Filozofická fakulta Univerzity Palackého

Deontic and Dynamic Can and Their Translation Equivalents

(Bachelor thesis)

2016   Michal Grebeň

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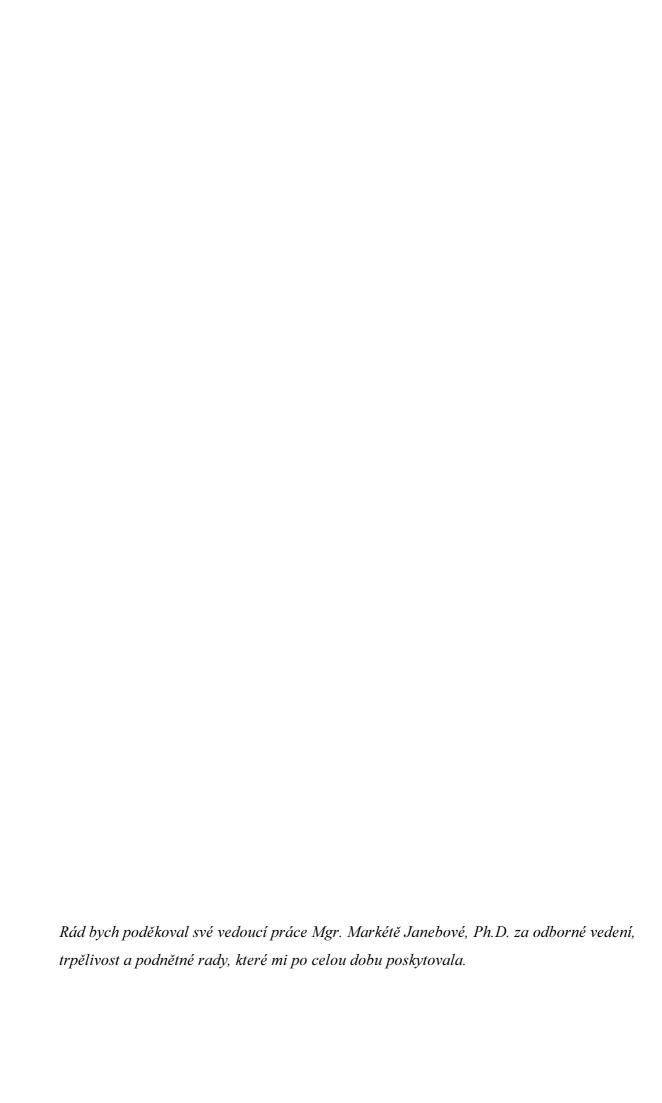
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Deontické a dynamické can a jejich překladové ekvivalenty

(Bakalářská práce)

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Prohlašuji, že jsem tuto bakalářskou práci vypracoval samostatně a uvedl seznam veškeré použité literatury.

V Olomouci dne ……………...

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Introduction

Modality is a widely discussed topic area, the concept of which is sometimes difficult to grasp since linguists do not always agree with one another and provide different definitions of the term.

In my research I stick to Palmer's definition of modality. Palmer (2001, 8) introduces terms *propositional modality* and *event modality*. One kind of propositional modality is *epistemic modality* which indicates "the degree of commitment by the speaker to what he says" (Palmer 2001, 51). "Deontic and dynamic modality refer to events that are not actualized and have not taken place but are merely potential". They are a kind of event modality (Palmer 2001, 8). "Deontic modality is concerned with action, by others and by the speaker himself" (Palmer 2001, 96) whereas "dynamic modality relates to ability and willingness, which comes from the individual concerned" (Palmer 2001, 10).

There are a number of modal verbs worth examining, however, I chose *can* because I find it interesting from the linguistic perspective. The reason is that linguists often find ambiguity in *can* having difficulty distinguishing deontic *can* from dynamic *can*. This distinction can be sometimes recognized by means of a multilingual corpus. As Johansson (2007, 57) says "One of the most fascinating aspects of multilingual corpora is that they can make meanings visible through translation. Ambiguity and vagueness are revealed through translation patterns".

Since languages are typologically different, there have been many contrastive studies concerned with these typological differences from translatological perspective. Research was conducted by Dušková (1972, 16) who claims that "occasionally, *can* cannot or need not be translated at all". The examples provided by her refer to dynamic *can* and their Czech equivalents do not have a modal meaning in the Czech language, which raises a question of whether dynamic *can* has a modal meaning in English.

The idea of dynamic *can* not having a modal meaning is supported by Huddleston and Pullum (2002, 179) who claim that "dynamic ability is less central to modality than deontic permission in that it does not involve the speaker's attitude to the factuality or actualisation of the situation". Gisborne (2007, 44) claims that "dynamic modality simply reflects the retention of an earlier non-modal meaning through the grammaticalization of a subset of modal verbs".

Based on the statements above, I am asking the following research questions: "how many translation equivalents does *can* have in the Czech translations of contemporary American writers and the English translations of contemporary Czech writers?"

Johansson (2007, 62) says that "translators have a tendency to move on the surface of discourse", which implies that the translators may be overusing some of the equivalents with respect to their frequency in the original texts. Therefore, another question asked in this thesis is "do the Czech translators have any translational tendencies that are not reflected in the Czech originals?"

Since there are many equivalents of *can* in Czech the meanings of which correspond to either dynamic or deontic *can*, it raises a question of "how many equivalents clearly carry a deontic or dynamic meaning and in how many cases has *can* a zero equivalent?"

Another question asked in the thesis is "are there any subjects that tend to have a dynamic preferred reading?"

The first chapter of the thesis is concerned with modality in the English language and presents its three kinds (epistemic, deontic, dynamic), each of which is fully described and the reader is provided with definitions by different authors. The second chapter contains a comparision of Czech and English modal systems and the third one describes the corpus.

As for the survey, it is dealt with in the practical part, which is the fourth chapter of the thesis. I chose the parallel corpus InterCorp, in which I searched for the modal verb *can* in different linguistic environments. The tables present a data analysis of all the translation equivalents occurring in the work of contemporary American writers and in the translation of contemporary Czech writers.

1   Modality in English

As was stated before, modality has been defined by many different authors with different views on the topic. Not only do they use different terminology, but they also express different opinions on what are the criteria for modality.

Palmer (1986, 1) compares modality to "tense and aspect in that all three categories are categories of the clause and are generally, but not always, marked within the verbal complex." He sums up that "modality is concerned with the status of the proposition that describes the event" (1986, 1).

According to the definition by Huddleston and Pullum (2002, 173) "modality is centrally concerned with the speaker's attitude towards the factuality or actualization of the situation expressed by the rest of the clause."

Modality is often discussed in terms of what Palmer (1979, 36) calls degrees and kinds of modality. There are three kinds of modality Palmer presents — epistemic modality expressing possibility and necessity, deontic modality expressing permission and obligation and dynamic modality expressing ability, volition and willingness. The same division is used by Huddleston and Pullum (2002, 177-178).

Leech (1971, 84) includes deontic and dynamic modality within one category that he calls root modality which expresses "permission, obligation, theoretical possibility and requirement". The other kind is epistemic modality expressing "practical possibility and logical necessity".

Quirk et al. (1985, 219) present what they call intrinsic modality involving "permission, obligation and volition" and extrinsic modality involving "possibility, necessity and prediction". They differ from other linguists in that they include ability within extrinsic modality stating that "the 'ability' meaning of *can* is considered extrinsic, even though ability typically involves human control over an action. 'Ability' is best considered a special case of possibility" (221).

1.1   Epistemic modality

Even though epistemic modality is not included in the survey, it is an important part of the English modal system deserving a comprehensive description.

As far as the term epistemic is concerned, Huddleston and Pullum (2002, 178) state that "epistemic is derived from the Greek for 'knowledge'." According to their definition,

"epistemic modality concerns the speaker's attitude to the factuality of past or present time situations".

Palmer (1986, 51) provides the same etymological explanation, however, he adds the term 'understanding' and claims that "the term epistemic should apply to any modal system that indicates the degree of commitment by the speaker to what he says".

The definition by Leech (2004, 84) says that "epistemic modality is more oriented towards logic, dealing with statements about the universe, and constraints of likelihood on their truth and falsehood".

As for the modal verb *can*, it is often compared to epistemic*may*.Leech (1971, 82) describes *can* as theoretical possibility and *may* as factual possibility, the former of which is stronger than the latter one.

(1) *The illness can be fatal.*
(2) *The illness may be fatal.*

Papafragou (1998, 37) is of the view that*can* cannot be interpreted epistemically. As evidence she presents a contradiction that can be seen in the following sentences.

(3) *Do you think that James is hiding something from the authorities?*
    a. *He may be, and then again he may not.*
    b. *?He can be, and then again he cannot.*

She claims that (3a) is compatible with the speaker's beliefs, whereas (3b) is compatible with the set of factual propositions. While the negative form in (3a) is also compatible with the speaker's beliefs, the negative form in (3b) is not compatible with the set of factual propositions. This is what she regards as the contradiction and excludes *can* from the epistemic modal system (37).

Papafragou (1998, 37) says that "one might argue there are certain environments which can be said to elicit epistemic interpretations of *can*", however, she excludes the environment where *can* occurs in affirmative declarative sentences (37), and therefore let us assume that *can* is not an epistemic modal verb and only falls into the category of deontic and dynamic modality.

1.1.1 Epistemic modality and temporal indexing

As for the temporal indexing, Palmer (1986, 60) says that "a performative expression of subjective modality can be made only at the moment of speaking". However, epistemic modality can refer to the past. Palmer presents expression *must have* and *mayhave* that "make present time judgments about past events". He adds that "it is the proposition not the modality, that is past".

According to Klinge (1996) temporal indexing is one of the semantic clues that have an impact on the kind of modality. He (1996, 40) presents three systems influencing the temporal indexing – "tense (present vs. past) and phase (perfective vs. non-perfective) and the open system of adverbials". He (47) adds that "sentences marked for the progressive take epistemic modality as their preferred reading". All the systems mentioned are apparent in the examples below:

(4) *They may/must have been here yesterday.*

(5) *They may/must be here now.*

(6) *They may/must be leaving tomorrow.*

1.1.2 Epistemic modality and negation

Unlike its affirmative counterpart, *can't* is undoubtedly a modal verb carrying epistemic meaning. Palmer (1986, 58) considers *can't* as a negative form of *must* and *may* where the difference between possibility and necessity is reflected.

(7) *He may be there.*

(8) *He can't be there.*

(9) *He must be there.*

(10) *He can't be there.*

While the meaning of (7) is "it is not possible that he is there", (9) means that "it is necessary that he is not there" (Palmer 1986, 58).Palmer suggests that *can't* also "marks the proposition as past with *have*" (1974, 109).

(11) *John can't have been here yesterday.*

1.1.3   Epistemic modality and the subject

Subject is another criterion that may influence the kind of modality. According to Klinge (1996, 43) "non-human subjects tend to lend an epistemic preferred reading", however, deontic reading is not untypical.

(12)   *The odds may/must/will work against this approach.*

The subject demanding special attention is the subject *you*. Klinge suggests that *you* does not occur with epistemic modals very often because "the addressee is generally much better informed in these areas than any speaker, so it is only rarely the case that any speaker wishes to inform an addressee of the likelihood of referential situations that the addressee herself controls, or she is likely already to entertain strong belief about" (44). Nevertheless, he presents cases in which *you* occurring with epistemic modals is not uncommon.

(13)   *You may leave in five minutes, because in five minutes they start playing horrible*
          music.

1.2   Deontic modality

Deontic modality along with dynamic modality, which will be discussed in the following section, is sometimes defined as a sub-type of root modality. This term was probably first used by Hofmann (1976, 85).

Another linguist using the term root modality is Leech who defines it as "the ordinary, more basic type of modality denoting constraint and lack of constraint in situations (typically situations involving human behavior) in our universe of experience: it includes 'permission', 'obligation', 'theoretical possibility', and 'requirement'" (1971, 84).

Huddleston and Pullum (2002, 178) claim that the term *deontic* has its origins in the Greek word for 'binding' and that "it is a matter of imposing obligation or prohibition, granting permission, and the like". They agree with Leech in that deontic modality is more basic type of modality (178).

They present the term 'deontic source' they define as "the person, authority, convention, or whatever from whom the obligation, etc. is understood" (178).

According to Palmer (1986, 96), deontic modality "is concerned with action, by others and by the speaker himself". He compares deontic modality to epistemic modality stating that they share 'subjectivity' and 'non-factuality' (96).

Croft (1991, 176) uses the terms initiator and endpoint. Gisborne (2007, 50) follows the usage of these terms in that he refers to the speaker (deontic source) as the Initiator and to the hearer as the Endpoint. This kind of relation is what Talmy (1988) and Sweetser (1991, 53) call force-dynamic relation. Talmy (1988, 49) describes this phenomenon as a "semantic category that uniquely characterizes the grammatical category of modals, in both their epistemic and basic usages". He also says it refers to "how entities interact with respect to force".

1.2.1   Deontic modality and temporal indexing

Palmer (1986. 97) differentiates between Drirectives and Commissives. Unlike epistemic modality they "initiate action by others or by the speaker. For that reason they will always be related to the future, since only the future can be changed or affected as a result of them being expressed".

As well as epistemic modality, deontic modality does not have past tense forms. Palmer (1986, 100) says that "one cannot give permission or lay obligation in the past". Nevertheless, some of the modal verbs have their past tense counterparts. *Could* is a past tense form of *can* expressing past tense permission, however, "it suggests that the speaker is not involved".

As for the phase, we have already discussed progressive forms having a tendency to express epistemic meaning. Klinge (1992, 48) provides the explanation of this phenomenon. He says that if we grant permission or lay an obligation, we are not interested in the activity itself, but in the final state, which is expressed by non-progressive forms.

1.2.2   Deontic modality and negation

As was stated before, deontic modality expresses permission. The permission is expressed by means of the modal verbs *may* and *can*. According to Leech (1971, 83) the difference between them consists in formality as "may tends to be used in formal and polite contexts".According to Palmer (1986, 98), "*can*is more common for permission in colloquial speech" (98).

When in negative form, they both express possibility to deny permission (Palmer 1986, 98).

> (14)   *John may/can come tomorrow.*
> (15)   *John may not/can't come tomorrow.*

Palmer (1974, 110) explains the difference between negation in epistemic and deontic modality saying that with deontic modality" *maynot* and *cannot* negate the modality (refuse permission)" whereas with epistemic modality "*mustn't* and *shan't* negate the proposition".

1.2.3   Deontic modality and the subject

We discussed before that non-human subjects tend to occur with epistemic modals. However, Klinge (1992, 43) provides examples where deontic reading is preferred.

> (16)   *Dogs must be on a lead.*
> (17)   *The book must be on my desk tomorrow morning.*

What Klinge also considers to be a very important criterion for preferred reading is agent control (44). This can be seen in the examples below.

> (18)   *[If she likes] Rachel may come to my party tomorrow.*
> (19)   *[If the trains run] Rachel may come to my party tomorrow.*

In (17) Rachel is a morally responsible agent and the preferred reading is therefore deontic. (18) indicates that her presence is dependent on certain circumstances. The preferred reading is therefore epistemic.

As was discussed before, the subject *you* has deontic preferred reading. The reason is, as Klinge (1992, 45) says that "part of our communicative competence is that we grant permissionto and impose obligation on addressees, i.e. on the referent of 'you', more prototypically than we do to and on third persons".

> (20)   *You may/can leave in five minutes.*

1.3   Dynamic modality

The idea of the third kind of modality is expressed by Palmer (1979, 36-37) who presents dynamic modality along with epistemic and deontic modality.

The verbs that Palmer (1986, 103) includes in this kind of modality are *can* and *will*. He says they are subject-oriented because "they are concerned with the ability or willingness of the subject, not with the opinion or attitude of the speaker".

1.3.1   Dynamic can

Huddleston and Pullum (2002, 178) state that "the clearest cases of dynamic modality are concerned with properties and dispositions of persons, etc., referred to in the clause, especially in the subject NP". They present the ambiguity they find in the modal verb can:

(21)	*She can stay as long as she likes.*	[deontic]
(22)	*She can easily beat everyone else in the club.*	[dynamic]
(23)	*She can speak French.*	[ambiguous]

The example (21) is a clear case of deontic modality because the deontic source may be either the speaker himself or another kind of authority granting the permission. The example (22) is a case of dynamic modality because it refers to the person's ability. (23) is ambiguous as we do not know whether ability or permission is expressed.

Palmer (1974, 112-113) presents five cases, in which dynamic can is often used:

[i] The clearest case is when *can* is used "to indicate ability on the part of the subject" (112). This usage is synonymous with *to be able to* (112). He also says that dynamic *can* "is often used to indicate what inanimate objects can achieve" (112).

(24)	*John can run three miles with ease.*
(25)	*They can speak French.*
(26)	*Religion can summate, epitomize, relate and conserve the highest ideals and values.*

[ii]Palmer (1974, 112-113) also presents circumstantial *can* that he says does not depend on anyone's ability. He (113) claims that "circumstances make it possible" and *can* often occurs with a passive.

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(27)	*It can easily be rubbed out.*
(28)	*I'll see what can be done.*

Palmer (1974, 113) suggests that "it is, however, often very difficult to distinguish this form from ability sense" because "it may be that the circumstances include, in part the subject's own characteristics".

[iii] As the third case he presents *can* that "is used to indicate characteristic behavior of people, often in a derogatory sense" (113).He suggests that although *can* is subject-oriented in this case, "it cannot be replaced by *be able to*" (113).

(29)	*He can tell awful lies.*
(30)	*She can be very unkind at times.*

[iv] Palmer (1974, 113) mentions the occurrence of dynamic *can* with private verbs, "especially with the verbs of sensation". "Private verbs are those that refer to states or activities that the speaker alone is aware of. These are of two kinds, those that refer to mental activities and those that refer to sensations" (72). Another term used in this paper for the verbs of sensation is *the verbs of inert perception* (VoIP).

According to Palmer (1974, 113) "there is very little sense of ability". He also says that this usage indicates that the subject "does, in fact experience the sensation rather than he is able to experience it" (113).

(31)	*I can smell something burning.*
(32)	*I can see the moon.*

However, he (1986, 75) also suggests a potential ambiguity.

(33)	*I can hear high frequencies.*

"This could mean either that I do now hear them, or that my hearing is good enough to hear them" (75).

[v] As the last example, Palmer (1974, 114) mentions the usage of dynamic *can* in connection with making suggestions. It expresses "what is dynamically possible":

(34)   I can do that for you.

(35)   We can send you a map if you wish.

"With first person pronouns the speaker makes an offer. With other persons he invites action" (114).

(36)   You can say you won't go.

(37)   If you can get the sack, you can always work for me.

Palmer (1974, 114) also suggests that "often *can*occurs with always in this sense".

(38)   You can always say 'No' to the proposal.

Palmer considers this usage of *can*as dynamic, however, he mentions its similarity to its deontic usage. He concludes that the modal verb *can* is dynamic because deontic *may* "never occurs in this sense with always" (114).

1.3.2   Dynamic modality and the temporal indexing

According to Palmer (1974, 115) "with dynamic modality only the modality can be past". The past tense form of *can* is *could*.

Could is often used in reported speech.

(39)   She said John could run ten miles with ease.

Could also appears when dynamic possibility is being expressed. (117).

(40)   John could run ten miles with ease, when he was younger.

1.3.3   Dynamic modality and negation

As for the negation, "the negative form *can't* is used with all the different senses of can to negate modality only" (Palmer 1974, 114), which is a typical feature of root (dynamic and deontic) modality unlike epistemic modality where the proposition is negated.

Palmer also says that sometimes "the ability and neutral senses are even more difficult to distinguish". "It makes little difference whether that possibility depends on the subject or the circumstances." (1974, 114).

(41)   The people who cannot very easily raise their wages.

1.3.4   Dynamic will

According to Palmer (1974, 138-139) there are three cases in which dynamic *will* is used.

[i] Palmer (138) says that *will* is clearly subject-oriented and dynamic when it "is used to express volition or willingness on the part of the subject".

(42)   We can't find a publisher who will take it.
(43)   John will help you to find a job.

He states that "volition use, however, always carries with it the meaning of futurity" and that "it is often very difficult to distinguish this *will* of volition from the *will* of futurity" (138).

"Like the *can* of 'ability', the *will* of 'volition' can apply to inanimate objects" (138). Palmer (1979, 112) calls this the ' inference' use of *will*.

(44)   Some drugs will improve this condition.
(45)   The books will easily fit into this corner.

[ii] As well as *can,will* is also used when suggestion is made (1974, 138). This similarity manifests itself in translation. As we will see in the practical part, *can*is often translated into Czech by means of perfective verbs referring to the future.

(46)   I'll do that for you.
(47)   We 'll do anything you ask.

[iii] The last case suggested by Palmer (1974, 139) is the habitual behavior. However, he also feels it indicates potential behavior.

(48)   *She'll sit for hours watching television.*

(49)   *So one kid will say to another…*

2 Modality in Czech

This chapter focuses on modality in the Czech language with special emphasis put on the Czech equivalents of the modal verb *can*. Since the literature concerning this topic is written in Czech, all the terms, citations and paraphrases are translated into English.

Dušková (1988, 185) differentiates between two kinds of modality in both, Czech and English – *modalita dispoziční* (dispositional modality) and *modalita jistotní* (epistemic modality). Dispositional modality refers to dispositions of the agent and epistemic modality expresses "the degree of the speaker's commitment about validity of the proposition" (185).

Dušková (1988, 185) also states that both kinds of modality are expressed by means of modal verbs in declarative, interrogative and wish clauses. She excludes imperative clauses which already "carry the same modal meaning as the modal verbs like *must*".

> *(50)*   *You must be careful.*
> *Musíš být opatrný.*

> *(51)*   *Be careful.*
> *Buď opatrný.*

Dušková (1988, 185-1856) says that the English and Czech modal systems differ from each other. Nevertheless, a similarity can be found with dispositional modality. In both of the languages, it is expressed by means of modal verbs which, however, differ in "the semantic structure of the verb".

As for epistemic modality, we can find differences in the sentence structure.

> *(52)*   *You may remember it.*
> *Možná, že si na to pamatuješ.*

As regards the modal verb *can*, Dušková (1988, 186) says that "*can* expresses abilities and skills (dispositional modality) and possibilities (epistemic modality)". As for its Czech counterparts, she suggests *moci* for abilities and possibilities and *umět* for skills.

With epistemic modality, she mentions the similarity between *can* and *may*, the latter expressing "factual possibility", the former expressing "theoretical possibility". This difference is often not apparent in the Czech translation.

(53)   *The weather can/may change.*
         Počasí se může změnit.

With dispositional modality, Dušková (1988, 187-188) mentions the past tense forms of *can –
could* and *to be able to*. The ability is expressed by *could*, whereas *to be able to* refers to
achieved goals. This difference manifests itself in the Czech translation. While *moci* is a
common equivalent of *could*, *to be able to* is often translated as *podařit se*.

Another usage of *can* that Dušková (1988, 188) presents is *can* expressing ability. This
type of *can* does not have a Czech modal verb counterpart. Instead, it is expressed by finite
verbs with prefixes carrying the meaning of ability.

(54)   *I can't lift that box.*
         Tu krabici neuzdvihnu.

(55)   *Can you reach the dictionary on the top shelf?*
         Dosáhneš na slovník v nejhořejší přihrádce?

2.1   The verbs of inert perception

The verbs of inert perception are a very interesting type of verbs from a translatological
perspective. Dušková (1988, 188) says that these verbs themselves "express the ability to
perceive". When they occur with *can*, current perception is being expressed, which means that
in this case *can* "replaces progressive forms".

(56)   *I can smell something burning.*
         Cítím, že se něco pálí.

"Sometimes, *can* does not refer to progressive forms but to general facts" (Dušková 1988,
188).

(57)   *He can't see beyond the tip of his nose.*
         Nevidí si na špičku nosu.

As we will see in the practical part, the type of the sentences above is also translated into Czech by means of infinitive occurring with the verbs of inert perception. This is what Komárek and Petr (1986, 151) call *infinitiv s modální platností* (modal infinitive). The examples provided by them are:

(58)　　　*Je tu cítit kouř. (Smoke is smelt here = I can smell some smoke)*

(59)　　　*Je vidět Sněžka. (Sněžka is seen = I can see Sněžka)*

3   The corpus

The multilingual corpus InterCorp is an academic and non-commercial multilingual corpus currently involving texts of 39 languages. InterCorp is being developed by Charles University in Prague as part of the project of the same name.

The corpus[1] contains six different types of texts:

1. Core

Core is a database containing predominantly fiction texts.

2. Project Syndicate

3. Presseurop

Project Syndicate and Presseurop contain journalistic articles.

4. Acquis Communautaire

Acquis consists of legal text sof the European Union.

5. Europarl

This is a diabase of meeting reports of the European Parliament.

6. Subtitles

We can also find movie subtitles included in a database Open Subtitles.

As for the size of the corpus, the Table 1 presents the number of words in Czech and English. Since the research focuses on the work of fiction, we are interested in the core only.

Language	size (number of words)	
	Core	altogether
English	15 488 167	113 865 644
Czech	84 718 325	174 363 660

Table 1: the size of the corpus

The two aligned corpora are aligned at sentence level enabling different kinds of linguistic research.

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[1] All the information about the corpus was retrieved from http://www.korpus.cz/intercorp/

4 Methodology

In my practical part I decided to conduct a survey by analyzing the modal verb *can* in the multilingual parallel corpus InterCorp aiming to find out to what extend the translation equivalents of *can* reflect their occurrence in the Czech originals and find out how many of them carry clearly deontic and dynamic meaning.

Based on his previous research, Johansson (2007, 62) says that the "results suggest that translators have a tendency to move on the surface of discourse". Therefore I assume that the Czech translators opt for a wide range of translation equivalents that are less frequent in the Czech originals, some of which may clearly carry the meaning of either dynamic or deontic *can*. Based on the survey by Dušková (1972) in some of the cases I also expect zero equivalence, especially when *can* occurs with verbs of inert perception where I expect zero equivalence in the majority of the cases, regardless of what the source language is.

Before I started conducting the survey, it was necessary that I decide what kind of linguistic environment I should set the modal verb *can* in. One of the possibilities was to choose only one subject and use it with the modal verb *can* in declarative (affirmative and negative) and interrogative sentences. What I did was choose all the subjects (excluding *it*) and restrict my survey only to declarative sentences in the affirmative form. The reason why I decided to do it this way was that I believed that I may discover some translational tendencies not only within one pair of languages, but also within the specific subjects. In the theoretical part we saw that the subject *you* has a deontic preferred reading. What I seek to find out by means of the translation equivalents is whether there are subjects that incline to a dynamic preferred reading.

Another important criterion I established was a type of verb following the modal verb *can*. I used the terminology by Greenbaum and Quirk (1991, 17) who divide the verbs into *stative* and *dynamic.* They say dynamic verbs "relate to action, activity, and to temporary or changeable conditions". Stative verbs usually refer to generic statements. They also claim that "it is not uncommon to find verbs which may be used either dynamically or statively" (1991, 17). Therefore, it was vital that I take the broader context into account during my survey.

Palmer uses terms *progressive* and *non-progressive*. Progressive verbs are "particularly common with verbs that indicate or imply motion" (1974, 64). Non-progressive verbs express the norm (71). The latter he further subdivides into *verbs of state* and *private verbs. Verbs of state* are "verbs which refer not to an activity but to a state or condition (contain, belong, matter, deserve). The sense of duration is an integral part of the lexical meaning of the verb,

and there is for this reason no need for a progressive form to indicate duration" (Palmer 1974, 71). "*Private verbs*are those that refer to states or activities that the speaker alone is aware of. These are of two kinds, those that refer to mental activities (think, imagine, hope, plan, forget, believe) and those that refer to sensations (see, smell, hear, taste, feel)"(Palmer 1974, 72).

From a translatological point of view, private verbs are a very interesting subtype of non-progressive/stative verbs because they have a tendency to be translated into Czech in a specific way, and therefore, they are given a special attention in this paper.

Before I started collecting the data, I created my own subcorpus and defined the criteria for the examined literature. The following figure shows the list of attributes:

Figure 1: the list of attributes

In the first column I checked Core, which is a set of texts occurring in books. In the second column I chose fiction as the text type. In the third one I selected the source language and in the last one I checked whether I wanted the books to be originally written in the English language. These attributes provided me with texts originally written in English and their Czech translations.

As we can see in the following figure, the next step was to choose from the list of the authors available:

Figure 2: the list of authors

As far as the type of literature is concerned, I made a decision to examine translation of the contemporary American literature. By contemporary I mean the authors, the works of whom were written after 1980. The only exception is *Carrie* by Stephen King, which was written in 1974, however, its translation was produced in 2007, and therefore I included this book in my survey as well. In the corpus there were 16 American authors appropriate for my survey.

When all the criteria for the type of the texts had been established, I chose Czech as the language of the aligned corpus and subsequently entered all the subjects with the modal verb *can*, which is demonstrated by the Figure 3:

Figure 3: the search engine

After doing so, I was provided with the data that I downloaded into my PC as a XLSX file for further analysis.

Figure 4: the aligned texts

Clicking on the author's and title's name enabled me to obtain all the vital information about the title such as the year of translation and publication or the name of the publisher. In some cases the information about the name of the publisher was missing, however, by browsing the Internet, I was able to find it.

Figure 5: the information about the publication

Since the survey was comparative, I also needed a set of texts originally written in Czech and subsequently translated into English. I collected the data in the same way. The only exception I made when defining the criteria was checking Czech *(cs)* as the source language and checking *No* in the last column because English was not the language of the original text.

These data were derived from the books by 8 Czech authors. The criteria for the years of publication were the same as the English originals' with the exception of *The Engineer of Human Souls* by Josef Škvorecký. Despite being published in our country in 1992, it was written in 1977. I decided to include this book in my survey as well because of the small number of the Czech authors appropriate for my survey and because it was translated into English in 1984.

4.1   Data Analysis

As regards the number of example sentences selected for the analysis, my original intention was to examine 600 of them, 300 from each source language with each type of subject included in 50 sentences.

Nevertheless, a problem arose when I was searching for the data with Czech as the source language and with the subject *she* + the modal verb *can*. I was provided with 36 examples, only 23 of which were usable. The other 13 examples were not appropriate for the survey because they were either in a negative form or the translation did not completely match the source text, which means that the texts were not aligned correctly. There was also one example in which the source language was the Slovakian language instead of Czech. I therefore made the analysis of only those 23 examples, which means that I had 273 example sentences where the source language was Czech.

The survey revealed a large number of translation equivalents of the modal verb *can*. The equivalents suggested by Dušková (1988, 186) are *moci* for *schopnost (ability)* and *možnost(possibility),* and *umět* for *dovednost (skill).* However, Aijmer and Altenberg (2001, 38) claim that "there are language-specific conventions constraining the frequency of discourse elements. If these conventions are violated and the translator either overuses or underuses an element in the translation, the text may sound unnatural." What I think they mean by this statement is that some of the equivalents may be preferred by translators although their frequency is not that high in the original texts. On the contrary, the translators may neglect some of the equivalents that commonly occur in the language they translate into.

The equivalents I encountered in my survey besides *moci* and *umět* are *zvládnout*, *dokázat, smět, dovést, stačit na, mít právo, mít schopnost, být schopný* and in very few cases, the translator translated the modal verb can by means of a different modal verb. There are also 2 equivalents that arose from the translator's getting rid of the agent, which is turned into what Havránek a Jedlička(1963, 558) call *neurčitý podmět (indefinite subject)* in Czech. The equivalents are *dát se* and (*po)dařit se*. Another frequent strategy is so called *zero translation*, which is also dealt with in a separate section. In Table 2 we can see the frequency of all the equivalents that occur in the survey. In the following section, the equivalents are analyzed according to a type of verb.

equivalent of CAN	The equivalents of CAN			
	CZ-TT	%	CZ-ST	%
moci	159	53%	109	40%
zero	85	28%	128	47%
dokázat	26	9%	4	1%
(po)dařit se	7	2%	2	1%
umět	6	2%	9	3%
zvládnout	5	2%	2	1%
dát se	4	1%	10	4%
stačit na	2	1%	0	0%
být schopný	2	1%	2	1%
another modal verb	2	1%	0	0%
smět	1	1%	1	1%
mít právo	1	1%	0	0%
dovést	0	0%	4	1%
mít schopnost	0	0%	2	1%
TOTAL	300	100%	273	100%

Table 2: the list of all the translation equivalents

4.1.1   Dynamic verbs

4.1.1.1   The equivalents of *can* in the Czech translations:

The following table presents the frequency of all the equivalents mentioned above in the Czech translations of the English originals when *can* occurs with dynamic verbs:

All the subjects + CAN + dynamic verb		
CZ-TT.		
equivalent of CAN	occurrence	%
moci	140	58%
zero	50	21%
dokázat	25	10%
(po)dařit se	7	3%
zvládnout	5	2%
dát se	3	1%
umět	3	1%
stačit na	2	1%
být schopný	2	1%
another modal verb	2	1%
smět	1	1%
mít právo	1	1%
dovést	0	0%
mít schopnost	0	0%
TOTAL	241	100%

Table 3: the list of all the translation equivalents (CZ-TT, dynamic verbs)

As we can see in the table above, the most frequent equivalent in the Czech translations is the verb *moci*, which occurs in Czech in three different forms – present tense form, future time form and a conditional form.

MOCI		
present tense	106	75%
conditional	26	19%
future time	8	6%
TOTAL	140	100%

Table 4: the forms of *moci* (CZ-TT, dynamic verbs)

This verb often occurs in sentences in which some permission is implied. The deontic source may or may not be identical to the speaker.

(1) [IJ_WY] *'Sure you **can** keep them, ' Eddie told the child.*
*"Samozřejmě, že si je **můžeš** nechat," uklidnil dítě Eddie.*

This is a typical example of deontic modality. Eddie is the deontic source because it is him who gives the permission. Eddie is also the *Initiator* (speaker) and the hearer is the *Endpoint*.

(2) [GJ_C] *If you have a warrant, you **can**search the house.*

*Jestli máte příkaz k prohlídce, tak **můžete** prohledávat dům.*

In (2), there is the Initiator and Endpoint as well, however, the deontic source is unknown. It may seem that the deontic source is the Initiator but he only states a general fact.

Based on her survey, Dušková (1972, 15) claims that "Czech speakers of English equate *can* with *mohu* to the extent that they sometimes fail to notice the meaning *umím*." One of the examples in which she suggests the possibility of either equivalent is:

*Doctors **can** do so much, can't they?*

*Lékaři **umějí/mohou** udělat tolik, že ano?*

What I think she wants to say is that the verb *moci* is often used as a translation equivalent of *can* when itrefers todynamic ability. I encountered such examples in my survey as well:

(3) [CR_T] *She **can** walk OK.*

*Chodit **může**, to ano.*

Even though these examples indicate the dynamic ability because they fit the definition of dynamic modality by Huddleston and Pullum (2002, 178) who mention "properties and dispositions of persons", I do not think they are so straightforward. The meaning of *can*remains ambiguous.

In my survey there are 26 cases (19%) in which *can* is translated into Czech as a conditional.

(4) [SD_SS] *Perhaps we **can** reach an accommodation.*

*Možná **bychom** se **mohli** dohodnout.*

(5) [PC_C] *Good building rock, rock with good compression strength, costs so much per ton, and Denny figures he **can** get this one rock for ten bucks .*

*Důkladný stavební kámen, kámen s dobrou pevností v tlaku, Denny si zjistil cenu za tunu a spočítal si, že tenhle **by** si **mohl** koupit za deset babek.*

Looking at the Czech sentences in (4) and (5), we have a tendency to anticipate the modal verb *could*, which according to Hewings (2005, 30) "we use to talk about the theoretical possibility of something happening." However, what I assume is that the examples (4) and (5) express dynamic ability and possibility of the persons. I suppose that the dynamic ability and dynamic possibility lead to the theoretical possibility in that if somebody is able to do something, it is likely that they will do that, therefore *moci* in the conditional form seems to be an appropriate translation strategy opted for by many translators.

The conditional form of the verb *moci* is also very frequent when there is a clause of purpose in the English sentence. The most common conjunction is *so (that)*.

> *(6)* [GJ_C] *The nurse´ll remove the IV, <u>so</u> he* **can** *walk around the room.*
> *Sestra mu odpojí kapačku, a* **by mohl** *chodit po pokoji.*

> *(7)* [PC_C] *He turns a chair around and sits at the table <u>so</u> he* **can** *take it himself" I said.*
> *Otočí si židli a sedne si ke stolu tak, a* **by se** **mohl** *pohupovat s opěradlem napřed.*

As was suggested by Palmer, *can* is also used when the future is referred to (1974, 38). In my survey I encountered many examples in which *can* is translated into Czech as *moci* in a future time form. In the Czech translations, I found 8 such examples (6%) one of which also includes a conditional form.

> *(8)* [GJ_P] *In exchange, the federal charges are dropped so we* **can** *concentrate on the state's.*
> *Za to budou staženy federální žaloby, takže se* **budeme moci** *soustředit na tu státní.*

> *(9)* [FJ_C] *Chip, what I think we'll do is suspend you with pay until we* **can** *have a full hearing.*
> *Chipe, myslím, že to uděláme následovně. Zastavíme vám výplatu mzdy, dokud to* **nebudememoci** *pořádně projednat.*

> *(10)* [GJ_C] *" The proof will come , Your Honor, if we* **can** *get the kid on the witness stand , under oath , in a closed hearing and ask some questions .*

*"Důkaz získáme, Vaše Ctihodnosti, **budeme - li moci** předvolat chlapce na uzavřené přelíčení na svědecké křeslo pod přísahou, a položit mu určité otázky.*

A translation equivalent plainly expressing the ability in Czech is *dokázat*. I figured that the Czech translators of English tend to use this equivalent very frequently as it occurs in 25 of the examples (10%).

(11) [RP_HS] *This "why" I **can** answer and I will answer.*
*Na toto "proč" **dokážu** odpovědět a také odpovím.*

(12) [AJ_C] *Later, I learned that some callgirls won't kiss, that they consider their lips the only part of themselves that they **can** withhold .*
*Později jsem se dozvěděla, že některé dívky na telefon se nelíbají, že svoje rty považují za jedinou část sebe sama, kterou si **dokážou** uhájit.*

As was mentioned before, some of the ways in which *can* is translated into Czech require that the agent be eliminated. One of those equivalents is the verb *podařit se* that we use if the "attainment of something through some capacity is to be expressed" (Dušková 1972, 19). Another possible choice is the imperfective form *dařit se*. The survey revealed 7 examples (3%) of this equivalent.

(13) [GJ_T] *If we **can** bring in Mary Ross, then he'll cut it to seventeen-five.*
***Podaří** - li se nám připojit k tomu i Mary Ross, pak se to sníží na sedmnáct a půl.*

(14) [GJ_C] *And the witness must appear unless he or she **can** first quash the subpoena.*
*A svědek se musí dostavit, pokud se mu **nepodaří** včas obsílku anulovat.*

Another translation equivalent is the verb *zvládnout* occurring more frequently in the Czech translations where I found 5 examples (2%).

(15) [SD_JA] *"I don't think I **can** do stuff like that."*
*"Ale myslím, že nic takového **nezvládnu**."*

(16) [GJ_C] *She's stressed out with Ricky, and she's taking pills to sleep and pills to do this and that, and I just don't think she **can** handle this right now."*

*Je vyděšená kvůli Rickymu a bere prášky na spaní a na sto jinejch věcí, a myslím, že tohle by už prostě **nezvládla**."*

In the examples above, there is no force-dynamic relation involved and *can* relates to the persons' dynamic abilities as well as the verb *zvládnout*, which clearly indicates the inert ability of the subject in Czech.

The term *dát se* appeared in only 3 examples (1%) in the Czech translations.

(17) [HT_SL] *I **can** find that out in five minutes.*
*To **se dá** ověřit během pěti minut.*

(18) [PC_C] *In a pinch, you **can** use peacock, falcon, or vulture bones.*
*Náhražkově **se dají** použít i kosti z páva, sokola nebo supa.*

My survey revealed surprisingly few examples of the verb *umět*, however, its low frequency was already mentioned by Dušková (1972, 15). In the Czech translations I found only 3 examples (1%) of this verb.

(19) [HT_SL] *Jerry, he **can** sew.*
*Jerry, on **umí** šít.*

(20) [GJ_SL] *You **can** do the math.*
*Sám si to **umíš** spočítat.*

Another translation equivalent expressing ability is *stačit (na).* However, its frequency is very rare. The survey revealed 2 examples (1%) that appear only in the Czech translations.

(21) [GJ_C] *We 'll be gone before he **can** take a step.*
*Utečeme dřív, než **stačí** vykročit.*

(22) [GJ_B] *"It's more like sixty million , and it 's coming in faster than we **can** count it.*
*Je to spíš šedesát a peníze nám přicházejí rychleji, než je **stačíme** počítat.*

Dynamic meaning is also expressed by the term *být schopný*, which is a literally translated equivalent of *to be able to*. It was found twice in the Czech translations (2%).

(23) [IJ_WY] *"Uh ..." he said again, "Marion has her demons - her ghosts, I suppose - and she must somehow try to deal with them before she **can** make herself available to you."*

*"Hm . . . , "opakoval," Marion měla své démony - své zlé duchy , myslím - a musela se s nimi pokusit vypořádat, než ti **bude schopná** být k dispozici."*

(24) [GJ_SL] *"We **can** do that," Arthur announced .*

*" To **jsme schopni** zvládnout," oznámil Arthur.*

An alternative strategy found in the survey was the usage of modal verbs the meanings of which do not correspond to the meaning of *can*. There are 2 such cases in the Czech translations. The equivalents are *měl by* (corresponding to *should*) and *muset* (corresponding to *must/have to*). No such cases can be found in the Czech originals.

(25) [SD_SC] *We **can** all make adjustments.*

*Všichni se **musíme** přizpůsobovat.*

(26) [GJ_C] *I guess we **can** try, and if we get spooked, we'll just run back here.*

*Myslím, že **bychom** to **měli** zkusit. A když dostaneme strach, prostě utečeme.*

Among the equivalents there are also terms clearly indicating permission. One of such equivalents is *smět*, the frequency of which is surprisingly very low. There is only 1 example (1%) in the Czech translations.

(27) [GJ_C] *No way we **can** ever tell what happened to the money or who's sleeping with who or where the corpse is buried.*

*V žádném případě **nesmíme** prozradit, co se stalo s penězi, kdo s kým spí či kde je pochované tělo.*

In the Czech translations permission is once (1%) expressed by the equivalent *mít právo*.

(28) [GJ_SL] *Yes, but he **can** seal the file, if he's so inclined.*

*To ano, ale ten ztracený spis **má** soudce **právo** zařadit mezi nepřístupné materiály,*
pokud se tak rozhodne.

4.1.1.2   The equivalents of *can* in the Czech originals:

The equivalents are listed inTable 5 according to their frequency:

All the subjects + CAN + dynamic verb		
CZ-ST		
equivalent of CAN	occurrence	%
moci	95	43%
zero	93	42%
dát se	8	4%
umět	5	2%
dovést	4	2%
dokázat	3	1%
zvládnout	2	1%
(po)dařit se	2	1%
mít schopnost	2	1%
být schopný	2	1%
smět	1	1%
stačit na	0	0%
mít právo	0	0%
another modal verb	0	0%
TOTAL	217	100%

Table 5: the list of all the translation equivalents (CZ-ST, dynamic verbs)

As well as in the Czech translations, *moci* is the most frequent equivalent in the Czech originals. Unlike in the Czech translations, it occurs in the Czech translations in two forms only:

MOCI		
present tense	84	88%
conditional	11	12%
future time	0	0%
TOTAL	95	100%

Table 6: the forms of *moci* (CZ-ST, dynamic verbs)

In some of the cases, it expresses deontic permission.

(29) [SV_SP] *They' re asking if they* **can** *send him straight here from the X-ray.*

Ptají se, jestli ho z rentgenu **mohou** *poslat rovnou sem.*

(30) [TJ_S] *And he wants to know if he* **can** *stay when we leave .*

A Ukrajin se ptá, jestli tu **může** *zůstat, když odejdem.*

There are also cases where a broader context needs to be taken into consideration in order to know whether *moci* refers to ability or permission.

(31) [TJ_S] *He* **can** *do anything.*

Může *všechno.*

In 11 of the cases (12%) *moci* is in a conditional form.

(32) [ŠJ_PILD] *Not that they* **can** *do a lot.*

Ne že **by mohli** *moc.*

(33) [ŠJ_PILD] *Then you* **can** *always write.*

To bys pak **moh** *psát pořád.*

Even though the modal verb *can* in (32) is in an affirmative form, the sentence is negative because it starts with the negative particle *not* and its meaning is synonymous with *can't*, which according to Hewings (2005, 30) "we use to say that something is theoretically or actually impossible." He excludes *couldn't* from this type of meaning (2005, 30). Again, we need a broader context to know whether (32) relates to external permission or an internal ability.

As well as in the Czech translations, the conditional form of *moci* occurs in the clauses of purpose in the Czech originals (12%).

(34) [KM_NLB] *They need to trap people , ' the ambassador went on, ' to force them to collaborate and set other traps for other people ,* <u>*so*</u> *that gradually* **they can** *turn the whole nation into a single organization of informers . '*

*Vyslanec pokračoval: "Potřebují dostat lidi do pasti, **aby** je **mohli** získat do svých služeb a s jejich pomocí pak nalíčit další pasti na další lidi a udělat tak postupně z celého národa jedinou organizaci konfidentů."*

*(35) [KI_LS] But my wife is asking these questions only <u>so</u> **she can** tell me about her experiences with her patiens…*

*Přemítám o odpovědi, ale žena se mě ptá jen proto, **aby** mi **mohla** sama povědět o své zkušenosti s pacienty…*

One of the interesting findings is that among the 273 sentences originally written in Czech that I examined, there is only one example in which *can* is a translation equivalent of a future time form of *moci*, which indicates that the translators of Czech apply different methods when converting this expression into English.

In the following sentence we can see the verb *moci* in its present tense form although it refers to the future.

*(36) [HP_PMB] Then he **can**look forward to a young maid for the rest of his life.*

*Ať si počká, a pak se **může** celej život těšit z mladý ženy.*

The sentence below is the only example from my survey of *can* being a translation equivalent of a future time form of *moci*. However, unlike the Czech *moci*, *can* does not refer to the future. It refers to the present.

*(37) [HP_PMB] Let him sow his oats while he **can**.*

*Ať se vyřádí, poděj už **moct nebude**.*

Although the term*dát se* appears in only 3 examples (1%) in the Czech translations, it is the second most frequent equivalent in the Czech originals and can be found in 8 of the examples (4%).

*(38) [KP_S] "You are and will remain the only woman in my life" - he confused me a bit with his tragic tone - "to whom I **can** lend a handkerchief."*

*Jseš a zůstaneš jediná žena mýho života (zmátl mě málem patetickým tónem), který **se dá** půjčit kapesník.*

(39) [KI_LS]] *I **can** think while I'm doing it.*
***Dá se** při ní dobře přemýšlet.*

The survey revealed 5 examples (2%) of the term *umět*.

(40) [KI_LS] *Do you think he **can** talk?*
***Umí** snad mluvit?*

(41) [KI_LS] *I **can** only tell it as a story.*
*Já to **neumím** říct jinak než jako příběh.*

The Czech translators of English seem to neglect the equivalent *dovést*, which I did not encounter in the Czech translations at all. However, there are 5 examples (2%) of this verb in the Czech originals.*Dovést* is another Czech verb expressing ability.

(42) [SV_SP] *He knows plenty of songs , and he **can** go shopping and reckon the change on his fingers.*
*Umí hodně písniček a **dovede** si spočítat na prstech, kolik dostane v krámě zpátky.*

(43) [SV_SP] *When a doctor falls ill, he **can** diagnose himself and give himself the best treatment at his disposal .*
*Když je nemocný, **může** si stanovit diagnózu a léčit se, jak nejlépe **dovede**.*

What is interesting about the example (43) is that the sentence is translated the way that *can* has two translation equivalents — *moci* and *dovést*, both of which relate to the dynamic verb *diagnose*.

As was mentioned before, the equivalent *dokázat* is frequent in the Czech translations where 25 examples can be found (10%), however, it does not occur in the Czech originals so often. I encountered only 3 examples (1%).

(44) [ŠJ_PILD] *But a bourgeois is incapable of going further in life than he **can** in his thoughts .*
*Buržoust však **nedokáže** v životě překročit hranici, kterou nedokáže překročit v myšlení.*

(45) [VM_VDČ] *I **can** still picture it vividly.*
*Dodnes si ho **dokážu** vybavit velice plasticky.*

The equivalent *(po)dařit se* appears 7 times (3%) in the Czech translations, whereas there are only 2 (1%) in the Czech originals.

(46) [KI_LS] *Everyone thinks he **can** make it.*
*Každej věří, že jemu se to **podaří**.*

(47) [ŠJ_PILD] *Now I **can** read the answer in those dark eyes.*
*Už **se** mi **daří** přečíst výpověď černých očí.*

Another way of expressing ability is by means of the equivalent *mít schopnost*, which is a literal translation of *to have the ability*. This equivalent does not occur in the Czech translations. However, there are 2 (1%) examples in the Czech originals.

(48) [ŠJ_PILD] *As fighter planes, "said Vozenil ," because they **can** manoeuvre better.*
*"Na stíhačky," pravil Voženil. "Páč **maj** lepčí manévrovací **schopnost**. "*

(49) [ŠJ_PILD] *Hucil is even singing, and like so many musicians he **can** faithfully imitate any language without having properly learned a single one.*
*Hučel dokonce i zpívá, a jako tolik muzikantů **má schopnost** věrně napodobit jakýkoliv jazyk a žádný se pořádně nenaučit.*

The equivalent expressing the same idea as *mít schopnost* is *být schopný* (*to be able to*), which is represented by 2 examples (1%) in the Czech translations as well as in the Czech originals.

Within this equivalent, I also include the term *být s to,* which once appears in the Czech original and which is also suggested by Dušková (1972, 14).

(50) [ŠJ_PILD] *She **can** match him, sarcasm for sarcasm .*
*Dokonce **je schopna** ironie.*

(51) [KM_NLB] *If we believe in God, he claims, we* **can** *take any situation and, by means of our own behaviour, transform it into what he calls 'the kingdom of God on earth'.*

Věříme - li v Boha, **jsme** *prý* **s to** *vytvořit v jakékoli situaci svým vlastním jednáním to, co on nazývá ' království boží na zemi '.*

The equivalents *stačit na* and *mít právo*, which occur in the Czech translations, were not found in the Czech originals at all. Nor did any of the translators use the strategy to translate *can* by means of another modal verb.

4.1.1.3 Zero translation

As the survey reveals, zero translation is the second most frequent translation strategy in both the Czech translations and the Czech originals (*moci* being the most frequent one) when *can* occurs with dynamic verbs. The frequency of zero correspondence in the Czech translations is 21%, while in the Czech originals it is represented by 42%.

According to Aijmer and Altenberg, "omission is not an uncommon strategy when there are good discourse functional equivalents between languages" (2001, 38). In other words, English *can* can be expressed in Czech (or other languages) by means of other non-modal expressions carrying the same meaning as *can*.

Although she does not use the term, zero correspondence is a strategy described by Dušková (1972, 16). What she (16) suggests is the usage of a Czech verb with the prefix –u:

He **can** *lift a hundredweight.*
Uzdvihne *přes 50 kilo.*

Another case in which she suggests zero equivalence is when "perfective verbs are accompanied by an expression of measure" (Dušková, 1972, 16).

He **can** *write a hundred words in a minute.*
Napíše sto slov za minutu.

Having examined all the examples of the zero equivalence, I made a more detailed analysis of the dynamic verbs occurring after *can*. What I found is that the translation equivalents of these verbs occur in two forms — perfective and imperfective. Another strategy implemented by many translators is indirect translation, which means that the sentence is translated eitherperiphrastically – the idea is expressed in a different way, idiomatically or some part of the original sentence is omitted.

4.1.1.3.1 Zero equivalence of *can* in the Czech translations

The Table 7 presents the frequency of the strategies mentioned above implemented by the Czech translators:

Zero translation + dynamic verb		
CZ - TT.	occurrence	%
periphrasis, idiomatic, omis.	26	52%
perfective	23	46%
imperfective	1	2%
TOTAL	50	100%

Table 7: zero equivalence (CZ-TT, dynamic verbs)

As can be seen, there are three forms in which the dynamic verbs in the position after can occur in the Czech translations. One of them is the perfective form of the verb.Although the verb is in a present tense form, it refers to the future. That is what Komárek and Petr (1986, 416) call *aktuální futurum (present future)*.

(52) [AJ_C] *They **can** make you believe anything.*
***Donutí** vás uvěřit kompletně všemu.*

(53) [GJ_B] *I hope you **can** read it okay.*
*Doufám, že to bez potíží **přečteš**.*

(54) [AJ_C] *I'm sure I **can** find it.*
*Určitě to **najdu**.*

(55) [PC_C] *Before I **can** find Paige again, the front desk girl will be back, saying her tires are fine.*

*Než Paige zase **najdu**, slečna se vrátí a řekne, že pneumatikám není vůbec nic.*

(56) [HT_SL] *If the tray 's inside, you can pull it back with the cord, or he **can** send it back.*

*Když bude přepravka uvnitř, můžete si ji přitáhnout zpátky za šňůru, nebo **ať** vám ji **pošle** on sám.*

In (56) we can see that the imperative is another way of transferring the meaning of *can* into Czech.

(57) [FJ_C] *I **can** help you in the kitchen.*
*V kuchyni ti klidně **pomůžu**.*

In (57) the translation seems to correspond more to dynamic *will*, which is similar to *can* in that it is used when suggestions are being made (Palmer 1974, 138).

In only 1 one the examples, the verb was in an imperfective form.

(58) [RP_HS] *That's all he **can** think about anyway.*
*Stejně na nic jiného **nemyslí**.*

Among the examples there are sentences translated periphrastically, idiomatically or by omission. These strategies are applied in the majority of the cases (52%).

(59) [SAR_HT] *Find us a seat. I'll ask the manager to see if he **can** scare us up a waiter.*
Najděte nám nějaké místo a já se zeptám šéfa po nějakém číšníkovi.

The example (59) can be regarded as an omission since the manager's potential ability expressed by *can* is not transferred into Czech.

(60) [BD_DVC] *Your bank is demanding a search warrant before we **can** enter.*
Vaše banka po nás požaduje příkaz k prohlídce.

The sentence (60) exemplifies translation by omission as well. The translator eliminated the subordinate clause because while it is appropriate in English, it may sound redundant in Czech.

(61)[IJ_WY] *Now we **can** stop worrying about that .*
Teď si s tím už nemusíme dělat starosti.

(61) is translated periphrastically.

4.1.1.3.2   Zero equivalence of *can* in the Czech originals

Zero translation + dynamic verb		
CZ - ST	occurrence	%
periphrasis,idiomatic, omis.	31	33%
perfective	52	56%
imperfective	10	11%
TOTAL	93	100%

Table 8: zero equivalence (CZ-ST, dynamic verbs)

In the Czech originals, the frequency of the perfective form is higher than the frequency in the Czech translations.

(62) [TJ_CHZ] *No, not off the top off my head , but we **can** easily Google it.*
*Hele, takhle z hlavy ne, ale to hladce **vygúglujem**.*

(63) [KM_NLB] *She said , "My husband is a doctor . He **can** support me. "*
*Řekla: "Víte, můj muž je lékař a **uživí** mne."*

(64) [KP_S] *Avoid being led into temptation , and if it begins to lure you, pray until you **can** suppress it.*
*Vystříhejte se přijít v pokušení, a začne - li vás přitahovat samo, modlete se, dokud je v sobě **nepotlačíte**.*

Some of the perfective verbs start with the prefix u-. The survey, however, revealed only very few examples of this form. The Czech translators do not have a tendency to use this form at

all as there are no examples in the Czech translations. In the Czech originals there are only 2 examples of the verb starting with the prefix u-.

(65) [ŠJ_PILD] *He canlift me up in one hand!*
*Ten mě **u**zvíhne v jedný ruce!*

(66) [KP_S] *What if I **can** raise myself to a heightened purpose of body and soul, the kind that doesn't let people grow old, because their springs are so tightly wound?*
*Co když se tou výzvou **u**seberu k vrcholnému vzepětí ducha i těla, jaké nedá lidem zestárnout, protože jim do smrti dotahuje pero?*

In 10 of the examples (11%) the dynamic verbs are imperfective. This form was found in the Czech translations only once.

(67) [ŠJ_PILD] *My daughter Janka has learned to speak German so fantastically well that she **can** talk just like Ilse Seligerova, if you still remember her.*
*Moje dcera Janka se ti naučila tak báječně německy, že **mluví** jako Ilse Seligerová, esli se na ní eště pomatuješ.*

(68) [ŠJ_PILD] *Almost from childhood, she knew that a concentration camp was nothing exceptional or startling but something very basic, a given into which we are born and from which she **can** escape only with the greatest of efforts.*
*Od té doby ví, že koncentrační tábor není něco výjimečného, hodného podivu, ale naopak něco daného, základního, do čeho se člověk rodí a odkud **uniká** jen s velkým vypětím sil.*

(69) [TJ_CHZ] *Now I **can** make out words in the hum of the crowd.*
*Teď v šumu, který vydává dav, **rozeznávám** slova.*

(70) [KP_HHV] *Now, I lived twenty years in a relatively good country — I mean the old Czechoslovak Republic — and I **can** assure you that sometimes it turns your stomach all the same.*
*Jako člověk, který už v jednom poměrném dobru, myslím tím starou republiku, prožil dvacet let, vám **sděluji**, že se z něho občas pěkně zvedá žaludek.*

As well as in the Czech translations where it occurs in 52% of the examples, periphrasis, idiomatic translation and omission area frequent strategy in the Czech originals (33%).

(71) [TJ_CHZ] *And you **can** bet your arse they don't have any credit.*
A bez kreditky, to si piš.

In (71), the idiomatic expression in Czech was translated into English by means of an English idiomatic expression containing *can*.

(72)[ŠJ_PILD] *I've got places I **can** hide.*
Já se mám kam zdejchnout.

The meaning of the Czech sentence in (72) is *to have a possibility of doing sth* which corresponds to English *can*. This is also described by Dušková (1988, 181) who presents the infinitives *být (be)* and *mít (have)* as suppletive forms of modal verbs.

4.1.1.4 Frequency according to the subjects

As was mentioned before, the paper also examines the frequency of the translation equivalents with respect to the specific subjects. This information is shown in the two tables below:

Czech translation	I	You	He	She	We	They
moci	40%	51%	62%	58%	63%	69%
zero	27%	27%	19%	16%	15%	24%
dokázat	20%	15%	7%	13%	4%	7%
(po)dařit se	0%	2%	2%	3%	8%	0%
zvládnout	10%	0%	2%	3%	0%	0%
dát se	3%	2%	0%	3%	0%	0%
umět	0%	2%	2%	3%	0%	0%
stačit na	0%	0%	2%	0%	2%	0%
být schopný	0%	0%	0%	3%	2%	0%
another modal verb	0%	0%	0%	0%	4%	0%
smět	0%	0%	0%	0%	2%	0%
mít právo	0%	0%	2%	0%	0%	0%
dovést	0%	0%	0%	0%	0%	0%
mít schopnost	0%	0%	0%	0%	0%	0%

Table 9: frequency according to the subjects (CZ-TT, dynamic verbs)

Czech original	I	You	He	She	We	They
moci	36%	43%	43%	50%	37%	55%
zero	41%	54%	41%	30%	51%	35%
dát se	8%	0%	0%	0%	9%	5%
umět	3%	0%	4%	5%	0%	3%
dovést	3%	0%	2%	10%	0%	0%
dokázat	3%	0%	4%	0%	0%	0%
zvládnout	3%	3%	0%	0%	0%	0%
(po)dařit se	3%	0%	2%	0%	0%	0%
mít schopnost	0%	0%	2%	0%	0%	3%
být schopný	0%	0%	0%	5%	3%	0%
smět	3%	0%	0%	0%	0%	0%
stačit na	0%	0%	0%	0%	0%	0%
mít právo	0%	0%	0%	0%	0%	0%
another modal verb	0%	0%	0%	0%	0%	0%

Table 10: frequency according to the subjects (CZ-ST, dynamic verbs)

Zero translation:

In the Czech translations, the subjects that tend to occur without a translation equivalent of *can* are mostly *I* and *you* (both 27%) closely followed by *they* (24%). The tendency of the other subjects is not that strong.

In the Czech originals all the subjects occur with a zero equivalent more frequently than their Czech translation counterparts. *You* and *we* occur with a zero equivalent the most frequently—*you* (54%), *we* (51%). They are followed by *I* and *he* (both 41%). The subject *they* (35%) is close to *she* (30%).

Even though the subject *we* is the second in frequency (51%) in the Czech originals, it is the last in the Czech translations (15%).

The subject *she* does not occur with a zero equivalent that often (30%) compared to the others. The same goes for its English original counterpart which is the last but one in frequency in the Czech translations (16%).

Moci:

In the Czech translations, the equivalent *moci* prevalently occurs with the subject *they* (69%) that occurs with only 2 equivalents altogether. It is followed by *we* (63%) and *he* (62%). The verb *moci* decreases in frequency when it occurs with the subjects *she* (58%) and *you* (51%). The subject occurring with *moci* the least is *I* (40%).

The most frequent subject occurring with *moci* in the Czech originals is *they* (55%) as well as in the Czech translations (69%). *Moci* is relatively low in frequency in the Czech originals when occurring with the subject *we* (37%), however, in the Czech translations *we* is the second most frequent subject occurring with this equivalent (63%).

Another similarity that can be found between the translation and the original is the frequency of *moci* with the subject *I*. In both it is the least frequent subject occurring with this equivalent.

Zvládnout:

The reason why *moci* does not occur with the subject *I* so often compared to the other subjects in the Czech translations is that it is substituted by other equivalents like *zvládnout* that occur with the subject *I* in 10% of the examples. This equivalent was also found with the third person singular — she (3%), he (2%). No other subjects seem to incline to this equivalent. In the Czech originals it occurs with the subject *I* in only 3% of the examples. The only other subject occurring with *zvládnout* is you (3%).

Dokázat:

Dokázat is another equivalent substituting *moci* when *can* occurs with the subject *I*. The frequency is 20%. The second most common subject is *you* (15%), the frequency of which is close to *she* (13%). The subjects *he* and *they* are equal (both 7%) and *we* occurs with *dokázat* in only 4% of the examples.

Although it is a common translation equivalent used by Czech translators, this tendency is not reflected in the Czech originals where this verb is barely used. It only occurs with the subjects *I* and *you* (both 3%).

The other equivalents are low in frequency and their occurrence with certain subjects is not of a high informative value.

4.1.2   Stative Verbs:

So far the survey has been focused on the cases when dynamic verbs are in a position after *can*. There are also a number of stative verbs occurring in the sentences examined. 59 (20%) of them can be found in the Czech translations and 57 (21%) in the Czech originals.

One of the notable differences between dynamic and stative verbs is that the latter occur with only 5 different translational equivalents besides zero translation while dynamic verbs occur with 13 of them.

4.1.2.1 Czech translations:

The following table lists all the equivalents found in the Czech translations of the American authors:

All the subjects + CAN+ stative verb		
CZ - TT		
equivalent of CAN	occurrence	%
zero	35	59%
moci	19	32%
umět	3	5%
dokázat	1	2%
dát se	1	2%
smět	0	0%
TOTAL	59	100%

Table 11: the list of all the translation equivalents (CZ-TT, stative verbs)

As can be seen, *moci* is the prevalent equivalent occurring in 32% of the cases.

(73) [GJ_SL] *We **can**be there by early afternoon.*
***Můžeme** tam být brzy odpoledne.*

(74) [KJ_FA] *"She **can** have whatever she wants , including caviar pizza delivered every day for lunch so long as she comes back," Amelia snapped .*
*"**Může** mít, co ji napadne, třeba každý den k obědu na stole pizzu s kaviárem, jen když se vrátí," odsekla Amelia.*

The example (73) is ambiguous as we cannot clearly say whether *can* expresses dynamicor deontic modality while in (74) the speaker is also the deontic source expressing permission. There are 3 examples of the equivalent *umět* in the survey.

(75) [IJ_WY] *I don't want to watch you with a customer – I **can** imagine that .*
*Nechci vás pozorovat se zákazníkem, **umím** si to představit.*

(76) [BS_HD] *He **can** be a challenge.*

Umí pěkně vzdorovat.

(77) [BS_C] *He **can** be very convincing.*
Umí být velice přesvědčivý.

Unlike its English counterpart in (76) the verb in the Czech translation is dynamic.

The survey also revealed the equivalents *dokázat* and *dát se*, each of which occurs among the other equivalents only once (2%). The verb *smět* was not found in the Czech translations at all.

(78) [RP_HS] *She **can** be surprisingly well spoken if she wants to be.*
Dokáže hovořit velmi výmluvně, když chce.

(79) [GJ_T] *She **can** be bought.*
Dá se koupit.

The majority of examples are translated by means of a zero equivalent. This strategy is usually applied when *can* occurs with verbs of inert cognition and verbs of inert perception[2].

(80) [KJ_FA] *I **can** remember having lucid dreams when I was a kid but they got stronger and clearer in high school.*
Pamatuju se, že jsem je měl už jako kluk, ale na vysoké škole získaly na intenzitě a jasnosti.

(81) [GJ_C] *I **can** see the headlines now, big, bold letters - SWAY ESCAPES.*
Už vidím ty velké tučné titulky: SWAY UPRCHL.

Some of the examples are translated periphrastically.

(82) [SD_SC] *"You **can** have your job back now," he said, sounding exasperated.*
"Nechceš se zase vrátit do práce?" navrhl jí rozčileným tónem.

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[2] The verbs of inert perception are given extra attention later in the paper.

(83) [SAR_HT] *She **can** have everything up here.*

Tady nahoře jí nebude nic scházet.

4.1.2.2   Czech originals:

As regards the equivalents in the Czech originals, their frequency is comparable to their counterparts in the Czech translations.

The table below shows how frequently the equivalents occur in the examples examined:

All the subjects + CAN+ stative verb		
CZ - ST. (total: 57)		
equivalent of CAN	occurrence	%
zero	35	61%
moci	14	25%
umět	4	7%
dát se	2	3%
dokázat	1	2%
smět	1	2%
TOTAL	57	100%

Table 12: the list of all the translation equivalents (CZ-ST, stative verbs)

While *moci* occurs in 32% of the examples in the Czech translations, its frequency in the Czech originals is 25%.

(84) [KP_HHV] *We **can**be sure our colleagues in Brno didn't get hold of the right man.*
***Můžem** tedy mít za jisté, že naši kolegové v Brně tenkrát toho pravého nevyhmátli.*

(85) [KM_N] *In this short history of a gesture we **can**recognize the mechanism determining the relationship of the two sisters…*
*V tom krátkém příběhu gesta **můžeme** rozeznat mechanismus, jemuž byly podrobeny vztahy obou sester…*

The equivalent *umět* was found 3 times in the Czech translations (5%) and 4 times in the Czech originals (7%).

(86) [HP_PMB] *I **can**smell death too, but Grandma could call it to her like a work dog...*

*Taky **umim** cejtit smrt, ale ona jí uměla přivolat jako služebního psa...*

(87) [KP_S] *And you won't regret your directness; people say that I **can** be a good friend.*

*A vy tý upřímnosti nebudete litovat, o mně se říká, že **umím** bejt kamarád.*

The equivalent *dát se* occurs in 2 examples (3%).

(88) [KP_S] *You **can** live decently off a lie, but only with truth can you have a decent life?*

 *A učila jste děti, že **se dá**... (jak to bylo?) ze lži slušně žít, ale jen s pravdou žít slušně?*

(89) [KI_LS] *I don ' t know if they **can** be simply defined, but I 'd say that what was being most objected to in Kafka's personality was his honesty .*

*Nevím, jestli **se dají** nějak jednoduše vymezit, ale řekl bych, že na Kafkově osobnosti nejvíce vadí jeho opravdovost.*

In the Czech originals there is 1 example (2%) of the verb *dokázat* as well as in the Czech translations.

(90) [KP_S] *I'm sure you **can** imagine.*
*To si **dokážeš** snadno představit.*

Unlike the Czech translations, there is 1 example of the equivalent *smět* in the Czech originals (2%).

(91) [KP_S] *We should thank the Good Lord each and every day that together he led us out of the valley of the shadow of death into this promised land, where we **can** live together in one big happy family.*

*Musíme vstávaje lehaje děkovat Nejvyššímu , že nás vyvedl společně z údolí stínu a smrti do této země zaslíbené, kde **smíme** žít v jedné rodině...*

4.1.2.3 Verbs of inert perception

In my survey I decided not to make a detailed analysis of the zero equivalence of *can* when it occurs with stative verbs in general. The reason is that the survey revealed that the verbs of inert perception have different tendencies when being translated into Czech than the other kinds of stative verbs, and therefore, I do not think that their comparison would be of a high informative value. For the same reason I decided not to compare the individual subjects and focused on the VoIP only.

This finding is also supported by Dušková (1972, 16) who claims that "another instance of a use of *can* without an explicit equivalent in Czech is with verbs of perception in reference to one particular occasion of temporary duration, where most other verbs take the continuous form."

4.1.2.3.1 Czech translations:

InTable 13 we can see the frequency of all the equivalents of can in the Czech translations when it occurs with VoIP:

Verbs of inert perception		
CZ -TT	occurrence	%
zero	17	71%
periphrasis	3	13%
být + VoIP	3	13%
moci	1	4%
umět	0	0%
TOTAL	24	100%

Table 13: the translation equivalents of *can* (CZ-TT, VoIP)

Zero translation is by far the most frequent strategy.

(92) [HT_SL] *Victims won't climb it blindfolded and they sure won't climb it if they **can** see the noose.*

Oběť na něj sama nevyleze, když má zavázané oči. A určitě na něj nepoleze, když uvidí nahoře oprátku.

(93) [GJ_T] *I **can** almost hear their muted hoorahs.*

Téměř vidím, jak se pitomě usmívají, a v duchu slyším jejich němé výkřiky nadšení.

There are 3 of the examples (13%) translated periphrastically:

(94) [HT_SL] *Move before he **can** hear?*
*Nebo se má pohnout dřív, než **se** mu **vrátí sluch**?*

(95) [HT_SL] *He **can**see through Chilton like a CAT scan.*
*Chiltona už **má prokouknutého** skrz naskrz.*

(96) [AJ_C] *You'll be all right, I **can** see that you've got what it takes , but you're close to making a bad mistake.*
*Vy to zvládnete, **hned jsem poznal**, že jste děvče do nepohody, ale pokud si nedáte pozor, tak co nevidět šlápnete parádně vedle.*

In some of the cases, the translator used what Hlavsa, Grepl and Daneš (1987, 23) call *spona (copula)*. The pattern of *být + VoIP* can be found three times among the examples (13%).

(97) [PC_C] *Here with Ursula in the stables , you **can** hear it start to rain outside .*
*Jsme s Uršulou ve stájích a **je slyšet**, jak se venku dává do deště.*

(98) [PC_C] *Even in the dark , you **can** see the revelation ripple through the crowd .*
*Dokonce i v té tmě **je vidět**, jak se odhalení vlnovitě šíří davem.*

(99) [BS_HD] *They **can** see in.*
***Je** sem **vidět**.*

Although the equivalent *moci* is the most frequent equivalent of *can* when it occurs with dynamic verbs, it is not the case when *can* occurs with VoIP. Only 1 example (4%) was found in the survey.

(100) [CR_T] *"I don't know if you **can** hear me with all this noise," Kim said with his mouth close to his microphone.*
*"Nevím, jestli mě v tom randálu **můžeš** vůbec slyšet," hlásil s ústy těsně nad mikrofonkem.*

4.1.2.3.2 Czech originals:

Verbs of inert perception		
CZ - ST	occurrence	%
zero	16	73%
být + VoIP	3	9%
umět	2	9%
periphrasis	1	9%
moci	0	0%
TOTAL	22	100%

Table 14: the translation equivalents of *can* (CZ-ST, VoIP)

The most common strategy in the Czech originals is zero equivalence, the frequency of which (73%) is close to the frequency in the Czech translations (71%).

(101) [KM_NLB] *All we **can**see is the piercing light of an unknown event awaiting us.*
Nevidíme než ostré světlo neznámé události, kterou očekáváme.

(102) [HP_PMB] *People in love can do that sometimes, it's like they **can** smell it.*
Zamilovaný tohle někdy větřej.

The pattern *být + VoIP* was found three times in the Czech translations (13%) as well as in the Czech originals (14%).

(103) [TJ_CHZ]*I can't see his face, but I **can** smell the strong stink of his rubber coat.*
*Do tváře mu vidět není, smrad z jeho gumáku **je** ale **cítit** silně.*

(104) [ŠJ_PILD] *One of them shows the square and the savings bank and you **can** see Dad's old tobacco shop on it and Rupa and the Hotel Beranek where we used to play billiards.*
*Na jedný je náměstí a spořitelna a **je** tam **vidět** tátová bejvalá trafika a Rupa a hotel Beránek kam sme chodili na bilijár.*

(105) [ŠJ_PILD]*" That,"said Lexa," is what we **can** see when you bend over."*
*"To, co **je** ti **vidět**, dyž se sehneš."*

The equivalent *umět* does not occur in the Czech translations at all, however, there are 2 examples (9%) in the Czech originals.

(106) [HP_PMB] *I **can** smell death too…*
*Taky **umim** cejtit smrt…*

(107) [KM_NLB] *"So you **can** see through wood!" she fired back.*
*Odsekla: "To **umíte** vidět i přes tu dřevěnou stěnu?"*

While there are 3 examples translated periphrastically in the Czech translations, there is only 1 (5%) in the Czech originals.

(108) [KI_LS] *The spring sun is shining on the little terrace under the wooden steps, from the washing line comes the smell of nappies and over the wall of the house opposite we **can** see the monastery roof with its ornament of a maple-wood halo.*
*Na terásku pod dřevěnými schody padá jarní slunce, ze šňůry voní pleny, za zdí protějšího domu **čouhá** střecha kláštera ozdobená javorovou svatozáří.*

When can occurs with VoIP, the equivalent *moci* was not found in the Czech originals at all.

Conclusions

As was outlined in the introduction, this theses aims find all the translation equivalents of *can* and calculate those that carry clearly epistemic and dynamic meaning.

The theoretical part provides us with the explanation of how *can* is divided in terms of its meaning. Deontic *can* expresses permission, dynamic *can* is subject-oriented and indicates circumstantial possibility, refers to a person's ability, characteristic behavior, occurs with private verbs replacing a progressive form and is used for making suggestions.

The meanings above are usually difficult to distinguish from each other. However, the distinction can be often achieved by means of translation equivalents carrying certain meanings.

Nevertheless, there are cases in the survey where the meaning remains ambiguous in the translation, especially when the translation equivalent is the verb *moci*, which is the most frequent equivalent in both, the Czech translations and the Czech originals.

[CR_T] *She **can** walk OK.*
*Chodit **může**, to ano.*

As was suggested by Palmer, deontic permission is what the hearer is given externally, whereas dynamic modality relates to a person's internal ability (2001, 9-10). As regards the sentence above, we cannot clearly say whether it exemplifies external permission or an internal ability, and therefore it is necessary that a broader context be taken into account.

In the survey, there are also cases where *can* clearly expresses deontic permission. However, the meaning of permission is not implied by the verb *moci*, which can also have a dynamic sense. It is implied by the context and by the presence of deontic source.

[IJ_WY] *'Sure you **can** keep them, ' Eddie told the child.*
*"Samozřejmě, že si je **můžeš** nechat," uklidnil dítě Eddie.*

The equivalent that may determine the meaning of *can* without the presence of deontic source is the term *smět*. It clearly carries the meaning of permission, however, it can be found only once in the Czech translations and once in the Czech originals. Another such term is *mít právo* that appears only once in the Czech translations.

Circumstantial *can* is often expressed by the equivalent *dát se* eliminating the agent in the Czech translation.

> [PC_C] *In a pinch, you **can** use peacock, falcon, or vulture bones.*
> *Náhražkově **se dají** použít i kosti z páva, sokola nebo supa.*

As was stated in the theoretical part, circumstantial *can* is typically used with a passive and often occurs with the subject *it* which was excluded from the survey.

With the equivalent *dát se*, the survey reveals 9 translation equivalents clearly expressing dynamic meaning, 8 of which express dynamic ability. The equivalents are *dokázat, zvládnout, umět, být schopný, mít schopnost, podařit se, stačit na, dovést.*

> [RP_HS] *This "why" I **can** answer and I will answer.*
> *Na toto "proč" **dokážu** odpovědět a také odpovím.*

> [GJ_T] *If we **can**bring in Mary Ross, then he'll cut it to seventeen-five.*
> ***Podaří** - li se nám připojit k tomu i Mary Ross, pak se to sníží na sedmnáct a půl.*

When suggestions are being expressed, *can* usually has a zero equivalent and the lexical verb is in a perfective form. In this sense it carries the same meaning as dynamic *will*.

> [FJ_C] *I **can** help you in the kitchen.*
> *V kuchyni ti klidně pomůžu.*

In my survey, I encountered the modal verb *can* indicating characteristic behavior being translated as *umět*, which carries the ability meaning in Czech.

> [BS_HD]*He **can**be a challenge .*
> ***Umí** pěkně vzdorovat.*

> [BS_C]*He **can**be very convincing.*
> ***Umí** být velice přesvědčivý*

As was assumed, in the majority of the cases where *can* occurs with the verbs of inert perception, there is zero equivalence in the Czech translations (71%) as well as in the Czech originals (73%).

[GJ_T] *I **can** almost hear their muted hoorahs.*
Téměř vidím, jak se pitomě usmívají, a v duchu slyším jejich němé výkřiky nadšení.

As for the frequency of certain equivalents when *can* occurs with dynamic verbs, the verb *moci* is the most frequent equivalent in both, the Czech translations (58%) and the Czech originals (43%). The survey also shows that some of the equivalents tend to be overused by the Czech translators when *can* occurs with dynamic verbs. What that means is that some of the equivalents occur in the Czech translations considerably more frequently than in the Czech originals. One of such equivalents is the verb *dokázat* that occurs in 25 cases (10%) of the examples in the Czech translations, whereas it occurs only 3 times (1%) in the Czech originals.

Another term often used by the Czech translators is the equivalent *zvládnout*. In the Czech originals it occurs twice (1%) while there are 5 examples in the Czech translations (3%). This difference does not seem to be significant. However, *zvládnout* occurs more often in the Czech translations but in the majority of the cases, *zvládnout* is not a translation equivalent of *can* but of the lexical verb *handle*, which means that *can* has a zero equivalent.

As far as zero equivalence is concerned, it is twice more frequent in the Czech originals (42%) than in the Czech translations (21%), which implies that the Czech translators have a tendency to follow the English discourse and often opt for direct translation equivalents.

In the Czech translations, the zero equivalence manifests itself in three different ways. In most of the cases (52%) *can* is translated idiomatically, periphrastically or by omission of the lexical verb. These strategies are less frequent in the Czech originals (33%).

[TJ_CHZ] *And you **can** bet your arse they don't have any credit.*
A bez kreditky, to si piš.

[SAR_HT] *Find us a seat. I'll ask the manager to see if he **can** scare us up a waiter.*
Najděte nám nějaké místo a já se zeptám šéfa po nějakém číšníkovi.

A frequent strategy found in the Czech translations (46%) as well as in the Czech originals (56%) is the perfective form of the lexical verb.

[GJ_B] *I hope you **can** read it okay.*
*Doufám, že to bez potíží **přečteš**.*

[TJ_CHZ] *No, not off the top off my head , but we **can** easily Google it.*
*Hele, takhle z hlavy ne, ale to hladce **vygúglujem**.*

In the Czech originals there are 10 cases (11%) where the lexical verb is in an imperfective form. This usage can be found in the Czech translations only once.

[TJ_CHZ] *Now I **can** make out words in the hum of the crowd.*
*Teď v šumu, který vydává dav, **rozeznávám** slova.*

[RP_HS] *That's all he **can** think about anyway.*
*Stejně na nic jiného **nemyslí**.*

The survey also reveals some tendencies with certain subjects when *can* occurs with dynamic verbs. In the Czech translations the subject *I* inclines to a dynamic reading since no other subjects occur with the equivalents *zvládnout* (10%) and *dokázat* (20%) that often. This also implies that it is the speaker himself who is best aware of his or her own abilities. *You* also occurs with *dokázat* (15%). Another subject often occurring with a dynamic equivalent *dokázat* is *she* (13%) All the other subjects predominantly occur with the equivalent *moci*, in which case they do not indicate any preferred reading and still remain ambiguous.

In the Czech originals the first person singular and plural incline to a circumstantial possibility as they occur with the equivalent *dát se* (*I*–8%, *we*–9%). Compared to the other subjects, *she* often occurs with *dovést* (10%) expressing dynamic ability. This equivalent was not found in the Czech translations whatsoever.

Apart from zero equivalence, stative verbs were found with only 5 translation equivalents, while dynamic verbs occur with 14 equivalents. As well as dynamic verbs, stative verbs predominantly occur with the equivalent *moci* in the Czech translations (32%) and also in the Czech originals (25%).

While zero equivalence is the second most frequent strategy when *can* occurs with dynamic verbs, it is the most frequent one with stative verbs. In the Czech translations it occurs in 59% of the cases and in 61% of the cases in the Czech originals. It is predominantly found with the verbs of inert perception.

Summary

Kvalifikační práce se zabývá modalitou v anglickém jazyce, přičemž zvláštní důraz je kladen na modální sloveso *can*. První kapitola představuje tři druhy anglické modality, které definuje lingvista F.R. Palmer. Jeho poznatky jsou doplněny o poznatky ostatních autorů.

O epistemické modalitě se dozvídáme, že vyjadřuje postoj mluvčího k určitě skutečnosti (Huddleston and Pullum) nebo závazek k jeho výpovědi (Palmer). Na základě lingvistické analýzy od Papafragou bylo modální sloveso *can* z epistemického systému vyřazeno.

Deontická modalita společně s modalitou dynamickou podle některých lingvistů spadá do kategorie root modality (Leech). Toto dělení je podle Palmera nedostatečné, protože nepokrývá rozdíly mezi deontickým a dynamickým slovesem *can*. Deontické *can* vyjadřuje povolení, dynamické *can* schopnost, možnost, charakteristické rysy, nabídku nebo doprovází slovesa smyslového vnímání v kontextu, kde ostatní slovesa nabývají průběhovou formu.

V mnoha případech není rozdíl mezi deontickým a dynamickým *can* jednoznačný. Řešením se zdá být identifikace tzv. deontického zdroje, ze kterého povolení přichází. Deontický zdroj však není vždy jasně identifikovatelný ani na základě širšího kontextu.

Druhá kapitola nabízí srovnání anglické a české modality, zaměřuje se především na rozdíly v jejím vyjadřování. Zvláštní pozornost je opět věnována slovesu *can*.

Třetí kapitola je věnována paralelnímu korpusu InterCorp, který je spravován studenty a vyučujícími z Karlovy univerzity v Praze. Tento typ jazykového korpusu nám v některých případech pomocí překladových ekvivalentů umožní určit, zda je modální sloveso *can* deontické nebo dynamické.

Ve čtvrté kapitole, kterou tvoří praktická část práce, je představen způsob a průběh výzkumu a kritéria, podle kterých byla data vyhledávána. Výzkum byl omezen pouze na kladné oznamovací věty se všemi typy podmětů. Vyřazen byl pouze podmět *it*, který zastupuje neživotný rod. Dalším kritériem byl typ slovesa, přičemž dějová a stavová slovesa jsou analyzována zvlášť ve dvou různých podkapitolách. Posledním kritériem byl typ textu. K výzkumu bylo potřeba dvou souborů dat. Ten první tvořily beletristické texty soudobé americké literatury přeložené do češtiny. Bylo použito celkem 22 knih od 15 amerických autorů. Druhý soubor se skládal z novodobé české literatury přeložené do angličtiny. Tentokrát byl vzorek menší, korpus poskytl 11 knih od 8 českých autorů. Původní záměr byl vybrat 300 vzorků z každého souboru, tzn. 50 vzorků ke každému podmětu. Ukázalo se, že v českých originálech není dostatečné množství dat u podmětu *she*, analýza tedy proběhla jen u 23 příkladů. Dohromady bylo tedy zanalyzováno 573 příkladových vět.

U dějových sloves bylo zjištěno 13 různých ekvivalentů, a také strategie nulové ekvivalence, kdy byl význam *can* do češtiny většinou obsažen ve tvaru jeho lexikálního slovesa.

Nejčastějším překladovým ekvivalentem *can* v českých překladech i originálech bylo sloveso *moci*, které kvůli svému sémantickému charakteru nedokáže vždy bez deontického zdroje určit, do kterého typu modality *can* spadá. Ekvivalenty, které jasně definovaly *can* jako deontické, byly *smět* a *mít právo*. Ty se však ve výzkumu objevují velmi zřídka.

Výzkum odhalil několik ekvivalentů, které v češtině jasně vyjadřují význam dynamického *can*. Jsou to výrazy *dokázat, zvládnout, umět, být schopný, mít schopnost, podařit se, stačit na, dovést* a *dát se*. Sloveso *dokázat* bylo častým ekvivalentem v českých překladech. Tato tendence se však nepotvrdila v českých originálech, kde byl výskyt tohoto ekvivalentu více než osmkrát nižší. Naopak sloveso *dovést* čeští překladatelé nepoužili ani jednou, v českých originálech bylo objeveno čtyřikrát. Frekvence všech ostatních výrazů vyjadřujících schopnost byla nízká a srovnání mezi originály není statisticky signifikantní.

V českých překladech i českých originálech byla uplatněna nulová ekvivalence, která byla přesně dvakrát častější v českých originálech. *Can* nemělo přímý český ekvivalent, lexikální dějové sloveso však bylo ve formě přítomného futura, které svým tvarem, např. pomocí předpony, vyjadřovalo význam dynamického *can*. V českých překladech byla tato slovesa téměř jen v dokonavém vidu, v jednom případě byl vid nedokonavý. V českých originálech se nedokonavých sloves objevilo 10.

V rámci výzkumu byla u dějových sloves zkoumána tendence jednotlivých podmětů k určitým ekvivalentům. Bylo zjištěno, že ekvivalenty *dokázat* a *zvládnout*, které nesou význam dynamického *can*, inklinují v českých překladech k podmětu první osoby čísla jednotného *I*. V českých originálech nebyla žádná výrazná tendence zaznamenána.

Frekvence sloves stavových byla ve výzkumu téměř pětkrát nižší než frekvence sloves dějových. Překladových ekvivalentů bylo kromě nulové ekvivalence celkem 5. Nejčastější bylo opět sloveso *moci*, jehož výskyt byl v českých překladech i originálech srovnatelný. Zbylé 4 ekvivalenty byly zanedbatelné. Častější než ekvivalent *moci* byla nulová ekvivalence. Tento údaj je však zkreslený, protože se mezi stavová slovesa řadí i slovesa smyslového vnímání, která mají k nulové ekvivalenci větší tendenci než jiné druhy sloves, proto byla ze vzorku vyčleněna a zanalyzována zvlášť.

Počet sloves smyslového vnímání se v českých překladech i originálech blížil polovině z celkového počtu stavových sloves. Podle předpokladu, který vycházel z odborné literatury a výzkumu Duškové, se tato slovesa vyskytovala v českých překladech i originálech převážně

s nulovým ekvivalentem. Přímé ekvivalenty se objevovaly velmi zřídka. Další postup byl např. opis pomocí modálního infinitivu.

Annotation

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Název diplomové práce: Deontic and Dynamic Can and Their Translation Equivalents

Vedoucí diplomové práce: Mgr. Markéta Janebová, Ph.D.

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Klíčová slova: epistemický, deontický, dynamický, povolení, schopnost, možnost, InterCorp, can, modální, dokonavý

Charakteristika: Kvalifikační práce se zabývá srovnáním anglické a české modality, přičemž zvláštní důraz je kladen na modální sloveso *can*. V teoretické části jsou představeny druhy a stupně modality na základě definic různých autorů. Praktická část se zabývá deontickým a dynamickým *can* a jejich převodem do češtiny. Data byla získána z paralelního korpusu InterCorp.

Key words: epistemic, deontic, dynamic, permission, ability, possibility, InterCorp, can, modal, perfective, subject-oriented

Characteristics: The bachelor thesis focuses on modality in English and its comparison with modality in Czech with a special emphasis on the modal verb *can*. The theoretical part presents kinds and degrees of modality defined by different linguists. The practical part deals with deontic and dynamic *can* and the way they manifest themselves in Czech translation. The data were retrieved from the parallel corpus InterCorp.

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