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The Adequacy of Grammatical Metaphor to Account for World Languages

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Abstract

This paper is concerned about the adequacy of the theory of Grammatical Metaphor to account for world languages by applying the theoretical framework of Halliday's Systemic Functional Linguistics. Grammatical Metaphor is an incongruent coding which involves a change on the lexico-grammatical structure of a clause. Grammatical Metaphor divides into Ideational Metaphor and Interpersonal Metaphor. Ideational Metaphor is an incongruent coding involving the changes on the form of transitivity structures and the type of clauses. Interpersonal Metaphor divides into Interpersonal Metaphor of Mood and Interpersonal Metaphor of Modality. Interpersonal Metaphor of Mood refers to incongruent use of the speech function in terms of the change or transference of mood. Interpersonal Metaphor of Modality involves changes in the modality used but this point is not covered in this study. The sources of data were derived from various discourses in three different languages: Indonesian, English and Arabic. The objective of the research is to reveal how much the theory of Grammatical Metaphor is adequate to be applied to analyze clauses in the three world languages. The result shows that the theory of Grammatical Metaphor covering Ideational Metaphor and Interpersonal Metaphor of Mood has proved successful and adequate to analyze various discourses adopted as samples in the three languages. This fact constitutes convincing evidence that Halliday's theory of Grammatical Metaphor is adequate to account for world languages.

Keywords: Grammatical Metaphor, Ideational Metaphor, Interpersonal Metaphor of Mood, Interpersonal Metaphor of Modality.

1. Introduction

Metaphor is identified in two different types: lexical metaphor and grammatical metaphor. Lexical metaphor is the representation of an incongruent expression involving the use of a lexical item for a comparison with an emphasis on similarity. For instance, the word *key* in such a phrase as *the key to the door* is literally used, as the word *key* normally collocates with the word *door* or other related things such as

window, cupboard etc. However, the word *key* in the phrase *the key to your success* is metaphorically used, as the word *key* does not collocate with the word *success* as the former refers to something concrete whereas the latter refers to something abstract, [11].

On the other hand, grammatical metaphor is an incongruent coding which involves a change on the lexico-grammatical structure of a clause. Halliday (1994) divides Grammatical Metaphor into Ideational Metaphor and Interpersonal Metaphor. Ideational metaphor is an incongruent coding involving the changes on the form of transitivity structure and the type of the clause. For instance, a literal coding such as *The economic crisis gets worse in the country because most of the public leaders commit corruption and the law enforcement is very weak* may be transferred into a metaphorical coding to become *The corruption committed by the public leaders and the weak law enforcement have caused the country to suffer severe economic crisis.* Further, interpersonal metaphor divides into two: (1) Interpersonal Metaphor of mood and (2) Interpersonal Metaphor of modality. Interpersonal Metaphor of mood refers to incongruent use of the speech function, for example, a question such as *Where is my pen Mom?,* is normally answered in the indicative mood *Your pen is in the drawer*; which is in the congruent coding; but, it may be expressed in the imperative mood such as *Find it in the drawer*, or in the interrogative mood: *Have you looked for it in the drawer?*, which are incongruent. The incongruity involves the change on the mood; and therefore, it is known as Interpersonal metaphor of mood. Interpersonal Metaphor of modality involves changes in the modality. When a clause makes use of a simple modal such as *can, must, may, will,* etc. it is identified as a congruent coding. However, when it is expressed in other types of modality such as a noun, a process, an adjective, an adjunct, etc. it is an incongruent coding known as Interpersonal metaphor of modality; for instance, the clause *He can swim,* which is in the congruent coding, can be expressed in the interpersonal metaphor of modality *He is able to swim;* or *He has an ability to swim,* etc.

2. Literature Review

Grammatical Metaphor is the subtopic of the theory of Systemic Functional Linguistics (SFL) introduced by M.A.K. Halliday in 1994 in his publication entitled *An Introduction to Functional Grammar*. He notes that language is used in three different functions known as the three meta-functions of language. These meta-functions are the ideational, the interpersonal and the textual functions. The ideational function means that language is used to organize, understand and express the speaker's perceptions of the world and of his consciousness. This function divides into two: the experiential function and

the logical function. The experiential function is largely concerned with contents or ideas which regard clauses as the representations of experience in terms of transitivity structures, which are represented with processes and associated with participants and circumstances. The logical function is concerned with the relationship between ideas in clause complexes. It defines the logico-semantic relation between one clause and another which covers expansion and projection and it also defines clause complexes from the interdependency relation whether they are paratactic or hypotactic.

The interpersonal function means that language is used to enable the speaker to participate in communicative acts with other people, to take on roles and to express and misunderstand feelings, attitude and judgments. This function involves *mood structures* and modality. Mood structures express interactional meanings such as what the clause is doing, as a verbal exchange between the encoder and the decoder. Modality, which covers modalization and modulation, refers to opinion or judgment of the speaker on the content and speech function of the clause. Modalization covers probability and usuality and modulation covers obligation and inclination.

The textual function means that language is used to relate what is said or written to the real world and to other linguistic events. This involves the use of language to organize the text itself in terms of thematic structures, covering theme and rheme, which express the organization of the message; how the clause relates the surrounding discourse to the context of situation in which it is being produced. In addition, the unity of meaning in text known as cohesion constitutes the realization of the textual function.

2.1. Grammatical metaphor in SFL

Suhadi (2016) notes that transference of expression from a congruent representation into another incongruent realization which involves changes in the level of clauses, groups, words and morphemes is called grammatical metaphor, which divides into two types: *Ideational Metaphor* and *Interpersonal Metaphor.*

Ideational metaphor is an incongruent coding involving transferences from the congruent form of the types of clauses, the types of processes and the participants used. For instance, the congruent expression such as *He departed to the station immediately so that he was safe from the fatal accident* may be transferred into its corresponding grammatical metaphoric expression *His immediate departure to the station saved him from the fatal accident.* Such incongruent coding which is characterized by high degree of lexical density and low degree of grammatical intricacy is generally used in the written language. On the other hand, congruent coding which is characterized by low

degree of lexical density and high degree of grammatical intricacy is used in the spoken language.

An expression is said to be congruent if it is coded by using the normal grammatical categories in terms of experiential functions; namely, a thing coded by a *noun*, an event or activity coded by a *process,* quality coded by an *adjective*, location, time and manner coded by a *circumstance*, relation coded by a *conjunction*, position coded by a *preposition*, and judgment, opinion or comment coded by *modality.*

Ideational metaphor is generally used in the written language in the description of science and technology, which is associated to objectivity, impersonality, technicality, and practicality. Thus, the lexico-grammatical realizations of ideational metaphor are characterized by such features as (a) dominant use of relational process, (b) in the passive voice, and (c) with low degree of grammatical intricacy and high degree of lexical density. Grammatical intricacy is associated with less number of clauses in a clause complex and lexical density is based on the less number of lexical categories in the clause.

Interpersonal metaphor is incongruent expression involving transference of the types of clause in terms of mood and modality. Interpersonal metaphor of modality will not be covered in this study. Thus, it is limited to the interpersonal metaphor of mood. Normally, the congruent expression of a statement is realized with a declarative, a question with an interrogative, and a command with an imperative. Note that an offer does not have an unmarked congruent realization in mood. Here are some examples of transference of mood from congruent coding into incongruent coding in terms of interpersonal metaphor of mood. A statement which is normally expressed in the indicative mood as: *That is not the character of a university student,* may be conveyed in the interrogative mood into *Is that the character of a university student?* The answer to such a question as *What is the meaning of this word, Sir?* is normally in the indicative mood like *You can find it yourself in the dictionary,* but it may be coded in the imperative mood such as *Find it yourself in the dictionary!*

In addition, interpersonal metaphor of mood may occur when a command which is normally expressed in the imperative mood is conveyed in the interrogative mood as: *Switch on the air-conditioner!*, into *Could you switch on the air-conditioner?*, or into a declarative mood: *You should switch on the air conditioner.* Further, a question is normally expressed in the interrogative mood but it may be coded in the declarative mood or in the imperative mood. A question such as *Have you visited Britain?* may be expressed either *I would like to know if you have visited Britain,* which is in the indicative mood or *Raise your hand if you have visited Britain,* which is imperative mood.

3. Research Method

This paper is an attempt to reveal that the theory of Grammatical Metaphor postulated by Halliday (1994) is adequate to account for world languages. The evidence is measured from the findings that such a theory is relevant to be applied to account for clauses in the three languages adopted as samples. The languages involved in the data are English, Arabic and Indonesian. Thus, this is a text analysis of qualitative data [7]. The corpora of data in English were derived from various sources such as newspapers, magazines, and some literary works; and those in Arabic from verses (V) from a number of *Surahs* (S) 'chapter' of the Holy al-Quran (HQ) and *al-Hadits* 'Prophetic Tradition' (PT); whereas those in Indonesian were also adopted from newspapers, magazines, literary works and from the author's intuitive invention as the native speaker of the language. The data were randomly selected to suit the relevance of the subject matter. The data in Arabic are given in Latin transliteration adopted from Adlani (2008). The English translation of the Holy al-Quran was quoted from an outstanding translator Ali (1983).

4. Discussion

The data adopted are classified according to the kinds of grammatical metaphor proposed by Halliday (1994). As noted earlier, Grammatical Metaphor divides into Ideational Metaphor and Interpersonal Metaphor.

4.1. Ideational metaphor

Ideational metaphor involves the changes on the form of transitivity structure and the type of clause. The lexico-grammatical realizations of ideational metaphor are characterized by (a) dominant use of relational process, (b) in the passive voice, and (c) with low degree of grammatical intricacy and high degree of lexical density. Such features are commonly used in the description of science and technology. The following clauses are quoted from an Indonesian novel in which no features of ideational metaphor are identified as everyday's speech and dialogues are commonly conveyed congruently as in the following.

Siapa bilang kemewahan itu selalu berharga mahal? Banyak sekali hal-hal menawan yang Gusti Allah sajikan secara cuma-cuma. Kita cukup menyiapkan sepenggal waktu khusus dan hati yang lapang sebagai biayanya. (Afra, 2005: 95)

'Who said that luxury is expensive? There are so many charming things which The Almighty Allah serves freely. We only need to set up a special piece of time and a spacious heart as the cost.'

Observe that in the quotation above the features of ideational metaphor are not fulfilled and therefore those clauses belong to congruent coding.

On the other hand, features of grammatical metaphor are generally used in scientific description or exposition with incongruent uses of lexicogrammar as the following clause in Indonesian.

Teknik statistic yang digunakan untuk melakukan prediksi *pengaruh* lama penayangan *iklan terhadap nilai* penjualan *adalah dengan teknik regresi tunggal.* (Sugiono, 2011: 209)

'The statistical technique used to predict the effect of long ad presentations on sale value is by a single regression technique.'

The first feature applied in the quotation above is that the clause is in the passive and the activity *to predict* is coded in the form of a noun *prediksi* 'prediction', the time *lama* 'long' is used as a noun not a circumstance, the activity *penayangan* 'presentation' is expressed in the form of a noun, and the activity *penjualan* 'sale' is also expressed in the form of a noun.

In English, the use of grammatical metaphor is identified in the following clause.

On Wednesday, *ride-hailing* drivers again took to the streets in *protest* of the regulation, which largely covers rules for drivers and the legal entities with which they are affiliated. (The Jakarta Post, 15*th* February 2018: 1)

The incongruence of this clause is in the use of the word *ride-hailing* which is normally coded in the form of a process as it is an activity but it is expressed in the form of a gerund noun. The word *protest* is also an activity but it is used as a noun.

The following clauses which are quoted from description of science are identified as using ideational metaphor.

Health education and healthy life style *are instilled* into the Malaysian education to develop people who are knowledgeable, skilful, honourable, responsible and capable to achieve *well-being* and contribute to the *betterment* of the society and the nation. (Din, 2014: 96)

The incongruence of the above quotation is identified from the type of the clause which is in the passive and the transference from a relational process *to be* and an adjective *well* into a gerund *well-being*, and the noun *betterment* which is normally expressed in the form of an adjective *better*.

The following quotation in Arabic is adopted from the Holy al-Quran, Surah Al-Baqarah (2), Verse Number: 183.

> *Yaa ayyuhal lladziina aamanuu kutiba 'alaikumush shiyaamu kamaa kutiba 'ala-lladziina min qablikum la'allakum tattaquuna.*
>
> 'O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-'

The first feature of ideational metaphor in the verse quoted above is identified from the form of the clause which is in the passive, that is by using the passive process *kutiba* 'is obliged' and the second feature is on the use of the word *ashiiyaamu* 'fasting' as a noun instead of a process although it carries the sense of activity.

Another case in Arabic is adopted from a *hadits* 'Prophetic Tradition'.

> *Wa-llaahu fii 'aunil 'abdi maa kaanal 'abdu fii 'auni akhiihi.*
> (Al-Hadits narrated by Muslim)
>
> 'And Allah is on the help of a servant so far as the servant helps his comrades.'

The incongruence is on the use of the word *'auni* 'help' as a noun which occurs twice although it indicates an activity, which is commonly expressed in the form of a process.

Thus, the data analyzed above give convincing evidence that ideational metaphor is widely used in the three languages.

4.2. Interpersonal metaphor

4.2.1. Interpersonal metaphor of mood

It is congruent when a statement is expressed in the form of an indicative mood, a question with an interrogative mood and a command with an imperative mood; but when a different mood is used, it is incongruent and called interpersonal metaphor of mood.

4.2.2. Statement conveyed in the imperative mood

When a statement is conveyed in the imperative mood, it is incongruent coding as in the quotation below in Indonesian.

> *Naya: "Bagaimana, (tentang tulisan saya), Mas?"*

Fadhly: "Kau edit secepatnya, lalu serahkan ke bagian layout!"

Naya: "Jadi tulisan saya diterima?" (Afra, 2005: 70)

'Naya: "How, (about my writing), brother?"

Fadhly: "You edit as soon as possible, then submit it to the layout department!"

Naya: "So my writing is accepted?"'

Observe that Naya's question *"Bagaimana, (tentang tulisan saya), Mas?"* is normally answered in the indicative mood but in this novel it is answered by Fadhly in the imperative mood *"Kau edit secepatnya, lalu serahkan ke bagian layout!"* 'You edit as soon as possible, then leave it to the layout!' This transference from indicative mood into imperative mood is called interpersonal metaphor of mood.

Transference from indicative mood into imperative mood is also found in English.

"Accept my thanks for the complement you are paying me."
(Austen, 1980: 93)

In the clause quoted above it is an expression of thank which is normally expressed in the indicative mood such as (*I*) *thank you for the complement you are paying me;* but instead, in this novel the author uses imperative mood.

In Arabic transference of mood also happens as in HQ S: 112, V:1 *Qul huwa-llaahu ahadun.* 'Say: He is Allah, the One and Only.' Observe that in this quotation the main clause is in the imperative mood *Qul* 'Say' but the important message is given in the dependent clause, which is in the indicative mood *huwa-llaahu ahadun* 'He is Allah, the One and Only'. In this verse the message which is generally in the indicative mood are conveyed in the imperative mood.

4.2.3. Statement conveyed in the interrogative mood

In everyday discourses some ideas which are normally expressed in the statement or indicative mood are sometimes expressed in the form of a question or interrogative mood, as in the following quote.

"Kau tahu, kalau walikota akan datang dan melihat pertunjukan ini? Jika kamu masih memalukan seperti ini, kau akan membuat wibawa grup ketoprak ini hancur!" teriaknya. (Afra, 2005: 55)

'Do you know if the Mayor will come and watch this show? If you are still embarrassing like this, you will make this *ketoprak* group destroyed!" He screams.'

Observe that the primary clause *Kau tahu*, 'Do you know?' is in the interrogative mood but actually, the main idea is conveyed in the embedded clause *kalau walikota akan datang dan melihat pertunjukan ini.* 'if the Mayor will come and watch this show' which is in the indicative mood.

Transference from indicative mood into interrogative mood in English is found in the quotation below, in which both clauses are in the interrogative mood but the main ideas are conveyed in the embedded clauses which are in the indicative mood

"Do you know you're being put on academic probation? Do you realize that you never get into a decent college after this? (Daddy, 1989: 156)

Transference from indicative mood into interrogative mood in Arabic is found as in HQ S: 39, V: 9 *Hal yastawil ladziina ya'lamuuna walladziina laa ya'lamuun.* 'Are those equal, those who know and those who do not know?'

In the above verse the interrogative mood is identified from the first word which makes use of the question word *Hal* 'Is it …? or Are those …?' and it is followed by the present tense verb *yastawi* ' be equal' and followed by a clause as the complement *lladziina ya'lamuuna walladziina laa ya'lamuun.* 'those who know and those who do not know?'. Though expressed in the interrogative mood, this clause carries the sense of indicative meaning "*Those who know are not equal to those who do not know.*"

4.2.4. Command conveyed in the indicative mood

Interpersonal metaphor of mood in the case of a command conveyed in the indicative mood is found in Indonesian as in the following quotation.

"Kamu jangan ikut campur urusan rumah tangga orang, ya." teriak Jiwo, garang. "Pergi, kataku!" bentak Wiratno, tak kalah garang. (Afra, 2005: 125)

"You should not interfere others' household affairs, yeah." Shouts Jiwo ferociously. "Go away, I say!" snaps Wiratno, not less fiercely.

Observe that in the quotation above, the first clause is conveyed in the indicative mood *"Kamu jangan ikut campur urusan rumah tangga orang, ya."* "You should not interfere others' household affairs, yeah." but the meaning is in the imperative mood; therefore, such a clause is a transference of mood from imperative into declarative.

The same case also happens in English as in the following clause in which it is conveyed in the indicative mood but the idea is to express a command as identified from the obligatory modulation *must* and the infinitive process *to make* which indicates the purpose of the command.

"You must have done something awful to her to make her walk out on us like this." (Daddy, 1989: 78)

The verses of the HQ quoted below convey grammatical metaphor in terms of interpersonal metaphor of mood in which a command is conveyed in the indicative mood as in HQ S: 2, V: 183: *Yaa ayyuhal lladziina aamanuu kutiba 'alaikumush shiyaamu kamaa kutiba 'ala-lladziina min qablikum la'allakum tattaquuna.* 'O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.'

The interpersonal metaphor of mood is found in the form of an indicative mood with the verb *kutiba* 'prescribed'; but actually, this verse is a command to the believers to fast in the month of Ramadhan as also prescribed to people before Muhammad, which is normally expressed in the imperative mood.

4.2.5. Command conveyed in the interrogative mood

When a command which is normally expressed in the imperative mood is coded in the interrogative mood, such an expression is said to be an interpersonal metaphor of mood as found in Indonesian in the quote below.

Aku disisakan tempe bacemnya, ya? (Afra, 2005: 265)

'Would you spare me some of the soured fermented soya bean, please! '

Note that the clause is in the interrogative mood but it carries the sense of a command or a request to spare some food.

In English such transference is also found as in the following quote.

"What gives you the right to push us around? You've never had a way. You don't give a damn about us. If you did, You'd never have chased Mom away in the first place. It's all your fault, she left, and now you expect us to pick up the pieces." (Daddy, 1989: 120)

The transference of mood is identified in the first clause *"What gives you the right to push us around?* in which it is in the interrogative mood but the idea conveyed is a negative command such as *"Don't push me around!"*.

Incongruent coding of a command which is expressed in the interrogative mood also occurs in Arabic as quoted from HQ S: 36, V: 60 *Alam a'had ilaikum yaa banii aadama allaa ta'budusy syaithaana.* 'Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan?' This verse is in the interrogative mood beginning with

the phrase *Alam* 'Did not (Negative question) and followed by the past tense verb phrase *a'had ilaikum* 'enjoined on you' and a noun of address *yaa banii aadama* 'O ye Children of Adam' and a hypotactic projection clause *allaa ta'budusy syaithaana* 'that ye should not worship Satan'. The meaning of this verse is not asking a question but a warning: *Do not worship Satan,* O ye Children of Adam.' Thus, the verse quoted above represents evidence that the HQ also applies Interpersonal metaphor of mood with the transference from imperative mood into interrogative mood.

4.2.6. Question conveyed in the indicative mood

Many instances of questions which are normally expressed in the interrogative mood are sometimes expressed in the indicative mood as found in Indonesian in the following quote.

> *Anjasmara dan Damarwulan ndak bisa diganti oleh orang lain, kudu kita berdua. Berarti, yang main bukan orang-orang Chandra Poernama?* (Afra, 2005: 246)

> 'Anjasmara and Damarwulan cannot be replaced by anyone, except both of us. It means the players are not artists from Chandra Poernama?'

The incongruence of the clauses quoted above is on the second clause which makes use of a question mark but the form is in the indicative mood.

In English it is also possible to have such transference as found in the quote below.

> "It is wonderful how many families I have been the means of supplying in that way." (Austen: 1980: 141)

Observe that the main idea lies on the secondary clause *… how many families I have been the means of supplying in that way.*, which is in the interrogative mood but the primary clause is in the indicative mood *It is wonderful ….*

Such transference is also found in the HQ S: 6, V: 135: *Fa-saufa ta'maluuna man takuunu lahuu 'aaqibatud-daari.* 'Soon will ye know who it is whose end will be (best) in the Hereafter.' This verse is in the indicative mood of hypotactic projection *Fa-saufa ta'maluuna* 'Soon will ye know', but the main idea is found in the projected idea *man takuunu lahuu 'aaqibatud-daari.* 'who it is whose end will be (best) in the Hereafter', which is in the question form. Thus, it conveys a meaning of Interrogative mood which is expressed in the indicative mood.

4.2.7. Question conveyed in the imperative mood

A question can sometimes be conveyed in the imperative mood as in the following quote in Indonesian.

Jangan dikira aku ndak tahu ya, siapa yang datang kemarin malam. (Afra, 2005: 244)

'Don't think I do not know who came yesterday night.'

Observe that the primary clause is in the negative imperative mood *Jangan dikira...* 'Don't think...' but the main idea is conveyed in the lowest projected clause *...siapa yang datang kemarin malam*? 'who came yesterday night?'. Thus, it constitutes transference from an interrogative mood into an imperative mood.

Such transference also occurs in English as in the following quotes.

"Answer me, what's going on with her? Why you can't leave her? Why? Because she is pregnant. Ben answered with shaking sound. (Daddy. 1989: 168)

The first clause in the quote above begins with an imperative process *Answer me...* but the main idea is conveyed in the secondary clause *...what's going on with her?.* Thus, it is called interpersonal metaphor of mood on the transference from interrogative mood into imperative mood.

Such transference is also found in Arabic as in the quote from HQ S: 25, V: 9 *Undhur kaifa dharabuu lakal amtsaala* 'See what kinds of comparisons they make for thee! In the quote verse, the main clause is in the imperative *Undhur* 'See' and it is followed by a projected clause *kaifa dharabuu lakal amtsaala* 'what kinds of comparisons they make for thee', which is a question and constitutes the main idea of this verse.

5. Finding

The goal of this work suggests that this is to confirm that the theory of Grammatical Metaphor postulated by Halliday (1994) is adequate to be applied to analyze clauses in three world languages: Indonesian, English and Arabic including Godly verses of the Holy al-Qur'an (HQ). The result shows that all types of grammatical metaphor are found in the three languages under studies including verses from various Chapters in the HQ. The application of ideational metaphor to various discourses in the three languages indicates the first evidence that the theory is adequate to account for world languages. The next evidence is indicated from the application of interpersonal metaphor of mood

to various quotes of various discourses in the three languages, in which all types of transference do apply to those quotes. The important finding is on the fact that all types of transference of mood in the three languages is significantly applicable; covering the transference from indicative mood into imperative and interrogative, the transference from imperative mood into indicative and interrogative, and the transference from interrogative mood into indicative and imperative. Thus, it is deduced that the theory of grammatical metaphor postulated by Halliday (1994) is adequate to account for clauses of various discourses in world languages.

6. Conclusion

Exploration throughout clauses of various discourses in Indonesian, English and Arabic including the Godly verses of the Holy al-Quran has led to a deduction that Halliday's theory of grammatical metaphor is adequate to account for world languages. This deduction is based on the fact that ideational metaphor is applicable to analyze clauses of various discourses in the three languages. Another fact is that interpersonal metaphor of mood has also been successful to apply to many different types of clauses in the three languages under research. The significant finding is on the fact that all types of transference of mood in the three languages surprisingly works; covering the transference from indicative mood into imperative and interrogative, the transference from imperative mood into indicative and interrogative, and the transference from interrogative mood into indicative and imperative. Thus, Halliday's theory of grammatical metaphor is justified as an adequate linguistic theory to account for world languages. However, this study does not cover the application of interpersonal metaphor of modality due to the restriction of this forum so that further studies are still open to apply it to clauses in the same or different world languages.

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