論文の英文要旨 (Abstract)	
論文題目 (Title)	Modality in the Mongolian language: A descriptive study based on corpus data
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This thesis aims to describe the Mongolian modality systematically by categorizing the modal forms into four types: mood, modal affix, modality, and sentence-final particle.

In preceding studies on the Mongolian language, the trend of systematic description on modality was not remarkable until the early 1990s; previous studies on the language were limited to the description of mood in a morphological way. It was not until the late 1990s that there appeared some effort to conduct a systematic description of Mongolian modality. The works of Mönx-amgalan (1995, 1998), can be seen as two examples.

However, his studies are meaning-centered, and have the tendency to classify modal forms, without sorting the forms that essentially belong to the different levels, into some given categories. Thus, in a strict sense, his studies cannot be regarded as systematic. In contrast, by using corpus data, this study tries to describe the Mongolian modality systematically in the correspondence relationship between modal forms and their meanings and functions, focusing on the frequency of use of modal forms, the connection between modal forms, and the co-occurrence of each modal form.

The outline of this paper and the results obtained are as follows. The first chapter reviews the notion of modality and its classifications from the cross-linguistic viewpoint. Then, the second chapter introduces and reexamines the previous studies on modality in the Mongolian language.

In the third chapter, the author defines as "mood" a modal meaning that is comprised by an inflectional ending, which can be used as the terminating form of a sentence. There are two types of moods: "inter-personal mood" and "inter-propositional mood." These two types can be comparable to the "imperative-optative mood" and "indicative mood" found in previous studies.

The "inter-personal mood" is related to the grammatical system of person, while the "inter-propositional mood" is related to the tense. However, in the findings of recent researches, there is no widely accepted agreement because the "inter-personal mood" has different forms and functions according to the person and the meaning implied. In this study, the author attempts to find

the relationship between person and meaning, on the basis of a large number of examples taken from the corpus that the author compiled. Then, the author determines the ranges of meaning that cover the forms expressing "inter-personal mood," by describing the co-occurrence relation between "inter-personal mood" and quotative-clause complement in quotative clauses.

In current studies, the "inter-propositional mood" seems to be described as part of tense or as functions of tense. However, the findings of many research studies in recent years point out that *-laa, -jee, -v*, which were considered to be in the past tense, are difficult to explain from the perspective of tense. From the understanding that the variety in their forms is decided by the modal function of their respective forms, this thesis tries to summarize and explain these terms by seeking the interrelation between their multi-meanings. To be specific, *-laa* has "certainty," *-jee* has "consequence," and *-v* is "neutral perfect"— a modal semantic feature that belongs to each of them respectively. They are chosen according to certainty, consequence, or being neutral perfect. In addition, the author thinks that *-laa*, which means certainty, *-jee*, which means consequence, and *-v*, which means being perfect, are governed by the super-ordinate concept of the general perfect. This explanation demonstrates that their forms can function as past tense.

In the fourth chapter, the modal affixes are described. A "modal affix" is used to express the inflectional ending of the modal meaning of a verb. Though it is similar to a mood, it is different from a mood in the sense of not expressing an obligatory category as the predicative form of a sentence. This thesis discusses the meaning and usage of *-maar* and *-uuštai*, the most typical affixes in the Mongolian language. *-maar* basically implies the intention of the speaker. Nonetheless, an analysis of the corpus shows that it can also express the omen and the nature of things and its contrast with reality. *-uuštai* basically expresses the evaluation on an action, which is proven by the examples in corpus. In addition, this thesis investigates the form of *-xuic*. In the previous studies, *-xuic* was thought to primarily express degree and possibility. By analyzing the examples in the corpus, this thesis assumes that it is used to express a "fully sensed of the change of action and behavior." In contrast to *-maar* and *-uuštai*, no example of *-xuic* as a terminating form is found in the corpus. Therefore, the author take the position that *-xuic* is not admitted as a "modal affix" that only describes meaning and usage.

Chapters five and six list the modal meanings through auxiliary words in the Mongolian language. In chapter five, the author divides the modality in the Mongolian language into epistemic, deontic, and dynamic modality. Epistemic modality is further divided into modality of judgment and evidential modality, and their respective meanings and usages are recorded. The difference between modality of judgment and evidential modality are also discussed.

Deontic modality and dynamic modality are illustrated in the sixth chapter. The forms of deontic modality and dynamic modality are polysemic in the Mongolian language. The same pattern can belong to different categories. The author will argue the usage and meaning of *yostoi xeregtei*,

učirtai, and *bailtai* in this thesis. These forms will be differentiated between epistemic necessity and deontic necessity, according to the person of the actor and the original meaning.

The main forms of dynamic modality are *čad-* and *bol-*, which refer to possibility. *čad-* ranges from ability possibility to situation possibility. *čad-* is the core of dynamic modality because the inner mind of the speaker creates the "possible situation." *bol-* refers to the possible situation created by the outer deontic force ranging from "possibility" to "obligation."

The thesis involves *taarna*, which is an inferior evaluation of modality. *taarna* comprises different meanings. It implies the "evaluation" of the speaker when it is followed by *-val/-bol* (the converb form). The meaning changes to one of a modality of necessity judgment when it is followed by *-j* (the converb form).

In all, most of the forms of modality contain different meanings, and the same meaning can be categorized into different groups. Plamer (2001) assumed the same situation in European languages.

In the seventh chapter, the meanings and functions of "sentence-final particles" in Mongolian language are analyzed. A "sentence-final particle" will not greatly influence the meaning of a sentence, which is the same as mood and modality. It is the common factor that shows the relationship between the speaker and the objective world as well as the relationship between the speaker and the listener.

In previous studies on the Mongolian language, "sentence-final particles" have never been clearly defined but have been used without any distinction, being classified as an "indeclinable" part of speech.

In this thesis, the author defines "sentence-final particles" as the forms that only appear in the predicate of the sentence and can be used as terminating forms by extending the definition of modality. The author describes the meanings, usages, and connection orders and clarifies the hierarchical relationship of the forms to which the above definition of a "sentence-final particle" can be applied.

In conclusion, this study reexamines the findings of previous studies by analyzing a large number of examples from the corpus. Moreover, a great significance of this study can be seen as objectively verifying the modality in the Mongolian language, with regard to all the examples in the corpus.