

# The Translation Quality of Modality Markers in Riordan's *The Blood of Olympus*

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**Abstract**— This paper attempts to examine the quality of translation by two out of three components of equivalence, that is, accuracy and acceptability through the novel. The text depicted a phenomenon of social engagement through the modality markers that are used by interactants in stating an opinion. Modality is attached to give meaning of necessity and possibility. Philosophically, this is classified into epistemic and deontic modality. The former relates to the level of certainty of a proposition's truth while the latter expresses the language user's attitudes in society such as, duty, morality, laws and rules. Besides, politeness principles which is proposed by Geoffrey Leech applied. It will be shown that the modality that the translator uses the meaning of possibility more than necessity and that these indicate the low value of modal operator.

**Keywords**— *epistemic modality; deontic modality; Politeness Principle*

## I. INTRODUCTION

Translation is a form of intercultural communication and social act, aimed at establishing interpretative similarity between source text and the target text, governed by the principle of optimal sameness. Since the two languages and two cultures come into contact, translators have important role to transfer the work of the author to bring to mind understood by the audience. For all that, they must of course consider 'context of situation', namely, field, tenor, and mode. They are the more immediate situational context which has to do with questions about who wrote the text, when, why, for whom, and who is reading it, and for what purpose [7], similarly, Newmark [15] advocates that the purpose of the text can be as a keystone of the invariance which changes from text to text; It may be expressed through as much words of quality, words of objects and action. Thus, the adequacy of the translation assessed based on the perspective of pragmatic accuracy.

This article specifically discusses the translation of modality and its translation quality assessment and aims to explore their construct. The questions addressed in this article are as follows:

1. What are the translation quality of modality marker in Translated Novel Riordan's *The Blood of Olympus* in terms of accuracy?
2. What are the translation quality of modality marker in Translated Novel Riordan's *The Blood of Olympus* in terms of acceptability?

Modality is the intermediate degree between 'yes' to 'no' that is the notion of 'necessity' and 'possibility.' In each case the distinction of the notion is pragmatic: a context-dependent. The selection of contextual information taken as relevant can be influenced by the nature of the sentence itself [1].

Context is subjectivity, but it is possible to show that the contextual aspects of modality are not purely to do with subjectivity because objective modality also involves context. It is widely understood that the English modals are subjective – that is that they encode a speaker's eye view– and that part of their grammaticalization has involved their becoming increasingly subjective [12][13].

There are two classes of modality namely epistemic and deontic. The former relates to the level of certainty of a proposition's truth while the latter expresses the language user's attitudes in society such as, duty, morality, laws and rules. In deontic modality, language users express their attitude along the permission to obligation dimension as the following examples:

- a. You can ride my bike anytime you like
- b. The consul could have been more helpful
- c. You should send him an email
- d. Tax forms must be submitted by the end of September. [4]

Adding modal verb, enhance the quality of exchange. This is needed in daily communication to maintain the harmony or to avoid impoliteness. One needs a face or 'self-image'. There are two ways in threatening Face whether positive or negative. Positive politeness emphasizes the positive status of the hearers while the negative one mitigates the effect of belittling expressions such as "help me to move this table" [2] this paper will employ the translated text to see the cross cultural politeness through modality markers. Besides, the equivalence of source language and target language will be determined.

## II. METHODS

Modal operator plays an important role to change sense of utterances. This strategy relates to the idea of politeness. Leech proposes seven principles of politeness. They are The Tact Maxim, Generosity Maxim, The Praise Maxim, The Modesty Maxim, The Agreement Maxim, The Sympathy Maxim and Consideration Maxim. The following will exploit how modal operators have a sense of politeness. This classification of

modality based on the Halliday category of modal value, that is high, medium, and low. The data are the utterances that produced by the characters in the novel Riordan's *The Blood of Olympus*. To obtain the given data, the source Text (ST) and the target text (TT) gaining meaning of necessity and possibility are collected in order to examine the equivalence. By doing so, the accuracy and acceptability of the translated modality are being assessed.

### III. RESULTS AND DISCUSSION

Governments often confront to their citizens since their policies injustices of social and political consequences for civil rights. As a reaction, the civil employ a dual strategy of direct action combined with nonviolent resistance. The former causes crisis situation while the latter lessen the conflict. One of the champion of civil right movements was led by Martin Luther King who delivered his speech's *I have a dream*, in front of Lincoln Memorial Marching on Washington for job and freedom by employing the method of nonviolent resistance in 1963.

This humble civil movement received good response from the government in solving the crisis situation. Many devices are used to state something that is wrong in nonviolent resistance, one of them is modality which lessen the conflict. Furthermore, in transactional exchanges, what a speaker's or author's 'agenda' is hinted in modal verbs, such as, "You *must* apologize", "You *can* come in now" and "Martians *could* be green". They indicate obligation, permission and merely possibility in respectively. The carriers of modality are a set of auxiliary verbs called modals, *will*, *would*, *can*, *could*, *may*, *might*, *shall*, *should*, *must* and *ought to* and other expressions are *possibly*, *probably*, *have (got) to*, *need to* and *be able to* [4].

The selected data are arranged in the form of table. The left column are the utterances of characters which add the modal verbs such as *sure*, *must* and *will* in the original novel of Riordan's *The Blood of Olympus*, then it is called as source text (ST), meanwhile the right column are the translated utterances as a target text (TT). In addition, the number in brackets in end of utterances showing the page of the novel.

#### High Value

For epistemic modality, high means a high probability of the truth of the proposition. While deontic modality points to this value as a high obligation. The members are 'must', 'ought to', 'need', 'have to', and 'is to'. Another is 'it is certain that'

Table 1: High Value of Modal Operator

	SL	TL
1	You <b>sure</b> this is the right hill?(p.6)	Kau yakin ini bukit yang benar?(4)
2	You <b>must</b> stay (25)	Kau <b>harus</b> diam disini(24)
3	If you come from gaea, you <b>must</b> know we are here...(21)	Jika kau datang atas perintah Gaea, kau <b>seharusnya</b> tahu bahwa kami ke sini...(20)
4	We'll <b>need</b> you to be ready again by nighfall.(54)	Kau <b>harus</b> sudah kembali siap senja nanti(54)
5	Hey..."you <b>need</b> sleep too. (57)	Hei,"..."kau juga <b>butuh</b> tidur.(58)
6	Octavian smiled. "I <b>believe</b> in second chances. You've responded to my call...(65)	Aku <b>percaya</b> , siapa saja berhak mendapat kesempatan kedua.kau sudah menjawab seruanaku ...(66)

Tact maxim is minimizing cost to hearer and maximizing benefit to hearer. This maxim is applied in Searle's speech act, commissives and directives called by Leech as impositives. Commissives is found in utterances that express speaker's intention in the future action. Then, Directives/ impositives are expressions that influence the hearer to do action. The speakers uttered (2), (3), and (5) maximize benefit to the hearers. Since the speakers intent an action for future.

However, the utterance (3) is less accurate. Since the target language change the value of modality from high to medium from "harus" becomes "seharusnya". Similarly, utterance (4) change the intention of the speaker of source language from generosity maxim is tranferred into tact maxim by changing the pronoun 'we' (the plural first person) become 'kau' (the singular second person).

#### Median value

For this level can be distinguished from high and low values can be distinguished by their behavior with negatives. Modal operators are 'will', 'would', 'shall', and 'should'. Also, 'It is probable that' is categorized into median.

Table 2: Median Value of Modal Operator

	SL	TL
7	You 'd think that <b>would</b> keep a guy down. What about all the others?(p.12)	Meski sudah dipanah, ternyata dia tetap cari-cari masalah. Yang lain bagaimana?(10)
8	We <b>don't need</b> you to run messages for us like in the old days. Certainly you aren't a fighter...(p.17)	Kami <b>tidak membutuhkanmu</b> untuk mengantarkan pesan seperti dulu. Kau jelas-jelas bukan seorang petarung....(16)
9	<b>Why should</b> you be welcome among us?(p.20)	Untuk apa kami mesti menerimamu di antara kami?(18)
10	<b>Why should</b> you welcome me?(p.20) Jason growled	Untuk apa kalian mesti menerimaku?" jason menggeram(19)
11	<b>Maybe you should</b> muzzle your roman(26)	<b>Mungkin sebaiknya</b> kau bungkam si orang Romawi ini."(25)
12	<b>..would</b> you return home like...(31)	<b>Akankah</b> kau pulang ke rumah seperti ...
13	I <b>suppose</b> we'll just kill you.(35)	<b>Kalau begitu</b> , kami bunuh saja kau."(34)
14	I'll lend you my <b>strength</b> (50)	<b>Akan</b> kupinjami kau kekuatan(50)
15	You <b>should</b> rest.	Kau <b>sebaiknya</b>

Agreement maxim is showed by utterance (7). The speaker minimized disagreement with the hearer by adding "you think". While, generosity maxim are in utterances (8), (13), (14),(16),and (17). While utterance (18) showed consideration maxim.

Concerning to the quality of the translated text, there are some changes the speaker's intention of source language and level of modality. Utterance (7), the target language didn't address to the hearer by omit pronoun 'you' (singular second person) and directly to the third person i.e. 'the guy'. It seems that the existence of the hearer was ignored. Another case is in utterance (9). The pronoun 'you' (singular second person) in source language transferred into 'kami' (plural first person). The accuracy is fair.

#### Low value

For epistemic modality, high means a low probability of the truth of the proposition. While deontic modality points to this value as a low obligation. The members are 'may', 'might', 'can', and 'could'. The others are 'it is possible that' and 'it is unlikely that'

Table 3: Low Value of Modal Operators

	SL	TL
19	<b>Can't</b> you sense it?(29)	<b>Tidak</b> bisakah kau merasakannya?(29)
20	It's <b>possible</b> that's why we were pulled off course.(55)	<b>Mungkin</b> itulah sebabnya kita ditarik ke luar jalur.(55)
21	<b>Can</b> you keep them at bay?"she asked(55)	<b>Bisa</b> kau menghalau mereka? Tanya Reyna(56)
22	...But if I <b>may</b> , those charges were unproven. I am a loyal Roman."(65)	Tapi, jika <b>boleh</b> saya katakan.tuduhan itu tidak terbukti. Saya tetap warga Roma yang setia.(66)
23	I <b>may</b> have a little job for you-(66)	Sebentar lagi <b>mungkin</b> ada pekerjaan kecil untukmu(67)
24	We <b>can</b> talk more	Kita <b>bisa</b> bicara lebih

It is first necessary to distinguish between the negation of the modal and the negation of proposition as in (19) and (21)

'Can't you sense it?

Can you keep them at bay? She asked.

For the first is the speaker minimized disagreement with the hearer by negating modal. Meanwhile, the second is the directive/ impositive utterance. This utterance is spoken to ask the hearer keeping down the enemy at bay. The speaker uses indirect utterance to be more polite and minimizing cost to the hearer. This utterance implies that keeping them at bay is benefit to the hearer.

Most of the target languages transferred the voice of speaker appropriately. Except the utterance (26), the low possibility of 'might' became 'bisa-bisa' which is showing the necessity rather than the possibility. From deontic becomes epistemic modality. And this makes the changes of speaker's intention.

#### V. CONCLUSION

Among three value of modality, high, median and low, the equivalence of modal verb tend to change the voice of speaker. As a consequently, the shift from one politeness maxim into another occurred. Interestingly, the equivalence of the translations from source language into target language worked in low value. Which possibility is highest. It represents Indonesian tend to deontic rather than epistemic. The subjectivity dominates in the society.

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