

Univerzita Karlova v Praze

Filozofická fakulta

Ústav anglického jazyka a didaktiky



DIPLOMOVÁ PRÁCE

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Expressing Weak Obligation: English Modals *Ought to*, *Had Better* and *Be Supposed to*, and
Their Czech Translation Counterparts

Vyjadřování záhodnosti: anglická modální slovesa *ought to*, *had better* a *be supposed to* a
jejich české překladové ekvivalenty

Praha, 2024

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Acknowledgements

I would like to thank my supervisor PhDr. Gabriela Brůhová, Ph.D. for her guidance, helpful commentary, and the freedom she has given me throughout the writing of my master's thesis. I also wish to thank my family for their continuous support, endless patience, and unrelenting trust in my efforts.

Declaration

Prohlašuji, že jsem diplomovou práci vypracovala samostatně, že jsem řádně citovala všechny použité prameny a literaturu a že práce nebyla využita v rámci jiného vysokoškolského studia či k získání jiného nebo stejného titulu.

I declare that the following master's thesis is my own work for which I used only the sources and literature mentioned, and that this thesis has not been used in the course of other university studies, or in order to acquire the same or another type of diploma.

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Abstract

This MA thesis explores the English modal verbs *ought to*, *had better*, and *be supposed to*, focusing on their deontic meaning of weak obligation. The primary objective is to identify and analyze the most frequent Czech translation counterparts of these selected verbs.

The theoretical chapter introduces the category of modality, detailing the formal properties of modal verbs and explaining the concept of weak obligation. It also provides a detailed overview of the selected modals and their specific features. Additionally, the chapter outlines the approaches to modality in Czech, highlighting the typical methods of expressing weak obligation. The method used in the empirical part of the present thesis is corpus-based research. The analysis is based on 210 authentic Czech translations of the English modals *ought to*, *had better*, and *be supposed to*, extracted from the parallel corpus *InterCorp*.

The study examines these modals from three perspectives: the types of sentences in which they occur, the source of obligation they convey, and the most common methods used to translate them into Czech.

Keywords: modality, weak obligation, modal verbs, *ought to*, *had better*, *be supposed to*, Czech translation counterparts.

Abstrakt

Tato diplomová práce se zabývá anglickými modálními slovesy *ought to*, *had better* a *be supposed to*, přičemž se zaměřuje na jejich deontický význam záhodnosti / se zaměřením na jejich deontický význam záhodnosti. Primárním cílem je identifikovat a analyzovat nejčastější české překladové protějšky těchto sloves.

Teoretická kapitola představuje kategorii modality, podrobně popisuje formální vlastnosti modálních sloves a vysvětluje pojem záhodnosti. Kapitola také poskytuje detailní přehled vybraných modálních sloves a jejich specifických vlastností. Dále nastiňuje přístupy k modalitě v češtině a zdůrazňuje typické způsoby vyjadřování významu záhodnosti. Metodou použitou v empirické části této práce je korpusový výzkum. Analýza je založena na 210 autentických českých překladech anglických modálních sloves *ought to*, *had better* a *be supposed to*, získaných z paralelního korpusu *InterCorp*.

Práce zkoumá tato modální slovesa ze tří hledisek: typů vět, ve kterých se vyskytují, zdroje modality, který vyjadřují, a nejčastěji používaných metod jejich překladu do češtiny.

Klíčová slova: modalita, záhodnost, modální slovesa, *ought to*, *had better*, *be supposed to*, české překladové protějšky.

List of Abbreviations

*	incorrect form
AmE	American English
BrE	British English
BS_number	<i>be supposed to</i> _number of example
HB_number	<i>had better</i> _number of example
OT_number	<i>ought to</i> _number of example

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1. Introduction

The present study examines the English modal verbs *ought to*, *had better* and *be supposed to*, focusing on their deontic meanings and translation counterparts in Czech.

The theoretical background chapter presents the concept of modality, outlining the distinct types of deontic, epistemic and dynamic modality, with an emphasis on the meaning of weak obligation. It further discusses both formal and semantic features of the selected modals and the meanings that they convey. Finally, the chapter explores how the notion of modality is approached in the Czech language and briefly describes the typical translation counterparts of *ought to*, *had better* and *be supposed to*.

The empirical part provides an analysis of 210 sentences (70 occurrences of each of the three selected modal verbs) and their authentic Czech translations, drawn from the parallel corpus *InterCorp*. The analysis is divided into three stages: first, the findings are classified according to sentence types; the second stage examines the modals in terms of the types of sources of obligation they feature; and the final section of the analysis focuses on the translation counterparts of *ought to*, *had better* and *be supposed to*.

As a primary frame of reference for both the theoretical and empirical parts of the thesis, the following secondary sources were utilized: *A Comprehensive Grammar of the English Language* (1985) by R. Quirk et al., *Cambridge Grammar of the English Language* (2002) by R. Huddleston and G. K. Pullum, *Mluvnice současné angličtiny na pozadí češtiny* (2009) by Dušková et al., *Meaning and the English Verb* (2004) by G. Leech, *The Semantics of the Modal Auxiliaries* (1983) by J. Coates, *Modals and Quasi-modals in English* (2009) by P. Collins, *Modality and the English Modals* (1979) by Palmer, F. R., and *Příruční mluvnice češtiny* (1995) by M. Grepl et al.

2. Theoretical Background

2.1 Modality

The concept of modality may be defined as “the manner in which the meaning of a clause is qualified so as to reflect the speaker’s judgment of the likelihood of the proposition it expresses being true” (Quirk et al., 1985: 219). According to Huddleston and Pullum (2002: 173), modality is centrally concerned with the speaker’s attitude towards the factuality or actualisation of the situation expressed by the rest of the clause. Whereas a declarative clause like *He wrote it himself* is unmodalised, the clause *He must have written it himself* is modalised: although the speaker is committed to the factuality of his having written it himself in both cases, the second sentence presents the truth of the proposition as something that is inferred, as opposed to being directly known (ibid.). Additionally, a sentence like *You must help him* is an example of a different kind of modality that is concerned with the actualization of a future situation rather than factuality: the speaker imposes a certain obligation on the hearer (ibid.).

The two sentences described by Huddleston and Pullum are examples of the two primary types of modality: deontic and epistemic. Deontic modality involves some kind of intrinsic human control over events, whereas epistemic modality typically involves human judgement of what is or is not likely to happen (Quirk et al., 1985: 219). In addition to this, some authors also distinguish a third type of modality – dynamic. The clearest cases of dynamic modality refer to properties and dispositions of persons, as in *She can easily beat everyone else in the club* (Huddleston and Pullum, 2002: 173). All three types of modality will be discussed in detail in the following sections.

It is important to note that nearly each modal can have both deontic and epistemic uses: for instance, *may* can express permission (deontic modality), as well as possibility (epistemic) (Quirk et al., 1985: 219). Furthermore, there are areas of overlap between the two senses of a modal as in *I’ll see you tomorrow then*: Quirk et al. (ibid.) point out that the modal *will* in this sentence can be said to combine the two meanings of volition and prediction. Coates (1983: 17) refers to his phenomenon as “merger” and adds that it “implies the existence of two distinct categories, even though in certain contexts the distinction can be neutralized”.

Aside from the modal verbs (see section 2.2), modality in English can also be expressed by the following means:

- Lexical modals: include items expressing the same kind of meaning as the modal auxiliaries, but which do not belong to the syntactic class of auxiliary verbs (adjectives like *possible, necessary, likely*, etc., adverbs like *perhaps, probably, surely*, verbs like *insist, permit, require*, and nouns like *possibility, necessity*, and similar derivatives).
- Past tense: used to express modal remoteness (*If you do that again you will be fired* is an example of open possibility, while *If you did that again you would be fired* expresses remote possibility).
- Other verb inflections: *were* to express modal remoteness; the plain form vs. the gerund-participle construction (*He's the one to do the job* vs. *He's the one doing the job*).
- Clause type: imperatives are typically used as directives, and interrogatives characteristically express questions.
- Subordination: the “emotive” use of mandative *should* in examples like *It's strange that he should be so quiet*.
- Parentheticals: lexical modals such as *think, see*, etc. as in *He is, it seems, almost bankrupt* (Huddleston and Pullum, 2002: 173-174).

2.1.1 Deontic modality

“Deontic” is derived from the Greek for “binding”: this type of modality is concerned with imposing obligation or prohibition, granting permission, and the like (Huddleston and Pullum, 2002: 178). Leech (2004: 104) refers to it as “root modality” and defines it as “the ordinary, more basic type of modality denoting constraint and lack of constraint in situations (typically situations involving human behaviour) in our universe of experience”.

According to Facchinetti et al. (2003: 7), deontic modality “may be seen as ‘directive’ – getting things done”, since it is typically controlled by circumstances external to the subject of the sentence. Namely, permission is given with *may* and an obligation is laid with *must* (*They must come in now*) (ibid.). Palmer (1979: 58) further elaborates that this kind of modality is “basically performative” as a speaker may, for instance, give permission (using the modals *may, can*), or make a promise or threat (using *shall*) by uttering a modal. The person, authority, convention or any entity from whom this permission or obligation is understood to emanate is referred to as

“deontic source”¹ (Huddleston and Pullum, 2002: 178). Prototypical deontic modality is subjective, with the speaker taking the role of the deontic source (as in (1)), but it can also be objective, for example in reports of rules and regulations (as in (2)):

- (1) a. You *must* clean up this mess at once.
- b. You *may/can* have one more turn.
- (2) a. We *must* make an appointment if we want to see the Dean.
- b. We *may/can* borrow up to six books at a time. (ibid.: 183)

A typical feature of deontic modals, according to Palmer (1979: 59) is that they normally do not have past tense forms, since by their nature performatives cannot be in the past; the act takes place at the moment of speaking. Nevertheless, Huddleston and Pullum (2002: 184) remark that deontic modality can combine with past or present situations, but only when referring to general requirements, conditions or options. as in the following example, which refers to a past situation: *Candidates must have completed at least two years of undergraduate study.*

Other syntactic patterns that deontic modals are associated with are, for instance, animate subject, agentive verb, passive voice, and special stress and intonation patterns that distinguish deontic and epistemic meaning (Coates, 1983: 21).

2.1.2 Epistemic modality

“Epistemic” is derived from the Greek for “knowledge”: this kind of modality thus involves qualifications concerning the speaker’s knowledge (Huddleston and Pullum, 2002: 178). According to Leech (2004: 104), epistemic modality is “more oriented towards logic, dealing with statements about the universe, and constraints of likelihood on their truth and falsehood”. Epistemic modals typically express such meanings as “possibility”, “necessity”, and “prediction” (Quirk et al., 1985: 219).

The two basic degrees of possibility and necessity are marked by *may* and *must* respectively, as in the following examples:

- (3) He *may* be qualified to be recognized as a teacher of French or of German or of something like that.

¹ The term “deontic source” is adopted in the present thesis and used to refer to the source of obligation in the empirical part.

(4) This *must* be one of the finest views of the whole processional route. (Palmer, 1979: 41)

Palmer (ibid.) points out that as the function of epistemic modals is to make judgements about the possibility, etc., that something is or is not the case, epistemic modality is “essentially the modality of propositions rather than of actions, states or events”. Moreover, epistemic modals are usually subjective, meaning that the judgement rests with the speaker (ibid.: 42). Objective uses are quite rare but can be found in certain contexts, for example:

(5) If I’m older than Ed and Ed is older than Jo, I *must* be older than Jo. (Huddleston and Pullum, 2002: 181)

The sentence above involves strict semantic necessity, as opposed to confident inference that is typical for subjective uses. Palmer (1979: 42) also adds that epistemic modals can be interpreted as objective when the speaker disclaims his own responsibility for the judgement by saying, for example, *I know this may be true* or *Apparently he must have done it*.

Epistemic modals are distinguished by the following grammatical features:

- Negation affects the proposition and not the modality.
- There are no past tense forms (except *might* for *may* in reported speech).
- The occurrence of have + past participle affects the proposition, not the modality (*Paul must have been in Liverpool* means “I confidently infer (present) that Paul was in Liverpool (past)”).
- The co-occurrence of the epistemic modals and certain syntactic forms, such as *have* + past participle, *be* + *-ing* participle, etc. (Coates, 1983: 20).

2.1.3 Dynamic modality

According to Collins (2009: 23), the category of dynamic modality includes ability, volition and circumstantial meanings. Dynamic modals are characterized by expressing control that is internal to the subject – in the examples below it is the subject’s ability to run fast that is expressed with *can* and the speaker’s willingness to help – with *will*:

(6) They *can* run very fast.

(7) I *will* help you. (Facchinetti et al., 2003: 7)

Even though the boundary between dynamic and deontic modality is somewhat fuzzy in certain contexts (e.g. *She can speak French*), dynamic modality can be distinguished by the fact that no person or institution is identifiable as a deontic source, as in *The most we can expect is a slight cut in the sales-tax* (Huddleston and Pullum, 2002: 179).

2.2 Modal verbs

According to the classification by Dušková et al. (2009: 8.41), English modal verbs consist of the following nine members: *can, dare, may, must, need, ought, shall, will*, and *used to* that belongs to the class only peripherally. Quirk et al. (1985: 137), on the other hand, further divide modals into several distinct categories:

- Central modals: *can, could, may, might, shall, should, will/'ll, would/'d, must*.
- Marginal modals: *dare, need, ought to, used to*.
- Modal idioms: *had better, would rather/sooner, be to, have got to, etc*.
- Semi-auxiliaries: *have to, be about to, be able to, be bound to, be going to, be obliged to, be supposed to, be willing to, etc*.
- Catenatives: *appear to, happen to, seem to, get + -ed participle, etc*.
- Main verb + non-finite clause: *hope + to-infinitive, begin + -ing participle*.

The present thesis will follow the classification by Quirk et al., outlined above.

2.2.1 Formal properties of modal verbs

As members of the broader category of auxiliary verbs, modals exhibit a number of certain features that set them apart from lexical verbs, as well as from the primary auxiliaries *be, do*, and *have*. First of all, Dušková et al. (2009: 8.41) explain that unlike auxiliary verbs, which do not carry their own meaning but form a single formal and semantic unit together with other components of the verb, modals do have a meaning, though not an independent one like lexical verbs, i.e. they cannot form a predication on their own (ibid.). The meaning of modal verbs, therefore, lies in modifying the lexical meaning of the predication in respect to the disposition of the agent to the realization or to the degree of facticity (ibid.).

As for the formal features, the modals, like all auxiliaries, differ from lexical verbs in their capacity to be used in the four so-called “NICE” constructions: negation (forming negation with the help of the negative particle *not*), inversion (of subject and auxiliary), code (post-verbal ellipsis

dependent for its interpretation upon previous context), and emphasis (emphatic polarity involving the use of contrastive stress) (Collins, 2009: 12). The examples below demonstrate the four properties respectively:

(8) I can't go.

(9) Must I come?

(10) He can swim and so can she.

(11) He will be there. (Palmer, 1979: 9)

Aside from the aforementioned inflectional and syntactic properties of auxiliaries, the modals also exhibit the following unique characteristics:

- No non-tensed forms: the modals do not have bare infinitival or participial forms (*I resent not *canning to wait another month*).
- No person-number agreement: the modals do not have a separate third-person singular present tense form like other verbs and are able to agree with any kind of subject.
- Bare infinitival: aside from *ought to*, the modals take a bare infinitive (*They must train hard*).
- Unreal conditionals: in an unreal conditional the first verb of the apodosis must be a modal (*If he won the lottery, he would/could buy a Ferrari*).
- Unreal preterite: the preterites of the modal auxiliaries can be used with the modal remoteness meaning without the grammatical restrictions that apply in the case of other verbs (*I wish you could move it – Could you move it?* as opposed to *I wish you were able to move it – Were you able to move it?*) (Collins, 2009: 12-14).

2.2.2 Marginal modals

Marginal modals (*dare*, *need*, *ought to*, and *used to*) are verbs that closely resemble the central modal auxiliaries in their structural properties (Quirk et al., 1985: 138). Nevertheless, each of them deviates from that category in some specific ways.

Dare and *need* are unique because of the fact that they can function as both modal auxiliaries and lexical verbs (*He needn't/doesn't need to tell her, He daren't/doesn't dare to tell her*) (Huddleston and Pullum, 2002: 110). The modals, unlike the lexical verbs, are restricted to

non-affirmative contexts (primarily negatives, interrogatives, and related constructions), and they also have no reduced forms (ibid.).

Ought to is different from central modals in that it normally has the *to*-infinitive, although it may occasionally appear with the bare infinitive in nonassertive contexts as in *They ought not do that sort of thing* or *Ought we have done it?* (Quirk et al., 1985: 139) Since *ought to* is one of the modals that the present study is directly focused on, it will be discussed in greater detail in the following sections.

Used to is only classified as a marginal modal due to its formal features (the *to*-infinitive, occurrence exclusively in the past tense, appearing with *do*-support, etc.), but semantically it is more of an auxiliary of tense and aspect since its primary function is expressing a past habit or state (Quirk et al., 1985: 140).

2.2.3 Modal idioms

The verbs belonging to the category of modal idioms (*had better*, *would rather*, *have got to*, *be to* and some other less common verbal constructions) all begin with an auxiliary verb, and are followed by an infinitive: *They've got to leave immediately* (Quirk et al., 1985: 139). They do not have nonfinite forms and therefore cannot follow other verbs in the verb phrase (**I will have got to leave soon*) (ibid.).

One more distinguishing feature of modal idioms is that they do not behave as operators: typically, only the first word of the construction acts as operator in negative and interrogative sentences. For example:

(12) *Would you rather eat in a hotel?*

(13) *We haven't got to pay already, have we?* (ibid.)

2.2.4 Semi-auxiliaries

Quirk et al. (1985: 143) define semi-auxiliaries as “a set of verb idioms which express modal or aspectual meaning, and which are introduced by one of the primary verbs *have* and *be*.” This category includes the following constructions: *be able to*, *be about to*, *be apt to*, *be bound to*, *be due to*, *be going to*, *be likely to*, *be meant to*, *be supposed to*, *be willing to*, and *have to*. Additionally, the boundaries of the category of semi-auxiliaries are not clear and a number of negative constructions such as *be unable to*, *be unwilling to*, etc., may also be classified as semi-auxiliaries (ibid.).

Semi-auxiliaries express meanings related to modality, such as, for instance, ability, intention or obligation, similar to central modals, but they also share a number of formal features with main verbs: they have nonfinite forms, they can occur in combination with preceding auxiliaries (*James will be obliged to resign*), they change according to tense and agree with the subject, two or more semi-auxiliaries may occur in sequence (*Someone is going to have to complain*), etc. (ibid.: 143-144).

2.3 Strength of modality

Strength of modality refers to the level of commitment (prototypically the speaker's) to the factuality or actualization of the situation (Huddleston and Pullum, 2002: 175). It is generally assumed that modals exhibit at least two degrees of strengths, strong and weak, or, as they are described in modal logic, necessity (where the commitment is strong) and possibility (where it is weak) (Portner, 2009: 141).

While some authors (Facchinetti et al., 2003: 242) classify such modals as *must*, *have to*, *have got to*, and *need* as markers of “strong” necessity, and *should*, *ought to*, *be supposed to*, etc., as markers of “weak” necessity, Huddleston and Pullum (2002: 177) distinguish an intermediate category on the strength continuum which is referred to as “medium modality”. It is most commonly represented by *should* and *ought to*, as well as a number of comparable lexical modals such as *probable*, *likely*, *appear*, *seem*, etc. The authors illustrate the three types of strengths of modality with the following examples:

- (14)
- a. The meeting *must* be over by now. [strong]
 - b. The meeting *should* be over by now. [medium]
 - c. The meeting *may* be over by now. [weak] (ibid.)

The primary distinction between the “weak” (or medium) and “strong” modals typically lies in the fact that “for the latter the consequences are more severe if the obligation is not fulfilled” (Facchinetti et al., 2003: 242). Nevertheless, in certain contexts the strongest uses of the weak forms (for example, *You should get a move on*) are found to carry more force than the weakest uses of strong forms (*You must come and visit some time*) (ibid.).

2.3.1 Weak obligation

Weak obligation is one of the meanings expressed by deontic modality and is most commonly expressed by such modal verbs as *should*, *ought to*, *had better*, and *be supposed to* (Collins, 2009: 33). This meaning corresponds to the Czech term “záhodnost” and is characterized by signifying a “lower degree of obligation” compared to *must*, for instance (Dušková et al., 2009: 8.44.4).

In addition, the distinction between subjectivity and objectivity is of great importance when it comes to expressing obligation. Leech (2004: 103) describes the subjective use as “referring to what the speaker thinks is important or essential to do”, whereas the objective meaning occurs when “the obligation comes from a source outside the speaker”.

Dušková et al. (2009: 8.44.4) refer to this concept as the source of obligation (“původce modality”), describing subjective modality, similarly to Leech, as the obligation resulting from the inner belief of the speaker (or the natural order of things), and objective modality as the obligation that results from outer circumstances. Modals like *should*, *ought to*, *had better* and *must* are generally considered to be “subjective”, thus expressing the speaker’s inner belief, whereas *have to*, *be to*, and *be supposed to* most frequently refer to the obligation resulting from outer circumstances (ibid.: 8.44.1-8.44.5). Nonetheless, most modals can vary in their uses, that is a prototypically subjective modal can express objective obligation in certain contexts, and vice versa. Portner (2009: 122) provides the following examples of deontic *must*:

- (15) a. You *must* leave now (because I say so).
- (16) b. The rich *must* give to the poor.

In the first sentence the speaker is the source of the obligation to leave, while in sentence b. the obligation to be charitable is due to moral principles that do not depend on the speaker (ibid.).

2.4 The modals *ought to*, *had better* and *be supposed to*

The following chapter will describe the modal verbs *ought to*, *had better* and *be supposed to* and their primary features in more detail, as they are the focus of the present thesis.

2.4.1 The marginal modal *ought to*

Ought to is generally classified as a marginal modal due to the fact that it takes the *to*-infinitival complement (*He ought to take more care*) (Huddleston and Pullum, 2002: 109). Aside

from this, it possesses all the formal characteristics of a modal auxiliary (see section 2.2.1), and also clearly belongs to the same semantic set (Coates, 1983: 5). Furthermore, the modal has demonstrated a growing tendency to be constructed with a bare infinitival in non-affirmative contexts, for example:

(17) You *ought not/oughtn't* take any notice.

(18) *Ought* we invite them both? (Huddleston and Pullum, 2002: 109)

This type of usage is especially prevalent in AmE, along with the more common forms with *to* (ibid.).

Historically, *ought to* derives from a preterite, although nowadays it exhibits no connection with past time. In order to express its modal meanings in the past, the verb is combined with the Perfect as in *She ought to have seen the car coming* (Leech, 2004: 123). Leech (ibid.: 122-123) observes that the modal's appearance in such past tense contexts frequently carries a strong negative connotation of "contrary to fact": it refers to a desirable, but unfulfilled action in the past.

Likewise, it is important to point out that *ought to* is relatively rare nowadays. Some authors (Collins, 2009: 53) connect the modal's low frequency in contemporary English to the fact that, unlike *have to* and *need to*, it has failed to develop the syntactic properties of a lexical verb, while at the same time its requirements of a *to*-infinitive "has ensured its marginal status as a modal auxiliary". It is also true, however, that *ought to* does behave as a lexical verb taking *do* in the *do*-support constructions (*You didn't ought to speak like that*) in certain non-standard dialects (Huddleston and Pullum, 2002: 109). But this type of usage is not currently found in Standard English.

Semantically, *ought to* can express the meanings of both deontic and epistemic modality, namely weak obligation and tentative inference (Coates, 1983: 5). The two uses will be discussed in turn in the following sections.

2.4.1.1 *Ought to vs. should*

Ought to and the central modal *should* are generally considered to be semantically close and even interchangeable (Collins, 2009: 52). Leech (2004: 122) refers to *ought to* as "a less common alternative to *should*" for both types of modality. Similarly, Coates (1983: 69) remarks that the meanings of *ought to* "are often synonymous with those of *should*", while Quirk et al.

(1985: 227) also mention the synonymous use of *ought to* and *should* in expressing obligation and necessity.

Huddleston and Pullum (2002: 186) observe that the only difference between the two modals is that only *should* is normally used in issuing indirect directives, such as instructions, as in the following example: *The right-hand column should be left blank*, which corresponds to “Leave the right-hand column blank”.

Nonetheless, some authors point out several aspects in which *ought to* and *should* differ. For instance, Collins (2009: 54) observes that the proportion of cases where *ought to* expresses objective obligation is higher than that of *should*. *Ought to* is thus more often associated with the expression of duty than *should* (ibid.). There is also a stronger dominance of deontic over epistemic meanings with *ought to*, compared to *should* (ibid.).

In addition to this, based on his analysis of American plays over a period of time, Prtljaga (2014: 165) states that *should* expresses individual opinions, while *ought to* emphasizes a common opinion regarding the obligation in question. *Ought to* is also said to exhibit moral overtones, or at least to imply that the obligation is socially agreed upon between the imposer and the doer (ibid.). Moreover, Chrisman (2012: 434) points out that speakers tend to reach for *ought to* as opposed to *should* when stating ethical principles and conclusions. The author provides the following examples:

- (19) Bob *ought to* give up smoking (for his personal wellbeing).
- (20) One *ought to* use anchor bolts (in order to support a loft bed). (ibid.)

The most evident distinction between the two modals, nevertheless, is in their frequency of use: while *should* is one of the most frequent modal verbs in the English language, *ought to* is undoubtedly quite rare.

2.4.1.2 Deontic *ought to*

Deontic *ought to* is by far more frequent than epistemic (Coates, 1983: 70). What is more, not only does the modal express the epistemic meaning much less often, but there are also few cases where the interpretation is truly purely epistemic. Huddleston and Pullum (2002: 187) provide the following example to illustrate the primacy of deontic use: when one asks somebody where they key is and gets the reply *It should be in the desk drawer*, there is an epistemic component in the meaning (the sentence implies “You’ll probably find it there”); but a deontic

component can be found in the sentence as well (corresponding to the proposition “If it isn’t there, it’s not in its right place”).

In its deontic reading, *ought to* is exclusively used to express weak obligation, that is to offer advice rather than give a command (Coates, 1983: 70). At the same time, the modal can exhibit a continuum of meaning from the core of “strong” examples (implying a direct advice) to the periphery of “weak” examples (meaning “it would be a good idea”) (ibid.: 71). Quirk et al. (1985: 227) compare *ought to* to *must* in that both modals generally imply the speaker’s authority, but unlike *must*, *ought to* does not imply “that the speaker has any confidence that the recommendation will be carried out”. For example:

(21) You *ought to* do as he says.

(22) The floor *ought to* be washed at least once a week. (ibid.)

Collins (2009: 53) also compares the modal’s meaning with that of *must*, asserting that while *ought to* can never be as strong as *must*, it may still convey “a forceful representation of what the speaker regards as appropriate or right”, indicating that he or she takes an uncompromising position on some matter. Whereas in its weakest deontic readings, *ought to* may frequently function as a mere suggestion.

Deontic *ought to* is usually subjective, i.e. it expresses the obligation that originates from the speaker, as opposed to some outer circumstances. Huddleston and Pullum (2002: 186) assert that subjective *ought to* tends to indicate what the speaker himself believes to be “right”. Coates (1983: 71) provides the following example of the modal in its true subjective use:

(23) There is a new book you *ought to* see.

The sentence above corresponds to the meaning “I advise you to see it” and stems solely from the speaker’s own conviction.

By contrast, objective *ought to*, according to Collins (2009: 54), may occur in contexts like when generally accepted standards of appropriate behavior are being invoked, as in the following example:

(24) Uhm B deals with failure to do what one *ought to* do anyway. (ibid.)

2.4.1.3 Epistemic *ought to*

According to Quirk et al. (1985: 227), epistemic *ought to* expresses the “noncommitted necessity” meaning that is referred to as “tentative inference”: the speaker does not know if the statement is true, but tentatively concludes that it is true, on the basis of whatever he or she knows. Coates (1983: 73) asserts that epistemic *ought to* reflects “the speaker’s assessment of probability based on a process of logical inference”. A prototypical example of the modal expressing this type of modality is the following:

(25) The job here *ought to* be finished in a matter of days. (ibid.)

Coates analyzes that the sentence above is a “core example” because it exhibits all the typical features associated with tentative inference: a) it has an inanimate subject; b) refers to the future; c) is non-factive; d) is subjective; e) can be paraphrased by “I assume that...” or “probably” (ibid.: 73-74).

Huddleston and Pullum (2002: 186) remark, however, that although the modal does have the strength comparable with *probable*, as observed by Coates, it differs from it in that it also involves inference. The authors conclude that this means that the concept of “right” is also relevant for epistemic *ought to* (similarly to its deontic meaning): the example *The next road on the left ought to be King Street* implies that if the next road is not King Street, then the speaker will have failed to make the right inference (ibid.).

While epistemic *ought to* is usually subjective, it may also sometimes convey a logical inference without speaker involvement. Coates (1983: 74) gives the following example of objective *ought to*:

(26) English is a very teachy subject. I agree mean it *ought to* be good.

The sentence expresses a proposition that could be paraphrased as something like “it is reasonable to assume that...”, instead of directly indicating probability (ibid.).

Leech (2004: 122-123) contrasts epistemic *ought to* with *must* on the basis of the former expressing a favourable attitude towards the event or state referred to. Therefore, a sentence like *Our candidate ought to win the election* is quite normal, whereas a sentence with the opposite meaning **Our candidate ought to lose the election* would appear decidedly strange (ibid.).

Consequently, both Leech (2004: 123) and Quirk et al. (1985: 227) emphasize the connotation of “desirability” that epistemic *ought to* is associated with.

2.4.2 The modal idiom *had better*

Quirk et al. (1985: 141) classify *had better* as belonging to a distinct category of modal idioms, asserting that it carries the meaning of “advisability”, similar to the obligational meaning of *ought to* and *should*. Some authors, like Leech (2004: 110) and Collins (2009: 16), for instance, regard *had better* as simply a “semi-modal”, but formally, it is a comparative idiom containing auxiliary *had*.

Similarly to the group of central modal auxiliaries, *had better* has the “NICE” properties, meaning that it does not require *do*-support in certain syntactic environments (Facchinetti et al., 2003: 132). See the following examples:

- (27) a. I *had better* tell them.
 b. I *hadn't better* tell them.
 c. *Had I better* tell them? (Huddleston and Pullum, 2002: 113)

The modal also takes a bare infinitival complement and does not enter into constructions with other modal auxiliaries (e.g. **He had better can swim*) (ibid.: 131).

Aside from having the reduced form *'d*, *had* is also commonly ellipted in spoken English, resulting in constructions such as *You better try it again* (Quirk et al., 1985: 898). What is more, it is also possible to ellipt the subject of the sentence: *Better try it again* (ibid.).

One more significant formal property of *had better* is that it most commonly takes internal negation, where the negative follows *better* as in *You'd better not lock the door* (ibid.: 141). However, it may also occur in a second type of negation, in which *not* follows the first word. According to Quirk et al. (ibid.), this is primarily employed in negative questions “where an earlier statement or assumption is being challenged”. The two kinds of negation are sometimes associated with different meanings; compare the following:

- (28) a. *Had we better* not go? [“Would it be advisable if we didn't go?”]
(29) b. *Hadn't we better* go? [“I think we *had better* go; don't you agree?”] (ibid.)

The modal does not have a past time meaning: it expresses an opinion on the best course of action now, not at some time in the past (Huddleston and Pullum, 2002: 113). Furthermore, *had better* is unique in that it is not capable of referring to unfulfilled past events with the help of combinations with a perfect infinitival complement, as is typical for other past tense modal auxiliary forms (*I could/should/would/needn't/ought to have stayed at home*) (Facchinetti et al., 2003: 134). Consequently, a sentence like **I had better have stayed at home* would not occur in natural language, and its meaning would normally be expressed by means of alternative expressions containing *better* such as, for example, *It would have been better if I had stayed at home*, or *I would have been better off staying at home* (ibid.).

Notwithstanding, it is essential to note that *had better* does occur with perfect infinitival structures when there is reference to a future accomplishment (as opposed to retrospective contexts), as in the following example:

(30) *We'd better* have finished this work by the time the boss comes back. (ibid.)

Semantically, *had better* is also different from the majority of other modals because it is most commonly described as being restricted to just one type of modality – deontic (Huddleston and Pullum, 2002: 196; Collins, 2009: 77). However, it is worth mentioning that Mitchell (2003: 145) has suggested that the modal has an epistemic use as well. The author analyzes the following examples from the British National Corpus, arguing that they express a hope that something is or will be the case, which is a type of epistemic volition:

(31) *It had better* be important (BNC, 2630).

(32) This *had better* be good, I thought grimly as I crossed the road and walked up the cul-de-sac to the Parsonage (BNC, 410). (ibid.)

Collins (2009: 19), however, refutes Mitchell's argument, explaining that *had better* in the examples above "is more plausibly interpreted as deontic, with the speaker anticipating a required outcome".

The present thesis will, therefore, regard *had better* as expressing only deontic modality, the meaning of which will be described in further detail in the following section.

2.4.2.1 Deontic *had better*

Had better expresses the modality of weak obligation (Dušková et al., 2009: 8.32.2) and is most commonly used to recommend some action as advisable. For example: *I've started the job, so I'd better finish it* (Leech, 2004: 127-128). Mitchell (2003: 137) analyzes that in giving advice, “the speaker offers an opinion as to the comparative advantage (to the performer, usually the hearer) of performing a potential act as against not performing it – or vice versa”. Consequently, the speaker “expresses a belief about whether X (or not-X) is better (or not) than its opposite and thereby seeks to get the hearer to share this belief and to act upon it” as in the following example: *You'd better take a taxi* (ibid.).

Furthermore, *had better* is often associated with an implication that the speaker has good grounds for his advice or warning due to the fact that a less desirable alternative is understood to exist (Collins, 2009: 78). Palmer (1979: 69) even asserts that the modal implies an “or else” consequence as part of its basic meaning, arguing that the speaker “is fairly firm about his advice with the implication that unpleasant consequences may follow if it is not taken”. For example:

(33) *You'd better* ask him when he comes in.

(34) *I'd better* take that down again. (ibid.)

Palmer (ibid.: 70) adds that there is no clear indication that the speaker is in any way taking responsibility but is rather “more concerned with hinting at the consequences”. Collins (2009: 78), however, observes that the cases where *had better* involves any threat or negative alternative for the speaker are in fact quite rare. He provides the following example, where the undesirable alternative is explicitly stated in the sentence:

(35) Um well I thought *we'd better* go and do the touristy bit because no one'll believe her unless she's taken a photograph of the three sisters. (ibid.)

Nevertheless, in the majority of cases *had better* “merely conveys a deontic sense that is similar to that of *should*”, as it expresses medium strength advice that can be politely declined (ibid.). Likewise, according to Mitchell (2003: 143), the modal is frequently used “not so much for expressing pure advice but for directing others' behaviour and for announcing decisions about one's own behaviour”. Quirk et al. (1985: 147) also draw attention to the fact that the modal is closely associated with giving orders.

Had better is generally subjective: the speaker functions as the source of obligation since it is the speaker's judgement as to the best course of action that the modal expresses (Huddleston and Pullum, 2002: 196). As for potentially objective uses, Mitchell (2003: 141) asserts that it would be rare to find *had better* in contexts where the speaker "objectively states what is generally or habitually a better or equally good course of action, particularly when frequency adverbs occur". Hence, a sentence like **One had usually better take a taxi to be sure of getting to the airport on time* would not normally occur, and its meaning would likely be reflected with the help of a non-auxiliary modal expression, such as:

(36) It is usually *better* to take a taxi to be sure of getting to the airport on time. (ibid.)

Collins (2009: 79) further proves the subjectivity of *had better* with quantitative support: the highest proportion of the modal's instances (61.8%) is with a second-person subject, which correlates strongly with subjectivity, as well as a first-person subject (34.8%); only 3.4% of tokens in Collins' corpus-based research have a third-person subject.

2.4.3 The semi-auxiliary *be supposed to*

The verbal construction *be supposed to* has idiomatic nature: its form does not clearly reflect its meaning because of the bleaching of conjectural meaning of the *supposed* element (Collins, 2009: 20). Quirk et al. (1985: 155) classify it as a semi-auxiliary, pointing out that the construction is not truly passive since it does not contrast with an active construction of the same type. Besides, the modal is marked by a special pronunciation compared to homomorphic passive constructions (ibid.: 144-145).

Huddleston and Pullum (2002: 208) remark that when forming negatives with *be supposed to*, "the normal position for *not* is in the matrix, but (except in contrastive contexts) it is interpreted as marking internal negation" as in *We're not supposed to tell anyone*.

Be supposed to can express both deontic and epistemic modality and is said to have "semantic affinities to *should* and *ought to*" (Collins, 2009: 80). Mair and Leech's corpus-based research from the year 2006 indicated that the modal was on the rise, especially in BrE writing (Collins, 2009: 80). Collins (ibid.) further analyzes that its increasing numbers may be "at the expense of *ought to*, with which it is most similar".

2.4.3.1 Deontic *be supposed to*

Similarly to *ought to* and *had better*, *be supposed to* denotes the meaning of weak obligation. However, *be supposed to* differs significantly from the other two modals in that it is most commonly associated with objective modality: it expresses obligation that results from outer circumstances (Dušková et al., 2009: 8.44.44). The agent of modality is, therefore, different from the agent of the action (ibid.). Leech (2004: 127) provides the following example of the semi-auxiliary's expressing weak obligation:

(37) Civil servants, as the name suggests, *are supposed to* be servants of the public.

Verhulst et al. (2013: 214) point out that aside from denoting the obligation imposed by general circumstances, the semi-auxiliary is often associated with conveying obligation that arises from rules, which “may be strongly or more weakly binding forces (e.g. laws vs. social patterns)”. For instance:

(38) You're *supposed to* cross the fire as a sort of a purification ceremony, through the ashes of the fire. (BNC) (ibid.)

The source of obligation in the example above is a traditional ceremony in which members of a certain culture are required to take part. (ibid.)

In addition to this, *be supposed to* is also frequently employed to express the specific obligation of “an arrangement or task related to a particular moment in time” as *in Now when was this memoir supposed to be in by?* (ibid.) The obligation in the example results from a specific instruction to do something by a certain date.

Collins (2009: 81-82) also notes the modal's temporal flexibility: in its deontic meaning, the modality it expresses can be both present and past, while the proposition can refer to the present, past or future. For example:

(39) The photographs came to life as she talked. (This was called a voice-over.) They *were supposed to* have all the gloss and the false authority of a soft drink commercial. (ibid.)

The sentence above clearly features a past modality while the proposition refers to the present. Likewise, Collins (ibid.) provides an example where a past modality is combined with a future proposition:

(40) And apart from that I mean my results *are supposed to* have come out today.

Even though the clause contains a perfect complement, it applies semantically to the modality: “my results were required (past) to come out today (future)” (ibid.).

2.4.3.2 Epistemic *be supposed to*

In its epistemic sense, *be supposed to* expresses probability or weakened logical necessity (Leech, 2004: 127) See the following example:

(41) They say it's *supposed to* snow here by the end of the week. (ibid.)

Leech (ibid.) analyzes that the modal's epistemic meaning is comparable to that of *should*.

Collins (2009: 80) observes that *be supposed to* frequently reflects “something that is alleged or assumed to be the case”. Huddleston and Pullum (2002: 208) also remark this shade of meaning of the modal, giving the example *It is supposed to have been posted yesterday*, which can be paraphrased as “it's alleged to have been”.

Additionally, *be supposed to* can often be found in contexts where it “expresses a general belief based on hearsay evidence” (Verhulst et al., 2015: 565). For instance, the following example can be paraphrased as “fish is generally believed to be less fat”:

(42) “We're having fish,” she informed me. “It's *supposed to* be less fattening.” (BNC) (ibid.)

The example above features a generic subject (i.e. “people in general”) and reflects a general conviction.

The modal is similar to *ought to* in its conversationally-derived implication of non-fulfillment, particularly in cases with a past predication as in eg. (43):

(43) He is the guy who *is supposed to* have left. (Collins, 2009: 81)

The sentence presupposes a strong assumption that the guy has, in fact, not left.

As for the temporal domains in which epistemic *be supposed to* occurs, both the modality and the proposition can be present or past, but not future (ibid.). In the example (43) above, for instance, the modality is present, while the proposition refers to the past.

2.5 Modality in Czech

In the Czech language, the following three types of modality are typically distinguished: descriptive, prescriptive and epistemic (Grepl et al., 1995: 535). The first type expresses general necessity that arises due to certain objective circumstances: *Petr musí Pavlovi pomáhat* implies that Petr is helping Pavel and is forced to do so (by someone/something) (ibid.) This meaning of descriptive modality could equally be reflected with the help of such predicators as *je nucen (povinen...)* or *nezbývá mu (nic jiného) než*. Prescriptive modality denotes the speaker's own attitude (disposition, interest or will) towards the realization/non-realization of the action expressed in the proposition. *Petr musí Pavlovi pomáhat* would thus be interpreted as "Petr is not helping Pavel, but I want him to do so". The verb *muset* in this sense could be replaced by *je třeba/nutno(é)*. The third type of modality, epistemic, is employed to reflect the speaker's level of certainty about the content of the proposition: the example sentence would express a high degree of certainty in the truth of the statement and could be paraphrased as *Petr is surely helping Pavel*. In this epistemic meaning, *muset* could be substituted by expressions like *určitě, zřejmě* and *nejspíš* (ibid.).

The classification of modality types in Czech is, therefore, different from the usual approach in English, where the majority of linguists distinguish only two primary types of modality. While epistemic modality is essentially treated the same in both languages, Czech descriptive and prescriptive types correspond to a single type of deontic modality in English. It is within this one type that authors further distinguish subjective and objective uses.

According to Grepl et al. (ibid.: 533), the modal meanings of obligation, ability and intention in Czech are most frequently expressed with the help of lexical means. Syntactically, they can be divided into two groups:

- 1) Expressions followed by infinitive predicates: this group includes central modal verbs (*muset, mít, moci, smět* and *chtít*), modal verbs in a broader sense (*umět, dovést, vydržet, dokázat*, etc.), as well as other modal expressions such as *as lze, dá se, jde/jdou (=může se/mohou se)*.

Such lexical means are commonly referred to as modal modifiers.

- 2) Expressions followed by subordinate clauses or nominalized infinitives: this encompasses such expressions as *je nutno(é), třeba (potřeba, zapotřebí), nezbytné, žádoucí, záhodno, radno, vhodné*, etc.

Expressions of this type are referred to as modal predicators.

As for expressing epistemic modality, Czech is noticeably different from English in that it illustrates a clear preference for employing a great variety of lexical expressions, as opposed to relying primarily on modal verbs, which is the case in the English language. Grepl et al. (ibid.: 624) divide the means for denoting epistemic modality into two groups, lexical and grammatical. Lexical means are further broken down into three distinct subtypes:

- 1) Epistemic predicates: *myslím, zda se (mi), je pravděpodobné, věřím, jsem si jist(ý), je nesporné, je zřejmé, je možné, tuším, vypadá to, že*, etc.
- 2) Epistemic particles: *jistě, očividně, rozhodně, zaručeně, určitě, zřejmě, pravděpodobně, asi, možná, podle všeho, pokud vím*.
- 3) Modal verbs: *muset, moci*.

Grammatical means of expressing epistemic modality, on the other hand, include future forms of the verb *být*, independent subordinate clauses with *aby* and *že*, and the conditional mood (ibid.: 625).

2.5.1 Czech translation counterparts of *ought to*, *had better* and *be supposed to*

Grepl et al. (ibid.: 540) assert that the modal meaning of weak obligation, that *ought to*, *had better* and *be supposed to* denote, is typically expressed with the help of verbo-nominal predicates such as *je žádoucí, záhodné, vhodné, slušné, třeba*, etc., as well as verbal predicates like *(ne)sluší se, (ne)hodí se, (ne)patří se, (ne)naleží*. All the mentioned constructions may be used in both indicative and conditional moods.

In addition to this, the verb *mít* is also commonly used to reflect the meanings of the three modals. When used in the indicative mood the verb primarily conveys weak obligation and desirability (*Petr se mu má omluvit, a byl by pokoj*), while the conditional form is utilized to express a milder meaning of advisability (*Petr by se mu měl omluvit*) (ibid.: 541).

Grepl et al. (ibid.) also point out that the modal verbs *muset* and the negative *nesmět* sometimes also carry the meaning of weak obligation, especially in sentences with a generic agent: *Nesmí se to brát tak tragicky; Takových řečí si musí člověk nevšímat*.

According to Dušková et al. (2009: 8.44.44-8.44.45), *ought to* and *be supposed to* are typically translated with the help of the verb *mít* into Czech, in both indicative and conditional moods. *Be supposed to* is also associated with such modal expressions as *je třeba*, *je nutno*, etc. (ibid.: 8.44.44). As for *had better*, it usually corresponds to the construction „*raděj bych (bys, by atd.) měl*“ (ibid.: 8.32.2).

3. Material and Method

The method used in the empirical part of this study is corpus-based research. The primary data source was the multilingual parallel corpus *InterCorp* (version 16), accessed through the *KonText* interface. The analysis, thus, focused on 210 authentic Czech translations of the English modals *ought to*, *had better* and *be supposed to*.

In order to gather the relevant data from the corpus, the search was restricted to English and Czech and only English originals were selected. The next restriction was regarding the genre of the texts in which the modal verbs occurred – the search was limited to fiction. Additionally, only the present tense forms of the selected modals were included in the analysis.

The extraction of the material was conducted by way of simple queries “ought to”, “had better” and “supposed to”. Since the verbs *ought to* and *had better* do not have inflected forms, their queries did not need to be specifically tailored. For *be supposed to*, excluding the auxiliary verb *be* in the query facilitated a search across all grammatical persons. Furthermore, the queries encompassed negative and interrogative sentences as well.

The selected queries and specific search restrictions returned the following results: *ought to* produced 1,996 hits (71.48 instances per million positions), *had better* yielded 426 hits (15.26 instances per million positions), while *be supposed to* returned 2,298 hits (82.3 instances per million positions). This indicates that *had better*'s occurrence in the fiction section of the corpus is visibly limited, especially compared to the other modals. *Ought to*, on the other hand, although considered rather rare, was found to be over four times more frequent than the modal idiom. *Be supposed to* demonstrated a slightly higher number of hits than *ought to*, making it the most frequently occurring modal out of the three.

The concordance lines were subsequently shuffled, and a careful selection process was performed to eliminate examples that did not correspond to the focus of this study (see the following section). As a result, 70 relevant examples of each modal were extracted from the corpus. These findings were coded and numbered, with the data for *ought to*, *had better* and *be supposed to* listed in the Appendix under the labels OT_number, HB_number and BS_number, respectively.

All the three modals are expected to be most frequently translated with the help of the Czech verb *mít*, using both indicative and conditional moods. Additionally, *had better* may often be represented by constructions with the adverb *raději*, while *be supposed to* is anticipated to make

use of other lexical means of translation, such as various lexical paraphrases (*je třeba, je nutno*, etc.).

3.1 Excluded examples

Ought to

While *ought to* is most commonly used to express deontic modality, it can also occasionally occur in epistemic contexts, conveying “tentative inference” (Quirk et al., 1985: 227). Since the present thesis is exclusively concerned with the modal’s meaning of weak obligation, which falls under the category of deontic modality, it was necessary to manually filter out any instances of epistemic *ought to* from the results. An example of the modal expressing epistemic modality is provided below:

- (44) I *ought to* be able to guess his blood type.
Myslím, že už dokonce znám jeho krevní skupinu.

It is evident that no sort of obligation can be found in this sentence: the speaker is merely expressing a tentative expectation that they are likely to be able to guess the blood type.

Had better

Had better is generally associated solely with deontic modality, and no instances of potential epistemic usage were identified in the search results. Therefore, no examples of this modal needed to be excluded from the sample.

Be supposed to

Similarly to *ought to*, *be supposed to* can express both deontic and epistemic modality. When used epistemically, the modal typically indicates probability or weakened logical necessity. For instance:

- (45) It’s *supposed to* get even colder tonight.
Na noc hlásí ještě větší zimu.

The example above expresses the probability that it will get colder. The Czech translation reflects this meaning with the help of the impersonal construction *hlásí*, which corresponds to the meaning of the English verb “to forecast”.

Additionally, another example of epistemic *be supposed to* found in the search results did not express the likelihood of an event occurring. Instead, it represents “a general belief based on hearsay evidence”, which is one of the most common meanings of the modal in its epistemic use (Verhulst et al., 2015: 565):

(46) *You're supposed to be a hotshot.*

Prý jste ostrý chlapík.

In the Czech translation, this meaning is reflected with the help of the modal particle *prý*, that is specifically employed to convey the speaker's uncertainty about the information or to indicate that it is based on rumors or second-hand knowledge (Cvrček et al., 2015: 349).

4. Analysis

The empirical part of the thesis will present an analysis of 210 examples of the three selected modal verbs. Each modal will be examined from three perspectives: first, the distribution of the modal across different sentence types will be analyzed; second, the source of obligation will be explored and discussed in detail; and finally, the Czech translation equivalents will be examined.

4.1 The marginal modal *ought to*

4.1.1 Distribution of *ought to* across sentence types

Out of the four primary sentence types – declarative, interrogative, imperative and exclamative – the modal *ought to* can only appear in declarative and interrogative sentences. Due to the fact that the basic meaning of imperative constructions is very close to the modal meanings of obligation (*You mustn't be so hasty – Nesmíte být tak ukvapený*) (Dušková et al., 2009: 12.13), *ought to* does not occur in this sentence type. Similarly, exclamative sentences with the modal are rarely ever found.

An analysis of seventy concordance lines of the verb with respect to the sentence types in which it appears, yielded the following results:

Table 1: Sentence types with *ought to*.

Sentence type	Examples	Percentage
Declarative	67	96%
Interrogative	3	4%
Total	70	100%

The table above shows a clear predominance of declarative sentences in the sample, with only three instances of the modal appearing in interrogative sentences. Naturally, there were no instances of imperative or exclamative sentences in the dataset.

Another relevant distinction to be made regarding the different contexts in which *ought to* appears is connected to the polarity of the sentences, that is whether the sentence is positive or negative. Only six negative sentences with *ought to* were identified. This distribution leads to the conclusion that the modal occurs in non-assertive contexts, which include interrogative and

negative sentences, rather infrequently. They account for merely 12% of the examples (nine instances).

4.1.1.1 *Ought to* in declarative sentences

Declarative sentences typically follow a structure where the subject precedes the predicate (Leech, 2006: 18). The discourse function of this type of sentences is generally to make a statement and thus, convey information (Quirk et al., 1985: 803). See the examples of the modal in declarative sentences:

- [1] “You *ought to* stop before that,” Liz said gently.
“*Měla bys s tím skončit dřív,*” napomenula ji Liz vlídně. (OT39)
- [2] “It seems to me as though we *ought to* drink something,” Honest Lil said.
“Tak se mi zdá, že *bysme se měli* něčeho napít,” řekla Poctivka Lil. (OT48)

Nevertheless, as the modal’s meaning is directly related to imposing weak obligation, the declarative sentences with *ought to* occasionally feature the discourse function of some kind of directive (advice, recommendation, etc.), rather than an actual neutral observation. Consider the following example:

- [3] Evening’s coming on, and we *ought to* get a move on.’
Bude večer a *měli bysme se* hnout.” (OT6)

The meaning of the clause containing *ought to* could equally be conveyed by an imperative construction in the periphrastic form *Let’s get a move on*.

4.1.1.2 *Ought to* in interrogative sentences

The verb was found to occur in interrogative sentences rather marginally, as the 70-sentence sample included merely three such cases. Examples of these are as follows:

- [4] But *ought I to* hope for it?
Ale *mám* v to vůbec doufat? (OT38)
- [5] And now, which of these finger-posts *ought I to* follow, I wonder?”
Jenom bych ráda věděla, kterým tím ukazatelem se *mám* řídit.” (OT56)
- [6] ‘But, Father, if this becomes in all earnest a matter of theft, *ought we not to* confide it to the sheriff, and see if he thinks fit to have a man of his garrison go with me?’

“Ale, otče, jestliže se z toho zcela vážně stane otázka krádeže, *neměli bychom* se svěřit šerifovi? Třeba usoudí, že se mnou pošle někoho ze své posádky.” (OT61)

Sentences [4] and [6] are *yes/no* questions, which are usually formed by placing the operator before the subject and giving the sentence a rising intonation (ibid.: 807). Example [4] represents a neutral positive question, while sentence [6] falls into the category of negative questions, which are always conducive (ibid.: 808).

In contrast, example [5] is a *wh*-question. *Wh*-questions are formed with the help of simple interrogative words such as *who/what/which/where/how*, etc. (ibid.: 817). They feature the same subject-operator inversion as *yes/no* questions and are utilized to gain specific information. The question in [5], however, also contains a comment clause *I wonder* at the end, which in this case, may be regarded as an invariant tag (ibid.: 814).

4.1.1.3 *Ought to* in negative sentences

The dataset includes six instances where *ought to* appears in negative contexts. Five examples exhibit a direct negation of the modal, while in one sentence, the negation occurs at the level of the main clause, affecting the meaning of *ought to* in the subordinate clause. Compare the following examples:

[7] We ought not to trouble Mr. Black unless there is anything very wrong.

Neměli bychom pana Blacka obtěžovat, pokud se nestalo nic vskutku vážného. (OT65)

[8] I don't think you *ought to* drink whisky tonight.”

Myslím, že whisky *bys* dneska pít *neměla*.” (OT70)

In sentence [7], *ought to* is part of the main clause which contains the negative particle *not*, whereas in sentence [8], the negation modifies the verb *think* in the main clause, but the scope of negation clearly affects the modal. This meaning is also reflected in the Czech translation, where the negation is transferred to the subordinate clause and the verb *mít* directly, while the main clause remains positive.

4.1.2 The deontic source of *ought to*

This section will investigate the source of obligation of *ought to* that can be observed in the sample.

Table 2: The source of obligation of *ought to*.

Deontic source	Examples	Percentage
Speaker	58	83%
Addressee	2	3%
Third party	3	4%
Outer circumstances	7	10%
Total	70	100%

The table above clearly demonstrates that the most frequent type of *ought to*'s deontic source is the speaker, which accounts for the majority of the examples. As discussed in section 2.4.1.2, *ought to* is predominantly associated with subjective modality, since it is typically employed to express the speakers' own beliefs. Thus, this distribution is not surprising. Nevertheless, in five sentences the obligation did not originate from the speaker, and in addition to that, objective uses of the modal were found in seven examples. Furthermore, the modal's semantic meaning was analyzed based on Prtljaga's and Chrisman's observations (see section 2.4.1.1) that *ought to* tended to express moral overtones and was used for stating ethical principles and conclusions. This meaning was identified in a total of twenty-six sentences, which accounts for 37% of examples.

Speaker as the deontic source

This type of deontic source appears in a total of fifty-nine examples. Among these, thirty-one sentences involve a first-person subject, and twenty feature a second-person subject. Collins (2009: 79) found both first- and second-person subjects to correlate strongly with subjectivity. In contrast, third-person subjects were found in only nine sentences. See the following examples:

[9] You *ought to* try it sometime.

Měl bys to taky někdy zkusit. (OT22)

[10] I think we *ought to* start on some of these hexes this evening."

Myslím, že večer bychom měli začít s těmi zaklínadly." (OT23)

In both examples provided, the speakers convey their subjective opinions and impose a weak obligation on the addressees. Specifically, sentence [9] illustrates the speaker's personal recommendation, while in the second example, the speaker expresses advisability regarding a shared future action.

An interesting example was found in the material, where the obligation might be considered to originate from both the speaker and the addressee at the same time:

[11] We're agreed, then, that we *ought to* send an expedition to this warren and that there's a good chance of being successful without fighting.

Takže jsme se shodli na tom, že *bychom* do té kolonie *měli* vyslat výpravu a že je dost velká naděje, že bychom mohli uspět bez boje. (OT4)

The main clause explicitly refers to the addressee's involvement in the stated decision ("We're agreed"). Consequently, the obligation to send an expedition appears to be shared between the speaker and the addressee. Nevertheless, a more thorough exploration of the addressee's actual intentions would be necessary to confirm that the obligation is indeed mutual. Since this ambiguous type of deontic source occurred only once in the data, no separate category was created specifically for it.

Addressee as the deontic source

According to Quirk et al. (1985: 815), modals of obligation "generally involve the speaker's authority in statements and the hearer's authority in questions". The addressee was identified as the deontic source in only two sentences, both of which are interrogative (see examples [4] and [6] in section 4.1.1.2). In both instances, the speakers ask for the hearers' opinions on something, expecting to receive advice.

However, the third interrogative sentence in the data (see example [5] in section 4.1.1.2), does not have the addressee as the source of obligation. A closer examination of the surrounding context revealed that the speaker was in fact talking to herself, with no actual addressee present. The question may, therefore, be classified as rhetorical, as it clearly does not expect a response.

Third party as the deontic source

This category includes instances where the obligation originates from a specific person, who is neither the speaker nor the addressee. For instance:

[12] Well, Mr. Gable says I *ought to* wait another year.

No, pan Gable tvrdí, že *bysem měla* ještě rok počkat. (OT18)

[13] I know this idiot girl who keeps telling me I *ought to* go to a head-shrinker;

Znám se s jednou blbou holkou, co mi pořád říká, že *mám* otcovský komplex, že *bych měla* jít k psychoanalytikovi. (OT52)

In the examples above, the speakers recount what others (Mr. Gable in [12] and the girl in [13]) have previously instructed them to do. Therefore, the obligation arises directly from these third parties.

Moreover, this type of deontic source is not limited solely to reported speech. Consider the example below:

[14] “I *ought to* give him a report on the fire.”
„Měl bych mu poslat zprávu o požáru.” (OT64)

The previous context reveals that the indirect object in this sentence refers to a bishop who gave the speaker certain directives. This leads to the conclusion that the obligation to deliver the fire report originates not from the speaker’s own volition but is imposed by a third party. In this case, *ought to*’s meaning is similar to that of *have to*, which expresses a strong obligation resulting from outer circumstances (Collins, 2009: 87). Interestingly, this nuance is not reflected in the Czech translation, which uses *mít* in the conditional mood, that typically represents mild advisability, rather than an objective obligation.

Outer circumstances as the deontic source

This type of deontic source encompasses objective modality, where the obligation is not imposed by any concrete person, but instead arises from some general forces. Such outer circumstances may include rules or laws, social norms or expectations, or previous arrangements or agreements (Verhulst et al., 2013: 211).

All six examples of objective *ought to* express the weak obligation that originates from social norms or expectations. For example:

[15] This is the story he has been told, and it is clear and true and happy, as everything *ought to* be.

Tak mu to aspoň vyprávěli a tak je to jasné, pravdivé a šťastné, zkrátka *jak se patří*. (OT8)

[16] And what you *ought to* do is on the whole so pleasant, so many of the natural impulses are allowed free play, that there really aren’t any temptations to resist.

A to, co *máte* dělat, je vcelku tak příjemné a přirozeným pudům se ponechává tolik volného prostoru, že tu skutečně není žádných pokušení, která by bylo třeba přemáhat. (OT44)

Sentence [15] refers to a general social or moral understanding of an ideal situation. Similarly, in [16] the speaker refers to a certain standard of behavior which is imposed by societal norms.

4.1.3 Translation counterparts of *ought to*

The table below illustrates the distribution of the modal's translation equivalents in the dataset:

Table 3: The distribution of translation counterparts of *ought to*.

Translation counterpart	Examples	Percentage
<i>Mít</i>	61	87%
Other lexical means	5	7%
<i>Muset</i>	4	6%
Total	70	100%

As anticipated, the Czech verb *mít* is by far the most frequent translation equivalent of *ought to*, appearing in sixty-one sentences. In four sentences another modal verb, *muset*, was used, while five examples were translated with the help of other lexical means, such as various paraphrases.

Mít as a translation counterpart of ought to

The vast majority of examples were translated using the conditional mood of *mít*, which appeared in fifty-five instances, accounting for 90% of all examples with *mít*. In contrast, the indicative form of *mít* occurred only six times. As mentioned in section 2.5.1, the indicative form of the verb is generally employed to impose a weak obligation or indicate that something would be highly desirable. Conditional *mít*, on the other hand, is most commonly used when the speaker intends to offer tentative advice. The distinction can be illustrated by comparing the following two examples:

[17] “You *ought to* try some of this raspberry pie.”

„Ten malinovej koláč *byste* fakt *měla* zkusit,“ odvážil se znovu Beďar. (OT42)

[18] They're so conditioned that they practically can't help behaving as they *ought to* behave.

Jsou predestinováni tak, že se prakticky nemohou chovat jinak, než jak se chovat *mají*.
(OT29)

In example [17], the speaker expresses a personal recommendation and encourages the addressee to taste some pie, whereas sentence [18] clearly reflects an obligation imposed by outer circumstances, namely certain social norms.

Despite this, the indicative form of *mít* is employed quite sparingly as a translation equivalent of *ought to*, with the conditional form frequently appearing in contexts where the force of obligation is significantly stronger than a mere recommendation. For example, the following example illustrates a sort of authoritative directive rather than advice:

[19] ‘Then you *ought to* hold your tongue!’ snarled Bellatrix.
„Tak *bys měla* držet jazyk za zuby!” zavrčela Belatrix. (OT32)

Muset as a translation counterpart of ought to

The Czech verb *muset* is generally considered to be a counterpart to the English modals *have to* and *must*, rather than *ought to* or *should* (Dušková et al., 2009: 8.44.31). It is typically associated with denoting objective modality, where the source of obligation differs from the agent of the required action (ibid.: 8.44.44).

However, this correlation is not entirely confirmed by the present dataset, as two out of four instances involving *muset* reflect subjective modality, with the speaker as the deontic source. See the examples:

[20] Mr. John Knightley must be in town again on the 28th, and we *ought to* be thankful, papa, that we are to have the whole of the time they can give to the country, that two or three days are not to be taken out for the Abbey.

Pan John potřebuje být ve městě opět osmadvacátého, a my *musíme* být rádi, že je budeme mít pro sebe celou tu dobu, co mohou zůstat na venkově, že se nepřestěhují na dva tři dny na Donwell. (OT2)

[21] ‘I just think you *ought to* face the possibilities, Sam.
“*Musíš* si konečně uvědomit, že ho nikdy nenajdeš, Sam. (OT68)

In sentence [20], the speaker undoubtedly expresses a strong conviction, which is possibly also supported by the general appropriateness of feeling gratitude for favorable circumstances. Even

so, the obligation to be thankful primarily originates from the speaker themselves, as opposed to being imposed by outer circumstances. Similarly, in sentence [21], the translation features a considerably stronger sense of obligation compared to the softer tone of the original. While the need to face the possibilities may arise from the reality of the addressee's circumstances, in the English sentence, the speaker frames this potential necessity as their own opinion ("I just think"), that is further softened by the hedge *just*.

Conversely, the following sentence exemplifies objective modality, where *muset* is the most suitable translation equivalent:

[22] "Even lords *ought to* follow the customs," he said, half to himself.
„I lordové *musí* dodržovat zvyky," poznamenal napůl pro sebe. (OT34)

The speaker reports a widely accepted behavioral norm, referring to specific societal expectations of lords.

Other lexical means as translation counterparts of ought to

Five instances of *ought to* were translated with the help of various lexical paraphrases instead of modal verbs. For example:

[23] "We *ought to* lie up in the barn," I said.
"Nejlíp bude, když se uvelebíme ve stodole," navrhl jsem. (OT36)

In the sentence above, the meaning of *ought to* is translated into Czech with the help of a conditional construction. The main clause is represented by the verb *be* in the future tense and the state adverb *nejlíp*. The translation does not directly convey any obligation, simply stating that "it would be best" to lie up in the barn. This corresponds to *ought to*'s function in the original sentence, which is to make a suggestion.

A similar type of translation counterpart can be observed in another example:

[24] 'Indeed, Jane, you *ought to* believe me.
„Udělala bys dobře, kdybys mi uvěřila, Jane. (OT27)

Unlike the previous sentence, the translation in example [24] uses the conditional mood, which reflects the proposition's meaning of advisability.

One sentence features a lexical paraphrase associated with the modal’s tendency to exhibit moral or ethical overtones. Consider the following example:

[25] If she can hesitate as to ‘Yes,’ she *ought to* say ‘No’ directly.

Může-li váhat se svým ‘ano’, pak *je moudřejší říci* ‘ne’. (OT41)

According to Chrisman (2012: 433), *ought to* is frequently used “to state general moral principles as well as specific practical conclusions”. The Czech translation emphasizes this ethical dimension of the modal by making use of the phrase *je moudřejší* (“it is wiser”).

4.2 The modal idiom *had better*

4.2.1 Distribution of *had better* across sentence types

Similarly to *ought to*, the modal idiom *had better* can occur in declarative and interrogative sentences. The following table illustrates the distribution of *had better* according to sentence types:

Table 4: Sentence types with *had better*.

Sentence type	Examples	Percentage
Declarative	68	97%
Interrogative	2	3%
Total	70	100%

It is evident that the modal favors declarative sentences as its appearance in interrogative sentences is rather marginal, with only two examples. Negative sentences are also quite rare as there are only five such examples. Consequently, the modal’s occurrence in non-assertive contexts is infrequent, as they account for merely 10% of examples (seven instances).

4.2.1.1 *Had better* in declarative sentences

This sentence type is seen in the vast majority of examples of *had better*. Similarly to *ought to*, declarative sentences with *had better* frequently denote discourse functions that are characteristic of imperative constructions because the modal “is typically used with mitigated directive force” (Collins, 2009: 77) For instance:

[26] ‘Perhaps we *had better* proceed to business, then,’ said he.

‘Snad *bychom se měli raději* pustit do práce,’ řekl. (HB61)

- [27] “Now, Potter,” said McGonagall, “you and Miss Lovegood *had better* return to your friends and bring them to the Great Hall – I shall rouse the other Gryffindors.”
„Tak, Pottere,” otočila se k Harrymu profesorka McGonagallová, „*vy byste* se teď se slečnou Láskorádovou *měli* vrátit k přátelům a přivést je do Velké síně - já dojdu vzbudit ostatní nebelvírské.” (HB42)

Sentence [26] uses the inclusive *we* and expresses a tentative suggestion for an action shared between the speaker and the hearer, whereas in example [27], *had better* conveys a more authoritative force, imposing a weak obligation on the addressees. In both cases, however, the translators make use of the conditional form of the verb *mít*.

4.2.1.2 *Had better* in interrogative sentences

This type of sentences appears only twice in the dataset. See the examples:

- [28] Don't you think you *had better* finish now?
Neměl byste to teď dovyprávět? (HB20)
- [29] Don't you think that under the circumstances Dolores Haze *had better* stick to her old man?"
Nemáš dojem, že za těchto okolností *by se* Dolores Hazeová *měla raději* držet svého otce?" (HB33)

Both sentences feature negative *yes/no* questions. They are both clearly conducive, implying that the speakers expect agreement from the addressees. Moreover, the question in [28] is quite rhetorical in its nature as its pragmatic meaning equals an assertive sentence *You had better finish now*. The sentence, therefore, expresses a tentative directive, where *Don't you think* functions as a hedge to soften the instruction. By framing it as a question about the listener's opinion, the speaker reduces the directness and potential assertiveness of the sentence. Although the translation lacks the hedge, it reflects the softening through the negative form of *mít*. Conversely, in example [29], the speaker expects a response, inquiring about the addressee's opinion on the matter under discussion.

4.2.1.3 *Had better* in negative sentences

Negative sentences with *had better* were identified five times in the data. All occurrences feature a direct negation of the modal. For instance:

[30] No, don't tell me. If you were going about Tyndale's work, I *had better* not know it.

Ne, neříkejte mi to: jestli jste šířil Tyndaleovo dílo, *radši bych to neměl* vědět. (HB31)

[31] "You *had better* not leave – because my father's expecting you."

"*Uděláte líp, když zůstanete* – protože můj otec vás očekává." (HB68)

In both examples the modal takes internal negation, with the negative particle following *better*. The translation in sentence [30] mirrors the original directly, whereas in [31], the negation is not retained as the translation features a positive sentence where the meaning of "not leaving" is reflected with synonymous "to stay" (*zůstat*).

4.2.2 The deontic source of *had better*

This section will focus on the source of modality expressed by the modal, as demonstrated in Table 5:

Table 5: The source of obligation of *had better*.

Deontic source	Examples	Percentage
Speaker	70	100%
Addressee	0	0%
Third party	0	0%
Outer circumstances	0	0%
Total	70	100%

Had better is generally regarded as a modal representing solely subjective deontic modality (Collins, 2009: 77). This observation is confirmed by the present analysis, where the modal's source of obligation in all seventy examples is the speaker. While *had better* could also theoretically occur in subjective contexts where the deontic source might be the addressee or a third party (for instance, in reported speech), no such examples were found in the sample. This indicates that the modal is predominantly employed to convey the speaker's personal convictions.

Speaker as the deontic source

The source of obligation was found to be consistently the speaker in all examples. Among these, twenty-six sentences include first-person subjects (fourteen singular and twelve plural), thirty-four sentences contain second-person subjects, and the remaining ten feature third person.

The second-person subject occurs most frequently, accounting for 49% of instances, which aligns with the modal's tendency to be used as a mild directive. See the examples:

[32] ‘Well, you *had better* come with me as quick as you can,’ he said.

“*Radši se mnou pojed’ co nejrychleji,*” řekl. (HB49)

[33] And when you get there, you must tell him at what time you would have him come for you again; and you *had better* name an early hour.

A jakmile tam dojedete, nezapomeň mu říci, kdy *má* pro tebe opět přijet, a *raději urči* nějakou brzkou hodinu. (HB2)

[34] ‘You *had better* lead on and find that path,’ Frodo said to him.

“*Měl bys* jet první a hledat cestu,” řekl mu Frodo. (HB53)

In all three examples, the speakers express their personal beliefs about the most desirable course of action. Sentences [32] and [33] convey mild directives, and this discourse function is reflected in the translations which make use of imperative constructions, softened by the adverb *radši/raději*. The final example features a similar type of mild directive or a strong suggestion, but it is translated with the verb *mít* in the conditional form, which corresponds to the meaning of advisability.

In addition, some authors highlight that *had better* is often used not just to denote desirability but to express directives that need to be fulfilled to avoid undesirable consequences (see section 2.4.2.1). This implication of a negative alternative was identified in fourteen sentences (20% of examples). Consider the following examples:

[35] “You *had better* be sure of that, or it won’t be well for you.”

“*Měl byste* si tím být úplně jistý, nebo vám nastanou krušné časy.” (HB62)

[36] Beorn is not as far off as you seem to think, and you *had better* keep your promises anyway, for he is a bad enemy.

Medvěd není tak daleko, jak se vám zřejmě zdá, a v každém případě *byste měli* splnit svůj slib, poněvadž dovede být strašný nepřítel. (HB64)

In both sentences the speakers express strong advice, explicitly stating why it is necessary for the addressees to comply with it or what an alternative action may lead to. Nevertheless, the majority of this type of sentences hint at less severe consequences or present them more subtly:

[37] ‘No, my dear, you *had better* go on horseback, because it seems likely to rain; and then you must stay all night.’

„Ale ne, děvenko, *jed’ raději* na koni; déšť je na spadnutí, a tak se budeš muset zřejmě zdržet do rána.“

The sentence does not refer to any serious threat or danger for the addressee, simply informing them of potential undesirable consequences if they choose not to go on horseback. Therefore, this type of meaning, occasionally expressed by *had better*, aligns with Palmer’s analysis of the modal’s functions (Palmer, 1979: 69-70).

In sentences with first-person subjects, the modal in a similar manner generally denotes that something is highly desirable. For example:

[38] Doctor Plarr said, ‘I *had better* make notes about your condition.

Doktor Plarr řekl: „*Měl bych* vám založit karty a něco na ně napsat. (HB32)

In [38], the speaker simply highlights that it would be appropriate to make notes.

4.2.3 Translation counterparts of *had better*

The distribution of the translation equivalents of *had better* is presented in the table below:

Table 6: The distribution of translation counterparts of *had better*.

Translation counterpart	Examples	Percentage
<i>Mít</i>	44	63%
Imperative	12	17%
Phrases with <i>(nej)líp/dobře</i>	8	11%
Future tense	2	3%
<i>Muset</i>	2	3%
Other lexical means	2	3%
Total	70	100%

The data reveals that the modal *had better* exhibits a more diverse range of translation counterparts compared to *ought to*. While the verb *mít* remains the most frequently employed equivalent, appearing in 63% of the examples, this percentage ratio is considerably lower than the 87% for *ought to*. Other relatively frequent means of translation include imperative constructions and phrases with *(nej)líp/dobře*, while the proportions of all the remaining counterparts are rather low.

Additionally, as anticipated, the adverb *raději/radši*, which most directly reflects the meaning of *had better*, appears highly frequently, particularly in combinations with *mít* and the imperative mood. All categories of translation counterparts, as well as the occurrence of *raději/radši*, will be discussed in detail in the following sections.

Mít as a translation counterpart of had better

All forty-four examples with *mít* employed the conditional mood, with no instances of the verb in the indicative mood. The conditional form of *mít* aligns with the modal's primary meaning of advisability. See the examples:

[39] 'Yes, I think you *had better* do that,' said Gandalf.

“Ano, myslím, že *bys měl*,” řekl Gandalf. (HB30)

[40] 'Then on present showing, sir, you *had better* prepare yourself for the life of a Trappist monk.'

“Tak potom *byste se měl*, na základě tohoto svého tvrzení, začít připravovat na život trapistického kněze.” (HB3)

In both sentences above, the speakers give the addressees advice, sharing their personal opinion, without explicitly imposing a direct obligation.

Furthermore, eighteen out of forty-four (41%) sentences with *mít* in the data also include the adverb *raději/radši*. For instance:

[41] I *had better* keep the fish quiet now and not disturb him too much at sunset.

Rybu *bych teď měl radši* nechat v klidu a nerušit ji při západu. (HB23)

[42] 'I think you *had better* go to bed,' said Mother.

“*Měli byste si jít raději* lehnout,” doporučovala mu maminka. (HB52)

Raději/radši is the comparative degree of the adjective *rád* that functions as an adverbial complement in the sentences above. Both examples express very mild advisability, corresponding

in meaning to the propositions “It would be better if I kept the fish quiet” and “It would be better if you went to bed”. This meaning is accurately reflected in the translations.

Imperative as a translation counterpart of had better

Twelve sentences were translated using the imperative mood, with *raději/radši* appearing in eleven of them. Only one example features a pure imperative construction:

[43] Now that I think of it, you *had better* skip the Romantics and the Victorians, too.

A jak tak o tom přemýšlím, *přeskočte* i romantiky a viktoriánce. (HB39)

The sentence, however, does not function as a command, that is typical of imperatives. Instead, the speaker shares his recommendations upon the addressee’s prior request, and the imperative verb does not alter the modal strength of the original sentence.

Similarly, sentence [44] does not convey a command but rather an invitation:

[44] ‘You *had better* come and live here, Frodo my lad,’ said Bilbo one day;

„*Pojď radši* bydlet ke mně, Frodiku,” řekl jednoho dne Bilbo, „a můžeme slavit narozeniny v pohodlí spolu.” (HB40)

Despite the imperative form, the translation denotes an equally tentative meaning, without obliging the hearer to immediate action or suggesting negative consequences.

Phrases with (nej)líp/dobře as translation counterparts of had better

Eight sentences feature various paraphrases using the Czech adverb of manner *dobře* and its comparative and superlative forms. For instance:

[45] That is one thing you *had better* not think about.

To je věc, na kterou *je lepší* nemyslet. (HB55)

The sentence includes a verbo-nominal predicate that corresponds to “it is better” in English. This translation does not reflect any modal meaning of weak obligation but expresses general advisability, consistent with the intended meaning of *had better* in the original.

Future tense as a translation counterpart of had better

Two instances were translated with solely a future tense verb in combination with *raději*:

- [46] ‘I *had better* walk.
 „*Raději půjdu* pěšky. (HB12)
- [47] ‘Perhaps we *had better* go on.’
 Snad *půjdeme raději* dale. (HB18)

The future tense in these translations appears to shift the meaning from advisability to intentionality. Nonetheless, *had better* is also commonly employed for directing others’ actions or communicating decisions about one’s own behaviour (Mitchell, 2003: 143). Precisely this type of meaning is evident in examples [46] and [47]. Moreover, the adverbial complements *raději* help to maintain the sense that the expressed action is preferable, thus fully mirroring the function of the modal in the English sentences.

Muset as a translation counterpart of had better

This type of translation appears only twice in the dataset. The modal verb *muset* is used to express strong obligation, in contrast to the generally mild meaning of *had better*. Grepl et al. (1995: 536) point out that *muset* denotes indispensability, implying that the given solution is the only possible one and that alternative actions are unacceptable. *Had better* can exhibit similar shades of meaning in contexts where the speaker wishes to stress the possibility of serious consequences (see sections 2.4.2.1 and 4.2.2). This sense is evident in the examples with *muset* from the data:

- [48] “We *had better* be certain, Lucius,” Narcissa called to her husband in her cold, clear voice.
 „*Musíme* si tím být jisti, Luciusi,” zavolala na manžela Narcisa svým chladným a jasným hlasem. (HB51)
- [49] She began to hurry down the dark staircase, but slowed her pace. She *had better* be careful; she might fall.
 Rozběhla se dolů po tmavém schodišti, ale pak zvolnila. *Musí* být opatrnější, mohla by upadnout. (HB41)

In [48], the consequences of being wrong that the speaker indirectly refers to are understood from the context of the situation, while in sentence [49], the potential undesirable outcome is stated explicitly (“she might fall”). Thus, *muset* is an appropriate translation equivalent in both sentences.

Other lexical means as translation counterparts of had better

In two sentences, divergent translations appear:

[50] The train was about to depart, he said. Monsieur *had better* mount.

Vlak je připraven k odjezdu, pravil. *Prosí pána, aby si nastoupil.* (HB4)

[51] Coleman said levelly, “Frankly, I hadn’t planned to bring the matter to your attention. But, since Mr. Bannister has chosen to, I think you *had better* hear the whole story.” Coleman řekl vyrovnaně: “Upřímně řečeno, nehodlal jsem vás tou věcí obtěžovat. Poněvadž si však pan Bannister pospíšil s informací, *bylo by vhodné*, abyste slyšel i ode mne, jak se vše zběhlo.” (HB9)

In [50], the modal meaning is not preserved; instead, the translation features an explicit directive to the addressee, that is not found in the original sentence. Conversely, sentence [51], reflects the modal’s meaning of advisability with the help of the verbo-nominal predicate *bylo by vhodné* (“it would be appropriate”), which is one of the typical phrases for denoting weak obligation in Czech (Grepel et al., 1995: 540).

4.3 The semi-auxiliary *be supposed to*

4.3.1 Distribution of *be supposed to* across sentence types

The semi-auxiliary *be supposed to* can occur in declarative and interrogative sentences. The following table presents the distribution of *be supposed to* according to sentence types:

Table 7: Sentence types with *be supposed to*.

Sentence type	Examples	Percentage
Declarative	60	86%
Interrogative	10	14%
Total	70	100%

In contrast to the previous two modals, which predominantly appear in declarative sentences, *be supposed to* is notably more frequent in interrogative sentences, with ten examples. Nonetheless, the majority (86%) of sentences with *be supposed to* in the dataset are still declarative.

The modal's distribution in negative constructions is also considerably more frequent, with thirteen negative sentences identified. Consequently, the occurrence of *be supposed to* in non-assertive contexts accounts for a significant 33% (twenty-three sentences) of the total.

4.3.1.1 *Be supposed to* in declarative sentences

Be supposed to appears in this type of sentences most frequently as the sample contains sixty occurrences. Unlike sentences with *had better* and, to some extent, *ought to*, declarative sentences with *be supposed to* generally serve to simply report information without conveying directive force. For instance:

[52] ‘Harry, we *are supposed to* be here for Sirius!’ she said in a high-pitched, strained voice.

“Harry, *přišli jsme sem* kvůli Siriusovi!” řekla vysokým přiskrceným hlasem. (BS44)

[53] You’re *supposed to* be telling me something, not cross-questioning me.

„*Myslel jsem*, že mi chcete něco povědět, a ne mne vyslýchat.” (BS67)

Both sentences above do not feature any implications of directives, merely highlighting an obligation that is already in place. In [52], the speaker is not issuing a command but just reminding the addressee of their purpose. Similarly, sentence [53] makes a statement about what the speaker believes is the expected behavior of the addressee without commanding them. This meaning is effectively captured in the translation, which employs the past tense and the phrase “*myslel jsem*” (“I thought”), reflecting the speaker’s perception of the previously understood obligation.

4.3.1.2 *Be supposed to* in interrogative sentences

The sample includes ten interrogative sentences with *be supposed to*. Their subtypes and frequencies are presented in the following table:

Table 8: The distribution of *be supposed to* in interrogative sentences.

Type of an interrogative sentence	Examples	Percentage
<i>Wh</i> -questions	6	60%
<i>Yes/no</i> questions	4	40%
Total	10	100%

The modal occurs almost equally in *wh*-questions and *yes/no* questions. *Wh*-questions are present in six examples, for instance:

- [54] Then how *am* I *supposed to* rely on your judgement?
Jak se ale potom *mám* spolehnout na tvůj úsudek? (BS5)

Yes/no questions were identified in four instances:

- [55] *Am* I *supposed to* apologize?
Mám se omlouvat? (BS18)
- [56] And I'm *supposed to* do this in the middle of a swamp with snakes and alligators watching?
A s tím *mám* pracovat uprostřed bažin, kde na mě budou čumět aligátoři? (BS26)

[55] represents a typical positive *yes/no* question, while sentence [56] features a declarative question since the sentence is syntactically declarative but semantically functions as a question. According to Quirk et al. (1985: 814), declarative questions are identical in form to declaratives, except for the final rising intonation. Such questions are rather casual in tone and are always conducive, typically carrying the discourse function of surprise (ibid.). Although in [56], the speaker also expresses sarcasm.

4.3.1.3 *Be supposed to* in negative sentences

Negative sentences with *be supposed to* occur thirteen times in the data. Twelve instances include a direct negation of the modal. For example:

- [57] You're *not supposed to* be in here in the first place.
Tady vůbec *nemáš* co *pohledávat*. (BS2)
- [58] "I'm *not supposed to* open files when she's away."
Já *nemám* záznamy otvírat, když tady není. (BS49)

In [57], the negative form of the modal clearly denotes prohibition, as the speaker implies that the addressee's presence is not permitted. The Czech translation reflects this by using a phrase that emphasizes the complete lack of justification for being in that place. Sentence [58] also refers to a certain restriction or prohibition that the speaker is expected to adhere to. The translation uses *mít* in the indicative mood that implies that the prohibition does not stem from some authority or established rules, the meaning of which would be indicated by a stronger modal such as *smět*.

In one sentence, negation occurs at the level of the main clause:

[59] “That’s not how it’s *supposed to* work,” Harry said.

“Jenomže *v pravidlech* stojí něco jiného,” namítl Harry. (BS38)

The sentence above does not express any prohibition but rather points to a discrepancy. The translation uses a positive sentence and explicitly highlights the source of obligation as certain rules (“*v pravidlech*”).

4.3.2 The deontic source of *be supposed to*

This section explores the source of modality that *be supposed to* features in the dataset as shown in Table 9:

Table 9: The source of obligation of *be supposed to*.

Deontic source	Examples	Percentage
Speaker	0	0%
Addressee	6	9%
Third party	1	1%
Outer circumstances	63	90%
Total	70	100%

As discussed in section 2.4.3.1, *be supposed to* is used to denote objective modality, where the agent of obligation differs from the agent of the action. The present results support this, as no examples with the speaker as the source of obligation were found. Instead, in the majority of sentences, the obligation arises from outer circumstances (90%). In addition to that, six examples (9%) feature the addressee as the source of obligation, while one sentence (1%) includes a third party as the deontic source.

Most sentences with the modal have third-person subjects (thirty-three examples), but first-person subjects are nearly equally frequent, appearing in twenty-nine sentences. Among these, there are seventeen occurrences of the first-person singular subject, and twelve examples of the plural. Second-person subjects are the least common, occurring in eight sentences.

Addressee as the deontic source

Addressee as the deontic source appears in six sentences, all of which are interrogative. This aligns with Quirk et al.'s observation (ibid.: 815) that modals of obligation most commonly express the hearer's authority in questions. See the following examples:

[60] *Am I supposed to feel grateful, then?*

Tak já ti *mám* být vděčná? (BS25)

[61] “*Am I supposed to know who Crystal is?*”

„*Mám* jako vědět, kdo je Crystal?” (BS29)

In both cases, the speakers question or challenge the obligation perceived to come from the addressees. In sentence [60], the speaker questions whether the addressee expects them to feel grateful. The Czech translation further helps to specify that the gratitude is to be directed towards the addressee by including the indirect object “ti” (“to you”). In like manner, in example [61], the speaker skeptically questions the expectation to know who Crystal is, that was implied or previously voiced by the addressee.

Third party as the deontic source

This type of deontic source appears in a single example in the dataset:

[62] “*How's Gregorovitch supposed to make him a new wand if he's tied up?*”

„Jak mu *má* Gregorovič vyrobit novou hůlku, když je spoutaný?” (BS40)

The obligation to make a new wand is imposed by a specific individual referred to as “him” in the sentence. Consequently, the obligation expressed by the modal originates from the expectations of this third party, namely Voldemort, regarding Gregorovitch.

Outer circumstances as the deontic source

This type of source of obligation, which represents objective modality, accounts for the majority of the examples with *be supposed to* (sixty-three instances). Table 10 demonstrates the distribution of specific types of outer circumstances that were identified as the modal's deontic source:

Table 10: Specific types of outer circumstances for *be supposed to*.

Type	Examples	Percentage
Previous arrangement	31	49%
Social norms	26	41%
Rules or laws	6	10%
Total	63	100%

As is evident from the table, outer circumstances are most commonly represented by a certain previous arrangement or agreement that the speaker feels obliged to follow. This type of obligation appears in thirty-one sentences, accounting for 49% of the examples. Besides, social norms or expectations are the deontic source in 41% of sentences (twenty-six examples), while specific rules or laws appear much less frequently, in only six sentences (10%).

Previous arrangement as the deontic source

This type of outer circumstances is the most common source of obligation in sentences with *be supposed to*. For example:

- [63] We're *supposed to* meet her tomorrow.
 Zejtra se s ní *máme* sejít. (BS19)
- [64] 'What time *are we supposed to* be at Chiswell House?'
 „V kolik *máme* být u Chiswellů?” (BS53)
- [65] And he says he's *supposed to* meet with the FBI at noon.
 Tvrdí, že se *má* v poledne setkat s FBI. (BS60)

The sentences above illustrate the specific type of obligation expressed by the modal that is related to a particular moment in time (see section 2.4.3.1). Verhulst et al. (2015: 571) note that this type of weak obligation typically concerns a one-off event, as opposed to some general obligation that is not restricted to a particular occasion (such as one's daily work duties, for instance). In examples [63] and [65], the speakers refer to prearranged meetings that are to take place “tomorrow” and “at noon”, whereas in [64], the speaker inquires about the expected arrival time, implying that they have some appointment. This particular source of obligation is reflected by the indicative *mít* in all three Czech sentences.

Additionally, more often than not, this kind of obligation is not connected to a specific time, but rather concerns some past instruction that one presently has to fulfill or obey:

[66] I *am supposed to* be giving you information.

Já vám *mám* předávat informace. (BS45)

[67] The Marines *are* only *supposed to* guard the embassy itself.

Ti *mají* hlídat ambasádu. (BS52)

Sentence [66] refers to a task that the speaker received from their management, and [67] explains a general command in place for military personnel.

Social norms as the deontic source

In a significant number of examples (twenty-six sentences), *be supposed to* denotes weak obligation that arises from general social norms or expectations. It is not, therefore, imposed solely on a specific individual but universally concerns all people or members of some layer of society, age group, profession, etc. For instance:

[68] That's the way a fisherman's hands and feet *are supposed to* get and next time they'll be tougher.

Takový ruce a nohy *má* rybář mít a příště už budou tvrdší. (BS3)

[69] Only, he knows he deserves to go to jail because a doctor *isn't supposed to* take things away from God.

Jenomže ví, že si zaslouží být ve vězení, poněvadž lékař *nemá* brát boží věci do svých rukou. (BS57)

Sentence [68] reports a general expectation about how fisherman's hands and feet should appear, without imposing obligation on a specific person. Comparably, in [69] the speaker expresses a universal moral obligation that all doctors are expected to observe.

Rules or laws as the deontic source

In six sentences, the source of obligation comes from certain previously established rules that need to be followed. Consider the following example:

[70] Now, according to the Ministry of Magic, I'm *supposed to* teach you countercurses and leave it at that.

Podle ministerstva kouzel *bych vás měl naučit jen protikletbám a dost.* (BS64)

It is clear that the obligation to teach only countercurses is based on official policies set by an authoritative body, explicitly identified as the Ministry of Magic in the sentence. Thus, this obligation is a general rule applicable to anyone in the same role as the speaker.

4.3.3 Translation counterparts of *be supposed to*

The distribution of translation equivalents for *be supposed to* is illustrated in the following table:

Table 11: The distribution of translation counterparts of *be supposed to*.

Translation counterpart	Examples	Percentage
<i>Mít</i>	45	64%
Other lexical means	10	14%
<i>Očekává/čeká se</i>	6	9%
Other modal verbs	5	7%
Omission	4	6%
Total	70	100%

The data presented in Table 11 reveals that the Czech modal verb *mít* is the most frequent translation equivalent of *be supposed to*. Nevertheless, 36% of sentences use other translation counterparts. Specifically, diverse lexical means and paraphrases constitute 14% of the examples, while the phrase *očekává/čeká se* occurs in 9% of sentences. The remaining types of translations, such other Czech modal verbs or a complete omission, appear quite marginally, in 7% and 6% respectively.

Mít as a translation counterpart of be supposed to

The modal verb *mít* as a translation equivalent of *be supposed to* was found in forty-five sentences in the dataset. Surprisingly, nine of these examples (20 % of the occurrences with *mít*) employed *mít* in the conditional mood, which is not typically considered as the most accurate match for the meanings expressed by *be supposed to* (Dušková et al., 2009: 8.44.44). Consider the following examples:

[71] Emailing Christian is addictive, but I *am supposed to* be working.

Mailování s Christianem je návykové, ale já *bych* teď *měla* především pracovat. (BS50)

[72] Right this minute, I *am supposed to* be in Newport with the Stuyvesant Fishes, he said.

V tuhle chvíli *bych měl správně* být u Stuyvesant Fishových v Newportu, řekl. (BS36)

In [71], the English sentence implies that the speaker refers to her work duties and the broader social expectation that one should perform their tasks during their working hours, rather than a personal belief or wish. The Czech translation, however, shifts this meaning to suggest that the obligation to work stems from the speaker's own conviction and sense of responsibility. Equally, sentence [72] suggests that the speaker is expected to be in Newport due to a prior arrangement and not from a personal desire. Although the translation employs the mild conditional *mít*, it conveys the external nature of the obligation by incorporating the adverb *správně*, which reflects the nuance of objective correctness or propriety evident in the original sentence.

Nevertheless, the majority of sentences (thirty-six examples) use the indicative mood of *mít*, accurately reflecting the objective obligation expressed by *be supposed to*:

[73] “Felix *is supposed to* be keeping me out of trouble.”

“Felix na mě *má* dohlížet, abych se vyhnul trablům.” (BS68)

The sentence clearly indicates a weak obligation originating from some previous instruction or agreement, and the translation maintains this meaning.

Other lexical means as translation counterparts of be supposed to

In eleven instances, various other lexical means were used to translate *be supposed to*. In two sentences, for instance, the translations feature explicit phrases that directly convey the type of obligation:

[74] They *are supposed to* be in ‘ere.

“*Mají povinnost* být zde.” (BS51)

[75] The other teachers *are all supposed to* refer us to the Carrows if we do anything wrong.

Ostatní učitelé *mají nařízeno*, aby nás v případě, že se dopustíme nějakého přestupku, nahlásili Carrowovým, většinou to ale nedělají, pokud to není nezbytně nutné. (BS66)

Preceding context for sentence [74] reveals that the speaker is indignant about her colleagues not being back from lunch as she emphasizes their obligation to be present. The Czech sentence uses

the phrase “mají povinnost” that corresponds to the meaning of having a duty or being required to do something. In a similar manner, example [75] makes use of the construction *mít* + passive participle (“mají nařízeno”), where the recipient takes the place of the subject in a sentence (Grepl et al., 1995: 529-530). The phrase *mít nařízeno* specifically conveys the meaning of an order or directive, which corresponds to the function of *be supposed to* in the original sentence, where it indicates an external imposition of duty or obligation by some authoritative figure.

This category of translation equivalents also includes the example where *be supposed to* was translated with the help of an impersonal construction with a predication complement *je třeba*. Modal constructions of this type are often used to express obligation in Czech and are considered to be translation counterparts of *be supposed to* (Dušková et al., 2009: 8.44.44). However, only one such translation was found in the dataset:

[76] ‘I can only conclude that this potion *is supposed to* be drunk.’

„To mě vede k jedinému možnému závěru: tento lektvar *je třeba* vypít.” (BS13)

Očekává/čeká se as a translation counterpart of be supposed to

These phrases appear in six sentences, three of which feature *čeká se*, while the remaining three include *očekává se*. Both correspond to the passive clause “it is expected” in English. For instance:

[77] The words work. They do what they’re *supposed to* do: comfort and discipline.

Ta slova fungují. Činí to, co *se* od nich *očekává*: utěšují a ukáznují. (BS17)

This impersonal clause features the reflexive form of the verb (*očekává se*), corresponding to the English sentence’s implication of a general human agent and universal social expectation. In Czech, such subjectless sentences with a verbal predicate are the result of transforming an initial structure that contains a subject (Grepl et al., 1995: 388). Consequently, these constructions omit the actual agents of the action, as they are either unknown, easily understood from the context, or simply generic. This is evident in example [77].

Other modal verbs as translation counterparts of be supposed to

Czech has four other central verbs aside from *mít* (see section 2.5), and each of them appeared as a translation equivalent of *be supposed to* at least once. The present sample includes

two instances of *smět*, while *muset*, *moct* and *chtít* each occurred once. Consider the following examples:

- [78] “I’m not supposed to,” Tina Blake said uneasily.
“To *nemůžu*,” řekla Tina Blacková stísněně. (BS42)
- [79] We’re not supposed to talk about it to anyone else.”
Nesmíme o něm ale s nikým mluvit.” (BS58)

A closer inspection of the preceding context reveals that in both sentences the speakers refer to being unable to speak about something. Just as the modal *muset*, previously discussed (see sections 4.1.3 and 4.2.3), conveys a strong obligation in Czech, the negative form *nemoci* expresses a similar modality. Panevova et al. (2014: 251) remark that aside from volition, *moci* can denote the meaning of permission (or prohibition, when the negative form is used). Therefore, example [78] expresses a stronger sense of obligation compared to the English sentence. Furthermore, in [79], the translation uses *nesmět* that is typically associated with firm restrictions. According to Grepl et al. (1995: 538), the usage of *nesmět* implies that the obligation results from an implicit prohibition, i.e. the agent is in some way restricted from choosing an alternative action. Similarly to example [78], however, the original sentence does not refer to a strict rule but rather to a previous agreement, which makes the obligation in the Czech translation appear significantly more authoritative.

Omission of be supposed to from the translation

In four sentences, the modal was entirely omitted from the translation, for instance:

- [80] And don’t forget we’re supposed to be buddy-buddies with the Yankees these days.
A taky nezapomeňte, že jsme teď s Američany nejlepší kamarádi. (BS32)

In the original sentence, the modal *be supposed to* implies that the obligation arises from a recent agreement or directive. This nuance is not preserved in the Czech translation, which presents the friendly relationship with the Americans as an established fact rather than an expected behavior, imposed by certain external forces. The translator might have aimed for a more concise expression and prioritized emphasizing the result of now being “best friends” over highlighting the obligation.

5. Conclusions

The present thesis focused on the modal verbs *ought to*, *had better* and *be supposed to*, and the meaning of weak obligation they express. The analysis examined three primary aspects: 1) the types of sentences in which the selected modals occur; 2) the nature of the source of obligation associated with these modals; 3) and their Czech translation counterparts. Additionally, the semantic meanings of *ought to* and *had better* were closely scrutinized based on the observations of such linguists as Collins, Palmer, Prtljaga and Chrisman (see subsections 2.4.1.1 and 2.4.2.1).

Ought to

The marginal modal *ought to* was found to occur almost exclusively in declarative sentences, which accounted for sixty-seven examples, with only three instances of interrogative sentences. Furthermore, the modal appeared in only six negative sentences, clearly indicating a strong preference for assertive contexts, which constituted 88% of the examples.

Ought to was confirmed to be primarily subjective, with the speaker identified as the deontic source in fifty-eight sentences (83%). Both first-person and second-person subjects were quite frequent, appearing in thirty-one and twenty sentences, respectively. Other subjective types of deontic sources, such as addressee and third party, were marginal, with merely two and three instances each. In terms of objective modality, *ought to* was found to convey weak obligation originating from outer circumstances, namely social norms or expectations, in seven sentences (10% of examples).

Although the present analysis found that *ought to* was mostly subjective, numerous examples also illustrated that the weak obligation imposed by the speakers frequently stemmed from some universal ethical or moral principles, rather than their personal opinions. This type of meaning was observed in twenty-six sentences, accounting for 37% of the examples. Consequently, the present analysis confirms Prtljaga's (2014: 165) and Chrisman's (2012: 434) assertions regarding *ought to*'s frequent association with moral overtones.

As expected, the most frequent translation equivalent of *ought to* was the Czech verb *mít*, found in sixty-one sentences (87%). Fifty-five examples featured the conditional mood of *mít*, while the indicative form appeared merely six times. Conditional *mít* typically conveys mild advisability, which aligns with the meaning most frequently expressed by *ought to*. The remaining translation counterparts of the modal were not diverse, represented only by another Czech modal

verb *mušet* in four sentences, and other lexical means corresponding to the meaning that something would be preferred or desirable expressed in the original sentences.

Had better

In a similar manner as *ought to*, the modal idiom *had better* predominantly appeared in declarative sentences, with sixty-eight instances, while interrogative and negative sentences were rare, with only two and five examples, respectively. Thus, *had better* also occurs primarily in assertive contexts, constituting 90% of examples.

Regarding the source of obligation, the present analysis revealed that *had better* was exclusively subjective, with the weak obligation always originating from the speaker. The second-person subjects were found to be most frequent, appearing in thirty-four sentences (49%), followed by the first-person subjects that were seen in twenty-six sentences (37%). Just like with *ought to*, third-person subjects were quite marginal. Additionally, the present analysis confirmed that, aside from conveying advisability or mild directives, *had better* was indeed associated with occasionally hinting at an undesirable outcome for the agent if a certain action was not taken. Negative consequences were clearly implied in fourteen sentences, accounting for 20% of the examples.

In terms of translation equivalents, *had better* was also most frequently translated using the verb *mít*, which appeared in forty-four sentences (63%). All instances were translated exclusively with the help of the conditional mood of the verb, suggesting that the indicative form of *mít* is too strong to accurately reflect *had better*'s most common meaning of mild advisability. Based on Dušková et al.'s observations, the modal was also expected to be associated with the adverb *raději/radši* as it directly mirrors the preference for doing something that *had better* denotes. This adverb was present in a total of thirty-one sentences, which accounts for 44% of the examples. It was most often combined with the verb *mít* (in eighteen sentences) and used in imperative constructions (in eleven sentences). Moreover, *raději/radši* was represented in future tense translations, both examples of which included the adverb. Aside from *mít*, other frequent means of translation included the imperative mood of lexical verbs (in twelve sentences) and phrases with *(nej)líp/dobře* (in eight examples). The remaining categories of translation equivalents such as the future tense, the modal verb *mušet* and other lexical means occurred only marginally (with only two instances each).

Be supposed to

Unlike the previous two modal verbs, *be supposed to* was found to occur more frequently in non-assertive contexts, with ten interrogative and thirteen negative sentences in the dataset. Although declarative and positive sentences still constitute the majority, assertive contexts overall account for only 67% of the examples, a notably lower percentage compared to *ought to* and *had better*. This result may be connected to the modal's semantic meaning and pragmatic function: *be supposed to* is directly linked to external expectations or duties, which are often based on objective rules or norms. While *ought to* and *had better* commonly expresses advisability and the appropriateness of a certain action and are primarily used to assert a recommendation or stress desirability, *be supposed to* is not associated with conveying advice at all. Instead, it is connected to reporting an objective (weak) obligation or, by the same token, issuing a prohibition. These pre-existing external obligations and prohibitions may naturally be questioned by speakers, sometimes to illustrate their surprise or express sarcasm regarding a perceived obligation being imposed on them.

Since *be supposed to* generally denotes objective modality, the results, unsurprisingly, indicate that outer circumstances are the most frequent deontic source that was identified in sixty-three sentences (90% of examples). The specific types of outer circumstances most frequently observed were previous arrangements and social norms, appearing in thirty-one (49%) and twenty-six (41%) examples, respectively. Rules or laws, on the other hand, were found to be quite infrequent, with only six examples (10%). Regarding the subjective uses of the modal, no instances with the speaker as the source of obligation were found. However, in six sentences (9%), all interrogative, the obligation originated from the addressee, and in one example, a third party was identified as the deontic source.

The modal verb *mít* was the most frequently occurring translation equivalent of *be supposed to*, appearing in forty-five sentences (64% of examples). In contrast to *ought to* and *had better*, the conditional mood of the verb was relatively infrequent, appearing in nine sentences, while the remaining thirty-six sentences featured indicative *mít*. Surprisingly, Czech lexical phrases such as *je třeba* and *je nutno*, expected to reflect the meanings expressed by *be supposed to*, were nearly absent, with only a single occurrence of *je třeba*. The second most frequent type of translation counterpart after *mít* was other lexical means corresponding to the external obligation denoted by the modal (such as *mít povinnost* etc.). Six sentences (9%) were translated with the

reflexive verbs *očekává se/čeká se*, which accurately reflect the modal's meaning of a general external expectation. Five sentences featured other Czech modal verbs as translation equivalents of *be supposed to*, sometimes not entirely capturing the exact meaning and force of the modal in the original sentences, particularly in the cases of *smět* and *moct*. Lastly, in four translations, the modal was completely omitted, arbitrarily leaving out the modal meaning of objective weak obligation expressed by *be supposed to* and presenting something as pure facts.

The table below summarizes the results of the thesis's analysis regarding the most frequent sources of obligation and translation counterparts of the modal verbs *ought to*, *had better* and *be supposed to*:

Table 12: Summary of the results for *ought to*, *had better* and *be supposed to*.

Modal verb	<i>Ought to</i>	<i>Had better</i>	<i>Be supposed to</i>
The most frequent deontic source	Speaker	Speaker	Outer circumstances
Number of examples	58	70	63
Percentage	83%	100%	90%
The most frequent translation counterpart	Conditional <i>mít</i>	Conditional <i>mít</i>	Indicative <i>mít</i>
Number of examples	55	44	36
Percentage	79%	63%	52%
Total	70	70	70

The results of the analysis of the Czech translation equivalents of *ought to*, *had better* and *be supposed to* indicate that Czech translators make use of a greater variety of expressions to reflect the meanings of the three modal verbs, compared to English. This is evident particularly in the cases of *had better* and *be supposed to* that are quite frequently translated with various constructions such as, for example, the imperative, lexical phrases or other Czech modal verbs, aside from *mít*. Means of translation of *ought to*, *had better* and *be supposed to* that are unrelated to the verb *mít* constitute 13%, 37% and 36%, respectively.

Declaration on AI Usage

Při přípravě své diplomové práce jsem nepoužila žádné nástroje generativní umělé inteligence.

In preparation of my master's thesis, I have not used any generative AI tools.

V Praze dne 11. srpna 2024

.....

Bc. Alona Yavtushenko

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7. Resumé

Tato diplomová práce se zaměřuje na modální slovesa *ought to*, *had better* a *be supposed to* a na jejich význam záhodnosti v rámci dispoziční modalita. Základním cílem práce je vymezit specifické rozdíly ve významech a užití těchto sloves a identifikovat jejich hlavní překladové protějšky v češtině. Pracovní hypotéza předpokládá, že všechna tři slovesa budou nejčastěji překládána pomocí českého modálního slovesa *mít*. Zároveň se očekává, že *had better* se bude objevovat v kombinaci s příslovcem *raději/radši*, zatímco *be supposed to* může *mít* řadu dalších překladových ekvivalentů, jako například modální výrazy *je třeba*, *je nutno* atd.

Teoretická kapitola nejprve představuje pojem modalita a popisuje její tři typy – dispoziční, jistotní a dynamickou. Dispoziční modalita je spojena s postojem mluvčího k realizaci nebo nerealizaci děje a vyjadřuje takové významy jako nutnost, dovolení atd. Jistotní modalita naproti tomu typicky označuje pevnou míru přesvědčení mluvčího o platnosti sdělovaného obsahu. Dynamická modalita, kterou jako samostatnou kategorii rozlišují pouze někteří lingvisté, zahrnuje významy schopnosti a záměru.

Kapitola se dále zabývá samotnými modálními slovesy, jejich formálními vlastnostmi a rysy, které je odlišují od ostatních typů sloves. Následně je představen pojem záhodnosti a také klíčové rozlišení mezi subjektivní a objektivní modalitou. V subjektivní modalitě vystupuje jako zdroj záhodnosti mluvčí, který vyjadřuje své osobní přesvědčení. Objektivní modalita se naopak vztahuje na kontexty, kdy záhodnost vyplývá z vnějších okolností, jako jsou například společenská očekávání. V důsledku toho se v objektivní modalitě konatel děje liší od zdroje modalita.

Následující podkapitola se soustředí na tři modální slovesa, která jsou hlavním zaměřením této práce. Jsou podrobně rozebrána z hlediska jejich formálních vlastností, sémantických charakteristik a typů užití.

Modální sloveso *ought to* se používá k vyjádření významů dispoziční i jistotní modalita. Je téměř synonymní s mnohem častějším modálním slovesem *should*. Hlavní rozdíl mezi těmito dvěma slovesy spočívá v tom, že *ought to* je považováno za objektivnější. Navíc je *ought to* spojováno s morálním podtextem a často se používá k vyjádření etických principů a závěrů. V dispozičním užití sloveso obvykle vyjadřuje záhodnost vyplývající z přesvědčení mluvčího. *Ought to* však může být použito i objektivně, například při odkazování na společenské normy. V jistotním užití vyjadřuje *ought to* pravděpodobnost, že se nějaká událost stane nebo stala. V tomto užití je silně spojeno s vyjádřením příznivého postoje k dané události.

Modální sloveso *had better* se liší od většiny ostatních modálních sloves tím, že nemá jistotní užití a vyjadřuje pouze dispoziční modalitu, konkrétně význam záhodnosti. *Had better* se typicky používá k doporučení určité činnosti jako vhodné. Ačkoli je význam tohoto modálu obvykle mírný, často se spojuje s naznačením negativních důsledků, pokud se určité doporučené jednání nesplní. Kromě poskytování samotného doporučení se *had better* také používá k usměrňování chování druhých a k oznamování vlastních záměrů. Co se týče zdroje modalita, toto modální sloveso je obecně považováno za čistě subjektivní, jelikož typicky vyjadřuje to, co mluvčí sám považuje za vhodné.

Be supposed to vyjadřuje jak dispoziční, tak jistotní modalitu. V dispoziční modalitě označuje záhodnost, která vyplývá z vnějších okolností, na rozdíl od přesvědčení samotného mluvčího. Takové vnější okolností mohou zahrnovat společenské normy nebo očekávání, předchozí ujednání či pokyny, a rovněž pravidla nebo zákony. Jistotní *be supposed to* podobně jako *ought to* vyjadřuje pravděpodobnost. Vedle toho se často používá k vyjádření obecného přesvědčení založeného na neověřených informacích, tedy něčeho, co se běžně předpokládá jako pravdivé.

V závěrečné části teoretické kapitoly je nastíněna modalita v češtině a jsou stručně popsány její tři typy – deskriptivní, preskriptivní a jistotní – a vysvětleny rozdíly mezi přístupem k modalitě v češtině a angličtině. Dále jsou uvedeny různé prostředky vyjadřování modalita v češtině, jako jsou modální modifikátory a predikátory, modální částice atd., přičemž je zdůrazněna jejich větší rozmanitost oproti angličtině, která se spoléhá především na modální slovesa. Nakonec jsou probrány nejběžnější české překladové ekvivalenty sloves *ought to*, *had better* a *be supposed to*.

Metodologická kapitola popisuje konkrétní kroky, které byly podniknuty k získání 210 autentických českých překladů tří vybraných modálních sloves z korpusu *InterCorp*. Data byla získána pomocí dotazů „ought to“, „had better“ a „supposed to“, což umožnilo vyhledávání napříč všemi osobami a typy vět. Vyhledávání bylo omezeno pouze na anglické originály a byl zvolen žánr beletrie. Náhodně bylo vybráno 70 příkladů pro každé modální sloveso, s výjimkou vět v minulém čase a těch, ve kterých slovesa vyjadřovala jistotní modalitu. Typ vyloučených příkladů je následně představen a popsán.

Čtvrtá kapitola Analýza je rozdělena do tří podkapitol, z nichž se každá věnuje jednomu ze tří modálních sloves. Každé modální sloveso je zkoumáno ze tří hledisek: zaprvé, je

analyzována distribuce slovesa v různých typech vět; dále je podrobně prozkoumán a diskutován zdroj modalit; a nakonec jsou představeny české překladové ekvivalenty.

Ought to se nejčastěji vyskytuje v kladných oznamovacích větách, přičemž neasertivní kontexty se objevují pouze ve 12 % příkladů. Pokud jde o zdroj modalit, v 83 % je zdrojem záhodnosti mluvčí. To vede k závěru, že *ought to* v objektivní modalitě je poměrně vzácné: pouze ve 10 % příkladů jako zdroj modalit byly vnější okolnosti. Kromě toho je potvrzena souvislost tohoto slovesa s vykazováním morálního podtextu, což se projevuje ve 37 % případů.

Co se týče překladových protějšků slovesa *ought to*, jako nejčastější ekvivalent bylo podle očekávání identifikováno české sloveso *mít*. Používá se v 87 % příkladů, z nichž je většina v podmiňovacím způsobu. Zbývající překladové ekvivalenty se objevují spíše okrajově a zahrnují modální sloveso *muset* a jiné lexikální prostředky.

Had better také upřednostňuje asertivní kontexty (90 % příkladů) a vyskytuje se převážně v kladných oznamovacích větách. Současná analýza ukazuje, že toto modální sloveso je výhradně subjektivní: ve všech analyzovaných větách je zdrojem modalit mluvčí. Zkoumá se rovněž sémantický význam tohoto modálu, přičemž analýza potvrzuje jeho souvislost s naznačením negativních důsledků, které se projevuje ve 20 % případů.

Mít je také nejčastějším překladovým ekvivalentem *had better* (v 63 % příkladů), i když procentuální podíl je výrazně nižší než u slovesa *ought to*. Ve všech případech je použit kondicionál, který odpovídá významu mírné vhodnosti, jež je s *had better* spojována. Současně se sloveso často pojí s příslovcem *raději/radši*, které se vyskytuje ve 44 % příkladů. Další časté překladové prostředky zahrnují rozkazovací způsob lexikálních sloves (v 17 % příkladů) a výrazy s *(nej)líp/dobře* (v 11 % případů). Zbývající kategorie překladových ekvivalentů, jako je budoucí čas, modální sloveso *muset* a jiné lexikální prostředky, se objevují pouze okrajově.

Be supposed to se odlišuje od sloves *ought to* a *had better* tím, že se mnohem častěji vyskytuje v neasertivních kontextech (33 % příkladů). Vyšší výskyt tohoto modálu v otázkách a záporných větách může souviset s povahou jeho sémantického významu, konkrétně s vyjadřováním již existující nutnosti nebo zákazu. Tento modál především vyjadřuje objektivní modalitu (v 90 % příkladů), kdy povinnost vyplývá z předchozích ujednání (49 %) nebo společenských norem (41 %). V tázacích větách je navíc zdrojem modalit adresát (9 % případů).

Sloveso *mít* je nejčastějším překladovým ekvivalentem pro *be supposed to*, vyskytuje se ve 64 % příkladů. Převládá indikativní tvar slovesa (80 %), zatímco kondicionál je poměrně

vzácný (20 %). Mezi další časté překladové ekvivalenty pro *be supposed to* patří jiné lexikální prostředky (14 %), neosobní konstrukce *očekává/čeká se* (9 %), další česká modální slovesa (5 %) a celkové vynechání modálu (4 %).

V závěru práce jsou popsány hlavní rozdíly ve významech a užití modálních sloves, stejně jako specifika jejich nejtypičtějších překladových protějšků. Poslední část této kapitoly přehledně shrnuje výsledky týkající se nejčastějších zdrojů modality a překladových ekvivalentů.

8. Appendix

Ought to:

Code	<i>InterCorp v16 – English original</i>	<i>InterCorp v16 – Czech translation</i>
OT1	“He <i>ought to</i> go to prep school at his age!”	“Ten <i>by měl</i> jít ve svých letech na přípravku!”
OT2	Mr. John Knightley must be in town again on the 28th, and we <i>ought to</i> be thankful, papa, that we are to have the whole of the time they can give to the country, that two or three days are not to be taken out for the Abbey.	Pan John potřebuje být ve městě opět osmadvacátého, a my <i>musíme</i> být rádi, že je budeme mít pro sebe celou tu dobu, co mohou zůstat na venkově, že se nepřestěhují na dva tři dny na Donwell.
OT3	“Either you <i>ought to</i> be more careful, or you oughtn’t to drive at all.”	“Bud’ byste <i>měla být</i> opatrnější, nebo byste <i>neměla</i> vůbec řídit.”
OT4	We’re agreed, then, that we <i>ought to</i> send an expedition to this warren and that there’s a good chance of being successful without fighting.	Takže jsme se shodli na tom, že <i>bychom</i> do té kolonie <i>měli</i> vyslat výpravu a že je dost velká naděje, že <i>bychom</i> mohli uspět bez boje.
OT5	“If he can hold himself responsible for a case like that,” Nurse Caroline told Nurse Angela, “then I think he <i>ought to</i> be replaced—he is too old.”	“Jestli je s to si dělat výčitky kvůli takovému případu,” stěžovala si sestra Caroline sestře Angele, “potom si myslím, že by za něj opravdu <i>měl</i> přijít někdo jiný - skutečně je příliš starý.”
OT6	Evening’s coming on, and we <i>ought to</i> get a move on.’	Bude večer a <i>měli bysme</i> se hnout.”
OT7	“You <i>ought to</i> quit doing stuff like that, Sam.”	“ <i>Měla byste</i> s tím přestat, Sam.”
OT8	This is the story he has been told, and it is clear and true and happy, as everything <i>ought to</i> be.	Tak mu to aspoň vyprávěli a tak je to jasné, pravdivé a šťastné, zkrátka <i>jak se patří</i> .
OT9	They <i>ought to</i> lock me up for my own good.	Pro mé vlastní blaho <i>by mě měli</i> držet pod zámkem.
OT10	But if words are to have any value to us, we <i>ought to</i> respect the way that they have been used historically, and we <i>ought</i> especially to preserve distinctions that prevent the	Ale když mají mít slova nějaký rozumný smysl, <i>musíme</i> respektovat, jak se historicky vyvíjela, a zvláště si <i>musíme</i> dávat pozor, <i>abychom</i> zachovali jejich

	meanings of words from merging with the meanings of other words.	odlišnosti, které brání tomu, aby se významy slov vzájemně překrývaly.
OT11	‘You <i>oughtn’t</i> to live like that,’ said Mother.	„ <i>Neměl byste</i> takhle žít,” pokračovala maminka.
OT12	And parents who have money and won’t give any to their children <i>ought to</i> have it all taken away.	A když rodiče mají peníze a nechtějí z nich ani trochu dát vlastním dětem, tak <i>by</i> se jim <i>měly</i> sebrat všechny.
OT13	“Well, maybe we <i>ought not to</i> wear it.	„Víš, myslím, že <i>bychom</i> ho <i>neměli</i> nosit na těle.
OT14	‘You <i>ought to</i> play “Happy Families”, Marina,’ he said.	„ <i>Měla byste</i> hrát Šťastné rodiny, Marino,” řekl.
OT15	“He <i>ought to</i> stay with his own people.	“ <i>Měl by</i> se držet svých lidí.
OT16	You’re a gentleman of experience, and <i>ought to</i> know.	Jste přeci vzdělanej a zkušeněj pána, <i>měl byste</i> to vědět.
OT17	‘Someone <i>ought to</i> be doing something if there’s all these witches about.	“Někdo <i>by</i> s tím <i>měl</i> něco dělat, jestli je tady těch čarodějnic vážně tolik.
OT18	“Well, Mr. Gable says I <i>ought to</i> wait another year.	No, pan Gable tvrdí, že <i>bysem měla</i> ještě rok počkat.
OT19	You <i>ought to</i> stop now.	<i>Měla by jste</i> zastavit.
OT20	I <i>ought to</i> go with her.	<i>Měl bych</i> jet s ní.
OT21	‘We <i>ought to</i> stop and ask someone.’	„ <i>Měli bychom</i> zastavit a zeptat se někoho na cestu.”
OT22	You <i>ought to</i> try it sometime.	<i>Měl bys</i> to taky někdy zkusit.
OT23	I think we <i>ought to</i> start on some of these hexes this evening.”	Myslím, že večer <i>bychom měli</i> začít s těmi zaklínadly.”
OT24	“You <i>ought to</i> try one!	“ <i>Měla bys</i> nějakého zkusit!”
OT25	Where it is really the owners that are to blame, they <i>ought to</i> be shown up.	A když za to opravdu může majitel pozemku, pak <i>by měl</i> být veřejně pranýřován.
OT26	“Perhaps I <i>ought to</i> mention,” said Herbert, who had become curiously crestfallen and meek, since we entered on the interesting	Snad <i>bych měl</i> připomenout,” pokračoval Herbert, který od chvíle, kdy jsme přešli na toto zajímavé téma, nějak podivně schlípl

	theme, “that she is rather below my mother’s nonsensical family notions.	a pokrotl, “že zdaleka nedosahuje výše nesmyslných rodových nároků mé matky.
OT27	‘Indeed, Jane, you <i>ought to</i> believe me.	„ <i>Udělal bys dobře, kdybys mi uvěřila, Jane.</i>
OT28	If the Russkies can fool all of us, maybe we <i>ought to</i> read up on our Marx.”	Jestli na nás Rusové na všechny vyzrají, možná, že <i>bychom měli</i> studovat Marxe.”
OT29	they’re so conditioned that they practically can’t help behaving as they <i>ought to</i> behave.	jsou predestinováni tak, že se prakticky nemohou chovat jinak, než jak se chovat <i>mají</i> .
OT30	Claude understands that he <i>ought to</i> resent them, but he admires their competence and manners, the clean efficiency with which they move.	Claude věděl, že <i>by</i> je <i>měl</i> nenávidět, obdivoval však jejich schopnosti a způsoby a jisté pohyby.
OT31	“But while we’re doing Terrorism 101, I think we <i>ought to</i> mention the guys that knocked Pan Am 103 out of the air.”	Ale když už probíráme Terorismus pro začátečníky, tak <i>bychom</i> podle mě <i>neměli</i> zapomenout na ty chlápky, co vyhodili do povětrí let PanAm 103.
OT32	‘Then you <i>ought to</i> hold your tongue!’ snarled Bellatrix.	„Tak <i>bys měla</i> držet jazyk za zuby!” zavrčela Belatrix.
OT33	We’ve got steaks on the run-boat. Real sirloin steak. You <i>ought to</i> see her. I figured to have it with mashed potatoes and gravy and some lima beans.	Pendl nám přivez steaky. Z pravýho roštěnce. <i>Přál bych vám</i> je vidět. Čítal jsem, že je udělám s bramborovou kaší, se šťávou a s troškou bobů.
OT34	“Even lords <i>ought to</i> follow the customs,” he said, half to himself.	„I lordové <i>musí</i> dodržovat zvyky,” poznamenal napůl pro sebe.
OT35	Slightly hungover, waiting for my kippers in the Inches breakfast bar, I wonder whether I <i>ought to</i> take that drawing by Miss Arrol down from my wall.	Mám lehkou kocovinu, čekám v Inchesově snídaňovém baru na své uženáče a přemýšlím, zda <i>nemám</i> kresbu slečny Arrolové ze stěny sundat.
OT36	“We <i>ought to</i> lie up in the barn,” I said.	“ <i>Nejlíp bude, když</i> se uvelebíme ve stodole,” navrhl jsem.

OT37	If I take your advice I may not see Gandalf for a long while, and I <i>ought to</i> know what is the danger that pursues me.'	Dám-li na vaši radu, možná že Gandalfa dlouho neuvidím, a <i>měl bych</i> vědět, jaké nebezpečí mě pronásleduje."
OT38	But <i>ought I to</i> hope for it?	Ale <i>mám</i> v to vůbec doufat?
OT39	"You <i>ought to</i> stop before that," Liz said gently.	" <i>Měla bys</i> s tím skončit dřív," napomenula ji Liz vlídně.
OT40	"We <i>ought to</i> get into one of them.	" <i>Měli bychom</i> se podívat dovnitř.
OT41	If she can hesitate as to 'Yes,' she <i>ought to</i> say 'No' directly.	Může-li váhat se svým 'ano', pak <i>je moudřejší</i> říci 'ne'.
OT42	"You <i>ought to</i> try some of this raspberry pie."	„Ten malinovej koláč <i>byste</i> fakt <i>měla</i> zkusit," odvážil se znovu Bed'ar.
OT43	She <i>ought to</i> stop it.	<i>Měla by</i> toho nechat
OT44	And what you <i>ought to</i> do is on the whole so pleasant, so many of the natural impulses are allowed free play, that there really aren't any temptations to resist.	A to, co <i>máte</i> dělat, je vcelku tak příjemné a přirozeným pudům se ponechává tolik volného prostoru, že tu skutečně není žádných pokušení, která by bylo třeba přemáhat.
OT45	'Well - think <i>ought to</i> be starting home.'	"No, myslím, že <i>bychom měli</i> už jet domů."
OT46	"Come on, I think we <i>ought to</i> keep moving," said Hermione.	„Pojďte," vyzvala je Hermione. „Myslím, že <i>bychom</i> raději <i>měli</i> být v neustálém pohybu."
OT47	Perhaps I <i>ought to</i> summon this fellow's fairy and ask him to bring her here.	Možná <i>bych měl</i> přivolat elfa od toho chlápka a požádat jej, aby ji sem přivedl.
OT48	"It seems to me as though we <i>ought to</i> drink something," Honest Lil said.	"Tak se mi zdá, že <i>bysme se měli</i> něčeho napít," řekla Poctivka Lil.
OT49	It would be as well to keep it to yourself. Not to let the king hear of it.' 'I think he <i>ought</i> .	„Ohledně toho trůnu," řekne, „toho kostěného křesla. Bude lepší, když si to necháte pro sebe. Aby se o tom nedoslechl král." „Myslím, že <i>by</i> se o tom doslechnout <i>měl</i> .
OT50	Maybe I <i>ought not to</i> be drinking your coffee.	Snad <i>bych</i> tu s váma ani <i>neměl</i> pít kafe.

OT51	‘If you pick up with a horse-thief, and bring him to my house,’ said Butterbur angrily, ‘you <i>ought to</i> pay for all the damage yourselves and not come shouting at me.	“Když se dáte dohromady se zlodějem koní a přivedete mi ho do domu,” řekl Máselník rozhněvaně, “ <i>měli byste</i> vlastně platit všechny škody, a ne chodit rvát na mě.
OT52	I know this idiot girl who keeps telling me I <i>ought to</i> go to a head-shrinker;	Znám se s jednou blbou holkou, co mi pořád říká, že mám otcovský komplex, že <i>bych měla</i> jít k psychoanalytikovi.
OT53	I’d like to make the subject of immorality the basis of my sermon this Sunday, but I’m not sure I <i>ought to</i> give any sermon at all with these purple gums.	Rád bych učinil nemorální jednání námětem svého nedělního kázání, ale nevím, jestli <i>mám</i> vůbec kázat, s těmihle fialovými dásněmi.
OT54	“Something you <i>ought to</i> see.”	„ <i>Měla</i> bys to vidět.”
OT55	You’re dangerous and depraved, and you <i>ought to</i> be taken outside and shot!’	Jste nebezpečný, zkažený člověk a <i>měli by</i> vás vyvést a zastřelit!”
OT56	And now, which of these finger-posts <i>ought I to</i> follow, I wonder?”	Jenom bych ráda věděla, kterým tím ukazatelem <i>se mám</i> řídit.”
OT57	If the young lady has a brother or a friend, he <i>ought to</i> lay a whip across your shoulders.	Kdyby měla ta mladá dáma bratra či přítele, <i>měl by</i> vám pěkně napraskat.
OT58	That’s where we <i>ought to</i> be.	Tam <i>bychom se měli</i> usadit.
OT59	Yes,’ he continued, when Harry looked startled, ‘I think they <i>ought to</i> know.	Ano,” pokračoval, když se Harry zatvářil udiveně, „myslím, že <i>by</i> o tom <i>měli</i> vědět.
OT60	‘We <i>ought to</i> do our best to make some holes here.	„ <i>Měli bychom</i> se vynasnažit vyhrabat si tu pořádné nory.
OT61	‘But, Father, if this becomes in all earnest a matter of theft, <i>ought we not to</i> confide it to the sheriff, and see if he thinks fit to have a man of his garrison go with me?’	“Ale, otče, jestliže se z toho zcela vážně stane otázka krádeže, <i>neměli bychom</i> se svěřit šerifovi? Třeba usoudí, že se mnou pošle někoho ze své posádky.”
OT62	“I <i>ought to</i> give you a reason for fighting, too.	“ <i>Měl bych</i> ti přece dát taky příčinu k zápasu.
OT63	“Anyway, it reminds me: I <i>ought to</i> send Fred some peanut butter.	„Ale tohle mi připomnělo, že <i>bych měla</i> Fredovi poslat burákovou pomazánku.”
OT64	“I <i>ought to</i> give him a report on the fire.”	„ <i>Měl bych</i> mu poslat zprávu o požáru.”

OT65	We <i>ought not to</i> trouble Mr. Black unless there is anything very wrong.	<i>Neměli bychom</i> pana Blacka obtěžovat, pokud se nestalo nic vskutku vážného.
OT66	'You <i>ought to</i> go to the doctor.	" <i>Měl bys</i> jít k doktorovi.
OT67	I <i>ought to</i> go with her.	<i>Měl bych</i> jet s ní.
OT68	'I just think you <i>ought to</i> face the possibilities, Sam.	" <i>Musíš</i> si konečně uvědomit, že ho nikdy nenajdeš, Sam.
OT69	'I think we <i>ought to</i> have a cup of tea.'	" <i>Měli bychom</i> si vypít šálek čaje."
OT70	I don't think you <i>ought to</i> drink whisky tonight."	Myslím, že whisky <i>bys</i> dneska pít <i>neměla</i> ."

Had better:

Code	English	Czech
HB1	'Margo, dear, you <i>had better</i> go with them and just make sure they find everything,' said Mother.	"Margo, <i>měla bys raději</i> jít s sebou a ukázat jim, kde co máme," řekla maminka.
HB2	And when you get there, you must tell him at what time you would have him come for you again; and you <i>had better</i> name an early hour.	A jakmile tam dojedete, nezapomeň mu říci, kdy má pro tebe opět přijet, a <i>raději urči</i> nějakou brzkou hodinu.
HB3	'Then on present showing, sir, you <i>had better</i> prepare yourself for the life of a Trappist monk.'	"Tak potom <i>byste se měl</i> , na základě tohoto svého tvrzení, začít připravovat na život trapistického kněze."
HB4	The train was about to depart, he said. Monsieur <i>had better</i> mount.	Vlak je připraven k odjezdu, pravil. <i>Prosí pána, aby</i> si nastoupil.
HB5	'I shall be praying devoutly that it never comes to the proof.' 'You <i>had better</i> ,' Hugh agreed.	Ovšem přiznávám," dodal žalostivě, "že se budu vroucně modlit, aby na to nikdy nedošlo." "To <i>byste měl</i> ," souhlasil Hugh.
HB6	You <i>had better</i> go back west to Hobbiton - but you can go by road this time."	<i>Radši se vraťte</i> do Hobitína, ale tentokrát můžete jet po silnici.'
HB7	You <i>had better</i> let me give you one of these tablets."	<i>Měl byste</i> si vzít tu tabletku."
HB8	"I had thought about something now, but maybe we <i>had better</i> wait.	"Teď mě něco napadlo, ale snad <i>bychom měli radši</i> počkat.

HB9	Coleman said levelly, “Frankly, I hadn’t planned to bring the matter to your attention. But, since Mr. Bannister has chosen to, I think you <i>had better</i> hear the whole story.”	Coleman řekl vyrovnaně: “Upřímně řečeno, nehodlal jsem vás tou věcí obtěžovat. Poněvadž si však pan Bannister pospíšil s informací, <i>bylo by vhodné</i> , abyste slyšel i ode mne, jak se vše zběhlo.”
HB10	Perhaps I <i>had better</i> take a look at the lower windows before I go up.”	Snad <i>bych si měl</i> nejprve prohlédnout dolní okna.”
HB11	But in any case we <i>had better</i> start by crawling.	Ale v každém případě <i>bychom měli</i> začít plazením.”
HB12	‘I <i>had better</i> walk.	„ <i>Raději půjdu</i> pěšky.
HB13	“Maybe we <i>had better</i> hurry.”	“Snad <i>bychom si měli radši</i> pospíšit.”
HB14	I suppose we <i>had better</i> hear her.’	“ <i>Měli bychom</i> ji vyslechnout.”
HB15	‘We <i>had better</i> inspect the premises first, and examine the servants afterwards.	“ <i>Nejlíp</i> , když nejdřív ohledáme terén a potom vyslechnem služebnictvo.
HB16	A Derby duck, I <i>had better</i> add, is one already cooked - and therefore quite beyond hope of resurrection.	<i>Měl bych raději</i> dodat, že kachna z Derby už je pečená - a nemá tedy nejmenší naději, že by se ještě vzpamatovala.
HB17	But we <i>had better</i> go on now, anyway, and out through the channel.	Ale teď <i>bychom měli</i> rozhodně plout <i>radši</i> dál, abychom už byli z kanálu venku.”
HB18	‘Perhaps we <i>had better</i> go on,’	Snad <i>půjdeme raději</i> dále,
HB19	‘No, my dear, you <i>had better</i> go on horseback, because it seems likely to rain; and then you must stay all night.’	„Ale ne, děvenko, <i>jed’ raději</i> na koni; dešť je na spadnutí, a tak se budeš muset zřejmě zdržet do rána.”
HB20	Don’t you think you <i>had better</i> finish now?	<i>Neměl byste</i> to teď dovyprávět?
HB21	‘Harry <i>had better</i> go first, with –’	„Harry <i>by měl</i> jít první a s ním - “
HB22	‘I have a ballpoint,’ Aquino said, ‘but I <i>had better</i> ask León, Charley.’	„Mám kuličkové pero,” začal Aquino, „ale <i>radši bych se měl</i> zeptat Leóna, viš, Charley.”
HB23	I <i>had better</i> keep the fish quiet now and not disturb him too much at sunset.	Rybu <i>bych</i> teď <i>měl radši</i> nechat v klidu a nerušit ji při západu.
HB24	But if he marries a very ignorant, vulgar woman, certainly I <i>had better</i> not visit her, if I can help it.”	Ale kdyby si on vzal nějakou dočista hloupou, obhroublou ženu, tak to <i>bych</i> ji

		určitě <i>neměla</i> navštěvovat, pokud se mi podaří tomu vyhnout.”
HB25	‘You <i>had better</i> leave him.’	“ <i>Nejlíp</i> abyste šli.”
HB26	“‘I <i>had better</i> put my hat on, I suppose.’	‘Pak <i>bych si měl</i> vzít asi klobouk.’
HB27	He <i>had better</i> not be in a hurry.	“ <i>Udělal by líp</i> , kdyby s tím nepospíchal.
HB28	‘We <i>had better</i> leave it to the Sergeant, when he comes then.’	„ <i>Měli bychom to raději</i> přenechat seržantovi, až přijde.”
HB29	‘You <i>had better</i> buy more whisky for Fortnum.	“ <i>Měli byste</i> koupit pro Fortnuma ještě nějakou whisky,
HB30	‘Yes, I think you <i>had better</i> do that,’ said Gandalf.	“Ano, myslím, že <i>bys měl</i> ,” řekl Gandalf.
HB31	No, don’t tell me. If you were going about Tyndale’s work, I <i>had better</i> not know it.	Ne, neříkejte mi to: jestli jste šířil Tyndaleovo dílo, <i>radši bych to neměl</i> vědět.
HB32	Doctor Plarr said, ‘I <i>had better</i> make notes about your condition.	Doktor Plarr řekl: „ <i>Měl bych</i> vám založit karty a něco na ně napsat.
HB33	Don’t you think that under the circumstances Dolores Haze <i>had better</i> stick to her old man?”	Nemáš dojem, že za těchto okolností <i>by se Dolores Hazeová měla raději</i> držet svého otce?”
HB34	You <i>had better</i> put your fingers in your ears.”	<i>Radši si zacpěte</i> uši.”
HB35	“Maybe I <i>had better</i> -” But she had already risen and passed him;	“Snad <i>bych měl radši</i> -” Ale ona už vstala a přešla kolem něho;
HB36	“I <i>had better</i> re-bait that little line out over the stern,” he said.	“ <i>Měl bych</i> znovu navnadit tu tenkou šňůru na zádi,” řekl stařec.
HB37	“If you are not afraid to come to the old marshes to-night or tomorrow night at nine, and to come to the little sluice-house by the limekiln, you <i>had better</i> come.	“Nebojíte-li se přijít dnes nebo zítra večer v devět hodin na stará blata do domku hrázného u vápenky, <i>uděláte dobře</i> , když přijdete.
HB38	‘When it wears off, some of you little buggers <i>had better</i> get moving.’	“Až to přestane fungovat, tak vy menší <i>uděláte nejlíp</i> , když hezky rychle hodíte zadkem.”
HB39	Now that I think of it, you <i>had better</i> skip the Romantics and the Victorians, too.	A jak tak o tom přemýšlím, <i>přeskočte</i> i romantiky a viktoriánce.

HB40	‘You <i>had better</i> come and live here, Frodo my lad,’ said Bilbo one day;	„ <i>Pojd’ radši</i> bydlet ke mně, Frodiku,” řekl jednoho dne Bilbo, „a můžeme slavit narozeniny v pohodlí spolu.”
HB41	She began to hurry down the dark staircase, but slowed her pace. She <i>had better</i> be careful; she might fall.	Rozběhla se dolů po tmavém schodišti, ale pak zvolnila. <i>Musí</i> být opatrnější, mohla by upadnout.
HB42	“Now, Potter,” said McGonagall, “you and Miss Lovegood <i>had better</i> return to your friends and bring them to the Great Hall – I shall rouse the other Gryffindors.”	„Tak, Pottere,” otočila se k Harrymu profesorka McGonagallová, „vy <i>byste</i> se teď se slečnou Láskorádovou <i>měli</i> vrátit k přátelům a přivést je do Velké síně - já dojdu vzbudit ostatní nebelvírské.”
HB43	“Maybe you <i>had better</i> come out now and help.	„Možná <i>bys měla</i> jít do jídelny.
HB44	‘And if we’re going to try and get down, we <i>had better</i> try at once.	“A chceme-li to zkusit dolů, <i>radši</i> to <i>zkusme</i> hned.
HB45	“She <i>had better</i> get accustomed to it,” Oren mumbled.	„ <i>Radši</i> by si na to <i>měla</i> zvyknout,” zamumlal Oren.
HB46	‘If he’s got with him what we think, it <i>had better</i> be as you ask.	“Jestli má u sebe to, co si myslíme, <i>bude lépe</i> , když to uděláme tak, jak vy navrhuje.
HB47	The rest of us <i>had better</i> keep away until they feel better.’	A my ostatní <i>bychom</i> je <i>radši</i> <i>měli</i> nechat na pokoji, dokud se trochu neseberou.”
HB48	You <i>had better</i> spit out the foolish pellet and free yourself for speech.	<i>Měl byste</i> vyplivnout tu hloupou pilulku, abyste mohl mluvit.
HB49	‘Well, you <i>had better</i> come with me as quick as you can,’ he said.	“ <i>Radši</i> se mnou <i>pojd’</i> co nejrychleji,” řekl.
HB50	“Then you <i>had better</i> come inside and tell me some of it, if it won’t take all day,” said the man leading the way through a dark door that opened out of the courtyard into the house.	“Tak <i>radši</i> <i>pojd’te</i> dovnitř a povězte mi z ní něco, jestli to nebude trvat celý den,” vybídl je muž a zavedl je tmavými dveřmi ze dvora do domu.
HB51	“We <i>had better</i> be certain, Lucius,” Narcissa called to her husband in her cold, clear voice.	„ <i>Musíme</i> si tím být jisti, Luciusi,” zavolala na manžela Narcisa svým chladným a jasným hlasem.

HB52	‘I think you <i>had better</i> go to bed,’ said Mother.	“ <i>Měli byste si jít raději</i> lehnout,” doporučovala mu maminka.
HB53	‘You <i>had better</i> lead on and find that path,’ Frodo said to him.	“ <i>Měl bys</i> jet první a hledat cestu,” řekl mu Frodo.
HB54	‘You <i>had better</i> go and thank Katerina too, dear,’ said Mother.	“ <i>Měl bys</i> zajít také poděkovat Kateřině, Gerry,” připomněla mi maminka.
HB55	That is one thing you <i>had better</i> not think about.	To je věc, na kterou <i>je lepší</i> nemyslet.
HB56	“I think that I <i>had better</i> go, Holmes.”	“Snad <i>bych měl raději</i> jít, Holmesi.”
HB57	‘My lord, you <i>had better</i> think her chaste.	„ <i>Měl byste ji raději</i> považovat za cudnou, můj pane.
HB58	“If the magic is as urgent as that, sir, then I <i>had better</i> assist you and we can talk while we work.	„Jde-li o tak naléhavé kouzlo, pak <i>bych</i> vám <i>měl</i> pomoci a promluvit si můžeme při práci.
HB59	“You <i>had better</i> take this, Gandalf.	“ <i>Radši</i> si je <i>vezměte</i> vy, Gandalfe.
HB60	Then perhaps I <i>had better</i> postpone my analysis of the acetones, as we may need to be at our best in the morning.”	Snad <i>bych měl</i> tedy <i>raději</i> odložit svoje rozbory acetonů, abychom byli ráno v co nejlepší formě.”
HB61	‘Perhaps we <i>had better</i> proceed to business, then,’ said he.	‘Snad <i>bychom se měli raději</i> pustit do práce,’ řekl.
HB62	“You <i>had better</i> be sure of that, or it won’t be well for you.”	“ <i>Měl byste</i> si tím být úplně jistý, nebo vám nastanou krušné časy.”
HB63	You <i>had better</i> go with Jack and the Professor and stay in the Green Park, somewhere in sight of the house;	<i>Raději jděte</i> s Jackem a profesorem a čekejte někde v Green Parku, odkud budete vidět na dům.
HB64	“Beorn is not as far off as you seem to think, and you <i>had better</i> keep your promises anyway, for he is a bad enemy.	“Medvěd není tak daleko, jak se vám zřejmě zdá, a v každém případě <i>byste měli</i> splnit svůj slib, poněvadž dovede být strašný nepřítel.
HB65	I think that Mr. Kent <i>had better</i> be with her until she recovers from this joyous shock.”	Myslím, že <i>by</i> se jí pan Kent <i>měl</i> věnovat, dokud se nevzpamatuje z tohoto radostného otřesu.”

HB66	Boys, you <i>had better</i> say goodbye to your mother.'	Chlapci, <i>měli byste</i> se s matkou rozloučit.”
HB67	So when you put your mission into writing, it <i>had better</i> be authentic.	Takže pokud své poslání sepíšete, <i>mělo by</i> být autentické.
HB68	“You <i>had better</i> not leave – because my father’s expecting you.”	“ <i>Uděláte líp</i> , když zůstanete – protože můj otec vás očekává.”
HB69	“You <i>had better</i> take him, Gomez, on the motor,” the Lieutenant-Colonel said.	“ <i>Raději</i> ho tam zavez na motocyklu, Gomezi,” řekl podplukovník.
HB70	Sandow <i>had better</i> look out for his laurels.	Sandow <i>by si měl</i> dávat pozor na své vavříny.

Be supposed to:

Code	English	Czech
BS1	They’re <i>supposed to</i> ask before borrowing things, but she doesn’t want to spoil the evening by making an issue of it.	Děti se <i>mají</i> zeptat, než si něco vypůjčí, ale ona jim nechce zkazit večer tím, že by na tom teď rajtovala.
BS2	You’re <i>not supposed to</i> be in here in the first place.	Tady vůbec <i>nemáš</i> co pohledávat.
BS3	That’s the way a fisherman's hands and feet <i>are supposed to</i> get and next time they 'll be tougher.	Takový ruce a nohy <i>má</i> rybář mít a příště už budou tvrdší.
BS4	It’s <i>supposed to</i> be a secret, but everybody knows it.	<i>Má</i> to být tajemství, ale všichni to vědí.
BS5	Then how am I <i>supposed to</i> rely on your judgement?	Jak se ale potom <i>mám</i> spolehnout na tvůj úsudek?
BS6	We’re <i>supposed to</i> practice the Cruciatus Curse on people who 've earned detentions –	“ <i>Chce se</i> po nás, <i>abychom</i> si na těch, co dostanou školní trest, procvičovali kletbu Cruciatus - “
BS7	Werner keeps to the center of the group as it strings out, his heart beating in dark confusion, wondering where Frederick is, why	Když se skupina začala natahovat, Werner se držel uprostřed. Srdce mu zmateně bušilo. Uvažoval, kde je Frederick, proč

	they're chasing this boy, and what they're supposed to do if they catch him.	honí toho kluka a co <i>mají</i> udělat, až ho dostihnou.
BS8	'Hand that over, Harry,' said Hermione hurriedly, 'it says we're supposed to puncture them with something sharp...'	„Dej to sem, Harry,” požádala netrpělivě Hermiona, „tady se píše, že to <i>máme</i> propíchnout něčím ostrým...”
BS9	'Being in time is supposed to be what we do,' said Lu-Tze.	„Býti včas, to je to, proč jsme tady,” zamračil se Lu-Tze.
BS10	But occasionally the switch doesn't get turned off when it's supposed to and you wake up still frozen.	Říkala, že ten mechanismus nás chrání před pádem z postele nebo ještě něčím horším, ale že se občas nevypne <i>včas</i> a vy se pak probudíte ještě ztuhlý.
BS11	At four o'clock into the room through the door she would swing, come alive again, two-stepping to her own signature tune like the heroine of a middle-class sitcom into the sick daughter's room, a room that's not really a room but has been strewn by continuity people with all the tables and cabinets and things on the wall and books lying about that rooms are supposed to have, and its three walls open to an audience that's longing to laugh and clap, dying to laugh at any old rubbish, any bad line, any sick joke;	O čtvrté opět plná života vpluje do dveří, vlní se do rytmu vlastní proslulé melodie, jako když hrdinka komediálního seriálu ze života středních vrstev vstupuje do pokoje nemocné dcery, pokoje, který pokoj ve skutečnosti není, který jen rekvizitáři náležitě poskládali ze všech stolků, skříněk, věcí rozvěšených po zdech a různě poházených knih jako <i>správný</i> pokoj, jeho tři stěny jsou otevřené do publika prahnoucího po tom zasmát se a zatleskat, bažícího po tom smát se jakékoli vyčpělé pitomosti, jakékoli vyřčené trapnosti, jakékoli rádoby vtipnosti, publiku nažhavenému úvodním výstupem komika vyprávějícího rasistické či lehce lechtivé anekdoty.
BS12	But let's not lose sight now of what we're supposed to be d-doing!	Nesmíme ale zapomínat, co - co je naším úkolem!
BS13	'I can only conclude that this potion is supposed to be drunk.'	„To mě vede k jedinému možnému závěru: tento lektvar <i>je třeba</i> vypít.”

BS14	“You’re <i>supposed to</i> be in bed with spattergolt, Ron!	Ty <i>máš</i> přece ležet doma v posteli s kropenatkou, Rone!
BS15	‘What am I <i>supposed to</i> be looking at?’	“A co <i>bych měl</i> jako vidět?”
BS16	And do n’t forget, we’re <i>not supposed to</i> know about the Stone or Fluffy.	A nezapomínejte, že o Kameni ani o Chloupkovi vlastně <i>nemáme</i> vědět.
BS17	The words work. They do what they’re <i>supposed to</i> do: comfort and discipline.	Ta slova fungují. Činí to, co <i>se</i> od nich <i>očekává</i> : utěšují a ukáznují.
BS18	Am I <i>supposed to</i> apologize?	<i>Mám</i> se omlouvat?
BS19	We’re <i>supposed to</i> meet her tomorrow.	Zejtra se s ní <i>máme</i> sejít.
BS20	Prosecutors are expected to indict the world, but the judges <i>are supposed to</i> weed out the fringe defendants.	Od prokurátora se čeká, že bude kdekoho obviňovat, ale soudce <i>by</i> přece jen <i>měl</i> oddělit okrajové obviněné od těch hlavních.
BS21	“He’s <i>supposed to</i> stay in this room,” Egg informed Harold Swallow.	“ <i>Má</i> se držet v tomhle pokoji,” informoval Egg Harolda Swallowa.
BS22	You’re <i>supposed to</i> pretend that you do n’t notice certain things.	Tady <i>má</i> člověk předstírat, že si jistých věcí nevšiml.
BS23	This is the sort of thing you’re <i>supposed to</i> say to maintain steppe-cred in barbarian circles.	Chcete-li zahájit kvalitní rozhovor u ohně stepních nomádů, <i>očekává se</i> , že řeknete právě něco takového.
BS24	That’s what it’s <i>supposed to</i> be like, between men and women;	Tak takhle to <i>má</i> vypadat mezi mužem a ženou.
BS25	Am I <i>supposed to</i> feel grateful, then?	Tak já ti <i>mám</i> být vděčná?
BS26	And I’m <i>supposed to</i> do this in the middle of a swamp with snakes and alligators watching?	A s tím <i>mám</i> pracovat uprostřed bažin, kde na mě budou čumět aligátoři?
BS27	“I <i>am supposed to</i> do this alone.”	“Ode mě <i>se očekává</i> , že to udělám sám,” šeptal.
BS28	But what are we <i>supposed to</i> do, give back the scholarship money?	Jenže co <i>máme</i> dělat, vrátit ty peníze?
BS29	“Am I <i>supposed to</i> know who Crystal is?”	„ <i>Mám</i> jako vědět, kdo je Crystal?”

BS30	Perowne is already at that state, digging in deep, when he remembers he's <i>supposed to</i> have a game plan.	Perowne už v tomhle stavu je, zakutává se do hloubky, když vtom si vzpomene, že <i>by měl</i> mít nějakou taktiku hry.
BS31	She's <i>supposed to</i> be looking at the catalogue and giving feedback.	Elizabeth se <i>má</i> na katalog podívat a kriticky ho zhodnotit.
BS32	And don't forget we're <i>supposed to</i> be buddies with the Yankees these days.	A taky nezapomeňte, že jsme teď s Američany nejlepší kamarádi.
BS33	She's <i>supposed to</i> practice for half an hour after each lesson.	Po výuce <i>má</i> vždycky půl hodiny cvičit.
BS34	'If I do that,' he said, 'I'll start getting confused about when I'm <i>supposed to</i> come in, and that, in a concert hall, would be a disaster.'	„Když to udělám,” vysvětloval mu, „pak si začnu plést, kdy <i>mám</i> nastoupit, a to by v koncertní síni byla katastrofa.”
BS35	It just means that you're <i>supposed to</i> think that a place is something it doesn't even pretend to be.	Člověk si <i>má</i> jenom udělat představu něčeho, co už to ani nepředstírá.
BS36	Right this minute, he said, I <i>am supposed to</i> be in Newport with the Stuyvesant Fishes, he said.	V tuhle chvíli <i>bych měl</i> správně být u Stuyvesant Fishových v Newportu, řekl.
BS37	Your parents are not <i>supposed to</i> be your best friends.	Rodiče <i>by se neměli</i> stát tvými nejlepšími přáteli.
BS38	“That's not how it's <i>supposed to</i> work,” Harry said.	“Jenomže <i>v pravidlech</i> stojí něco jiného,” namítl Harry.
BS39	“And he's <i>supposed to</i> be our teacher!”	“A to <i>má</i> být náš učitel!”
BS40	“How's Gregorovitch <i>supposed to</i> make him a new wand if he's tied up?”	„Jak mu <i>má</i> Gregorovič vyrobit novou hůlku, když je spoutaný?”
BS41	Galaxy, Mallow, what am I <i>supposed to</i> do with such a mess?	Do galaxie, Mallowe, co si <i>mám</i> pak s takovým gulášem počít?”
BS42	“I'm <i>not supposed to</i> ,” Tina Blake said uneasily.	“To <i>nemůžu</i> ,” řekla Tina Blacková stísněně.
BS43	This symmetry principle is called local, meaning that the laws of nature <i>are supposed to</i> be unchanged even if these mixtures vary	Takovýto princip symetrie nazýváme lokálním, což znamená, že <i>by</i> přírodní

	from moment to moment or from one location to another.	zákony <i>měly</i> zůstat nezměněny, i kdyby se tyto směsi měnily s časem nebo polohou.
BS44	‘Harry, we <i>are supposed to</i> be here for Sirius!’ she said in a high-pitched, strained voice.	‘Harry, <i>přišli jsme sem</i> kvůli Siriusovi!’ řekla vysokým přiškrceným hlasem.
BS45	I <i>am supposed to</i> be giving you information.	Já vám <i>mám</i> předávat informace.
BS46	‘We’re <i>not supposed to</i> be afraid – especially of death.’	„Od nás <i>se nečeká</i> , že se budeme bát – a už vůbec ne smrti.”
BS47	She can beat whoever she likes around the head with bits of the landscape, everything will just swim for her until she’s done whatever she’s <i>supposed to</i> do and then it will be all up for her too.	Může mlátit po hlavě vším, co se jí v přírodě namane, koho si usmyslí; všechno jí půjde jako po másle, až nakonec udělá, co <i>má</i> udělat, a i to pak pro ni bude všechno připraveno.
BS48	‘This is Chazz, who <i>isn’t even supposed to</i> know about this place.’	„To je Chazz, který o tomhle bytě <i>nemá</i> vůbec vědět.”
BS49	‘I’m <i>not supposed to</i> open files when she’s away.’“	Já <i>nemám</i> záznamy otvírat, když tady není.”
BS50	Emailing Christian is addictive, but I <i>am supposed to</i> be working.	Mailování s Christianem je návykové, ale já <i>bych</i> teď <i>měla</i> především pracovat.
BS51	They <i>are supposed to</i> be in ’ere.	‘ <i>Mají</i> povinnost být zde.’
BS52	The Marines <i>are only supposed to</i> guard the embassy itself.	Ti <i>mají</i> hlídat ambasádu.
BS53	‘What time are we <i>supposed to</i> be at Chiswell House?’	„V kolik <i>máme</i> být u Chiswellů?”
BS54	‘Well, we’re <i>supposed to</i> help you,’ it said.	„No, od nás <i>se čeká</i> , že vám pomůžeme,” řekl.
BS55	Here, I’m <i>supposed to</i> tell her the truth.	Na tomhle místě <i>bych</i> jí asi <i>měl</i> říct pravdu.
BS56	He steals belief from the children he <i>is supposed to</i> be teaching.	Okrádá o víru děti, které <i>má</i> vyučovat.
BS57	Only, he knows he deserves to go to jail because a doctor <i>isn’t supposed to</i> take things away from God.	Jenomže ví, že si zaslouží být ve vězení, poněvadž lékař <i>nemá</i> brát boží věci do svých rukou.

BS58	We're not supposed to talk about it to anyone else."	Nesmíme o něm ale s nikým mluvit."
BS59	Lesje isn't supposed to know this, but she behaves as if she does anyway.	Lesja to nemá vědět, ale chová se tak, jako by to stejně věděla.
BS60	And he says he's supposed to meet with the FBI at noon.	Tvrdí, že se má v poledne setkat s FBI.
BS61	He leant his forehead on his hand, and people, looking in through the open door - for this scene is supposed to take place on a summer's evening - But how dull this is, this historical fiction!	Čelo si podepřel dlaní a lidé, kteří nahlédli dovnitř otevřenými dveřmi - neboť tato scéna se odehrává za letního večera - Ale ta historická próza je tak nudná!
BS62	'You're not supposed to abuse your position, Ron!' said Hermione sharply.	"Nesmíš svého postavení zneužívat, Rone!" připomněla mu Hermiona ostře.
BS63	She's supposed to write a memo saying whether she thinks the show would be worthwhile and interesting to the Canadian public.	Dále má v lektorátu posoudit, zdali by tato výstava byla přínosná a pro kanadskou veřejnost zajímavá.
BS64	Now, according to the Ministry of Magic, I'm supposed to teach you countercurses and leave it at that.	Podle ministerstva kouzel bych vás měl naučit jen protikletbám a dost.
BS65	Everybody's doing what they think they're supposed to do.	Každý dělá jen to, o čem je přesvědčený, že musí.
BS66	The other teachers are all supposed to refer us to the Carrows if we do anything wrong.	Ostatní učitelé mají nařizeno, aby nás v případě, že se dopustíme nějakého přestupku, nahlásili Carrowovým, většinou to ale nedělají, pokud to není nezbytně nutné.
BS67	You're supposed to be telling me something, not cross-questioning me.	„Myslel jsem, že mi chcete něco povědět, a ne mne vyslýchat.“
BS68	"Felix is supposed to be keeping me out of trouble."	"Felix na mě má dohlížet, abych se vyhnul trablům."

BS69	“As a zoologist, you’re <i>supposed to</i> be objective,” Beth said, “but I have feelings about animals, like anybody else.”	“U zoologů <i>se předpokládá</i> , že budou objektivní,” řekla Beth, “ale já mám taky své citové vztahy ke zvířatům jako každý jiný.”
BS70	I’m <i>supposed to</i> drop everything, and race over right now.”	Čeká <i>se</i> ode mne, že všeho nechám a rovnou tam poletím.”