MODALITY IN TORAJA LANGUAGE

(*MODALITAS DALAM BAHASA TORAJA*)

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Abstrak

BAHASA Toraja masih digunakan oleh masyarakat Toraja hingga kini sebagai alat komunikasi sehari-hari di antara mereka. Bahasa Toraja dikenal sebagai bahasa yang memiliki banyak ciri kebahasaan yang sangat menarik untuk diteliti lebih jauh sehingga dapat menghasilkan suatu ilmu atau pemahaman baru tentang bahasa secara umum dan bahasa Toraja secara khusus. Selanjutnya, ciri kebahasaan tersebut memiliki banyak makna yang tersirat sebagai pedoman hidup mereka dan merupakan bentuk realisasi bahwa masyarakat Toraja beretika tinggi dan berbudaya unik. Berdasarkan pernyataan tersebut, penelitian ini bertujuan untuk menggambarkan salah satu ciri kebahasaan dalam bahasa Toraja, yakni tentang modalitas. Penelitian ini bersifat deskriptif kualitatif dan metode yang digunakan adalah kajian pustaka. Kajian pustaka bertujuan untuk mendapatkan data yang lengkap dan terperinci. Lebih lanjut, penelitian ini mengkaji wacana bahasa Toraja yang terdiri atas cerita rakyat, seperti fabel, sage, dan mitos. Hasil penelitian menunjukkan bahwa bentuk modalitas dalam Bahasa Toraja ditandai dengan kata kerja bantu, partikel, dan negasi. Bentuk kata kerja dalam bahasa Toraja adalah la-, innang, bela, dan maqdin. Bentuk partikel adalah bang, omi, sia, dan sufiks -ri, -ra -mi, -mo-, dan -pa, sedangkan bentuk negasi adalah taeq, daq, dan tang. Semua bentuk tersebut berfungsi sebagai bentuk modalitas epistemik dan deontik.

Key words: modalitas, metode kualitatif, bahasa Toraja

Abstract

TORAJA language is still being used nowadays by the people in daily communication among them. Toraja language is known as the language that has a lot of linguistic features and it is very interesting to study further, so it can contribute to knowledge regarding language in general and Toraja language specifically. Furthermore, the linguistic features in Toraja language has many implied meanings that are used as guidelines in their lives and a manifestation of Toraja people who owns high ethics and unique culture. Based on such argument, this writing aims to describe one of language features in Toraja language, namely modality systems. This is descriptive qualitative study using literature study. Such method aims to find detail and complete data. Moreover, this writing is analysing Toraja discourses that contain folklore, fable, and sage. The result shows that modality forms in Toraja are marked by auxiliary verbs, particles, and negations. The auxiliary verbs are *la-, innang,bela,* and *maqdin*. Particles are *bang, omi, sia,* and suffixes *–ri*, *–ra –mi,-mo-*, and *–pa*. Negations are *taeq,daq,* and *tang*. All of the forms function as epistemic and deontic modality.

Kata kunci: modality, qualitative method, Toraja language

1. Introduction

1.1 Background

Toraja language is a family of Austronesian, Malayo-Polynesian which is located in Eastern Indonesia, especially in South Sulawesi Province. Toraja language is a minor language which has native speakers over one hundred thousand of inhabitants but not more than one million inhabitants (Sande, 1978:3). The language is spoken in two regencies, namely Toraja Land and North Toraja (Garing, 2013).

Toraja language is still being used nowadays as a daily communication among them. Toraja language is known as a language that has a lot of linguistic features and it is very interesting to study further, so it can contribute a new knowledge regarding language in general and Toraja language specifically. Then, the language has many implied meanings that are used as guidelines for their lives and it is a manifestation of Toraja people which owns high ethics and unique culture. Toraja language has morphological construction with word order of VS (verb-subject) and SV (subject-verb). The construction has unique structure to study and can enrich our concept concerning linguistics.

Furthermore, Toraja language as regional language functions as a symbol of regionality, regional identity, and a tool to convey ideas or thoughts for the speakers. From its function, Toraja language is a language of ethnic group which is used as an intra-ethnic language. Beside that, Toraja language as a regional language must be prevented from extinction so that it will exist in the future. That is the reason, the writer does the research as one of the efforts to preserve local languages, in particular Toraja language.

Toraja language is also used in educational and religious aspect, and it can be taught in formal schools as local content in the area. In other words, Toraja language is one of languages which are taught in formal education of the area. It means that, this language should be appreciated because the goverment of the province gives a big attention towards the existence of the language, so it will not extinct and continues to survive.

Additionally, Toraja language as an intra-ethnic language has morphological features, one of which is modality aspect. Modality is the way of speakers to convey attitudes toward situation in a communication. Modality can also describe the meaning of possibility, necessity, and reality, which is expressed in a sentence. The application of these features of modality in Toraja language will be disclosed in the findings and discussions section.

A recent study about modality is presented by Hansen and de Haan (2009). Their main concern is modals in the languages in Europe, which are described from a genetic perspective, with special reference to the five Germanic languages, namely English, Dutch, German, Danish, and Icelandic. In their analysis, they use Lehmann's parameters of grammaticalization. These parameters concern three aspects of grammaticalization, namely, weight, cohesion, and variability. A similar study is conducted by Tsangalidis (2009: 139–163). He discusses and focuses modals in Greek and argues that there are three modal categories in Greek, namely (1) a morphological modality distinction, (2) periphrastic combinations with three modals particles, and (3) a set of two special verbs of necessity and possibility.

Additionally, Körtevély (2009:403–430) discusses modals in Hungarian and finds that there are numerous ways to express modality in this language. Such ways concern possibility, necessity, and volition. Those can be expressed by modal verbs or auxiliaries, modal adjectives, modal particles, modal tags, and also by a modal affix. Furthermore, Mettouchi (2009: 431–456) wrote about modality and modality in Berber. In her study, she found that the modal system in Berber is linked to the fundamental non-temporal and deictic feature of the language. It depends on the position of the speakers, with respect to whom situations

manifest themselves as real or nonreal. The writer also focuses on elaborations of basic particles and TMA marked stems in structure of this language.

The research about modality or mood of languages in Indonesia has already been conducted by Minde (1997). The writer finds the modality systems in Ambon language by using speech-act modality and propositional modality, for instance: declarative-indicative, imperative, interrogative, and negation. A recent study about moods has been done by Garing (2011) which focuses on tense, mood, and aspect (TMA) systems in Tae' language. The result of her writing shows, the mood systems in the language seem to work as in most languages in the world. It shows by the use of some features of modality systems, such as propositional modality and speech-act modality like, epistemic modality, declarative, imperative, interrogative, and also negation.

1.2 The Statement of the Problem

Based on the above arguments the writer intends to do similar research on different object of study. In this writing, the writer will focus on modality in Toraja language. There are two research questions.
1. What are the forms of modalities in Toraja language?
2. What are the functions of modalities in Toraja language?

1.3 The Objective of the Study

The objectives of the study cover as follows.
1. To describe the formations of the modalities in Toraja language.
2. To describe the functions of the modalities in Toraja language.

The writing is also intended to give information and as a reference for practitioners and researchers about modalities in Toraja language especially.

1.4 Methods and Techniques of Research

The source of data for this study is a book written by Sikki *et al.* (1986) which contains of discourse about *Tana Toraja* (Toraja Land). The title of this book is *Struktur Sastra Lisan Toraja* (SSLT). Such discourse consists of folk tales, fables, sage, and daily stories in Toraja language. This study uses descriptive method to find detail and complete data. Data collection was done through literature study. It means that the writer has collected the data by reading some books, journals, and other sources that are related to the study, particularly theories and researches about modality systems. The collected data was then analyzed using Palmer's theory of *Mood and Modality* of 2001, Bybee (1985), and Nordström (2010) about *Modality and Subordinators*. These theories will be the main references in finding the modality systems of Toraja languge.

2. Review of Related Studies

The main theory that is used in the research is Palmer's theory about modality. Modality has an important role in describing the event or situation that is reported by utterance. Modality is concerned with the status of the proposition that describes the event (Palmer 2001:1). Modality is a valid cross-language grammatical category that can be the subject of a typological study. Modality is a category that is closely associated with tense and aspect. These three categories are linked to the clause generally, but not always marked within the verbal complex.

Palmer (2001:4) demonstrates that there are two ways in which languages deal grammatically with an overall category of modality. These are to be distiguished in terms of modal system and mood. In most languages, however, only one of these devices seems to occur or, at least, one is much more salient than the other. The same phenomena happen
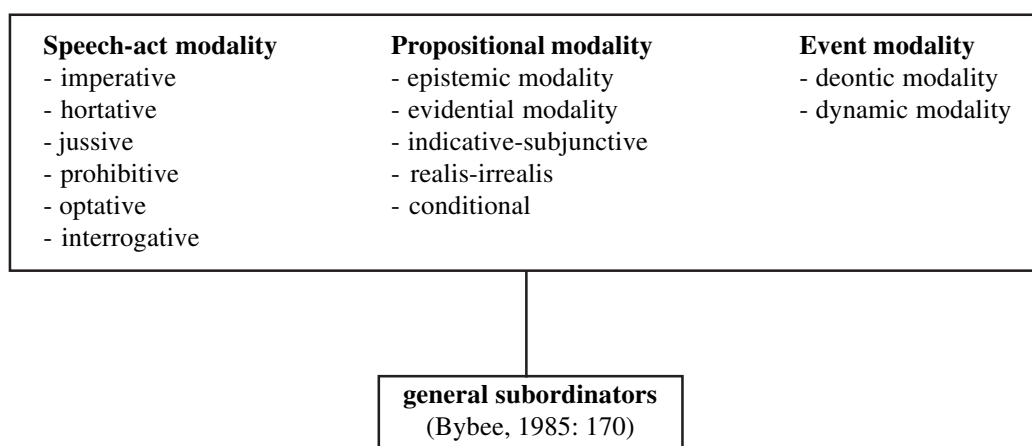
in some languages in the world, i.e. English and European languages. Furthermore, Palmer (2001:4–5) states that the distinction between the notions of mood and modality is similar to that of tense and time, or of gender and sex. In short, ´modality´ deals with conceptual categories, whereas ´mood´ refers to a set of formally marked linguistic distinctions. In many languages in the world, modality can be found by identifying grammatical categories. Traditionally, it can be expressed by verbal morphology, but modality is not expressed in all languages this way; it may also be expressed by modal verbs and particles which may be quite separated from the verb. According to Palmer (2001:86), modality concerns attitudes and opinions of the speaker, speech acts, subjectivity, non-factivity, nonassertion, possibility and necessity, with special reference to the English modal verbs, a group of concepts that include the possibility, necessity, obligation, volition, and ability. In short, modality is concerned with the status of the proposition that describes the event.

This is the same view as expressed by Lyons (1977:452), who said that the notion of modality is something that is related with the opinion and attitude of the speaker. He made a further distinction into two kinds of modality, namely epistemic modality and deontic modality, and stipulated that epistemic modality is concerned with matters of knowledge, belief (1977:793) or opinion rather than fact (1977:681–682), while deontic modality is concerned with the necessity or possibility of acts performed by morally responsible agents (1977:823).

After this, Bybee and Fleischman (1995) in Nordström (2010:15) argued that modality is divided into three different domains: speech-act (speaker-oriented) modality, propositional (epistemic) modality, and event (agent-oriented) modality. Those domains have grammatical markers of modality. Moreover, Bybee (1985:170) suggested that these grammatical markers can be put together into one (modality) category, in opposition to speech-act modality and event modality. The following table illustrates the different types of modality.

Chart 1 Types of Modality

Speech-act modality	**Propositional modality**	**Event modality**
- imperative	- epistemic modality	- deontic modality
- hortative	- evidential modality	- dynamic modality
- jussive	- indicative-subjunctive	
- prohibitive	- realis-irrealis	
- optative	- conditional	
- interrogative		

general subordinators
(Bybee, 1985: 170)

Those types of modality can be marked by general subordinators. Additionally, modality can be expressed in a number of other ways; common strategies are the use of special modal verb forms, or the use of modal verbs or particles (Nordström 2010:16). Nordström further proposes that modal verb forms ('modalities') can be subdivided into a number of subcategories, i.e. declarative, indicative, subjunctive, realis, irrealis, conditional, interrogative, imperative, optative, hortative, jussive, and prohibitive, whereas the modal markers can be subcategorized as epistemic, evidential, deontic, and dynamic.

A similar conception of modality is adhered to in Bybee (1985). Bybee (1985: 170-186) considers modality to be a marker on the verb that signals how the speakers choose to put the proposition into the discourse context. She further describes modality as group of indicative, imperative, and subjunctive. *Indicative* means the sign of declarative sentences, *imperative* means the form of the verb used in issuing direct commands or orders, and *subjunctive* means the term usually applied to special finite verb forms associated with certain types of subordinate constructions.

Palmer (2001: 136-140) distinguishes three characteristics of the category of modality. Those are (1) modality is traditionally restricted to a category expressed in verbal morphology; (2) modality functions as a subjunctive or as a subordinate sentence; and (3) modality is generally restricted to indicate subjunctive, imperative, and optative. These characteristics, however, are not applicable in all languages in the world. Palmer admits that modal features of this type are expressed only in some languages, for instance, in French, German, Latin, and Greek.

From semantic point of view, Quirk (1985: 219-239) differentiates the modality between intrinsic and extrinsic modality. Intrinsic modality covers permission, obligation, and volition, whereas extrinsic modality covers possibility, necessity, and prediction. This distinction specifically seems to appear in Toraja language. The following sentence describes one.

1. *laditunu*
    la-ditunu
    mau dibakar
    Ø   dibakar
    ingin dibakar
    'It's going to be burned'
    (Sikki *et al.*, 1986:187)

Prefix *la*-in sentence 1 indicates an instrinsic modality, namely volition. This issue will be discussed furthermore in this writing.

3. Findings and Discussions

Nordström (2010) hypothesizes that modality (that is morphologically marked modal verb forms) is used to express notions such as declarative, indicative, subjunctive, realis, irrealis, conditional, interrogative, imperative, optative, hortative, jussive, and prohibitive, whereas marking by modal particles or auxiliaries are usually employed to express epistemic, evidential, deontic, and dynamic notions. As we will see below, this hypothesis can be affirmed in Toraja language for at least some of the modal notions in issue.

3.1 Declarative

Palmer (2001:64) states that the declarative is the modality form by which the speaker expresses his opinion or makes a statement that he believes to be true. He further observes that, in English, the declarative is associated with the absence of any modal verb and in other languages with the absence of certain particles or suffixes. In Toraja this observation is confirmed, since the declarative modality is characterized by the absence of modally marked verbs, modal auxiliaries, and particles. The following sentences illustrate this.

2. *inang lakupobaineko*
    inang la -ku po-baine -ko
    harus ingin saya peristri   kamu

Ø   ingin   saya peristri kamu
'Saya harus memperistrikanmu'
'I must marry you' (Sikki *et al.*, 1986: 106)

The same thing occurs in the following sentence.

3. *inang lakuturuq nasang*
    inang la- ku- turuq nasang
    harus ingin saya ikut semua
    Ø   *ingin saya ikut semua*
    'Saya harus ikuti semuanya'
    'I must follow all' (Sikki, dkk. 1986: 106)

The two sentences of 2 and 3 above indicate epistemic modality, particularly the necessity. The modal auxiliary *'inang'* emphasises the situation must occur without obstruction or oppression from anyone. The use of the auxiliary verb *inang* 'must' indicates deontic modality. It means it is mandatory that you must marry him because the event of marrying will definitely happen. It also occurs in sentence 3, the event of following all the requirements is obligatory in this situation. Interestingly, those sentences not only function as necessity modality but also function as volition modality by using prefix *la-* that has a meaning of 'want'. Thus, in Toraja language, it is normal to find two modalities in one sentence.

Furthermore, another declarative encoding option is effectuated by particles.

4. *male bangmi lumingka sola tallui*
    male bang -mi lumingka sola tallui
    pergi saja telah berjalan sama tiga
    pergi Ø   telah berjalan sama tiga
    'Mereka bertiga pergilah bersama-sama'
    'Three of them just went together' (Sikki *et al.,* 1986:112)

5. *sitammu pole omi misaq gandang kapua*
    sitammu poleomi misaq gandang kapua
    bertemu ulang lagi satu gendang besar
    bertemu ulang Ø satu gendang besar
    'Bertemulah lagi satu gendang besar'
    'They found a large drum again' (Sikki *et al.*, 1986:111)

The particle *bang* in sentence 4 means 'just', and indicates declarative modality, as does the modal adverb *omi* 'again' in sentence 5. These constructions are denoted as epistemic modality (Nordström 2010). Similar modality systems in Toraja can be seen in the following sentence.

6. *malebangmi nabalukang ke allo pasaq*
    malebang -mi na- balukang ke allo pasaq
    pergi saja *telah dia jualkan jika hari pasar*
    pergi Ø telah dia jualkan jika hari pasar
    'Dia pergi saja menjual ketika hari pasar'
    'He went to sell only on the market day' (Sikki *et al.*,1986:114)

Again, the particle *bang* 'just/only', followed by the suffix *-mi,* indicates declarative modality (Palmer 2001, Bybee & Fleischman, 1995). The whole construction emphasizes that the process of selling had already occurred in the past. In other words, the speaker expresses his opinion that what he said was true. Another construction of modality features the particle *sia.*

7. *mammi   siaparakatu paqkaring*
    masaibangmo dinannangko?
    mammi sia-paraka-tupaqkaring masai
    bang -mo dinannang -ko?
    enak masih kah tu daging dendeng
    lama saja sudah simpan kamu?
    enak Ø kah tu daging dendeng lama
    saja sudah simpan kamu?
    'Masih enakkah daging dendeng yang
    sudah lama tersimpan itu untukmu?
    'Is the beef stored still good for you?' (Sikki *et al.,* 1986:103)

In sentence 7, the modal adverb *sia* emphasizes the doubt of the speaker towards the meat that her husband would eat. She thinks that the meat is not good anymore. This construction is also called dubitative modality (Palmer 2001:25). Dubitative is used when the speaker has doubts about the veracity of the proposition.

From the above sentences, it is clear that the particle *bang* is not an independent particle. It is sometimes followed by suffixes, such as *–mi, -mo,* and *–pa.* While, the particle *sia* is an independent particle. In other words, this particle is not following an affixation process. However, such particles function as modality feature in Toraja language.

3.2 Imperative

The imperative modality in Toraja is illustrated by the following sentence.

8. *malemoko untekaqi tu bolu loq polloq banua*
   male –mo -ko untekaqi tu bolu loq polloq banua
   pergi lah kamu memanjat itu pohon pinang sana belakang rumah
   pergi Ø kamu memanjat itu pohon pinang sana belakang rumah
   'Pergilah engkau memanjat pohon pinang di belakang rumah'
   'Go climb a nut tree behind the house' (Sikki *et al.*,1986:105)

Suffix *-mo* indicates imperative modality (Palmer 2001, Bybee 1985, Nordstrom 2010). The speaker asks the agent to do a thing, namely, to climb the nut tree. In other words, the speaker expresses a request to the hearer. In addition, Toraja also has negations that indicate prohibitive-imperative or negative-imperative modality. This is illustrated in the following sentence.

9. *totemo daqmo mutumangi totemo daq -momu- tumangi*
   sekarang jangan lah engkau menangis
   sekarang jangan Ø engkau menangis
   'Janganlah engkau menangis sekarang'
   'Don't cry now' (Sikki *et al.*,1986:109)

In the above sentence, the prohibitive is indicated by negation particle *daq* 'not', and the verb is not in its stem form. This sentence also expresses the situation where the speaker requests the addressee to stop crying.

3.3 Desiderative and Volition

Consider the following sentence.

10. *totemo lakupobaineko*
    totemo la- ku- -po- baine -ko
    Sekarang akan saya peristrikan kamu
    Sekarang Ø saya peristrikan kamu
    'Aku akan memperistrikan engkau'
    'I'm going to marry you' (Sikki *et al.*, 1986:103)

Grammatically, this sentence describes desiderative modality using of the prefix *la-*. The prefix *la-* 'want/will', is followed by pronoun *ku-* 'I' and infix *–po-* that means 'doing a thing expresses desire or wish'. Semantically, this construction can be rated as a case of volitional modality (Quirk 1985). Further example of this construction is the following:

11. *lakupateiko sia lakukandeko la- ku- patei -ko sia la- ku- kande -ko*
    ingin saya bunuh kamu dan ingin saya makan kamu
    Ø saya bunuh kamu dan Ø saya makan kamu
    'Saya ingin membunuhmu dan memakan-mu'
    'I want to kill and eat you' (Sikki *et al.*, 1986:103)

The prefix *la-* is attached to the complement of verbs *patei* and *kande*, as the sign of subjunctive. Besides, the prefix *la-* also indicates volition modality. It could also be categorized as desiderative modality because the prefix *la-* sometimes is equated by the verb 'will' in English.

3.4 Interrogative

Palmer (2001:120) states that the interrogative is commonly marked by introductory particles or pronouns. Toraja is a language in which interrogative sentences show these features. In the following examples, the question is introduced by the interrogative pronoun *minda* 'who' and interrogative adverb *apara* 'what'.

12. *mindakun lan tu tondok?*
    minda –kun lan   tu   tondok?
    Siapa kamu dalam itu   rumah?
    Ø   kamu dalam itu   rumah?
    'Siapa kamu yang ada di dalam rumah?
    'Who are you in the house? (Sikki *et al.*,
    1986:176)

13. *apara nakuangko tu tau*
    apa -ra nakuang -ko   tu tau
    apa   kah katakan   kamu itu orang
    apa   Ø katakan   kamu itu orang
    'Apakah yang dikatakan orang itu ke
    kamu?
    'What did they say to you? (Sikki *et al.*,
    1986:105)

14. *ladi   rangnganamporokomika   tu*
    boqboqmi tamatu?
    la- di rangnganamporo -ko- -mika
    tu boqboq -mi   tamatu?
    ingin di tambah   lagi   kamu
    mereka itu nasi   mereka orang tua?
    Ø   di tambah   lagi   kamu
    mereka itu nasi   mereka orang tua?
    'Hai orang tua, masih perlukah
    tambahan nasi?'
    'Do you still want extra rice, Mom?'
    (Sikki *et al.*, 1986:101)

As we saw in the previous section, the verbal prefix *la-* in sentence 14 indicates desiderative modality. This sentence has literate meaning. In other word, there are two possible answers of this sentence, namely yes or no. In fact, the answer is no. It is clear from the statement *buda bangsia inde, sia silasa dukaqmo* 'No, I still had much and I was full'. It means that the answer indicates negative modality. Thus, Palmer's theory seems working in Toraja language. He said furthermore that interrogative and negative are often considered as the same category because they appear to function in similar ways (2001: 173).

Additionally, yes/no-questions in Toraja typically contain (combinations of) interrogative particles, such as *sia* and *ra*. The following sentence describes such features in Toraja language indicating modality system.

15. *taeqsiaraka apa-apa*
    taeqsia- -raka   apa-apa
    tidak   apakah apa-apa
    Ø   apakah ada apa-apa
    'Apakah tidak ada sesuatu terjadi?'
    'Is not there something going on?' (Sikki
    et al., 1986:102)

Obviously, the interrogative sentence above indicates proportional modality which is marked by combination of negative *taeq* and particles *sia* and *ra*.

The most common association of negative with subjunctive is in subordinate clause where the superordinate clause is negative. This association is rare in main clauses (Palmer, 2001:116). This feature appears in Toraja language as in the following sentences.

16. *iatu boqboq dibenni taeqra nakandei*
    iatu boqboq dibenni taeq -ra na-
    kandei
    itu nasi   diberi   tidak kah dia
    makan
    itu nasi   diberi   Ø   kah dia
    makan
    'Nasi yang diberikan kepadanya tidaklah
    dimakan'
    'The rice that is given to him not to be
    eaten' (Sikki *et al.*, 1986:102)

17. *ditundan tomatua taeqbang pandiu*
    ditundan   tomatua   taeq bang
    pandiu
    dibagunkan orangtua tidak   saja
    bangun
    dibagunkan orangtua Ø   saja
    bangun
    'Orang tua itu dibangunkan tetapi dia
    pun sudah tidak ada'
    'The old woman had woken up but he was
    not there' (Sikki *et al.*, 1986: 102)

18. *randuk allo iato taeqmo nabela male*
    kebaine tu Dolitau
    randuk allo iato taeq-mo   nabela male
    kebaine tu Dolitau
    mulai   hari itu tidak sudah mampu
    pergi beristri itu Dolitau

mulai hari itu Ø sudah mampu pergi beristri itu Dolitau
'Mulai hari itu, Dolitau tidaklah lagi pergi bersistri'
'From that day, Dolitau was not going to marry anymore' (Sikki *et al.*, 1986: 103)

The negation *taeq* 'no' that appears in subordinate clauses indicate propositional modality, in particular subjuntive. The following sentence is indicating negations in Toraja.

19. *natangsun yate kapuq*
   na- tang sun yate kapuq
   itu tidak keluar ini kapur
   na Ø keluar ini kapur
   'Kapur ini tidak keluar'
   'This chalk is not coming out' (Sikki *et al.*, 1986:117)

Combination between negation *tang* 'no' and the verb *sun* 'out' indicates negative modality.

20. *nadiben kapuq bulaan nadi eloqi tu toqtokna kumua daqna tarru tassuq tu kapuq*
   na- dibenkapuq bulaannadi eloqi tu toqtok -na kumua daq -na tarru tassuq tu kapuq
   itu diberi kapur tempat yang basah itu tertutup dan bahwa janganlah terus keluar itu kapuq
   itu diberi kapur tempat yang basah itu tertutup dan bahwa Ø lah terus keluar itu kapur
   'Lalu diberikan tempat kapur yang ujungnya dibasahi sehingga tertutup dan kapurnya tidak dapat keluar'
   'Then, someone is given a chalk with wetted ends so it can close and the chalk cannot get out' (Sikki *et al.*, 1986:117)

Implicitly, sentence 20 functions as negative posibility. It is marked by negation *daq* 'no'. In this case, it can be rendered as 'can', indicating a necessity, or – when co-occurring with the negation marker *daq* – a

prohibition.

Another negation that indicates as prohibitive can be seen in the following sentence.

21. *susimoto taeqpa nalambiq wattunna tu paqkamasean puang*
   susimoto taeq-pa nalambiq wattu (-n)na tu paqkamasean puang
   seperti itu tidak belum sampai waktunya itu murah hati Tuhan
   seperti itu Ø belum sampai waktunya itu murah hati Tuhan
   'Begitulah, Tuhan belum juga bermurah hati'
   'That is, God is not generous yet' (Sikki *et al.*, 1986:120)

The particle *–mo* with negation *taeq* mark as prohibition and negative modality. It is clear that, in Toraja language, there are also negative modality as in other languages in the world.

Another modality in Toraja is encoded by modal verbs, as in the following sentence:

22. *aku maqdin umpatamai uai tu karandang*
   aku maqdin umpatamai uai tu karandang
   saya bisa masukkan air itu keranjang
   saya Ø masukkan air itu keranjang
   'Saya bisa memasukkan air itu ke keranjang'
   'I can put water into the basket' (Sikki *et al.*, 1986:126)

The modal verb *maqdin* 'could' indicates deontic modality in particular ability or willingness (Palmer 2001:76). The same structures following describe this feature.

23. *maqdinraka tu kamu bulan diola langan langiq?*
   maqdin -raka tu kamu bulan diola langan langiq?
   dapat kah itu kamu bulan dijalani naik langit?
   Ø kah itu kamu bulan dijalani naik langit?
   'Dapatkah kamu membawa saya naik ke langit?
   'Can you take me up to the sky?' (Sikki *et al.*, 1986:126)

24. *maqdinrakomika diola langan maqpempitungpapaqna langiq?*
maqdin -rako -mika diola langan maqpempitungpapaqna langiq?
dapat kah kamu naik naik menumpang langit?
Ø kah kamu naik naik menumpang langit?
'Dapatkah saya menumpang padamu?'
'Can I ride you?' (Sikki *et al.,* 1986:126)

The above modal verb *maqdin* also affirms deontic modality. The modal verb *maqdin* that clings with the particle *ra* denotes as willingness modality. In other word, the speaker asks the addressee to take him going to the sky. It means that, the speaker asks permission to the addressee.

Another form of modality in Toraja, which functions as an indicator as epistemic modality is illustrated in the following sentence;

25. *lamalenaq undakaq baineku natangkubela unnorongngi te tasik kaluaq*
la- male -na(q)undakaq baine -ku na- tangku- bela unnorongngi te tasik kaluaq
mau pergi saya mencari istri saya tetapi tidak saya bisa melintasi ini laut lebar
mau pergi saya mencari istri saya tetapi tidak saya Ø melintasi ini laut lebar
'Saya ingin pergi mencari istri dan anakku, tetapi apa daya, laut lepas membentang di hadapanku'
'I want to find my wife and my child, but I cannot, the sea is stretched out in front of me' (Sikki *et al.,* 1986;126)

The auxiliary verb *bela* can be used to express epistemic possibility. In this case, it can be rendered as 'can', indicating a ability, or – when co-occurring with the negation marker *tang* – a prohibition or inability.

4. Closing

4.1 Conclusion

Summing up the results of discussions of modality marking in Toraja language, it can be concluded that there are some interesting features which characterize the marking of modality in Toraja language. Modality markers can be verbs, auxiliary verbs, particles, and negations. The verbs *la-, innang, bela,* and *maqdin* are categorized as auxiliary verbs. Grammatically, those verbs indicate modality category in Toraja. Semantically, those features indicate epistemic, and deontic modality. The modal particles are *bang, omi, sia,* and suffixes *–ri*, *–ra –mi,-mo-*, and *–pa*. Moreover, negative clauses are marked by negations *taeq, daq,* and *tang*.

4.2 Suggestion

Based on the findings in this research, modality marker clearly works in Toraja language. However, this research can still be improved by doing research on a different theme in order to gain more information regarding Toraja language. Besides, the results of this research can be used as reference for students and researchers for their thesis or research concerning linguistics, especially on Toraja language.

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