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Modality of Conditional Sentences in Punjabi Language

Abstract:

The current study aims at describing conditional sentences in Punjabi language. There is abundant research on the formation and description of Conditional sentences in world's languages but there is study available to describe the phenomenon in Punjabi language. Punjabi language is spoken mostly in Pakistan and India and some other parts of the countries as well. In India, it is written in Gurmukhi script but in Pakistan Shahmukhi script that is a variant of perso-arabic script is used. In Indian perspective there are researches available about different linguistic aspects of this language but in Pakistan there is the dearth of research about its linguistic analysis. The study was started to answer the questions that how the conditionals are showing epistemic, deontic and commissive meanings and what level of hypotheticality is used in Punjabi conditionals. Though there are different terminologies used for the two parts of a conditional sentence but as the study oriented towards grammatical aspect so the researcher used the terminologies of protasis (if-clause) and apodosis (then-clause). The study concluded that a high degree of hypothecality can be shown in epistemic modals but for the deontic the problem is low degree of counterfactuality. Commissive conditionals show the commitment of speaker but that is only in realis mode of speech and irrealis meaning cannot be shown through commissive modality. Overall, we can say that Punjabi language is very rich in its morpho-syntax and that aspect needs to be researched upon; for which the higher education commission should allocate sufficient funding so that not only Punjabi language but also other indigenous languages could be explored for their rich linguistics.

Keywords: *Punjabi language, Epistemic, Deontic, Commissive, Modality, Conditionals, Hypotheticality, Counterfactuality, Realis,*

1. Introduction

Conditional sentences show two propositions namely antecedent and consequence that means ‘if P then Q’(Comrie, 1986). There are multiple terms which are used in different literatures for both the propositions like antecedent and consequence, dependent and main clause and protasis and apodosis. As this work is totally written from grammatical point of view so the terms given by traditional grammarians will be used that is for ‘If clause’ *protasis* and for ‘then clause’ *apodosis*.

Punjabi is an Indo-Aryan language and spoken in Pakistan and Indian regions. It is written in Shahmukhi script in Pakistan and in India Gurumukhi script is used by the Sikh community. Lewis claimed that there are 88 million speakers of Punjabi, due to which it takes the position of 13th most widely spoken language in the world (2009) but as per another study by Lewis, Simons & Fennig (2016), Punjabi is ranked 10th as a most widely spoken language in the world and it has around 100 million speakers in the world. It is written from right to left and it has 16 diacritical marks, 49 consonants, and 16 vowels (Malik, 2006). Akhtar (1999) argued that there are different dialects of Punjabi spoken in the Pakistan but *Majhi* is the standard dialect spoken in and around Lahore region of Punjab. Shackle (2003) claimed that it behaved like other Indo-Aryan languages. He noted that Punjabi is the combination of two Persian words *punj*(five) and *aab* (rivers/waters), which means it is a land having five rivers.

Conditional sentences have been explored from different perspectives like from the glasses of reference of time, from the point of view of aspect, and from mood perspective as well, collectively in syntactic literature this is called TAM model. Besides that philosophical side is also investigated but its modular aspect is not yet been looked at. Linguistics considers modality as a system which allows a speaker to express his/her general intention or belief about the said proposition in terms of its being true, desired, obligatory or actual. Modality has different kinds but for the purpose of this article only the two kinds of modality: epistemic, and deontic are going to be discussed. Epistemic modality indicates the necessity and possibility of any piece of

knowledge; whereas deontic modality is related with the necessity and possibility regarding free to act like permission, ability and duty etc.

2. Research Objectives:

The study aims at the following objectives:

1. To explore the behavior of conditional sentences of Punjabi language in epistemic, deontic and commissive modality.
2. To analyze conditional statements of Punjabi language with regards to dismantling affixation and rightward dislocation.

3. Research Questions:

The study will answer the following questions:

1. What is the behavior of conditional sentences of Punjabi language in epistemic, deontic and commissive modality?
2. How the conditional statements in Punjabi language are dealing with dismantling of affixation and rightward dislocation?

4. Epistemic conditionals

The statements in which the apodosis part of the clause shows epistemic meaning from speakers side by the use of modal verbs. The categories like future, perfective and imperfective participle, subjunctive, perfective participle with imperfective in the end and habitual present can be used in epistemic conditionals then clause. In the following examples, hypotheticality at an enhanced level is shown in the sentences of Punjabi language. The first example shows there is no hypotheticality; but in the second example hypotheticality is shown at the highest degree and its variants given in the other examples as well. Look at the examples of Punjabi epistemic conditionals,

نہیں	کر دے	محنت	طالب	اگر	(1)
PRS.AUX.3PL	Do.3PL.IMPFV	Exertion	Students	If	<u>Gloss</u>
	نہیں	ہوندے	پاس	تے	
	3PL.PRS.AUX	Be.3PL.IMPFV	Pass	Then	<u>Gloss</u>
If students work hard, they pass. (generally)			<u>Translation</u>		
ہو دے گا	تے پاس	کرے گا	او محنت	اگر	(2)
Be.3SG.M.FUT	pass	Do.3PL.M.IMPFV	Exertion	If	<u>Gloss</u>
	then		he		
If he works hard, he will pass.					
ہو دے	پاس	تاں	کرے	محنت	او اگر (3)

Be.3SG.SUBJ Pass Then Do.3SG.SUBJ Exertion He If Gloss
If he works hard, he will pass. Translation

اگر اوہنے محنت کیتی تے پاس ہووے گا (4)
Be.2PL.FUT Pass Then Do.3SG.PFV Exertion He- If Gloss
ERG
If he works hard, he would pass. Translation

اگر اوہ محنت کردا تے پاس ہوندا (5)
Be.SG.IMPFV Pass Then Do.3SG.IMPFV Exertion He If Gloss
If he had worked hard, he would have passed. Translation

اگر اوہنے محنت کیتی ہوندی تے پاس (6)
Pass Then AUX.SG.IMPFV.F Do.F.SG.PFV Exertion He-ERG If Gloss
جاندا ہو
AUX.SG.M.IMPFV Be-SG.PFV.M Gloss

If he works hard, he will pass. Translation

5. Deontic conditionals

Class of deontic conditionals consists of those statements which carries the meaning of deontic class of conditionals furthered by a speaker in apodosis part of the clause. In the deontic conditionals of Punjabi language, hypotheticality of all degrees can be shown but there is no possibility of counterfactuality used in protasis part of conditional sentence. The issue can only be cleared through the examples. Now look at the following deontic conditionals of Punjabi language:

اگر اوہنے سدا اے تے اوہ گھر جاؤ (7)
Go.2PL.IMP House his Then AUX.SG.PRS Invite.SG.PFV He-ERG If Gloss
If he has invited you, go to his house. Translation

اگر اوہ سدا تاں اوہ گھر جا (8)
Go.2PL.IMP House His Then Invite.3SG He If Gloss
If he invites, (then) go to his house. Translation

The highest degree of hypotheticality cannot be given by imperative in apodosis part in a deontic modal sentence of Punjabi language because in such type of sentence, the protasis part has the meaning of counterfactual. To use such type of case, the sentence types showing wishes through deontic mood is used in place of using

imperative mood like the example (9) of Punjabi language is showing in the following:

گھر	اوپرے	تینوں	تے	سڊیاسی	اوپنے	اگر	(9)
House	Her	You	Then	Invite.F.IMPFV	She	If	<u>Gloss</u>
	سی			چاہیدا	جانا		
		PST.AUX.SG.M.		Must	Go.INF		<u>Gloss</u>
		Had she called on,		you must have visited	her home.		<u>Translation</u>

6. Commissive conditionals

In commissive conditional sentences speakers' commitment to the listener/hearer is shown in the apodosis part of conditional clause. The following examples showing conditional sentence of Punjabi language, the commitment of the speaker is shown. The examples given in the following lines can also be called realis conditionals as the name given by Greenberb in 1986. Now observe the meaning of Punjabi conditionals with commissive meaning in the given examples:

اونہوں	میں	تے	آیا	لاہور	او	اگر	(10)
He.DAT	I	Then	Come..FUT.2PL	Lahore.F	He	If	<u>Gloss</u>
		گا	وکھاواں	مسجد	بادشاہی		
		FUT.M	Show.1SG	Mosque	Badsha		<u>Gloss</u>
					hi		
							<u>Translation</u>
							If he comes to Lahore, I will show him the Badshahi Mosque.

میں	تے	نیں	آؤنڈے	لاہور	او	اگر	(11)
I	Then	PRS.PL	Come.2PL	Lahore.F	He	If	<u>Gloss</u>
		گا	وکھاواں	مسجد	بادشاہی	اونہاں نوں	
		FUT.M	Show.1SG	Mosque	Badshahi	them.DAT	<u>Gloss</u>
							<u>Translation</u>
							If he comes to Lahore, I will show him the Badshahi Mosque.

7. Discussion:

Epistemic modal verbs are showing the kind of meaning shown in Punjabi conditionals. We can only observe that the protasis part of conditional clause is only conveying speaker's beliefs and the amazing thing is that the beliefs of the speakers are without knowledge of meaning. That might be the reason of using if marker to introduce protasis clause because without using this it cannot show the speaker's knowledge, the knowledge about the antecedent known by the speaker. Yet in case of a sentence showing counterfactuality, the knowledge of speaker can play a very important role. The reality is, that counterfactuality in protasis has a foundation of contrary knowledge or

beliefs of the speakers. Moreover, meaning based on the speaker's wills and wishes are conveyed through subjunctive and that is additional with the element of belief. However, protasis does not carry presumptive modal meanings. Furthermore, protasis does not carry meaning of deontic modals.

8. The relationship between the protasis and the apodosis in Punjabi

Normally in other languages *if* clause comes before *then* clause but in Punjabi it is also possible that *if*-clause be dislocated to rightward because *then* marker in Punjabi can be used for starting the proposition and that is for some particular pragmatic goals. So, it is necessary at this point of the article to look at the relationship between *if* and *then* clause in Punjabi language conditional sentences. It would be very interesting to look the attachment pattern of *if* and *then* clauses in Punjabi language. As per the viewpoints of traditional grammarians both conditional clauses have a syntactic coordination in which *if* can be called a conjunction. So in traditional grammar that *if*-clause should be considered an *adverbial* clause. There are syntacticians who support this point of considering *if* clause equivalent to an adverbial. They based their decision on VP-ellipsis phenomenon used in conditional sentences and that particular idea is contrary to consider conditional sentences as simple coordination or coordinated construction (Portner, 2009).

So, conditional clauses are adverbial clauses and nothing else (Oranskaya, 2005). Now the problem is that there is no detailed research available on conditionals of Urdu as it is a known fact that in an adverb clause the adverbial complementizer can be removed and there is no change happen in the meaning but that is nearly impossible in Urdu to remove *if*-clause and that is without change in meaning so semantically it is not possible though syntactically it is possible. Even in the cases of Urdu reduced conditionals (*if*-clause is presupposed) where *then* clause is used in natural native discourse (Jhonson-Laired, 1986). Yet, there is another proposal, according to which, conditionals are same as correlative constructions; where, the proposal of Dayal (1996) in Urdu language, is quite convincing and same can be true for Punjabi too.

Schlenker (2001) has given another idea to deal with the semantic aspect of conditionals. He argued that protasis should be considered as definite plurals hence must be dealt with the condition C of Binding theory but there are opposing views to this idea as well. That is the reason that after various attempts from different schools of thoughts,

the syntactic representation of the conditionals is still at stake and considered a challenge in the syntax. Till now, there is no single theory which can claim a particular solution to the complex nature of conditionals in syntax, nor any indisputable idea has been furthered in this regard, it would be pertinent to say that conditional reasoning is still a myth in front of scholars as they consider it very peculiar to languages. *If*-clause, in the eyes of scholars/syntacticians, is believed to be a foundation in conditional statement when conditional sentences to be accepted as a whole and there is no way around to deal this clause by considering it a complementizer (Haiman, 1978). We know that both propositions presented in a conditional statement are internally linked or interdependent, which means no one can exist without existence of the other proposition whether in overt or covert presence (Masica, 1991). If we consider conditional sentence as a proposition logically proceeded, we have to accept that antecedent furthered in the consequence or in the language of logic P implies Q . The statement is true because of the argument on the other side and that truth cannot be disturbed whether P in logic is true or false and same is for the Q that is true or false.

9. Conclusion:

After all this discussion, it is now clear that conditional sentences are behaving the same in epistemic, deontic, and commissive moods in Punjabi language. Their patterning, rightward dislocation, and argument structure is quite the same except some of the morphological dismantling of affixation. The sequence of Apodosis, and Protasis is also same. We can say that conditional sentences of Punjabi behave the same, but one thing is still missing as we have only analyzed their modality and other aspects are still exploratory their pragmatic modeling, or TAM structure, they might be waiting for some other researcher.

10. Recommendations:

The study recommends that there should be sufficient funding from Higher Education Commission to work on indigenous languages as this rich asset of our local languages is still unexplored. There should be new projects started to work on local languages and in this respect our universities could play a vital part. The linguistics scholars should be encouraged to explore linguistic structure of local languages so that the world could see the hidden treasure which could be presented before the world by the help of local research, university administration and higher education commission.

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