place among other modal types [5, p. 99–104].

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