



The Degree of Epistemic Modality in Poe's the Murders in the Rue Morgue and its Indonesian Translation

Fransiska Dewi Hastuti¹

¹University of Widya Dharma Pontianak

*Corresponding Author: Fransiska Dewi Hastuti

E-mail: f_dewi@widyadharm.ac.id



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Abstract

The epistemic modality in detective story helps to build the mysterious atmosphere since its linguistic feature deals with the speaker's assessment toward the assumptive truth. Readers of detective stories can be captivated by the uncertainty and probability that hinder them from uncovering the truth until the stories end. Thus, this research aims to describe the degree or value of epistemic modality in Poe's *The Murders in the Rue Morgue* and its Indonesian equivalent. A descriptive translation approach is used, and a comparative analysis is employed in this research toward the source and target texts. The results show that the modal markers of low degree dominate the English original story, and of the high degree are for the Indonesian translation. However, consistency in translating the degree of epistemic modality is shown by the domination of similar value combination: High-High, Median-Median, and Low-Low. Meanwhile, the types of modal markers presenting the degree of epistemic modality are similarly used in both English and Indonesian versions of the story, except for the relational attributive clause. The English epistemic modality mostly happens in form of positive modal auxiliaries (46.8%) and the Indonesian Epistemic markers are dominated by modal adverbs (27.7%).

Introduction

Edgar Allan Poe (1809-1848) is a well-known author of short stories and is considered the father of the detective story as he wrote *The Murders in the Rue Morgue* in 1841 (MacDonald, 1997; Thoms, 2004). Poe established a model for all detective narratives that were to follow. In this detective story, Poe employs first-person narration which indicates that the story is told from the perspective of a character so that the reader is greatly involved in the story. Moreover, his story is able to captivate readers through its suspenseful narration and mystery by using a remarkable linguistic device, namely epistemic modality. By using this modality of probability, Poe plays with truth and creates assumptions. The combination of using first-person narrator and epistemic modality may lead the reader to an intricate mystery since the reader will be intentionally involved in an uncertain and ambiguous situation. Thus, it is worth revealing the epistemic modality used in Poe's first detective story, *The Murders in the Rue Morgue*. Several researches have been conducted on Poe's *The Murders in the Rue Morgue* (Rahayuningsih, 2019; Huang, 2020), yet they hardly discussed about the case of modality, especially epistemic modality. Rahayuningsih (2019) discusses the intrinsic elements in this detective story, while Huang (2020) focuses on the irrationality in Poe's detective story by looking at its historical background.

Modality concerns the judgment or attitude of the speaker towards the potency of a situation. Abood (2018) describes the significance of modality systems, in terms of literary work, to present the speaker's position to the fictional world and to the characters' mind in it. In modal systems, Palmer (2001) classifies modality into Propositional modality consisting of *epistemic*

and *evidential* systems and Event modality comprising *deontic* and *dynamic* systems. An epistemic modal is used to express the speaker's judgment on the potential truth of an event in terms of certainty, probability, or possibility, whereas an evidential modal indicates the available evidence for its factual status. Meanwhile, a deontic modal deal with how a speaker intervenes in a speech event by underlining the obligation or permission, while a dynamic modal relates to ability or willingness. In Poe's stories, epistemic modality is mainly used to create a mysterious atmosphere with uncertainty (Simpson, 2004). This is due to the nature of detective stories that lead the readers to deduce their own perception and uncover the truth at the end of the story. The reader is led to a question about what will potentially happen and most times, the endings are unpredictable.

Research on epistemic modality in literary work is limited since most studies have been conducted to general discourse and speeches. Previous researchers on epistemic modality were conducted by Muhaimi & Fadjri (2017) and Hardjanto & Mazia (2019). Muhaimi & Fadjri (2017) reveals that the items of epistemic modality are found dominantly in a narrative fiction to be polysemous and poly-functional in forms of politeness, negotiation, and constructive functions. Meanwhile, Hardjanto & Mazia (2019) findings suggest that epistemic modality is used in Justin Trudeau's political speeches to sound diplomatic and persuasive.

This research is conducted not only to divulge the epistemic modality in Poe's *The Murders in the Rue Morgue*, but also to reveal how this linguistic feature is transferred into its Indonesian translation. In translation studies, it is often found that failures often happen in translating a composition from a source language (SL) to a target language (TL), as in Tommy (2015) and Hastuti (2012). Tommy (2015) conducted a study that focuses on several pragmatic mistakes in translating Dan Brown's *The Da Vinci Code*. His study discloses the occurrences of pragmatics mistakes in the unsuccessful transfer of a phrase or clause and hedges. Meanwhile, Hastuti (2012) reveals the difference in values of epistemic modality between the English and Indonesian versions of Poe's selected Gothic stories. The other researches combining epistemic modality and translation focus on the modality of probability in the Sloven translation of Poe's *The Fall of the House of Usher* (Zupan, 2016) and the epistemic modality in English-German translation of popular scientific texts (Kranich, 2009).

Translation study is utilized in this research since the significance of epistemic modality in creating the mood of uncertainty in detective stories may lose its effect when translated into another language. The epistemic modality has a gradient degree of certainty: high, median, and low. Thus, this research is conducted to show whether the uses and meanings of the English epistemic modals in Poe's detective story *The Murders in the Rue Morgue* are corresponding with its Indonesian translation.

Literature Review

Epistemic Modality

Halliday & Matthiessen (2013) refers to epistemic modality as an extrinsic modality, that has to do with evaluating the truth or the potential occurrence of the proposition and event in terms of certainty, probability, and possibility. This speaker's evaluation of the situation that is potential to happen is closely related to his knowledge and inferences from known facts (Radden & Dirven, 2007). Hence, epistemic modality is considered an effective linguistic feature in presenting hypothetical situations to engage the readers in unpredictable truth and outcomes in detective stories.

In English, the markers of epistemic modality include the finite modal operator or auxiliaries (*must, will, may*), the other modal words (modal adverb, modal noun, modal adjective), and the combination of both (MacFarlane, 2011; Halliday & Matthiessen, 2013). In addition to lexical

modal form, the higher structure such as a phrase or a clause acts as the metaphorical realization of the epistemic modality in forms of the relational attributive clause (*It is possible that*) and the cognitive mental clause (*I'm sure* or *I'm certain*). These markers or realizations show various degrees of certainty. In Indonesian, modality is known as *modalitas*. *Modalitas* means the speaker's intra-personal commitment toward the non-actual events that implies a possibility, necessity, and willingness in a proposition (Kridalaksana, 1993; Alwi, 1992). Furthermore, epistemic modality is referred to as non-fact where the predicate indicates the speaker's uncertainty toward the proposition to be true. The markers in Indonesian epistemic modality are intra-clausal adverbial (*bisa, akan, dapat, boleh*) and extra-clausal adverbial (*barangkali, bukan, justru*).

Degree/Value of Epistemic Modality

Value is one of the basic variables in modality that is attached to the modal judgment: high (*certainly, must, I'm sure*), median (*will, probably*), or low (*may, might, possibly*) (Halliday & Matthiessen, 2013). In epistemic modality, high value means a strong probability for the truth of the proposition while low value refers to uncertainty. High and low values are distinguishable from median values by their behavior with the negatives, and thus, there is a remarkable difference in meaning according to whether the modal or proposition is negated. The value between high and low is reversed so that a low value modal in positive assumes a high value in negative, and vice versa. The value, or gradience, of modality happens in unpredictable situations to show the speaker's uncertainty (Radden & Dirven, 2007). Similar to the English one, the epistemic modality in Indonesian can also be divided into the degree of high (*pasti, tidak mungkin, percaya*), median (*mungkin, barangkali, akan*), and low (*bisa, dapat*).

The classification of the epistemic modality based on Halliday & Matthiessen (2013) functional grammar can be seen in the following table. Table 1 summarizes the markers used in epistemic modality based on its form and degree of certainty.

Table 1. Modality Markers based on Its Forms and Values (Halliday & Matthiessen, 2013)

Form		Value		
		High	Median	Low
Modal Operator/ Auxiliary	Positive	Must, Need	Will, Should	May, Might
	Negative	Cannot, May Not, Might Not	Won't, Shouldn't	Needn't
Modal Adverb		Certainly, Definitely	Probably	Possible
Modal Adjective		Certain, Sure	Probable	Possible
Modal Noun		Certainty	Probability	Possibility
Clause	Subjective	I Believe, I'm Sure		I Don't Know
	Objective	It Is Impossible	It Is Probable	It Is Possible
Other Realization		Of Course, No Doubt		Seem

Translation Equivalence and Correspondence

Nida (1964) introduced *formal* equivalence and *dynamic* equivalence in which the former focuses on achieving equivalent form and content, while the latter seeks to achieve an equivalent effect between the source and target language (as cited in Hatim & Mason, 1997; Munday et al., 2022). Furthermore, he proposed that translation is considered succeed when it (1) makes sense, (2) conveys the original spirit and manner, (3) has a natural and easy form of expression, and (4) produces similar effect or response. Furthermore, Catford (1978) distinguished *textual equivalence* from *formal correspondence* in that the former refers to any

portion of the TL to be the equivalent of a portion in the given SL, whereas the formal correspondence focuses on the TL category (unit, class, structure) which occupies as nearly as possible the same place in the TL portion as the given SL category in the SL text. The similarity between Nida and Catford ideas on translation above lies between the formal equivalence and formal correspondence, which focuses on the form.

Methods

This research applies a descriptive translation approach that, according to Holmes (1988, as cited in Toury, 1995), can be product, process, or function oriented. This approach helps to supply descriptions and explanations of actual phenomena or behavior that appears in transferring the text from SL into TL. Moreover, since this research includes the English version of a story and its Indonesian translation, a comparative analysis is employed. The comparison describes the phenomena in which the types and values of epistemic modality in both versions of Poe's detective story correspond respectively.

The source text for this translation study is Poe's *The Murders in the Rue Morgue* taken from Volume One of *The Works of Edgar Allan Poe* published by The Pennsylvania State University (2001, pp. 115-147). The story consists of 125 paragraphs. Meanwhile, the Indonesian translation of this detective story is *Peristiwa Pembunuhan di Rue Morgue*. It was published by Naura Books in the collection of Poe's short stories entitled *The Black Cat and Other Stories* (2016) and it comprises 149 paragraphs.

In collecting the data, the researcher focuses first on the source text by finding out the epistemic modality through the identification of the modal markers or realizations. The data comprises not only the markers but includes the clauses or sentences in which the marker is located in order to give the context. In order for this research to be considered 'scientific', as proposed by Orozco-Jutorán (2004), the data is written rigorously and systematically based on the order of appearance in the story. The last step in data collection is to find the equivalents in the Indonesian translated story at the same locution. Therefore, the data is presented as a pair of (a) English and (b) Indonesian compositions, and the modal markers are written in italic.

To analyze the data, the list is sorted into the classification of modal forms (modal operators/auxiliaries, other modal realizations, and the combination of both) and modal values (high, median, and low). The first analysis centers on the modal formation, the position in the clause or sentence, and the polarity of the clause or sentence. The second analysis deliberates the flexibility of the Indonesian modal markers in corresponding the English original composition, in terms of degree of certainty or probability. Lastly, conclusion on the forms and values of English epistemic modality and its Indonesian translation in Poe's detective story is drawn.

Results and Discussion

In the English origin data, there are three major forms of epistemic modality, namely modal operators or auxiliaries, other modal realizations (modal nouns, modal adverbs, modal adjectives, subjective clause, objective clause, and comment adjunct), and the combination of both. As for the degree of certainty, it comprises the high modal values to imply strong certainty of the speaker, the median modal values to show probability, the low values to express the slight possibility of the speaker's judgment toward the proposition, and the combination of two modal values at the same locution. Table 2 below presents the summary of data in terms of forms and values of epistemic modality found in the story.

Table 2. The Summary of Epistemic Modality in Poe's *The Murders in the Rue Morgue*

Forms		Values				Total	
		High	Median	Low	Combination	F	%
Modal Operator/ Auxiliary	Positive	16	47	42	-	105	46.8
	Negative	15	4	-	-	19	8.5
Modal Adverb		7	3	10	-	20	8.9
Modal Adjective		13	2	2	-	17	7.6
Modal Noun		4	1	1	-	6	2.7
Clause	Subjective	7	1	4	-	12	5.4
	Objective	3	3	4	-	10	4.5
Other Realization		8	-	11	-	19	8.5
Combination		3	1	5	7	16	7.1
Total	F	76	62	79	7	224	
	%	33.9	27.7	35.3	3.1		100

The summary of epistemic modality in table 2 above is based on Halliday & Matthiessen (2013) (Table 1) classification. It reveals that positive modal operators/auxiliaries occur the most frequently at 105 times (46.8%) out of the total of 224 occurrences of modal markers, followed by modal adverbs (20 times, 8.9%). As for the least frequent form of modal markers used by Poe in *The Murders in the Rue Morgue*, modal nouns are applied six times at 2.7%. Lastly, it is found that 16 cases (7.1%) are combination of two or more modal markers. Based on the degree of certainty, the data shows that the low modal value occurs the most frequently at 79 times (35.3%), followed closely by the high value (76 times, 33.9%), median value (62 times, 27.7%), and combination of two values (7 times, 3.1%) respectively. This indicates that Poe arguably performs uncertainty more than certainty and probability to create shadowy nuance and to indirectly engage the readers to the storyline. To summarize, the median value of positive modal operators/auxiliaries is greatly used in Poe's *The Murders in the Rue Morgue* at 47 times. Meanwhile, low value of negative modal operators/auxiliaries and the median value of other modal realizations are not found in the story.

The Forms of Indonesian Translation of Epistemic Modality in Poe's *The Murders in the Rue Morgue*

The findings in Table 2 above reveal the forms and values of English epistemic modality in Poe's *The Murders in the Rue Morgue*. The discussion on the Indonesian translation is first by classifying the forms of epistemic modality in English original text into the forms of the translated modal markers, as seen in Table 3 below.

Table 3. The Distribution of the English Epistemic Modal Markers to Indonesian Markers in Poe's *The Murders in the Rue Morgue*

English Markers		Indonesian Markers								Total		
		Auxiliary		Adv	Adj	Noun	Clause		Others	NA	F	%
		Pos	Neg				Subj	Obj				
Modal Operator/ Auxiliary	Pos	45	3	10	18	2	-	-	7	20	105	46.8
	Neg	-	9	-	4	-	1	-	-	5	19	8.5
Modal Adverb		-	-	5	10	2	-	-	1	2	20	8.9
Modal Adjective		1	-	1	10	1	2	-	-	2	17	7.6

Modal Noun	-	-	-	2	4	-	-	-	-	6	2.7
Clause	Subj	-	-	1	-	11	-	-	-	12	5.4
	Obj	1	-	6	3	-	-	-	-	10	4.5
Others	-	-	9	5	-	-	-	3	2	19	8.5
Combination	-	2	2	6	-	2	-	2	2	16	7.1
Total	F	47	14	27	62	12	16	0	13	33	224
	%	21	6.3	12	27.7	5.4	7.1	0	5.8	14.7	100

Table 3 above reveals that the English epistemic markers are distributed in a variety of ways in their Indonesian counterparts. The Indonesian markers of (un)certainly are dominated by the modal adjectives by 27.7% (62 times), followed correspondingly by the positive modal operators or auxiliaries by 21% (47 times). The data also presents a phenomenon in which the objective clause or the relational attributive clause is not translated into Indonesian and 33 (14.7%) English modal markers are not translated into Indonesian. Regarding the equivalent forms of epistemic markers, the Indonesian version of *The Murders in the Rue Morgue* contains consistency of the translator in keeping the original form. It can be seen that the majority of the English epistemic markers are translated into similar marker types in Indonesian: positive auxiliaries (45 times), negative auxiliaries (9 times), modal adverb (5 times), modal adjectives (10 times), modal noun (4 times), and subjective or cognitive mental clause (11 times).

Maintaining the same type of modal markers might contribute to the success of transferring the message in order to produce similar effect or response, as proposed by Munday et al. (2022). Thus, the following examples show how the Indonesian epistemic modality is formally correspondent or textually equivalent to the English origin.

Now, how strangely unusual *must* that voice have really been, about which such testimony as this could have been elicited! — in whose tones, even, denizens of the five great divisions of Europe could recognise nothing familiar! (Par. 68)

Well, the sound *must* have been very strange to give rise to such testimony, and its tone would have been unrecognizable to the natives of five European countries! (Par. 83)

If I am in error, he will merely suppose that I have been misled by some circumstance into which he *will not* take the trouble to inquire. (Par. 99)

Or if I'm wrong, the person will just think I misunderstood something, and he won't answer my ad. (Par. 122) and I *certainly* expected that you would do so. (Par. 26) and I already thought you would do it. (Par. 33) Each is *sure* that it was not the voice of one of his own countrymen. (Par. 68) Each was convinced that it was not the voice of someone of their own nationality (Par. 81)

In draughts, on the contrary, where the moves are unique and have but little variation, the *probabilities* of inadvertence are diminished, and the mere attention being left comparatively unemployed, ... (Par. 2) On the other hand, in the game of checkers, where the steps are unique and there are few variations, the possibility of errors due to inaccuracy is reduced, and here there is no need for high concentration. (Par. 2)

I knew that you could not say to yourself 'stereotomy' without being brought to think of atomies, and thus of the theories of Epicurus; (Par. 26) *I know that you wouldn't say 'stereotomy' to yourself without thinking about atoms and Epicurus' theory;* (Par. 33)

Examples (1) and (2) above refer to the modal operators or auxiliaries in positive (*must*, Eng; *pasti*, Ind) and negative environment (*will not*, Eng; *won't*, Ind). The English modal adverb *certainly* (3a) and modal adjective *sure* (4a) are transferred into Indonesian modal adverb

memang (3b) and modal adjective *yakin* (4b) respectively. *Probabilities* in (5a) above is a modal noun, while the Indonesian translation in (5b) refers the same form of modal noun (*kemungkinan*) although it is not written in plural form like the origin. Lastly, the subjective clause of epistemic modality is shown by a pair of English and Indonesian clauses in (6), *I knew* (a) and *I know* (b).

Several English epistemic markers failed to be transferred into the similar types of Indonesian markers. This might happen as a way for translator to express in a more natural and easy form of expression, besides the limitation of the Indonesian epistemic markers.

They are puzzled, too, by the seeming *impossibility* of reconciling the voices heard in contention, (Par. 62) They were also confused because it seemed impossible to solve the mystery of the angry voices, (Par. 74)

They lasted for several minutes—*probably* ten. (Par. 41) The screaming lasted several minutes—maybe ten minutes. (Par. 51)

It could not have belonged to either of the deceased. (Par. 99) *There's no way this belonged to one of the victims.* (Par. 122)

Of the worst portion of the crimes committed, *it is probable* that he is innocent. (Par. 64) In this crime, it is very likely that he is innocent. (Par. 77)

In (7), the Indonesian adjective *impossible* (b) is used to translate the English noun *impossibility* (a). Meanwhile, both modal adverb *probably* (8a) and modal auxiliary *could not* (9a) are translated into modal adjectives *Possible* (8b) and *Impossible* (9b). Example (10) presents how the objective clause or relational attributive clause *it is probable* (a) is transferred into a noun *kemungkinan* (b).

Table 3 above also presents combinations of several epistemic markers in English. These combinations are translated into two negative auxiliaries, two modal adverbs, six modal adjectives, two subjective clauses, and two other realizations or markers.

From this rod *it would have been impossible* for anyone to reach the window itself, to say nothing of entering it. (Par. 77) From this pillar it was *impossible* for anyone to reach the window, let alone enter from there. (Par. 95)

Example (11a) shows that combination of modal operator *would* and modal adjective *impossible* to create objective clause *it would have been impossible*. In its Indonesian translation, it is simply transferred into modal adjective *impossible* (11b). The last two examples below reveal that the modal adverb *perhaps* (12a) and modal operator *must* (13a) are not translated into Indonesian.

I am now awaiting a person who, although *perhaps* not the perpetrator of these butcheries, must have been in some measure implicated in their perpetration. (Par. 64) I am now waiting for someone who has been more or less affected, even though he is not the perpetrator of this heinous murder. (Par. 77)

You will say that I was puzzled; but, if you think so, you *must* have misunderstood the nature of the inductions. (Par. 75) Perhaps you will comment that I will be confused; But if you think like that, it means you misunderstand how to draw conclusions. (Par. 93)

Discussion above performs consistency in translating Poe's *The Murders in the Rue Morgue* in terms of forms of modal markers. Most English modal markers are translated into its Indonesian equivalents. Jakobson (1959, as cited in Munday et al. (2022) explains that the differences in language structure and terminology lead to the problem of meaning and

equivalence. Thus, the more similar the translated text to the original version is, the more successful the process of transferring the message is.

The Distribution of the Degree of English Epistemic Modal Markers and the Indonesian Translation in Poe's *The Murders in the Rue Morgue*

Most of the modal markers of Indonesian epistemic modality employed in the translation of Poe's *The Murders in the Rude Morgue* evidently conform those modal markers in the English origin. The following discussion elaborates the conformity of the English epistemic modality and its Indonesian translation, in terms of degree of (un)certainty.

Table 4. The Summary of the Degree of English Epistemic Modality in Poe's *The Murders in the Rue Morgue* and Its Indonesian Translation

Degree of Modal Markers		Indonesian Translation				Total	
		High	Median	Low	NA	F	%
English Origin	High	63	4	2	7	76	33.9
	Median	11	26	8	17	62	27.7
	Low	2	24	46	7	79	35.3
	Combination	3	1	2	1	7	3.1
Total	F	79	55	58	32	224	
	%	35.3	24.5	25.9	14.3		100

Table 4 above presents the distribution of different values of epistemic modality in both English and Indonesian versions of Poe's detective story. The English epistemic markers are mostly in low degree (35.3%) while the Indonesian markers are dominated by the high valued markers (35.3%) at the same number of occurrences, 79 times. It might indicate that Indonesians arguably tend to use high certainty than the English. When translated into Indonesian, some values remain the same while others shift into higher or lower values. Nonetheless, this 'harmony' happens the most frequently in each level of gradience. The High-High value combination between English-Indonesian epistemic modality occurs the most at 63 times, followed by the Low-Low combination (46 times), and Median-Median (26 times) respectively. Lyons (1977) referred to this situation as 'modally harmonic' where the modal markers express a similar degree of modality.

High Degree of English Epistemic Modality

High degree of English epistemic modality occurs 76 times (33.9%) and translated into lower level of markers: median values (4 times) and low values (2 times). Examples (1), (3), (4), (6), and (7) above presents the combination of High-High values of epistemic modality in English and Indonesian.

"Well," replied my friend, "that is all very fair, *to be sure*. (Par. 112) " Well," said my friend, "I guess that's fair enough. (Par. 136)

The fury of the beast, who *no doubt* bore still in mind the dreaded whip, was instantly converted into fear. (Par. 122) The animal's ferocity, apparently still frightened by the whip it feared, immediately turned into fear. (Par. 146)

Example (14) shows that the high epistemic marker *sure* (a) is shifted into median value *I think* (b). Meanwhile, the transferring of high to low value can be seen in (15a) *no doubt* into (15b) *apparently*.

Median Degree of English Epistemic Modality

Examples (2), (5), (8), and (10) above show some combinations of Median-Median values of epistemic modality out of 26 occurrences. Besides, the median value of modal markers are also transferred into high value (11 times) and low values (8 times).

“True; and you *will* remember an expression attributed almost unanimously, by the evidence, to this voice, —the expression, ‘mon Dieu!’ (Par. 96) Correct; and of course you still remember the agreed cry of this voice, as contained in the testimony, namely the cry of ‘mon Dieu!.’ (Par. 117)

You *will* say that it might have been the voice of an Asiatic—of an African. (Par. 68) You could say that it might be an Asian or African voice. (Par. 83)

The median value marker *will* in (16a) and (17a) are translated differently. On one hand, (16b) shows that its equivalent is *naturally*, a high value of modality. On the other hand, it is transferred into lower value *Can* (17b).

Low Degree of English Epistemic Modality

Low value of epistemic modality is the most frequent in English origin of Poe’s detective story, but not in the Indonesian translation one. Besides being translated into its corresponding low value markers, it is also quite excessively transferred into the median value at 24 times. As for the combination of Low-High modal markers, it happens only two times.

The *possible* moves being not only manifold but involute, the chances of such oversights are multiplied; and in nine cases out of ten it is the more concentrative rather than the more acute player who conquers. (Par. 2) The steps that can be taken are not only varied, but also complicated, thereby multiplying the chances of errors. (Par. 2)

Each finger has retained—*possibly* until the death of the victim—the fearful grasp by which it originally imbedded itself. (Par. 89) Each finger remains pressed—perhaps until the victim dies—a terrible grip that leaves scars. (Par. 110)

Low degree of English modal adjective *possible* (18a) is equivalently transferred into low degree of Indonesian modal auxiliary *bisa* (18b). Meanwhile, modal adverb *possibly* (19a) is transformed into higher degrees of certainty, that is median value of modal adjective *possible* (19b).

Consistency in equivalently translating both forms and values of epistemic modality from the original English version into Indonesian conforms the success of transferring the message that Poe wanted to convey in his story *The Murders in the Rue Morgue*. Consistency in forms of epistemic modality shows that the English modal markers have the Indonesian equivalents, except for the objective clause or relational attributive clause. Meanwhile, the transferring of degree of certainty is consistent as most modal markers are transferred into their correspondent values: High to High, Median to Median, and Low to Low.

Conclusion

From the findings and discussion above, it can be concluded that the modality of probability in Poe’s *The Murders in the Rue Morgue* are classified into various types of modal markers. In English version, positive modal operators or auxiliaries (46.8%) happen the most frequently, while in its Indonesian translation, it is the modal adjectives (27.7%). However, it is also revealed that the objective clause or relational attributive clause is absent among the Indonesian modal markers. As for the degree of (un)certainty, low value of modal markers is the majority in the English origin and high value of epistemic markers is dominant in the Indonesian translation. In transferring the marker form English into Indonesian, the value can shift into lower and higher level.

Aside of differences in the dominant form and value between the English and Indonesian versions of Poe's detective story, the consistency of textual equivalent also plays important factor in producing the same effect or response. The consistency is shown by how most forms of English modal markers conform with the Indonesian equivalent, as well as how the values of modal marker in English correspond with those in Indonesian.

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