

**THE ROLE OF CO-TEXTS IN THE OMISION OF MODAL
AUXILIARIES IN THE TRANSLATION OF RIORDIAN'S *THE TRIALS
APOLLO: THE HIDDEN ORACLE***

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Abstrak. Penerjemahan selalu menghadapi masalah karena adanya perbedaan antara bahasa sumber dan bahasa target, yaitu adanya ketidaksepadanan (*non-equivalence*), tetapi hal ini bisa diatasi dengan menggunakan strategi penerjemahan (Baker, 1992). Pada kenyataannya, kesepadanan (*equivalence*) juga menggunakan strategi penerjemahan. Artikel ini membahas tentang penggunaan penghilangan (*translation by omission*) untuk kata bantu modal Bahasa Inggris yang mempunyai kesepadanan dalam novel *The Trials Apollo: The Hidden Oracle* karya Riordian (2016) dan versi Bahasa Indonesia dengan judul yang sama yang diterjemahkan oleh Indardini (2017). Studi deskriptif kualitatif ini melibatkan 16 data yang diterjemahkan dengan menggunakan penghilangan (*omission*). Hasil penelitian menunjukkan bahwa penghilangan (*omission*) kata bantu modal *have to*, *had to*, *might*, *must*, *ought to*, dan *will* tidak mengubah makna karena adanya co-text yang memungkinkan kata bantu modal ini dihilangkan. Dengan demikian, dapat disimpulkan bahwa co-text mempunyai peran yang penting dalam penghilangan kata bantu modal tanpa mengubah makna.

Kata kunci: *equivalence, translation by omission, modal auxiliaries, co-text*

Abstract. Translation always faces problems due to different languages between Source Language (SL) and Target Language (TL) in which non-equivalence occurs, but such non-equivalence could be solved by using translation strategies (Baker, 1992). However, an equivalence can also use translation strategies. This article is about the use of translation by omission of the equivalent English modal auxiliaries in Riordian's *The Trials Apollo: The Hidden Oracle* (2016) and its Indonesian version with the same title translated by Indardini (2017). This qualitative descriptive study involves 16 data which are translated using omission. The result shows that the omission of modal auxiliaries *have to*, *had to*, *might*, *must*, *ought to*, and *will* gives no change in meaning because of the co-texts. The findings give a description that co-texts have an important role to omit the modal auxiliaries without changing the meaning.

Key words: equivalence, translation by omission, modal auxiliaries, co-text

INTRODUCTION

Translation has become an interesting topic to analyze because, in common, there is an interval between the Source Language (SL) to the Target Language (TL). Yet, translation is one of the solutions to comprehend books or other materials and is an important thing to people who need more information, but do not understand the source languages well. Such an interval appears when there are some common problems of non-equivalence at word level, but can be solved by some strategies (Baker, 1992).

This article is about the translation of modal auxiliaries from English to Indonesian, and there is no interval between English modal auxiliaries and Indonesian

modal auxiliaries. English has eleven modal auxiliaries, can, could, had better, may, might, must, ought to, shall, should, will, and would, and six phrasal modals, be able to, be going to, be supposed to, have to, have got to, and used to. These modals are used to express necessity, advisability, permission, possibility, probability, certainty, and ability (Azar, 1999).

In Indonesian, according to Sneddon (1996), modals are often called auxiliary verbs to express possibility, ability and necessity. The main modal auxiliaries are: *dapat, bisa* (can, be able), *harus, mesti* (must), *perlu* (must), *mampu, sanggup* (able, have the capacity), *sempat* (have the opportunity, have the time, be able). Alwi (in Eryon, 2011) states the modality as possibility in Indonesian are *dapat, bisa, boleh, bisa-bisa, mungkin, barangkali*, and in phrase; *dapat saja, bisa saja, bisa jadi, dan boleh jadi*. While modality as prediction are; *akan, agaknya, rupanya, dan tampaknya*; and to express modal in proposition phrases are: *menurut saya, pendapat saya, dan pada hemat saya*. Certainty is expressed by modality *yakin* and *percaya*. In Susanti (2010), for permission and command, modals used are *boleh, dapat, bisa, harus, mesti, tidak boleh, dilarang, dan jangan*.

From the above description, it seems that there is equivalence between English modals and Indonesian modals. However, translation strategies may be used to match what is conveyed in source language. The interesting thing in this idea is whether or not there is a factor that the use of one of translation strategies changes the meaning in TL.

METHOD

This research uses qualitative method in which the procedure of research produces descriptive data (Walliman, 2006:129). The data are selected from Rick Riordan's *The Trials Apollo: The Hidden Oracle* (2016). and its Indonesia version with the same title, *The Trials Apollo: The Hidden Oracle* (2017) translated by Indardini. The data consists of 16 modal auxiliaries which are translated by omission.

RESULT AND DISCUSSION

The analysis involves 16 modals, have to, had to, might, must, ought to, and will.

1. The omission of have to and had to

For the translation by omission of have to, it is found that there are three data as the following.

- 1) SL: "Ap-pro-pri-ate." Meg touched a waffle square for each syllable.
"Sherman Yang had to get seven stitches." (306/13-16)
TL: "Wak-tu yang te-pat." Meg menyentuh satu kotak wafel setiap satu suku Kata. "Sherman Yang (X)mendapat tujuh jahitan."
- 2) SL: We only had to go a few steps, but it felt like a boot camp run before we Reached Sherman Yang. (336/8-10)
TL: Kami (X) tinggal maju beberapa langkah lagi, tapi sebelum sampai Sherman rasanya seperti lari marathon yang tidak sampai-sampai saja.

The two data use *had to* as past necessity, and this modal has an equivalent word in TL, *harus* in Echolls & Shadilly. The omission of this modal in TL can be acceptable for the reasons that, firstly, both contexts are in past time which means that the action has happened, so there is no difference whether or not the modal is omitted. Secondly, co-text takes an important role to omit the modal. In (1) there is a sentence *Garis zig zag merah menyeramkan membujur di sisi wajahnya* (the red horrible zig zag line stretched on his

face) following *Sherman Yang (X) mendapat tujuh jahitan* which shows the result of Sherman Yang's having to get seven stitches. In (2) there is a word *tinggal* as a translation of only in SL giving a possibility to omit modal had to.

As (1) and (2) use past have to which omitted with two reasons, the present form have to is also omitted,

- 3) SL: "...I have to go." (579/9-10)
TL: "...*Aku (X) berangkat dulu.*"

The omission of *have to* is acceptable due to the additional word *dulu* which means something necessary to do X first where X is the action of *go* or *berangkat* in TL. The following datum shows an omission not only must but also the subject and another modal.

- 4) SL: ..., but you'll have to excuse me if I haven't done trial-and-error experiments
drool of every single animal.
TL: ..., *tapi (X) harap maklum saja, sebab aku belum berexperimen dengan liur semua hewan.*

The SL uses the combination of two modals ... 'll *have to* which are omitted in TL not only *have to* but also ... 'll as the contraction of *will*. However, the omission changes no meaning as the translation of the main clause ...*you'll have to excuse me* uses the TL equivalent expression *harap maklum saja*. This means that for this datum, the omission is acceptable because the translation uses the equivalence of the main clause.

2. The omission of might

There are seven data using might as certainty omitted in this translation.

- 5) SL: But I could only think of one adversary who might be able to tell the future.
(62/1)
TL: *Tapi, hanya satu seteru yang setahuku (X) dapat meramalkan masa depan.*
- 6) SL: It was conceivable he might have charged off on some ill-advised adventure,
but it made me uneasy. (237/8-10)
TL: *Masuk akal apabila dia (X) pergi untuk menempuh petualangan gegabah, tapi aku tetap saja risau.*
- 7) SL: I wanted to say *the A- List*, but I thought that might be taken the wrong way.
(258/1-3)
TL: *Aku ingin mengatakan kaum elite, tapi aku takut (X) ada yang salah anggap.*
- 8) SL: This time I thought it might be my conscience: *Who was the stupid boy?*
(259/16-18)
TL: *Kali ini aku memperkirakan itu (X) suara naluriku: siapa pemuda tolol...*
- 9) SL: I feared she was envisioning ways she might inflict pain upon me with her
art supplies. (455/6-9)
TL: *Aku takut dia sedang membayangkan macam-macam cara (X) untuk menyakitiku dengan peralatan lukisnya.*
- 10) SL: "I almost stepped on that." Meg covered her mouth as if she might be sick.
(489/4-6)
TL: *"Aku hampir menginjak itu." Meg menutupi mulut seperti ingin (X) muntah.*
- 11) SL: For once I had the feeling that the grain spirit might be in agreement with

me. (632/12-14)

TL: *Sekali ini aku mendapat firasat si roh biji-bijian (X) sepakat denganku.*

The omission of *might* in the above data, though *might* has lexical equivalence, change no sense in TL because of the co-texts. In 5), the co-text *hanya satu seteru yang setahuku* is translated from *I could only think of one adversary who...* where *who* is translated into *yang* followed by *setahuku* from *think*. Therefore, *might* is appropriate to be omitted; 6) *Masuk akal* is translated from *it was conceivable*, but the word *apabila* (if) is added to match the meaning of the rest without *might*, ... *apabila dia (X) pergi*; 7) *tapi aku takut* is taken from *but I thought*, but the word *takut* (afraid) becomes the choice instead of *kira* (thought) as the influence of *the wrong way.*; 8) *aku memperkirakan itu* is the co-text that makes *might* omitted because the word *that* is translated into *it* as the object of *memperkirakan*, therefore, *might* is omitted; 9) the co-text *membayangkan macam-macam cara* change the structure of *she might inflict pain* to become infinitive of purpose untuk *menyakitiku* (to hurt) resulting the omission of *might*; 10) *Meg menutup mulut seperti, especially seperti*, is the co-text which influences the omission of *might* because *seperti* from *as if* is not a conjunction in TL rather a preposition; 11) *firasat si roh biji-bijian* translated from *the feeling that the grain spirit* needs no *might* because of the word *firasat* (prediction) from *the feeling and might be in agreement*, only *agreement* is taken to be translated into a verb *sepakat* (agree).

The modal auxiliary *might* with 50% certainty has an equivalent word *mungkin* in TL. The omission of it which can change the construction of the expression in TL has no difference in meaning of SL. The co-texts have an important role to have this translation strategy, omission.

3. The omission of *must*

There are three data for this modal auxiliary *must* expressing certainty that is omitted.

12) SL: As if he wanted to kick me, when I was sure he must be struggling to contain his gratitude. (85/11-13)

TL: *Seperti hendak menendangku, padahal aku yakin dia (X) tengah berjuang untuk membendung rasa terimakasih.*

13) SL: "... Paulie figured those darned ants must have burrowed into the grove from underneath, and that's what woke it up." (533/3-6)

TL: "... *Paulie memperkirakan semut-semut celaka itu (X) telah menggali liang di bawah kebun dan itulah yang membangunkan pohon-pohon tersebut.*"

14) SL: On the left were three teenagers I didn't know, though I assumed they *must* be Cecil, Ellis, and Miranda. (610/1-3)

TL: *Di sebelah kiri, berderetlah tiga remaja yang tak kukenal, meski aku mengasumsikan mereka (X) adalah Cecil, Ellis, dan Miranda.*

In 12) the omission of *must* which has the equivalent word *pasti* does not change the meaning due to the word *sure* meaning *yakin*. This co-text, as it is the main verb of the clause, is a possibility to maintain the meaning though *must* is not translated into *pasti*. The difference with 13) is that *must* is in the past form shown by the perfective *have burrowed* after the modal. This past form gives the meaning that such an activity has completed; therefore, though *must* is omitted and *have burrowed* is translated equivalently *telah menggali*, there is no change in meaning.

Must in 14) is omitted because of co-text *mengasumsikan*. This word is an emphasis not to translate *must* but directly to the copula *be*, *adalah*.

4. The omission of ought to

Ought to as advisability is omitted as in

15) SL: "Listen here," I told the geyser god, "I've been the lord of poetry for four thousand years. I ought to know good poetry –" (501/11-14)

TL: "Dengar ya," kataku kepada sang Dewa Geiser, "sudah ribuan tahun aku aku menjadi dewa puisi. Aku (X) tahu mana puisi yang bagus –"

Though *ought to* has equivalent words *seharusnya*, *mesti*, *harus*, it is omitted without changing the meaning. The co-text *sudah ribuan tahunaku menjadi dewa puisi* from *I've been the lord for four thousand years* gives an emphasis that the character knows well about poems, leading to the omission of *ought to* which is unnecessary to be translated as the translation is still equivalent.

5. The omission of will

Will as future certainty is omitted due to the co-text though Indonesian has the equivalent words *akan*, *mesti*, *dapat*.

16) SL: "While we're standing here, Nero is going to destroy Camp Half-Blood. And the Colossus will be his wrecking crew." (703/11-14)

TL: "Selagi kita berdiri disini, Nero sedang berusaha menghancurkan Perkemahan Blesteran. Dan Kolosus itulah (X) kru penghancur yang dia utus."

In the main clause of the first sentence ... *Nero is going to destroy* showing future is translated into progressive *sedang* plus *berusaha* in TL. This *sedang berusaha* as co-text influences the omission of *will*, a hundred percent certainty, without changing the meaning because the omission of *will* to become present simple is still 100% of certainty.

CONCLUSION

Translation strategies are common to be used when there are non-equivalences between the source language and the target language. However, equivalences in word level such as modal auxiliaries can also be translated using translation strategies. Translation by omission occurs in translating *have to*, *had to*, *might*, *must*, *ought to*, and *will*. This omission of these modals gives no change in meaning due to the co-texts. This can be concluded that co-texts have an important role to omit modal auxiliaries without changing the meaning.

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