NEW TENDENCIES IN THE STUDY OF MODALITY: EPISTEMIC MODALITY AND EVIDENTIALITY

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Abstract

Aim. The following article goes back to a series of research work on modality and evidentiality and focuses on the interrelation and division of labor between the syntax-semantic interface and the expressions with grammatical categories of mood and mode on one side, and lexical or morphological items on the other.

Methodology. The present article is based on functional approach of functional syntax and semantics combined with the theory of generative grammar and minimalism. The second part has a comparative component showing the wide range of affixal expressions with which the agglutinative languages such as Kazakh and Kirgiz mark epistemic modality. The comparative approach is seemingly to be preferred over a monolingual functional one because the comparison can show differences and similarities and thus shed light into new ways of conveying grammatical functions and lexical meanings in different types of languages.

Results. It can be shown that while modality is a category which seems to have universal implications, that means there are no languages which lack modality, evidentiality can be expressed either explicitly (by lexical or grammatical expressions) or implicitly (via pragmatic inference, deixis or presuppositins).

Research implications. As opposed to the Indo-European languages where the distinction of epistemic modality and evidentiality is based on the so called portmanteu effect, meaning that epistemic modality can include evidentiality, the expression of evidentiality in Kazakh and Kirgiz is expressed by inference or deicticly. This material makes a certain contribution to the further development of the theory of modality as a universal language category from the perspective of both Russian and Turkological comparative linguistics.

Keywords: assessment, semantics, the Turkic languages, epistemic modality, evidentiality

СОВРЕМЕННЫЕ ТЕНДЕНЦИИ ИЗУЧЕНИЯ МОДАЛЬНОСТИ: ЭПИСТЕМИЧЕСКАЯ МОДАЛЬНОСТЬ И ЭВИДЕНЦИАЛЬНОСТЬ

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Аннотация

Цель. Данная статья восходит к серии исследований модальности и эвиденциальности и фокусируется на взаимосвязи и разделении труда между синтаксико-семантическим интерфейсом и выражениями с грамматическими категориями наклонения и модуса, с одной стороны, и лексическими или морфологическими единицами, с другой.

Процедура и методы. Настоящая статья основана на функциональном подходе функционального синтаксиса и семантики в сочетании с теорией порождающей грамматики и минимализма. Вторая часть имеет сравнительный компонент, показывающий широкий спектр аффиксальных выражений, которыми агглютинативные языки, такие как казахский и киргизский, отмечают эпистемическую модальность. Сравнительный подход, по-видимому, предпочтительнее одноязычного функционального, потому что сравнение может показать различия и сходства и, таким образом, пролить свет на новые способы передачи грамматических функций и лексических значений в разных типах языков.

Результаты. Можно показать, что, хотя модальность является категорией, которая, по-видимому, имеет универсальное значение, это означает, что не существует языков, в которых отсутствует модальность, эвиденциальность может быть выражена либо эксплицитно (посредством лексических или грамматических выражений), либо имплицитно (через прагматический вывод, дейксис или пресуппозитин).

Теоретическая и/или практическая значимость. В отличие от индоевропейских языков, в которых эпистемическая модальность и эвиденциальность накладываются друг на друга и эпистемическая модальность может включать в себя эвиденциальность, в казахском и киргизском языках эвиденциальность выражается умозаключением или дейктически. Данный материал вносит определённый вклад в дальнейшую разработку теории модальности как универсальной языковой категории с позиции как русского, так и тюркологического сопоставительного языкознания.

Ключевые слова: оценка, семантика, тюркские языки, эпистемическая модальность, эвиденциальность

1. Introduction: General remarks and definitions

This section gives an overview of the relation between two grammatical categories of modality, the epistemic modality and the evidentiality. In showing their distribution between lexicon and grammar in different types of languages such as the two Turkic languages *Kazakh and Kyrgyzs* on one side and *Russian, German and English* on the other side as typical members of the Indo-European language family, we focus on the different means, their similarity and differences, ranging between grammar proper (as grammatical categories of mood) and lexicon (as lexical categories of modality).

For clarity of exposure, we will concentrate on epistemic modality and evidentiality as complex categories showing a typical syntactic and semantic division of labor between the syntax-semantic interface and at the same time being of important grammatical and lexical-semantic relevance.

Since evidentiality is coded very differently in many languages of the world (in Kazakh also morphologically, in German via modal verbs like sollen "should" and müssen "must", in Russian via particles and adverbs such as *jakoby, vidimo, očevidno, ved'* , see also Kosta [23–25].

In this second part of the article, Kosta will present a new conception of evidentiality, including a typological comparison and a syntactic and semantic analysis based on the

Framework of Radical Minimalism (RM) as presented in our basis work in Kosta (2011, 2013, 2019, 2021[1]) [23–25] and Kosta (2020) [26].

The most recent works by Alexandra Aikhenvald [7], by Martina Faller [14–17], by Fintel and Anthony Gilles [18], Heim, Irene & Angelika Kratzer [21], Jan Nuyts [28], Martin Hummel [22], Margarita Gonzalez-Vazquez [20] are relevant in terms of language typology, language comparison and from the point of view of compositional semantics.

Epistemic modality expresses the speaker's evaluation of the degree of cognition of objective connections, the degree of reliability of the thought and includes problematic, simple and categorical reliability. Simple reliability is expressed by the form of the indicative mood of the verb, i.e. by an unmarked statement. The problematic and categorical forms of epistemic modality are heterogeneous in their content and have a certain scale of meanings. The study of epistemic modality, as it turned out, is possible only in combination with the category of evidentiality.

The first attempts to define the category of "evidentiality" are found in the work of F. Boas [10], in which he points to the fact that in Indian languages it is necessary to name the source of the speaker's information in those cases when the speaker could not have the opportunity to personally observe the situation.

R. O. Jakobson assumed that in Russian this category is exclusively verbal and defined it as follows: "evidentiality is a verbal category that takes into account three facts: a reported fact, a fact of message, and the transmissibility of a message fact, in other words, an indication of the source of information on a reported fact" [6, c. 96]. W. Chafe gives a broad interpretation of this concept; according to it, evidentiality is any expression of attitude to experienced knowledge [11].

In later works devoted to this topic, we can find the following interpretations: "evidentiality is the language coding of the source of information about the transmitted fact" [5, c. 8]; "evidentiality brings out the source of knowledge or provides evidence of what is being reported" [2, c. 8]; "evidentiality is a marked source of information" [34, p. 52].

There exist two main definitions of evidentiality: broad and narrow. The broad definition of evidentiality includes into the category under consideration not only an indication of the source of information (as in the narrow definition), but also different kinds of the speaker's attitude to the proposition. Thus, the broad understanding of evidentiality suggests that epistemic modality enters the field of evidentiality as a subcategory. Due to the fact that the category of evidentiality is a relatively new problem in linguistics, many aspects of this concept (including suppositions connected with modality) are still at the stage of understanding and, therefore, are very controversial. It is known that the term modality of supposition is often used in linguistics to refer to the epistemic modal category. We should clarify here that this fact is observed primarily in Russian linguistics. This is due to the peculiar nature of the Russian noun denoting supposition, which is remarkable for the range of its semantic extent and functional flexibility; this may allow us to consider the term modality of supposition to be an equivalent to the term epistemic modality.

Scientists believe that "the basis of the modus of supposition can be a logical conclusion, information of a third person, or a sensory experience" [3, p. 230].

2. On Evidentiality, epistemic particles, root modals and truth values in Slavic and other languages (with evidence of Slavic parallel corpora) – Demonstrated with root modals, raising verbs and epistemic/evidential particles

The second part of this article written by Peter Kosta will take up the difference and similarities between Epistemic Modality and

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[1]　See also: Kosta P. (2021). On Typology of Epistemic Modality, Root Modals and Evidentiality. In: *Slavic Linguistic Society Meeting 17, September 20, 2022, Hokkaido University (Sapporo, Japan)*.

Evidentially. "Modality" is a semantic-pragmatic category that affects the speaker's attitude towards the validity of his statement: the speaker expresses how he wants what he has said to be understood, whether and to what extent he is prepared to undertake communicative recourse to take over. In this respect, modality is a central and linguistically very interesting category for successful communication.

Epistemic Modality, also known as epistemology, deals with the type and origin of knowledge, and it relates to the logical structure of statements that contain, implicitly or explicitly, the information that the speaker (S) knows or believes proposition. It is the area of the speaker's beliefs that expresses whether they believe the proposition corresponds to reality or whether they doubt it. Explicit markers are verbs of the type: believe, suspect, doubt, et cetera. In many languages, modal verbs can be used epistemically but at the same time can exhibit a so-called portmanteau-effect, typical for most languages which have Evidentiality as modality of see the sections treated on many pages of Kosta's newest book (2022)[1].

Evidentially has been and is often treated as a type of epistemic attitude. Recently, however, the view has been growing that Epistemic Modality and Evidentiality are two fundamentally different phenomena. Roughly speaking. the difference is that the former is about the speaker`s attitude towards the truth of the proposition, whereas evidence markers refer to the source of the information (cf. references and especially A. Y. Aikhenvald (2004, 2012, 2018) [7–9]; F. De Haan (1999) [12]; V. Chrakovskij (2005) [4]; P. Kosta (2011; 2022[2]) [25]; B. Wiemer (2006, 2008, 2015, 2018) [29; 31–33]).

The respective basis can be divided onomasiologically into corresponding functions.

A resulting taxonomy or partial taxonomies create in a linguistic system at the same time the starting point for the recording of means, with the help of which a speaker provides clues as to which source the Information or which knowledge base ('mode of knowing') the assertion P is based on. See Willett: "Evidentiality is the linguistic means of indicating how the speaker obtained the information on which s / he bases an assertion" [34 p. 56].

The empirical part of the present contribution covers specific means of Evidentiality and Epistemic Modality such as weak modals, modal particles and modal adverbials. Raising verbs (it seems, kažetsja) and root modals show similar syntactic behavior, it follows that they do too have similar syntactic functions. One overlooks the fact that particles and parenthetics often have the same semantic-pragmatic functions and identical scope behavior, they do not form strict paradigms and, in terms of their diachronic development, are often closely related (Russian kažetsja 'it seems' or kak budto 'as if') [24].

We will try to give a detailed analysis on two typical expressions of both categories of modality: the modal adverb *vrode by* expressing both epistemic modality and evidentiality. The metaphor for this weird behavior is known as portmanteau Effect already mentioned in the work of Palmer and others. We will compare the semantic and syntactic behavior of this item in comparing it with the root modal must in English showing that both *vrode by* and must behave like raising verbs it seems and kažetsja.

We will try to address this problem now in more detail, using the example of the English root modals *must*, the raising verbs *it seems, X seems P* and the Russian modal particle *vrode by* 'as if', the problem of the exact demarcation between lexical and functional categories.

The arrangements made implicitly or explicitly on a lexicon-grammar continuum often turn out to be at least inconsistent. The attempted exclusion of lexical markings

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[1] Kosta P. Turn Initiating Elements in Everyday Conversations: Conversational Analysis and Radical Minimalism at the Syntax-Semantic Interface. Lanham, Maryland, USA: Lexington Books. Rowman & Littlefield, 2022. P. 158–160.
[2] Ibid.

turns out to be artificial insofar as some of the definitions of 'Evidentiality' in Aikhenvald can be understood in a functional-onomasiological way [7, p. 11; 8] and not refer to certain classes of forms or relations between syn - and restrict auto-semantic morphemes or lexicon units.

An interim conclusion can be drawn here: there has so far been no clearly defined classification of evidentiary markings according to morphosyntactic, distributional and lexicological criteria that allow a comprehensible differentiation on a lexicon-grammar continuum.

The following table 1 shows the expressions of Epistemic Modality and Evidentiality.

The special case of *must* and *вро́де бы*.

As a number of authors have pointed out, the English epistemic modal *must* has evidential characteristics, too R. Westmoreland (1998) [30], H. B. Drubig (2001) [13],

K. von Fintel and A. S. Gillies (2010) [19]. Epistemic *must* excludes direct perceptual or irreducibly 1st person evidence, for example, as illustrated by (1a) as opposed to (1b) and (1c) vs. (1d)

(1) a. # Your nose must be dripping. I can see it.
 b. You must have a cold. Your nose is dripping.
 c. # I must have a terrible headache. I feel lousy.
 d. The baby must have a terrible headache. He is screaming and pressing his hands against his temples.

English spells out evidential, modal, and temporal meaning components together as the single lexical item *must*, resulting in what we call a "present tense epistemic modal". We take the theory of A. Kratzer (2012) [27] and K. von Fintel and A. S. Gillies (2010) [19] for

Table 1 / Таблица 1

Means of marking Epistemic Modality and Evidentiality / Средства выражения эпистемической модальности и эвиденциональности

Distinct lexical units (lexical categories)	grammatical morphology (functional)
1. Particles	
2.	Complementizers & subordinating conjunctions
3. Adpositions	
4. Sentential Adverbs (cf. Kosta 1998, 2003ab)	
5. Predicatives	
6.	Copular participles
7.	Auxiliaries (weak modals)
8.	Functional extensions of
9.	Tense-Mode-Aspect Paradigms
10.	Bound Morphology (Inflexion, Agglutination, Incorporation)
Require 'hosts' to take scope Over, but are not dependents (with the possible exception of complementizers)	Operate on Heads (in a strictly morphosyntactic functional sense)

Source: compiled by the authors

granted and differentiate between two classes of particles in Russian.

The first class includes particles such as *врóде* "like", *врóде бы* "as if", *как будто* "as if", *кажется* "it seems", *мол* "likely", *дескать, -де,* "they say", *якобы,* "supposedly" *словно* "literally", that correspond to *weak modals* (such as German *sollen*) and strong evidentials (reportatives, quotatives or inferentials).

The second class of particles and adverbs corresponds to the meaning of *strong modals* (such as German *müssen*). The latter class of evidentials is represented with adverbs and particles of high degree of Epistemic Modality such as *очевидно, конечно, без сомнения, по-видимому, как сообщается, без сомнения логично, естественно, поэтому, должно быть, следовательно, несомненно, по сообщениям,* "obviously, of course, no doubt, apparently, reportedly, without any doubt, it is logical, of course, therefore, reportedly" that are based on indirect inference resulting from reasoning (by logical conclusions, results and conversational implicatures), from reports and hear-say.

We will try to demonstrate how particles that show the portmanteau effect between Evidentiality and Epistemic Modality interact and are used in conversations using for Russian the ORD and other data (UVUP) of the spoken National Corpus of Russian.

The particle *vrode by* can be used to mark the evidential meaning in a context such as (3) where the speaker does not remember exactly the situation how to get to somewhere but tries to mark the evidence that he was already here before and that he now tries to remember the way how to get there (see Table 2).

The particle ***вроде бы*** has the same 'portmanteau' function as the english raising verb *It seems that* between raising verb and epistemic modal, namely ist serves as evidential paticle, pointing at the sourse of information (weather forecast), taking simultaneously the relatively low degree of epistemic probability what the weather will actually be like on the aforementioned date of October based on promises more than prognoses of the weather forecast.

Table 2 / Таблица 2

Odin rečevoj deń korpus (ORD) = Footnote 1 Texts / Один речевой день корпуса (ORD) = Сноска 1 Тексты

00:02:20.900	Ж1	за три года //
00:02:21.790	И44#Ж1	я у вас **как-то был** // я помню / что (...) **вроде бы был** / и недалеко это было от () площади Победы // *В а тут вот понесло меня / (э-э) // ‡ а куда вас понесло ?

Source: ORD-corpus (Odin rečevoj den') (Asinovsky et al. (2009)[1], Sherstinova et al. (2009)[2])

[1] Asinovsky A., Bogdanova N., Rusakova M., Ryko A., Stepanova S., Sherstinova T. The ORD Speech Corpus of Russian Everyday Communication "One Speaker's Day": Creation Principles and Annotation. In: Matoušek Václav and Mautner Pavel eds. *Text, Speech and Dialogue: Proceedings of 12th International Conference, TSD 2009, Pilsen, Czech Republic, September 13–17, 2009.* Berlin, Heidelberg: Springer, 2009. P. 250-257. DOI: 10.1007/978-3-642-04208-9_36. (Series: Lecture Notes in Computer Science. Vol. 5729).

[2] Шерстинова Т. Ю., Рыко А. И., Степанова С. Б. Система аннотирования в звуковом корпусе русского языка «Один речевой день» // Материалы XXXVIII международной филологической конференции, март 2009. Секция: Формальные методы анализа русской речи. СПб.: Санкт-Петербургский государственный университет, 2009. С. 66–75 (Sherstinova T. Y., Ryko A., I., Stepanova S. B. Annotation system in the audio corpus of the Russian language "One Speech Day". In: Proceedings of the XXXVIII International Philological Conference. Section: "Formal methods for the analysis of Russian speech". St. Petersburg, St. Petersburg State University Publ., pp. 66–75).

2.1. Semantic Characteristics of *vrode by* **and it seems**

Vrode by **(Ru)**

Low degree of epistemic probability [symbol: ◆]

Evidential meaning high degree (direct evidence or visual]

[symbol: ⬢]

Deictic meaning: Pointing to the source of information

[symbol: ↗]

No commitment to truth values

It seems (engl)

Low degree of epistemic probability [symbol: ◆]

Evidential meaning low or zero/neutralized degree (by inference) [symbol: ○]

Deictic meaning: zero

Conversational Implicature: No commitment w.r.t. truth conditions

2.2. Syntactic status of *vrode by*

The working hypothesis of the following section is stated as follows:

The English root modal *must* and Russian *vrode by* have raising verbs like features such as Engl.*it seems.*

Susi Wurmbrand (1999) shows in her syntactic analysis that the subject of root modals usually behaves like a subject of a Raising Verb (*it seems*). Thus, it must be based generated lower in the structure and has to move to a higher position for independent reasons [35].

must and seem = both are Raising verbs
seems / root Modals: must vs *vrode by*
Root Modals (must) behave syntactically like Raising Verbs
Research question: Is *vrode by* also a root modal? (see Fig. 1)

2.3. Decomposition, Compositional Meaning and the problem of truth values

For Russian Particle *vrode by*, it can be hypothesized that we can decompose it into

Morphosyntax
v rode   *by*
in manner   as
PP   head of a COND Particle

Functional Level
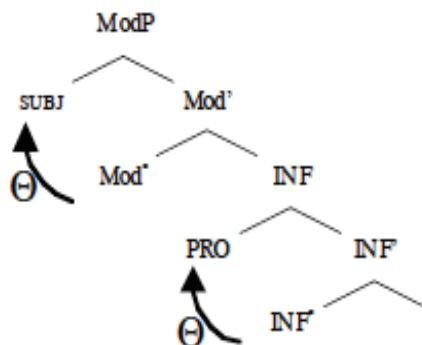*v rode*   +   *by*
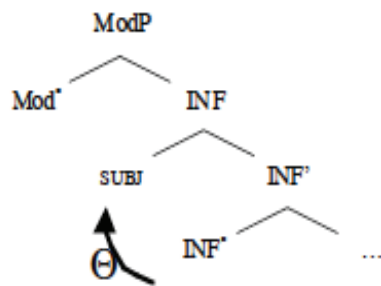EVIDENTIAL   CONDITIONAL Particle

X seems to P   X *vrode by* P

There is of course evident and proven in the Corpora we have considered that in Par-

Fig. 1 / Рис. 1. Root modal must is a rasing verb like seems: is *vrode by* also a root modal? / Модальный глагол must – глагол, обладающий подъёмом, как и глагол seems: является ли 'вроде бы' также модальным словом?

allel texts the raising verb seem is not always translated with the same word, e.g. *vrode by*, into Russian. Rather, the equivalent can vary and is often also subject of over- or under-translation, as we can see in the following Ru translation which uses the word **абсолютно**

'absolutely' instead of the better functional equivalent *vrode by* or *kak by* which would correspond the English original much better. In the case, we can speak of 'overtranslation' and a violation of the semantic level (see Table 3).

Table 3 / Таблица 3

Parallel Corpus Example *National Corpus of Russian Language* **with an example of over-translation** *of it seems* **with the degree adverb** *абсолютно* **'absolutely' / Пример парал-лельного корпуса** *Национальный корпус русского языка* **с примером избыточного перевода** *it seems* **с наречием степени** *абсолютно* **'absolutely'**

I'm about to dash out of the Louvre … a fugitive. Sauniure's clever anagrammatic message was still on his mind, and Langdon wondered what Sophie would find at the Mona Lisa … if any-thing. **She had seemed certain** her grandfather meant for her to visit the famous painting one more time. As plausible an interpretation as this seemed, Langdon felt haunted now by a trou-bling paradox. P.S. Find Robert Langdon. Sau-niure had written Langdon's name on the floor, commanding Sophie to find him. But why?

Я – беглец, преследуемый полицией. Едва не выпрыгнул из окна Лувра. Из головы не вы-ходили анаграммы, оставленные Соньером, и Лэнгдону было страшно интересно, что же найдет Софи у знаменитой картины. Если вообще что-то найдет. **Но она абсолют-но уверена:** дед хотел, чтобы она еще раз пришла к знаменитому полотну. Вроде бы вполне приемлемая интерпретация, однако Лэнгдона беспокоил теперь другой парадокс. Постскриптум. Найти Роберта Лэнгдона. Соньер написал его имя на полу, велел Софи разыскать его. Но к чему?
[Дэн Браун. Код Да Винчи (Н. Рейн, 2004)]

Source: Национальный корпус русского языка. Available at: https://ruscorpora.ru (accessed: 20.07.2022).

Vrode by behaves like a raising verb in the following examples (3)-(4) from the National Corpus of Russian Language (NKRJa)[1]:

The compositional semantics of the complex word *vrode by* shows a low degree of certainty about the content of the proposition from the point of the speaker and at the same time a distance to the opinion of the speaker. At this point, evidentiality is only indirect and has a deictic meaning of distance to the truth values. In fact, in epistemic propositions marked with a semi-evidential and semi-epistemic word, no truth values and no truth conditions apply because the proposition does not state a fact in real or possible words.

(3) Ну, покритиковал начальник под-чинённых. Так **он вроде бы** на то и на-чальник. Ну, посчитал возможным сде-

лать это публично. Да, как правило, российские чиновники «заоблачных рангов» предпочитают выяснять отно-шения в тиши своих высоких кабинетов, а не натрибуне, да ещё в присутствии пишущей и снимающей братии. [Алек-сандр Рыклин, Спор правительствующих субъектов // «Еженедельный журнал», 2003.03.24] [омонимия снята]

(4) В его отношении к стукачам не было ни «Бернстайна», ни «Бернштей-на» – было немеркнушее, лагерное: ро-зовая пена на синюшных губах стукача, задушенного под нарами. Поскрёбыша гражданки Касаткиной **он вроде бы** и не замечал. Мудряк обижался. Не то чтобы лично, а за всё наше монолитное обще-ство, ведь мальцу жить при коммунизме. [Юрий Давыдов. Синие тюльпаны (1988-1989)] [омонимия снята]

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[1] Национальный корпус русского языка. Available at: https://ruscorpora.ru (accessed: 20.07.2022).

3. Comparison with Turkic language type

For Turkic studies, and Kazakh and Kyrgyz linguistics in particular, it is not typical to employ the term "epistemic modality". Moreover, the meanings we are interested in seem to lie in the domains of the modality of supposition, probability, certainty or uncertainty, reliability and doubt, with regard to the individual semantic categories of certain linguistic units.

We recognize the concepts of reliability and probability as the key concepts in the semantics of epistemic modality. By epistemic modality we mean the speaker's qualification of their attitude to the expressed proposition from the perspective of its reliability. In this case, the evaluation of the reported information reliability is an evaluation of the likelihood that the expressed content agrees with the reality. The subject of speech analyzes how reliable their statement is, and determines how probable the actual connection between the object and the characteristic may be in the statement. Depending on how the speaker assesses the degree of such probability, epistemic modality takes the form of epistemic necessity or epistemic possibility. The specificity of this type of modal meanings lies in the fact that these relations are not only established by the speaker, but are also realized by them as the result of their limited knowledge regarding the analyzed situation. As for the meanings of certainty/uncertainty and doubt, they seem secondary to us, for they are related rather with the emotional than with the epistemic state of the speaker. The degree of certainty of the subject of speech depends on how the speaker assesses the degree of reliability of the message. The higher the speaker assesses the likelihood that the reported content is realistic, the higher is their certainty, and vice versa. In the illocutionary aspect, an epistemic utterance is an act of supposition.

We analyzed the lexico-grammatical means of expressing supposition in the Kazakh and Kyrgyz languages and considered the modal words listed below:

Kazakh: *бәлкім, бәлки, сияқты, сыңайлы, сынды, әлпетті, мүмкін, шамасы, ықтимал, болар, шығар, білем, -ды білем, -қан, -кен білем, -са, -се керек, -у керек, -ға, -ге ұқсайды, -уы мүмкін and others*. For example (5), (6):

(5) Бұдан ызасын солай алғысы келген **шығар**[1] [**Probably**, he wanted to take revenge in this way].

(6) **Мүмкін**, мұның басы жетпей ж.рген жұмбақты ол **түсінер**[5] [**Perhaps**, he will guess the riddle she could not find].

Kyrgyz: *ыктымал, мүмкүн, балким, чыгаар, экен, имиш; послелоги: сымал, сымак, сыңары, окшош; частицы: го, белем, бейм, беле, эле*. For example (7):

(7) **Балким,** ал сен жокто чабандардын бири менен үлпөт куруп жаткандыр, кой, жолтоо болбо![2] [**Maybe** she's playing with some shepherd when you're not there, and you'll interfere with them!].

Parenthetical words and phrases were also considered. Here belong Kazakh parentheses *рас, шынында, шамасы, меніңше*; Kyrgyz parentheses *менимче, менин оюмча, сыягы, калыбы, кейпи*, etc., as well as their combinations with each other and with affixes, including tense forms of the verb.

In Russian, this type of modality is expressed by way of various morphological means:

1. An infinitive used to impart a subjective coloring of indecision, doubt, bewilderment, emotional hesitation, or to express awareness of the aimlessness of an action [1, с. 605]. For example (8):

(8) *И к чему же, за что себя убивать?*[3] [And why, why should you kill yourself?]

2. The verbs *казаться, сомневаться, колебаться*, etc. (9):

(9) Года два колебалась, а потом, наконец, сделала выбор[4]. [I had been hesitating for about two years, and then I finally made a choice]

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1   Кекілбайұлы Ә. Он екі томдық шығармалар жинағы. Т. 3. Алматы, "Өлке" баспасы, 1999. 400 б.

2   Айтматов Ч. Кыямат. VII том чыгармаларынын сегиз томдук жыйнагы. Үчүншү басылышы. Бишкек, "УЛУУ ТООЛОР", 2018. 491 б.

3   Чехов А. П. Мститель. In: Чехов А. П. Повести и рассказы. Новосибирск, Западно-Сибирское книжное издательство, 1973. С. 73.

4   Достоевский Ф. М. Идиот. Москва, АСТ: Транзиткнига, 2005. С. 25.

3. Modal words *возможно, вероятно, вряд ли, видимо, видно, видать, знать, право, по-видимому, наверно, наверняка, может быть, должно, должно быть, авось, небось, чай, будто, просто, пожалуй, повидимому, вроде, едва (ли), навряд ли, неужели, разве* and others. (10), (11):

(10) И она, **по-видимому,** рассуждала подобным же образом[1]. [And she, apparently, had the same thoughts].

(11) **Возможно,** что завтра я не буду верить и самому себе – вот этой своей записи[1]. [It is possible that tomorrow I will not believe even myself nor this note I made].

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[1] Замятин Е. Мы. Ставрополь, Ставропольское книжное издательство, 1990. С. 113.

Based on the above examples, we can conclude that the evaluation implying doubt is expressed in the three languages by verbs and modal words, united by the seme of supposition.

Ch. Aitmatov was both a bilingual speaker and writer who wrote his works in two languages (Kyrgyz and Russian). In the former USSR, Ch. Aitmatov's works were translated into Russian from Kyrgyz, or were written by the author in two languages – Kyrgyz and Russian, or were originally written in Russian. In this article, we want to analyze the means of expressing modality of supposition and give examples from the works (see Table 4), which he wrote in two languages.

Table 4 / Таблица 4

Means of expressing the modality of the assumption in the Kyrgyz and Russian languages (on the example of the works of Ch. Aitmatov) / Средства выражения модальности предположения в кыргызском и русском языках (на примере произведений Ч. Айтматова)

Examples in the Kyrgyz language	Examples in the Russian language	Translation into English
Чоро жумушка чыккан**дай болду**[1]. (Гүлсарат)	Чоро, **говорят,** вышел[2]. (Прощай, Гульсары!)	Choro **is said** to be out. (Farewell, Gulsary!)
Айтып жүрүшпөйбү, окумал тотукуштар да бар имиш[3]. (Эрте қайтган турналар)	**Говорят,** есть попугаи, которые умеют читать[4]. (Ранние журавли)	They **say** there are parrots that can read. (Early cranes)
Баары тиги кагаздан коркуп **отурган сыяктуу**[5]. (Гүлсарат)	**Казалось,** все были в страхе от этой бумаги[6]. (Прощай, Гульсары!)	Everyone **seemed** to be in awe because of this paper. (Farewell, Gulsary!)
Кырчын өмүр курч кези ошол колхоз деген күрөштө калган**дай сезилет** азыр[7]. (Гүлсарат).	**Словно бы** вся жизнь его осталась там, в той удивительной поре, когда колхозы набирали силу[8]. (Прощай, Гульсары!)	It was **as if** his whole life had been left there, in that amazing time, when the collective farms were being organized. (Farewell, Gulsary!)
Баарын чечмелеп отуруу артык-баш **го дейм** …[9] (Гүлсарат)	**Думаю,** комментарии излишни …[10] (Прощай, Гульсары!)	I **think** comments are needless … (Farewell, Gulsary!).
Мындан кийин, **мүмкүн,** малчылардын тиричилигине көңүл буруп, алахбалына көз сала жүрүшөр, мунзарыбызды угуш**ар**[11]. (Гүлсарат).	**Быть может,** после этого оглянутся на чабанов, на житьё наше, на наши беды[12]. (Прощай, Гульсары! С. 312)	**Maybe** after that they will look back at the shepherds, at our life, at our troubles. (Farewell, Gulsary!)

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[1] Айтматов Ч. Т. Гүлсарат. In: Айтматов Ч. Т. Чыгармаларынын сегиз томдук жыйнагы. Т. 8. Бишкек, Бийик-тик, 2008, б. 166. Further – Айтматов Ч. Т. Гүлсарат.

[2] Айтматов Ч. Прощай, Гульсары! In: Айтматов Ч. Прощай, Гульсары!: повести и рассказы. Фрунзе, Кыргыз-стан, 1967, с. 298. Further – Айтматов Ч. Прощай, Гульсары!

[3] Айтматов Ч. Эрта қайтган турналар. In: Айтматов Ч. Эрта қайтган турналар: қиссалар ва ҳикоялар / Рус тилидан Асил Рашидов таржимаси. Тошкент, Янги аср авлоди, 2016, б. 245.

[4] Айтматов Ч. Т. Ранние журавли. In: Айтматов Ч. Т. Ранние журавли; Пегий пес, бегущий краем моря: повести; И дольше века длится день: роман / послесл. А. Хватова. Ленинград, Лениздат, 1982, с. 269.

[5] Айтматов Ч. Т. Гүлсарат. Б. 191.

[6] Айтматов Ч. Прощай, Гульсары! С. 314.

[7] Айтматов Ч. Т. Гүлсарат. Б. 172.

[8] Айтматов Ч. Прощай, Гульсары! С. 302.

[9] Айтматов Ч. Т. Гүлсарат. Б. 192.

[10] Айтматов Ч. Прощай, Гульсары! С. 315.

[11] Айтматов Ч. Т. Гүлсарат. Б. 188.

[12] Айтматов Ч. Прощай, Гульсары! С. 312.

The above indicates that modality of supposition in the Kazahk and Kyrgyz languages is actualized mainly due to distribution (diverse compatibility of morphological and lexico-grammatical means), and in the Russian language this occurs mainly due to the functioning of a flexible system of high-valence lexical means (modal words and modal particles).

Thus, based on the analysis of the linguistic means of epistemic modality in the works by Ch. Aitmatov (in the Kyrgyz and Russian languages), the conclusion was made that the most common means are modal words, particles and verbs.

Axiological predicates imply the speaker's subjective evaluation reflecting the author's attitude to the presented information from the perspective of reliability and realness. The lexical means of epistemic modality are an emotional way of expressing author's evaluation and, therefore, are considered a manifestation belonging to the level of subtext.

The analysis – A Summary

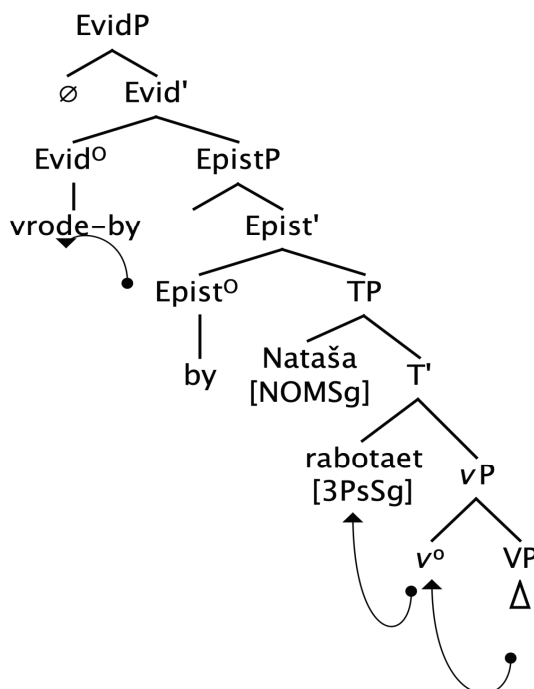The fact that the modal particle *by* and the adverb *vrode* form a Portmanteau word is explained by the double Janus-headed nature of both elements. It is assumed that the modal epistemic particle *-by* is head of the epistemic phrase (EpistP) and stands in a lower projection headed and dominated by Evidentiality phrase (EvidP). The adverb *vrode* "in the way" is the head of the evidential phrase and the *by*-particle of the Epistemic Phrase is adjoined via Chomsky adjunction via head-to-head movement, then it incorporates via substitution and the complex head *vrode-by* is the result.

The connection of evidentiary and epistemic meaning (also in the sense of semantic composition) ends up with a modal auxiliary head *by* adjoined to the host, *vrode*. In this sense, *by* is a weak auxiliary clitic and must be moved (raised) to *vrode* to check its evidential features. It is confirmed by the fact that *by* + *vrode* behave like the weak modal auxiliary *must* in English: it shows the typical syntactic properties of a raising verb moving over a subject but refering to it. The lower-lying sentence subject of a finite verb can and must sometimes be moved / raised via this new modal auxiliary / raising verb (see Fig. 2, 3).

он вроде бы и не замечал
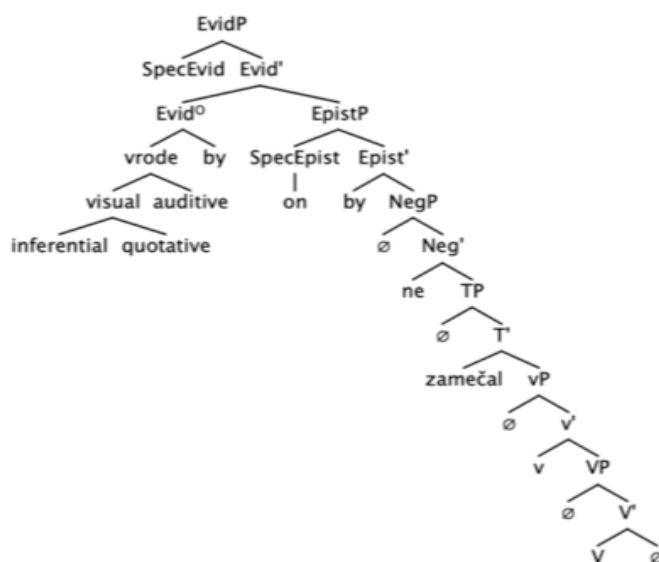
Fig. 2 / Рис. 2. Structure of the adverb ` *vrode by* ` with raising of the modal particle from Epist^O to Evid^O + subject movement specTP to specEpistP / Структура наречия *vrode by*, в которой происходит подъём модальной частицы с Epist^O до Evid^O + смещение подлежащего со specTP к specEpistP

EvidP

∅   Evid'

Evid^O EpistP

vrode–by   Epist'

Epist^O TP

by   Nataša [NOMSg]   T'

rabotaet [3PsSg] vP

v^o VP

Δ

Fig. 3 / Рис. 3. Structure of the adverb ` *vrode by* ` with raising of the modal particle *'by'* from the starting position under the head of the epictemic phrase Epist^O right attaching to the head of the evidential phrase Evid^O *'vrode'* / Структура наречия ` *вроде бы* ` с поднятием модальной частицы *'бы'* из исходного положения под заголовком эпистемической фразы Эпист^O, прикрепляемой справа к заголовку доказательной фразы Эвид^O *'vrode'*.

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