Exploring the Features and Shades of Modality in an Autobiography through Corpus Patterns

[1]Ali Raza Siddique,[2]Dr. Muhammad Asim Mahmood, [3]Muhammad Ahmad

ABSTRACT--This study explored the occurrences of modalities (i.e. boulmaic, deontic, epistemic, and perception), attitude and shades marked by the writer in an autobiography. In addition, the study tested the patterns designed to study modality in different genres. For this purpose, a corpus was developed and tagged through Parts of Speech (POS) Tagger for analysis employing AntConc 3.4.4.0 which was further interpreted in the light of Simpson's (1993) model. The writer was observed to shape the meaning in the autobiography through different functions of modality i.e. (un)certainty, attitude, point of view, ability, possibility and probability. By using these functions, the text was made persuasive, interesting and more realistic. The incorporation of such functions marked positive and negative shades in the autobiography that led to comprehend the writer's point of view through the text. Conclusively, the text appeared more positive than negative shaded. The positive shade was marked through deontic and boulomaic modalities that denoted alienation and uncertainty of the writer. Moreover, the application of the proposed patterns was also successful to explore the features of modality through corpus tools. The study proposed them in the form of a model for further studies.

Keywords--autobiography; corpus patterns; modality; shades of modality; types of modality

I. INTRODUCTION

Modality is divided into four categories i.e. deontic, boulomaic, epistemic and perception (see Simpson, 1993). Deontic modality refers to the modal system of duty and is concerned with speaker's attitude to the degree of obligation attached with the performance of certain actions. Deontic modal auxiliaries realize a continuum of commitment through permission, obligation, and requirement (Simpson, 1993). There are, however, sentences that use the deontic expressions but without modals. Actually, these are the sentences that combine adjectives and participles (BE...that and BE...to). Boulomaic modality is closely related with deontic modality. It expresses "desire". It contains verbs that suggest hopes, wishes, and desires. In fact, "modal lexical verbs, indicating the wishes and desires of the speaker, are central in the boulomaic system" but then, "adjectival and participial constructions can carry boulomaic commitment, although related modal adverbs may also be used (Simpson, 1993: 44).

Epistemic modality, the third category, shows the speaker's confidence or lack of confidence in the truth of the expressed proposition and can be the most important with regard to the point of view of a story. It may be "grammaticised" through modal lexical verbs. However, "there is also a group of epistemic modal adverbs which includes, but is not restricted to, the following: arguably, maybe, perhaps, possibly, probably, certainly,

[1] *PhD Candidate, Department of Applied Linguistics, Government College University, Faisalabad, Pakistan*

[2] *Prof. Dean, Faculty of Arts and Social Sciences, Government College University, Faisalabad, Pakistan*

[3] *PhD Candidate, Department of Applied Linguistics, Government College University, Faisalabad, PakistanCorrespondence, ahmad453@yandex.com*

supposedly, allegedly" (Simpson, 1993: 45). Perception modality, considered as a sub-category of epistemic modality, is regarded as the degree of commitment of the truth of a proposition based on human perception that is usually visual. This is exhibited in sentences with adjectives in BE…THAT constructions and sentences using modal adverbs (Simpson 1993: 45). This study considers all the four forms of modality (deontic, boulomaic, epistemic, and perception) combining their markers (see Table 1).

Studies (see Coates, 1983; Lyons, 1968; Palmer, 1986; Quirk, Greenbaum, Leech & Svartvik, 1985; Simpson, 1993) focus on the modality while discussing the interpersonal meaning of an utterance. Any utterance may indicate one of the three meanings (using Lyon's, 1977 terms: factivity; contra-factivity; and nonfactivity. The first two of Lyon's categories correspond to polarity i.e. assertion or rejection of a fact, and the last one corresponds to modality i.e. the writer's judgement about a fact. Thus two main modalities can be recognized as epistemic and root modality. The latter rests with the hearer/reader whereas the former rests with the writer and refers to a linguistic mood that indicates how much certainty or commitment the writer has for his proposition. Both root and epistemic modalities can be textualized through different lexical verbs, adverbs, adjectives, nouns and modal auxiliaries. Among these lexico-grammatical realizations, modal auxiliaries are employed more frequently in expressing the writer or writer's attitude toward a proposition (Halliday, 1985). To understand the writer's attitude, this study considered the utterances such as factivity, contra-factivity and nonfactivity for the purpose of developing a new model on modality (see Table 1).

Factive utterance (Kiparsky, 1970) commits the writer to the truth of a proposition. As such, any predicator behaving like "know" can be said to have the property of factivity. Anyone who says the above utterances is committed to the truth of the proposition expressed respectively. A contra-factive utterance, on the other hand, commits the writer to the falsity of a proposition by its constituent clauses, and indicates his commitment to the falsity of the proposition expressed. The obvious instances of such utterances are wishes and so-called unreal conditionals (with past-time reference). Finally a non-factive utterance commits the writer neither to the truth nor the falsity of a proposition. Such an utterance is discussed under the notion of epistemic modality as a significant component of the model proposed (see Table 1).

For Toolan (1998: 46-56), there are four categories of modal markers: (1) Modality markers, these can be verbs or adverbs to express probability, obligatoriness, willingness, and usuality. They qualify the speaker's utterances in terms of strength and weakness, and reveal the speaker's attitude and judgments i.e. (i) probability (certainly, likely, believe, will, may, can, obvious), (ii) obligatoriness (should, must, need to, etc.); (iii) willingness (would, will); (iv) usuality (always, never, rarely, occasionally, often, etc.); (2) Metaphorized or advanced modality that expresses modality without conventional modal expressions. This category uses verbs like reckon, guess, believe, and think; (3) Evaluative devices beyond modality, ranging from verbs (deplore, regret, welcome, concede, deny), adjectives and adverbs (deplorable, admirable, incredible, etc.; regrettably, surprisingly, thankfully), to generic sentences.

Lyons (1968) defines "mood" as interrogative, declarative and imperative being in relation to an unmarked class of sentences that express simple statement of facts unqualified with respect to the attitude of the writer to what he is saying. He considers it essentially as a grammatical category, while he defines "modality" in connection with language function that is regarded as a semantic category. According to Simpson (1993), modality refers to a writer's attitude towards, or opinion about the truth of a proposition expressed by a sentence. It also extends to the

attitude towards the situation or event described by a sentence. Therefore, modality is viewed as a major exponent of the interpersonal function of language. Drawing upon the above account, it can be said that language is not merely used for conveying factual information. Moreover, in grammar and semantics, modality refers to the linguistic devices that indicate the degree to which an observation is possible, probable, likely, certain, permitted, or prohibited. In English, these notions are commonly (though not exclusively) expressed by modal auxiliaries, such as can, might, should, and will that are sometimes combined with not (Nordquist, 2018). Above review helped develop a comprehensive model (see Table 1) for this study to explore modality and its relevant shades.

II.   LITERATURE REVIEW

Kratzer (1981, 1991) argues that rather than treating the multitude of modal meanings as a case of (accidental) polysemy, it should be seen as the outcome of context-dependency. In other words, modal expressions have in themselves rather a skeletal meaning and it is only in combination with the background context that they take on a particular shade of meaning (such as epistemic or deontic). Whereas according to Aidinlou and Muhammadpour (2012) language is employed for not only conveying factual information but also expressing one's attitudes and opinions about the truth of the proposition contained in an utterance. Here the authors have attempted to realize how epistemic modality, that indicates addressees' (non)-commitment to the truth of the proposition, is textualized in literary works. The results from the data analysis indicate that modality is lexico-grammaticalized in literary narratives in a variety of modes of which the epistemic modals are of high frequency. Furthermore, these modals construe four types of ideology i.e. possibility, probability, inference and belief among which the epistemic possibility is utilized with high frequency.

Parina and de Leon (2014) utilized Simpson's model (1993) in the stylistic analysis of a story "Things You Don't Know" by Ian Rosales, a highly-acclaimed Filipino writer. Indeed, results showed that the epistemic type of modal was preponderant. This type of modality apparently allows the readers to feel the narrator's uncertainty in situations or events. In addition, this modal framework also enables the readers to further identify the shades of a text, since the choice of modals highlights either a positive, negative, or neutral shade of in story. Since the epistemic modal was the most pronounced, the story is definitely negative in shade, and this can be inferred in the short story where the narrator is uncertain about what is going on in her everyday affairs. In turn, this uncertainty is emphasized by the narrator's dependence on his/her perception of external appearances or surroundings.

In Pakistani context, a corpus driven comparative analysis was conducted by Mahmood, Batool, Shah and Parveen (2013) on modal verb features after taking data from Pakistani and British English fiction. Multiple functions of modal verbs were highlighted to explicit the meanings of necessity, prediction, possibility, obligation, permission, volition and ability. Pakistani English fiction contained more modal verbs than British English fiction. The study skillfully interpreted the functions of modality; however, it remained unsuccessful to consider the linguistic patterns performing the functions of modality. This study, finding this gap, constructed a modal (see Table 1) to explore the functions of modality more accurately.

Modality plays a certain role in different genres such as newspaper, fiction, academic texts/writing, and literary texts. Many studies investigated modality in newspaper genre such as Ahmad, Mahmood and Farukh (2020), Ahmad, Mahmood, Mahmood and Siddique (2019), Sadia and Ghani (2018) recently studied modality in editorials written by Pakistani editorialists and explored the use of epistemic modality. Bonyadi (2011) studied modality through linguistic manifestation in Irani English newspaper editorials. A contrastive study on modality was

conducted by Iwamoto (1998), in which the researcher studied writer's point of view out of newspaper discourse in both war and peace times in Japan. Some of the studies conducted corpus based/driven analysis of different genres e.g. Coates and Leech (1980) studied modals in modern British and Amerian English. Vine (2004) examined the use of modal verbs and marginal auxiliaries in Newzeland English directives. Mukundan and Khojasteh (2011) explored the modals in Malaysian textbooks. Mahmood et al (2013) studied modality in Pakistani and British fiction. Ahmad, Mahmood and Farukh (2020), Ahmad et al (2019), Sadia and Ghani (2018) analyzed newspaper editorials. Though these studies were not conducted on the same genre i.e. autobiography yet they are important because they give the evidence of the presence of modality in different genres. In addition, they provide ground for this study to investigate modality through corpus tools. The aim of study is to:

1.   Find out the occurrences of different types of modality in an autobiography "If I am Assassinated" by Zulfiqar Ali Bhutto;

2.   See how the writer constructs an attitude in the autobiography; and

3.   See the ultimate impacts and shades imbedded in the autobiography.

III.   METHODOLOGY

3.1 Model of the Study

The study recompiled the features following Simpson's (1993) model that identified four types of modality i.e. deontic, boulomaic, epistemic and perception. Different features and types of modality (see introduction section) were combined under relevant classes (see Table 1). This combination/classification formed a model (see Table 1) to study modality. An advantage of this model is that it combines/presents all the features and markers to study modality in any genre. In addition, it introduces unique patterns to study different types of modality with the help of corpus tools in any genre. To study the features of deontic modality i.e. permission, obligation, requirement the study proposed "BE+Participle+that", "BE+Participle+to", "BE+Adjective+that" and "BE+Adjective+to" patterns. Similarly, to study boulomaic modality through lexical verbs (i.e. wishes, hope and desires) the study proposed "BE+Participle+that", "BE+Participle+to", "BE+Adjective+that", and "BE+Adjective+to" patterns. Likewise, to check the features of perception modality the study introduced "BE + adjective + that……….modal verbs" structure. Lastly, to find the features of epistemic modality i.e. possibility, probability, factive, contra-factive, and modal verbs (i.e. think, believe, may, might, possible, must, can, could, should, ought to, will, would), modal adverbs (i.e. arguably, maybe, perhaps, probably, certainly, supposedly, allegedly) the study proposed "BE + adjective + that….modal verbs" Pattern.

Table 1 : Model on Modality

Modality	Shade	Function	Modality Markers
Deontic	Positive	permission	may (may_md)
			can (can_md)
		refuse permission	may not (may_* not_rb)
			cannot (cannot_md)
		obligation	Should (should_md)
			have to (have_* to_*)

			ought to
		requirement	must (must_md)
		BE + Participle + that	is_vbz *_vvn that
			Am_vbp *vvn that
			are_vbp * vvn that
			was_vbd * vvn that
			were_vbd * vvn that
		BE + Participle + to	is_vbz *_vvn to
			am_vbp *_vvn to
			are_vbp * vvn to
			was_vbd * vvn to
			were_vbd * vvn to
		BE + Adjective + that	is_vbz * jj that
			am_vbp * jj that
			are_vbp * jj that
			was_vbd * jj that
			were_vbd * jj that
		BE + Adjective + to	is_vbz * jj to
			am_vbp * jj to
			are_vbp * jj to
			was_vbd * jj to
			were_vbd * jj to
Boulomaic		Modal Lexical Verbs	hope (hope_vvp)
			wish (wish_vvp)
			wished_vvn)
			regret (regret_vv)
		BE+ wished (participle)+ to	is_vbzwished_vvn to
			am_vbpwished_vvn to
			are_vbpwished_vvn to
			was_vbdwished_vvn to
			were_vbdwished_vvn to
		BE+ wished (participle)+ that	is_vbzwished_vvn that
			am_vbpwished_vvn that
			are_vbpwished_vvn that
			was_vbdwished_vvn that
			were_vbdwished_vvn that
		BE+ desired (participle)+ to	is_vbzdesired_vvn to
			am_vbpdesired_vvn to
			are_vbpdesired_vvn to

			was_vbddesired_vvn to
			were_vbddesired_vvn to
		BE+ desired (participle)+ that	is_vbzdesired_vvn that
			am_vbpdesired_vvn that
			are_vbpdesired_vvn that
			was_vbddesired_vvn that
			were_vbddesired_vvn that
		BE+ hoped+ to	is_vbzhoped_vvn to
			am_vbphoped_vvn to
			are_vbphoped_vvn to
			was_vbdhoped_vvn to
			were_vbdhoped_vvn to
		BE+ hoped+ that	is_vbzhoped_vvn that
			am_vbphoped_vvn that
			are_vbphoped_vvn that
			was_vbdhoped_vvn that
			were_vbdhoped_vvn that
		BE + regretted + to	is_vbzregretted_vvn to
			am_vbpregretted_vvn to
			are_vbpregretted_vvn to
			was_vbdregretted_vvn to
			were_vbdregretted_vvn to
		BE + regretted + that	is_vbzregretted_vvn that
			am_vbpregretted_vvn that
			are_vbpregretted_vvn that
			was_vbdregretted_vvn that
			were_vbdregretted_vvn that
		Modal Adverbs	Hopefully_rb
			wishfully_rb
			regretfully_rb
Perception	Negative	BE + adjective + that….modal verbs	-It is obvious that you areright.
			-You are clearly right.
			-It is apparent that you areright.
Epistemic		Possibility (modal verbs)	can_md
			may_md
			might_md
		Necessity	Must_md

		probability	probable_jj
			probably_rb
		Factive	know_vv; know_vvp
		Contra-factive	mustn't
			must_mdnot_rb
			shan't
			shall_mdnot_rb
		possible_jj	
		must_md	
		think_vv	
		might_md	
		may_md	
		believe_vvp	
		can_md	
		could_md	
		should_md	
		will_md	
		would_md	
		allegedly_rb	
		arguably_rb	
		maybe_rb	
		supposedly_rb	
		certainly_rb	
		probably_rb	
		perhaps_rb	

3.2 Corpus Development and Analysis

The data of this study comprised of the soft version of an autobiography "If I am Assassinated" written by a former Pakistani Prime Minister Mr. Zulfiqar Ali Bhutto. It was obtained from an online source in pdf. First of all, it was converted into a notepad file (notepad conversion is essential for the textual data to be processed through corpus tools). To maintain the reliability and validity of the data, miscellaneous signs, observed during conversion, were deleted. The remaining data formed the corpus of the study containing 108706 tokens and 9458 types.

The corpus was, then, tagged through Parts of Speech (POS) tagger. The reason for using POS tagger is that it provides occurrences in the form of patterns. After tagging the data, the study utilised the structures and patterns of the linguistic features of the proposed mode (see table 1). The developed structures were found through AntConc3.4.4.0 that helped explore the complex patterns in a large size data.

IV.   RESULTS

AntConc 3.4.0.0 helped find the 958 modal expressions in the corpus of the said autobiography. Out of which the frequencies of deontic, boulomaic, epistemic, and perception modalities were 759, 1, 167, and 12 respectively. The deontic modality was observed in maximum whereas boulomaic modality was observed in minimum frequency. The frequencies of modalities with positive (i.e. deontic and boulomaic) and negative (epistemic and perception) shades were 760 and 198 respectively. Thus, modalities with positive shades were observed more than the modalities with negative shades. See Table 2 and Graph 1 for a clearer picture of the results. These results lead toward the attitude, point of view, and certainty of the writer about the events or situations. Positive shades denoted the writer's alienation or detachment from the events or situations whereas the negative shades indicated the general flow of discourse through binding, obligatory, assertive, and strong markers).

Table 2: Numerical Occurrences of Modality Types

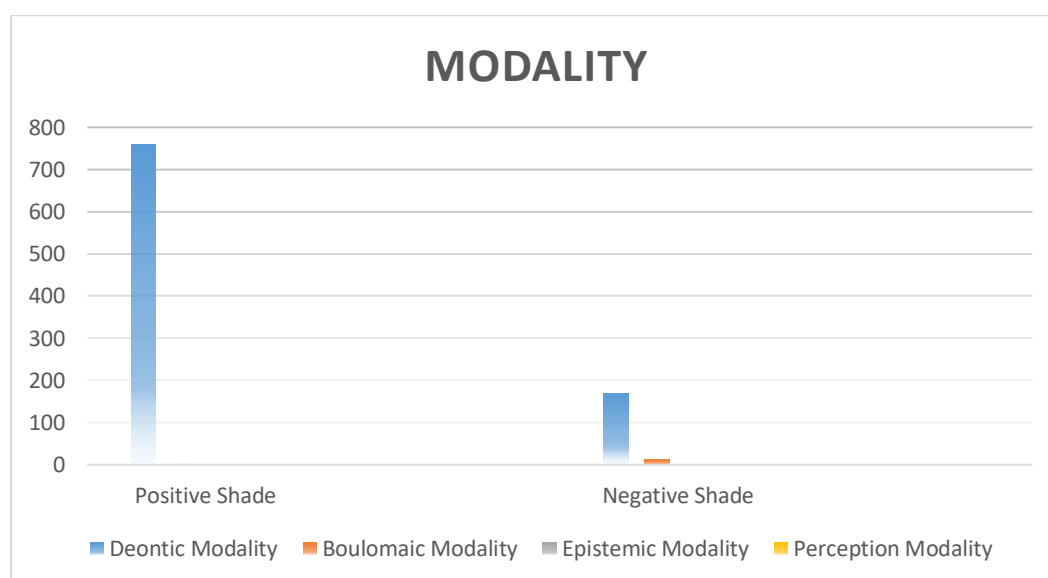| Sr. No.	Categories	Shades	Frequencies	Total Frequencies
1	Deontic Modality	Positive Shade	759	760
2	Boulomaic Modality		1	
3	Epistemic Modality	Negative Shade	167	198
4	Perception Modality		12	
5	**Total**			**958**

Figure1: Comparison of Modalities

V.   DISCUSSION

The first aim of the study has been to explore the frequencies of modality in the autobiography. The results (see table 2), show deontic, epistemic, perception, and boulomaic modalalities being in first, second, third, and fourth maximum frequency respectively.   Thus, the frequency of deontic modality markers in the autobiography are the highest in frequency (i.e. 759) as compared to the rest i.e. epistemic (167), perception (12), and boulmaic (1). The comparison shows significant difference among the frequencies of the four types of modality. On one

hand, there is a deontic modality, that has been marked showing higher frequency i.e. 759, whereas the other three i.e. epistemic, perception and boulmaic that, even if combined together, do not form even the half of the number of deontic modality. In contrast, other studies (e.g. Ahmad, et al 2019; Ahmad, Mahmood & Farukh, 2020; Aidinlou & Muhammadpour, 2012; Bonyadi, 2011; Mahmood et al, 2013; Nhat & Minh, 2019; Parina & de Leon, 2014; Sadia & Ghani, 2018) reported epistemic modality in maximum frequency in different genres e.g. newspaper editorials (see Ahmad et al, 2019; Ahmad, Mahmood & Farukh, 2020; Bonyadi, 2011; Sadia & Ghani, 2018), Ted talks (see Nhat & Minh, 2019), fiction (see Mahmood et al, 2013; Parina & de Leon, 2014). The contrast between the results of this study and the other ones' (as mentioned in previous sentence), shows surprised findings. The mentioned studies report the frequent use of epistemic modality whereas this study reveals the use of deontic modality (see Graph 1 for a clear picture). It shows epistemic modality being in more focus of the past studies as compared to deontic that appears to be ignored. Deontic modality might also be found in greater frequency in different compositions. Therefore, this study invites the future researchers to explore deontic modality in different genres e.g. fiction, prose, newspaper editorials, columns etc.

Another aim of the study was to explore the devices used by the writer to express his attitude towards different situations. In this regard, the results (see Table 2) show the writer using different types of modality i.e. deontic, epistemic, perception, boulmaic in different situations. However, the frequencies of deontic and epistemic modalities have been observed in first and second highest number being 759 and 167 respectively (see Table 2). It means that the writer has been inclined to use deontic and epistemic modalities to mark his attitude or express his stance towards the propositions or situations. Therefore, this study will focus on the discussion of these two modalities to know about the reason, purpose and implication of their use.

Epistemic modality depicts logical thinking or certainty through "must", possibility through "may" and strong possibility through "will" (Abdul-Fattah, 2011). Epistemic modality is associated with propositional knowledge or prediction and is framed by the speakers to express their thinking about the happening. This sort of modality is expressed through modal verbs and adverbs. In view of Tsui-hsing (2002 cited in Mahmood et al, 2013), epistemic meanings perform certain functions (such as prediction and possibility) in the text and are conveyed through "will", "would", and "shall" for prediction, and "can", "could", "may", and "might" for possibility.

Furthermore, epistemic modality, works to show the degree of certainty or uncertainty toward the "events", "facts", and "situations". Thus, epistemic modality shows the speaker's knowledge about the same situation, events, or facts. That is why epistemic modality ultimately is used to relate inference, expectation, prediction, and probability (Biber, Johansson, Leech, Conrad, & Finegan, 1999; Locke, 2006). In the same context, the marker "would" shows two different functions, one is "prediction" and other is "volition". As already discussed, prediction (as a function) is categorized under epistemic modality. Similarly, the marker "shall" gives two functional meanings in the form of deontic and epistemic modality. In case of epistemic modality, "shall" functions to express prediction using third person pronoun. In addition, the marker "may" expresses two different meanings i.e. possibility (epistemic modality) and permission (deontic modality). Moreover, the marker "might", as a modal verb, gives two meanings i.e. possibility (epistemic modality) and permission (deontic modality). Finally, the marker "can" expresses three functions such as logical, ability and permission or possibility. According to Biber et al. (1999), the marker "can" produces ambiguity in academic prose.

In the present study, the functions of epistemic modality are studied through modal verbs and modal adverbs to investigate possibility, necessity, probability, factive and contra-factive. The present study exemplifies to unveil the meanings of all the function of epistemic modality for having clear distinction in their functional meanings e.g.: (a) possibility using "can" and "might"; (b) necessity using "must"; (c) probability using "probable" and "probably"; (d) factiveness using "know"; (e) contra-factiveness using "shall not"; (f) giving of opinion using "perhaps" and "think"; and negation using "will not".

In fact, modality is concerned with the attitude and ability of the persona/narrator. It also refers ―broadly to a speaker's attitude towards, or opinion about, the truth of a proposition expressed by a sentence. It also extends to the speaker's attitude towards the situation or event described by a sentence (Simpson 1993, p. 43). Thus, the use of modality in a story captures senses, thoughts and feelings. Epistemic modality, in turn, deals with evaluation and judgments of the speaker and confidence level that provides the bases for the proposition (Palmer, 2003). The judgement and evaluation have been the subject of a large number of previous studies (e.g. Ahmad et al, 2019; Ahmad, Mahmood & Farukh, 2020; Aidinlou & Muhammadpour, 2012; Bonyadi, 2011; Mahmood et al, 2013; Nhat & Minh, 2019; Parina & de Leon, 2014; Sadia & Ghani, 2018). All of these studies have reported the negative use of modality unveiling the writer's or speaker's judgement about or evaluation of different propositions. Same is the case here. The author has utilized different epistemic markers to express judgements or evaluation on different situations/events e.g. his trial in the court of law, rigging in the elections, election scenario etc. The author of the autobiography is an Ex. Prime Minister of Pakistan. He had been sacked into jail by a military dictator after dissolving his government and enforcing martial in the country. Shortly afterwards, he was put to trials against serious charges. It caused great pains for him. The biography was written under these circumstances. The writer used epistemic markers in that particular context to comment on the said events based on his own perception of the events. Perception is a sub-category of epistemic modality (Gavins, 2007) which refers to the forms of human perception and understanding that are related to the extent of propositional truth (Parina & de Leon, 2014; Simpson, 2005).

The understanding of different situations or propositions sometimes becomes difficult. In this regard the understanding of the particular context is essential. For, Hacking (1967), Teller (1972), and DeRose (1991) have shown that there is much additional complexity and context-dependency behind the phrases "what is known" or "the available evidence", which are typically used to characterize epistemic accessibility. In particular, the context may specify whose knowledge or evidence base is relevant to the claim made with an epistemically modalized sentence. DeRose, Hacking, Teller, in various ways, conclude that epistemic modals are sensitive to what a relevant group containing the speaker knows. More recent work by Egan, Hawthorne and Weatherson (2005), and MacFarlane (2003) argues that epistemic modals are sensitive to what the assessor of the modal claim knows. This idea would connect epistemic modals to other kinds of statements that might be assessment-relative.

On the other hand, the writer has also been observed using deontic modals to achieve different functions e.g. (a) granting permission through "may" and "can"; (b) refusing permission through "may not" and "cannot"; (c) expressing obligation through "should" and "have to"; (d) expressing requirement through "must", "it is stated that" and "it is alleged that"; (e) expressing confession through "I am compelled to"; exposing the facts of the matter through "it is clear that" and "it is difficult to". Actually, deontic modality performs certain functions such as desires (i.e. wish, desire), wants (i.e. need, want, necessary), obligation (i.e. ought to, should), undertaking (i.e. shall,

responsible to, liable to), commands (i.e. require to, supposed to), etc. in the way to refer to present or current time and indicates the performative functions. All these functions are discourse markers such as "must" refers to obligation, "may" refers to permission, and "shall" represents undertaking (Abdul-Fattah, 2011).

Deontic modality provides meanings- obligation and permission to comprehend the text or situation and also ranges from strong to a milder obligation. However, deontic modality differs to epistemic modality on the basis that deontic modality gives meanings of permission and obligation, whereas epistemic modality lets speaker's attitude, authority and judgement rather to provide proposition or prediction regarding the text or situation. The function of deontic modality requires and influences people to do or no to do things. Deontic modality is established through modal verbs like must, may, can, may not, cannot, should etc. Palmer (2007) viewed "deontic modality as generally dependent on some kind of authority given by the speaker". The expression of authority is also evident from the examples 1 and 2 where the author is refusing permission and showing obligation:

1.   …. It can be very infectious and cannot remain confined to one province. This infection **may not** be allowed to spread (refusal).

2.   The gaping hole in the middle of this incomplete document **should** be filled (obligation).

Having discussed the types of modality in detail, the study now describes the shades of modality that is the third aim of the study. In order to see the detail of the classification of modality in terms of shades (Simpson 1993), the types of modals mark out the psychological point of view namely positive shading, negative shading, and neutral shading. Positive shading stories are the stories that have strong, assertive, obligatory modals. These stories are marked by buolomaic modality and deontic modality. Similarly, Negative shading stories, as opposed to positive shading stories, connote uncertainty or doubt and lack of assertion. As a result, epistemic modality and perception modality are common in these stories. The last type of shading is neutral shading. Stories with neutral shading are composed of judegment with no/or only a handful of modals and evaluative language and verbasentiendi (words denoting thoughts, feelings, and perceptions). Lastly, distinctive features are exhibited, as characterized by the type of shading that the persona/narrator uses (Iwamoto, 2007). The present study considered this classification in the proposed model. Both positive and negative shades were observed in the autobiography. Positive shades were expressed through deontic (see example 3) as well as boulmaic (see example 4) modals. Similarly, negative shades were observed in the form of epistemic (see example 5) and perception modals (see example 6).

3.   After that it **is difficult to** disbelieve Bhutto's own description of how he was treated in court.

4.   …..the present military regime cannot continue its military bureaucratic rule and **hope** to overcome the crisis.

5. The other side **must** also demonstrate that it knows what it means to have a clean and a fair election.

6.   It **is** correct **that** a meeting **was** called in Rawalpindi around the middle of February 1977, which was presided over by the former Prime Minister.

In example 3, the use of pattern "is difficult to" (BE + Adjectives + to) is a part of deontic modality. It holds the attention and lets the readers to know what happened to the writer in his life. This use of such patterns helps the writer direct his narrative to the people. This thing, at the part of the writer, identifies the positive shade being produced by the writer himself which further means the writer's own point of view. Similarly, in examples 4 the use of lexical modal verb "hope" indicates the anticipation of the writer about the situation. This sort of boulomaic

modality incorporates positive shade highlighting writer's stance toward the events or situations. On the other hand, in excerpt 5, the use of modal verb "must" creates necessity in the content. It also functions to maintain certainty by the writer. The use of "must" is also referred to the condition imposed by the writer. It is an epistemic modality. Using epistemic modality through "must", the writer is adding negative shade to the text that denotes the writer's stance towards the situation. Likewise, in example 6, the use of pattern "is correct that ….. was" serves the function of propositional truth. The writer uses this pattern to give opinion on the truth. This kind of use of perception modality shows the writer's perception and understanding of the situations and events. This pattern is used to create negative modality which mainly functions to confirm the writer's point of view about the propositional truth.

Table 2 shows the frequencies of different modalities. Out of the sum total of 958 modal occurrences, the frequency of negative-shade modalities is 198 and positive-shade modalities are 760. On the basis of these figures, it can be said that the autobiography marks positive shade more as compared to the negative one on the mind of the readers. These results align with results of studies by Abdul-Fattah (2011). However, the results show a clear contrast to Parina & de Leon (2014). The exploration of deontic modality and shades is pioneering in the study. Therefore, the study invites the future researchers to explore in other genres. For this purpose, the study has proposed a modal.

VI.   CONCLUSION

This study has concluded that the writer has communicated his stance and attitude using different types of modalities to shape the meanings effectively. This study has found "deontic" as the most frequent type of modality. The writer has shown his attitude using deontic and epistemic modalities. Consequently, by using deontic with boulomaic and epistemic with perception modalities, both positive and negative shades have been maintained in the text by the writer. More precisely, the writer wrote his autobiography maintaining positive shade in his literary work. This study, conclusively, has fulfilled its aims established at the time of the beginning of the study. The study has claimed that the frequent use of deontic modality depicts the writer's wants, desires and undertaking as well as obligation on the event or situation. The autobiography was written when Zulfiqar Ali Bhutto was imprisoned and about to be hung. In spite of this, the writer has shown his desires, wishes and predicted the situation and event. Thus, the autobiography "If I am assassinated" has more positive shading for understand the underlying purpose.

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