

Directives in English and Thai Dialogues: A Comparative Study of English Source Texts and Thai Target Texts^{6.1}

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ABSTRACT

In this study the researcher intends to investigate the pragmatic formulas and politeness strategies in directives in English and Thai dialogues from the English source texts (STs) and Thai target texts (TTs), as well as to examine the translation strategies used in translating the directives from English into Thai. The data of the study are 147 directive utterances in dialogues from the English fiction, *Turning Thirty* (2000) and its Thai translated version. It is found that in performing the directives, both the English STs and Thai TTs use the same pragmatic formulas and politeness strategies, but in different ratios. The pragmatic formulas used in the directives both in English STs and Thai TTs are composed of two elements: the “headact” and the “supportive move”. There are two main groups of the pragmatic formulas in the directives both in the English STs and Thai TTs: the formulas with and without supportive move(s). As for the formulas with supportive move(s), both a single supportive move and multiple supportive moves are found, and they can be placed either before or after, and both before and after the headact. Also, it is discovered that in performing directives, both the English STs and Thai TTs employ all four politeness strategies proposed by Brown and Levinson (1987). When mapping the pragmatic formulas and politeness strategies in English STs and Thai TTs to examine the translation strategies, the findings reveal that literal translation is more frequently used than free translation.

Keywords: Directives, Speech act, Pragmatic formula, Politeness strategy, Cross-cultural pragmatics, Translation strategy

บทคัดย่อ

งานวิจัยนี้มีความมุ่งหมายที่จะศึกษาสูตรทางวัจนปฏิบัติศาสตร์และกลวิธีความสุภาพที่ใช้ในวัจนกรรมการบอกให้ทำในบทสนทนาภาษาอังกฤษและภาษาไทย โดยศึกษาจากงานแปลต้นฉบับภาษาอังกฤษและฉบับแปลภาษาไทย รวมถึงต้องการที่จะศึกษากรณีในการแปลที่ใช้ในการแปลวัจนกรรมการบอกให้ทำจากภาษาอังกฤษเป็นภาษาไทย ข้อมูลในการศึกษาได้แก่คำพูดที่แสดงการบอกให้ทำ 147 คำพูดที่พบในบทสนทนาในนวนิยายภาษาอังกฤษและฉบับแปลภาษาไทยเรื่อง *Turning Thirty* (2000) ผลการศึกษาพบว่าในการแสดงวัจนกรรมการบอกให้ทำนั้น ทั้งต้นฉบับภาษาอังกฤษและฉบับแปลภาษาไทยต่างใช้สูตรทางวัจนปฏิบัติศาสตร์และกลวิธีความสุภาพเหมือนกันแต่ในสัดส่วนที่ต่างกัน สูตรทางวัจนปฏิบัติศาสตร์ที่ใช้ทั้งในต้นฉบับภาษาอังกฤษและฉบับแปลภาษาไทยต่างประกอบด้วยองค์ประกอบ 2 ส่วน ได้แก่ องค์ประกอบส่วนหลัก และองค์ประกอบส่วนเสริม สามารถแบ่งสูตรทางวัจนปฏิบัติศาสตร์ที่พบได้เป็น 2 กลุ่มหลัก คือ สูตรที่มีและไม่มีย้องค์ประกอบส่วนเสริม โดยสูตรที่มีองค์ประกอบส่วนเสริมนั้น พบทั้งที่มี

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องค์ประกอบส่วนเสริมเดียว และหลายองค์ประกอบส่วนเสริม ซึ่งสามารถวางไว้หน้าหรือหลังองค์ประกอบส่วนหลัก หรือ ทั้งหน้าและหลังองค์ประกอบส่วนหลัก นอกจากนี้ยังพบว่าในการแสดงวัจนกรรมการบอกให้ทำ ทั้งต้นฉบับภาษาอังกฤษและฉบับแปลภาษาไทยต่างใช้กลวิธีความสุภาพทั้ง 4 กลวิธีที่เสนอโดยบราวน์และเลวินสัน (1987) และเมื่อนำสูตรทางวัจนปฏิบัติศาสตร์และกลวิธีความสุภาพที่ต้นฉบับภาษาอังกฤษใช้มาเทียบกับที่ฉบับแปลภาษาไทยใช้ พบว่าการแปลแบบ literal translation ถูกใช้มากกว่าการแปลแบบ free translation

คำสำคัญ : การบอกให้ทำ, วัจนกรรม, สูตรทางวัจนปฏิบัติศาสตร์, กลวิธีความสุภาพ, วัจนปฏิบัติศาสตร์ข้ามวัฒนธรรม, กลวิธีการแปล

INTRODUCTION

In any communication, one from many ways of saying provided by a language must be selected. The reason for this selection is primarily because language does not have only one way of saying, as Holmes (2008) states “languages provide a variety of ways of saying the same thing” (p. 3). What assists in choosing these choices properly is what Firth (1957) calls “context of communication”. Firth (1957) purposes the theory of context of communication in order to show his thought and belief that the most important element in communication is the context. He firmly believes that the context is the core frame in shaping the communication to be how it should be; in other words, the context governs the communication, causing a speaker to communicate suitably. In sum, the context of communication rules how to communicate or the “way of speaking” (Hymes, 1967; Gumperz, 1977). This is the reason why the way of speaking is different when it is used with different people in different situations even within the same culture.

Within the context of communication, one of the important factors is culture. Obviously, intracultural communication is easier to be successful and effective than intercultural communication. This is because people from the same culture tend to have the same norms of interaction and rules of speaking; while people from different cultures have different socialization and acculturation which is reflected in language. It could be said that the reason why the way of speaking of each language is not the same is because the way of thinking of each community is not the same. When people in each community experience different things, stay in different places, or live in different times, it is certain that they must have different worldviews, perceptions of reality, ideas and thoughts. This reality is not an independent reality but a cultural reality. It can be said that they have different “context of culture”. The different context of culture is illustrated clearly below:

“As I sit at a desk in an outer suburb of Adelaide, looking from time to time out of my window on a day more overcast than we usually have, rather cold, in fact, for September, to see wind stirring our loquat tree and the gums beyond it, you are in London, or Canberra, or Leeds, or

Kuala Lumpur at another time and in circumstances quite unknown to me, so that the way you and I are using language in the present discussion is not the most normal one.”

(Turner, 1977, p. 8)

As it is a fact that people speaking different languages have different ways of expressing things because they are from different cultures which have different norms of speaking, the study of these norms or preferences of each language is of interest. It would be directly beneficial to cross cultural and intercultural¹ communication. Moreover, if the study is done with speech events taking place in the same contexts of situation, the different norms of the different languages and cultures would be seen clearly and empirically. Thus, translation is the best source of data for this study as translation is representative of the work that has the same contexts of situation or the same components of interaction but different languages and cultures. It is assumed that the meaning and the message from the source language (SL) must be completely conveyed to the target language (TL) according to the definition of the good translation defined by Nida (1964) that “translation means to reproduce in the message in one language which is equivalent to another language in terms of meaning, and style.” But with different contexts of culture or different frames of thinking of the SL and TL, the view of the contexts of situations and participants are also different. The different norms or conventions of speaking should be found in the study.

Besides the benefit to the cross cultural communication, a comparative study of the source text (ST) and target text (TT) also can also increase awareness of translation strategies that can deal with the different ways of speaking of the SL and TL to achieve translation equivalence, particularly pragmatic equivalence. Pragmatic equivalence provides translation studies with new aspects including the concept of equivalence which relates to function and response or effect, including universality. The perspectives elucidating the function-oriented equivalence are, for example, “the source language and target language items rarely have ‘the same meaning’ in the linguistic sense; but they can function in the same situation” (Catford, 1965, p. 49); “translation equivalence occurs when an SL and a TL text or item are relatable to (at least some of) the same features of substance” (Catford, 1965, p. 50); “the most important requirement for translation equivalence is that translation have a function equivalent that of its original” (House, 1997b, as cited in House, 1998, p. 63). The response-oriented equivalence is highlighted by Nida (1964), Nida and Taber (1969), and Hassan (2011), among others. According to Hassan (2011), “the effect of the target text

¹ The terms “cross cultural” and “intercultural” are often used interchangeably. However, this study employs the term “cross cultural” in the meaning of “a comparison and contrast between two cultural groups” (González, 2011) which is more relevant to the objective of the study than the term “intercultural” which means “what happens when the two (or more) culturally-different groups come together, interact and communicate” (González, 2011).

on the target language reader should be equivalent to that of the source text on the source language reader” (p. 15). Both the function-oriented and response-oriented equivalence reflect the concept of universality of language and culture as Venuti (2000, as cited in Hassan, 2011, p. 16) expresses that “[e]quivalence in translation has been considered to be built on universals of language and culture” (p. 121). The “universal” which is mentioned here can be explicated that “what members of one culture do can be imagined by members of another culture, even if they do otherwise, it is to this extent that human communication is ‘universal’” (Harvey, 1998, p. 10); or that “[...] underneath their differences in culture, people everywhere are the same” (Goffman, 1999, p. 319).

To achieve the translation equivalence in these aspects, Firth’s (1957) context of communication comes into play again. Agreeing with Nida (1964) who emphasizes the importance of context of communication in obtaining translation equivalence, Ivir (1996, as cited in House, 1998, p. 63) insists that “[e]quivalence is [...] never to be conceived as absolute but rather as inherently relative emerging ‘from the context of situation as defined by the interplay of many different factors and has no existence outside that context’” (p. 155). In the same way, House (1997, as cited in House, 1998) views that this equivalence “can be established and evaluated by referring original and translation to the context of situation enveloping the two texts, and by examining the interplay of different contextual factors both reflected in the text and shaping it” (p. 64). Specifically speaking, pragmatic equivalence can be achieved by understanding cross cultural pragmatics. It can be concluded from Wierzbicka (1991), one of the most influential figures in cross cultural pragmatics, that in different countries and cultures, people speak in different ways—not only the different linguistic codes, but also the different ways of using the codes. The translator should realize that under the different contexts of culture between the SL culture and the TL culture, people may have different ways of expressing or communicating things even in the same context of situation, as Žegarac (2008) mentions about culture and communication that “[...] the members of many [...] different cultures have different languages, they may also have different schemata for the same or similar types of things or events” (p. 65).

The present study is motivated by all the aforementioned reasons. It is most interesting to discover the different norms or preferences of expressing the same thing in the same context of situation, but under the different cultures, and it is also interesting to investigate the way to deal with these differences in translation. There are many aspects that can be studied in cross cultural pragmatics, but the selected aspect of this study is a speech act and the speech act which is selected to be analyzed in this study is the speech act of directives. The speech act of directives is one of the main types of speech acts classified by Searle (1977), other than the speech acts of

assertives, commissives, expressives and declarations. Directives are utterances in which a speaker attempts to make hearers do something. The intention or illocutionary act of this type of speech act involves a great deal of imposition upon the hearers. The more imposition the speaker makes on the hearer, the more complicated the pragmatic formula, as well as the higher level of politeness strategy the speaker tends to adopt in expressing the utterances.

To translate speech acts, the translator must be aware of pragmatic equivalence. S/he should know that the intention underneath the speech acts or “illocutionary act” can be the same between the SL and the TL as Harvy (1998) insists that “[...] illocutionary functions can be comprehended across the most diverse cultural boundaries” (p. 11), but it may be expressed differently according to each culture. What the translator always makes is the decision of choosing the suitable strategies between making the adjustment, which brings about the free-towards translation, and keeping the original, which leads to the literal-towards translation.

There is a considerable body of research on pragmatic equivalence in translation, for example, Kallia (2009) investigating the problem of pragmatic equivalence in translating requests and suggestions in English, German, Greek, Italian and Russian; Wang (2009) examining pragmatic shifts in translating requests from Chinese into English; and Hassan (2011) studying aspects of pragmatic meaning, namely speech acts, presuppositions, implicatures, politeness and deixis in literary translation from Arabic to English. Nevertheless, there is a limited quantity of research on pragmatic equivalence in translation into the Thai language.

The objectives of the present study are to analyze the pragmatic formulas and the politeness strategies used in performing directives in the English STs which are the dialogues in the fiction, and in the Thai TTs which are the dialogues in the translated fiction, as well as to examine the translation strategies adopted to translate the speech act of directives from the English STs into the Thai TTs.

METHODOLOGY

The dialogues used as the data in this research are from the fiction entitled *Turning Thirty* (2000), a British-setting contemporary fiction written by British author, Mike Gayle. It has been translated into the Thai version by a professional translator, Phoomchai Boonsinsuk. The Thai title of the fiction is *Turning Thirty* ปีนี้ไม่อยากโสด /pii0 nii3 maj2 jaak1 sood1²/ “year this not want single”.

² The system of Thai transcription used in the present study is the LRU transcription which is “the system developed at the Linguistics Research Unit (LRU) of Chulalongkorn University” (Luksaneeyanawin, 1993, as cited in Schoknecht, 2000, p. 329). Schoknecht (2000) indicates the advantages of the LRU transcription that “[t]he LRU transcription uses standard keyboard

The data of the present study are only the directives selected by the set criteria which are adapted from Searle's (1977) classification. The criteria used in the present study are: (1) the intention of the speaker, which is considered to be the main criterion; confirmed by (2) the linguistic action verbs; and (3) the effects of the utterances on the hearer, which can be found in the narration part of the fiction. With the set criteria, a total of 147 directive utterances from *Turning Thirty* (2000) are selected. These 147 directives can be divided into direct and indirect speech acts, according to their basic sentence types. The imperative sentences are categorized to be direct directives, while the other types of sentences are considered as indirect directives. In the present study, it is found that the indirect speech act of directives can be performed via the declarative, interrogative and exclamation sentences.

To achieve the objectives of the study, which are to investigate the speech act of directives in the English dialogues and the Thai translated dialogues in two main aspects: the pragmatic formulas and politeness strategies, as well as to explore the translation strategies used in translating the speech act of directives from English into Thai, the researcher undertook the following analyses:

- 1) The analyses of pragmatic formulas and politeness strategies: In analyzing the pragmatic formulas and the politeness strategies, the segmentation of the utterances must be done to identify the elements of the utterances, which are the headacts and supportive moves. The pragmatic formula is the sequences of the elements which are segmented in each utterance. The complicatedness of the formulas can be realized from the numbers of the supportive move in each utterance. Regarding the politeness strategies, they are identified from the headact.
- 2) The analysis of translation strategies: In analyzing the translation strategies, the mapping of the utterances between the English STs and Thai TTs must be done to see the sameness and the difference in terms of their pragmatic formulas and politeness strategies.

characters to represent the consonants, vowels, tones, and accent of Thai words and is therefore suited to computer input. The system uses the minimum number of such characters to unambiguously represent to the phonemic structure of Thai" (p. 330). Also, Schoknecht (2000) explains that "[t]he LRU system deviates from IPA in using duplication of symbols to indicate vowel lengthening, standard keyboard characters as substitutes for specialized IPA symbols, and numbers in place of tone marks to indicate the spoken tone of syllables" (p. 330). The number 0 marks the mid tone, 1-the low tone, 2-the falling tone, 3-the high tone, and 4-the rising tone.

FINDINGS

The Pragmatic Formulas of Directives in the English Source Texts and Thai Target Texts

The concept of “pragmatic formula” is adapted by Modehira (2005) from the concept of “semantic formula” of Fraser (1981). Fraser (1981) employs the “semantic formula” framework in analyzing the speech act of apologies and finds that each apology can be analyzed into one or more semantic formulas, e.g., the part of an expression of apology which is considered to be the core part, the part of explanation of the situation, the part of an acknowledgement of responsibility, etc. It can be seen that each part is determined according to its meaning. This is the reason why it is called “semantic formula”. After these, there are many researchers using this framework in the analysis of speech acts, including the analysis of the speech act of correction makings by Modehira (2005). However, Modehira (2005) adapts “semantic formula” into “pragmatic formula” because she is of the opinion that her study examines “how to use language in making corrections in different contexts of situations and participants, which is more proper for ‘pragmatic’ than ‘semantic’” (Modehira, 2005, p. 13). This study follows the idea of using the term “pragmatic” instead of “semantic” for the same reason.

After doing the segmentation, it is found that there are two elements comprising of the pragmatic formula of directives both in the English and Thai languages. They are: (1) headact, the core of the structure and the element which is identified the politeness strategy; and (2) supportive move, the element “that gives additional information to justify [the speech act]” (Wang, 2009, p. 216), including a connector connecting two elements, or in sum, any other elements other than the core of the structure. The example of each element is presented in the table 1.

Table 1: Example of each element of the pragmatic formulas of directives in the English STs and Thai TTs

Element	English source texts	Thai target texts
<u>Headact (h)³</u> <u>supportive move (s)⁴</u>	<u>Have a seat, mate.</u>	นั่งสิเพื่อน /nang2 si1 phvvan2/ ‘Sit SP ⁵ friend’

With these two elements, the English STs have four patterns of doing both the direct and indirect directives. Similarly, the Thai TTs also have four patterns of doing directives directly and indirectly. Each pattern of the pragmatic formulas in doing direct and indirect directives both the English STs

³ A headact is underlined with a solid line.

⁴ A supportive move is underlined with a dotted line.

⁵ SP stands for Sentence Particle.

and Thai TTs together with the numbers of the supportive moves appearing in each pattern are shown in table 2.

Table 2: Patterns and numbers of the supportive moves in the pragmatic formulas of directives in the English STs and Thai TTs

Utterance type	Pragmatic formula: English ST		Pragmatic formula: Thai TT	
	Patterns	Numbers of s	Patterns	Numbers of s
Direct	1) h		1) h	
	2) h + s	h + s (1-3) ⁶	2) h + s	h + s (1-2)
	3) s + h	s (1-2) + h	3) s + h	s(1-3) + h
	4) s + h + s	s(1-2) + h + s (1)	4) s + h + s	s(1-2)+h+s (1)
Indirect	1) h		1) h	
	2) h + s	h + s (1-3)	2) h + s	h + s (1-3)
	3) s + h	s(1-3) + h	3) s + h	s (1-2) + h
	4) s + h + s	s (1, 3) + h + s (1-2)	4) s + h + s	s (1-3) + h + s (1-2)

As seen in table 2, the findings about the pragmatic formulas of directives in the English STs and Thai TTs are presented separately according to the types of the utterances—direct and indirect speech acts. Almost all patterns are the same in both languages, except for the different numbers of the supportive moves in some patterns. The reason why the patterns of the pragmatic formula in the Thai TTs are almost completely the same as the English STs can be explained by the influence of the STs on the TTs, which can be called the respect of the TTs for the STs. However, the interesting finding on the pragmatic formulas of directives is the frequency of each pattern used in the English STs and Thai TTs, which is apparently different, as shown in figure 1.

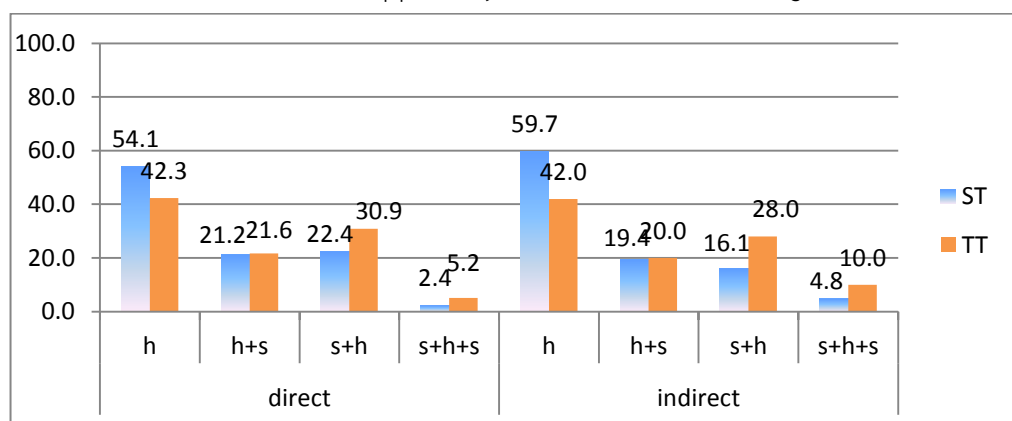


Figure 1: The frequency of each pattern of the pragmatic formulas in doing directives used in the English STs and Thai TTs⁷

⁶ The numbers in the parentheses are the numbers of the supportive moves found in the data.

From figure 1, it can be concluded that the most popular pattern both in the English STs and Thai TTs is the pattern “h”, which means the structure with only the headact, as shown in examples 1 and 2:

- Example 1 ST: Eat up. (direct)
 TT: กินให้เกลี้ยงเลยนะ /kin0 haj2 kliang2 lqqi0 na3/ “eat to empty beyond SP” (direct)
- Example 2 ST: Shall we just get a taxi into town? (indirect)
 TT: เรียกแท็กซี่เข้าเมืองกันไหม /riiak2 thxxk3 sii2 khaw2 mvvang0 kan0 maj4/ ‘call taxi enter town together SP’ (indirect)

While the least frequently used pattern both in the English STs and Thai TTs is the pattern “s+h+s” or the structure with the headact in between pre- and post-supportive moves, as illustrated by examples 3 to 6:

- Example 3 ST: So come on, out with the details. When..how and most of all why? (direct)
- Example 4 ST: Uncle Matt, will you play that record again? The one we were just dancing to? (indirect)
- Example 5 TT: ไหนส่งเซอร์รี่มาซิเพื่อน /nai4 song1 chqq0 rii2 maa0 si3 phvvan2/ “where send cherry come SP friend” (direct)
- Example 6 TT: อาแนททา เล่นแผ่นเสียงอีกได้ไหมคะ เอาจเพลงที่เรากำลังเต้นกันอยู่เมื่อกี้นะ /?aa0..mxxt3 khaa4 len2 phxxn1 siiang4 ?iik1 dai2 maj4 kha3 ?aw0 phleng0 thii2 raw0 kam0 lang0 ten2.kan0.mvva2.kii2.na2/ “uncle.Matt.SP. play record again can SP SP take..song which we dancing together last moment SP.” (indirect)

It can be assumed that the most efficient pattern in doing directives is the simplest pattern, which consists of only one element expressing the main intention of the speakers, while the rather complicated patterns, which have many elements and require more interpretation from the hearers are less often used. Consequently, it can be inferred from figure 1 that the more complicated the patterns are, the less popular they are in usage. Moreover, another outstanding point is that all patterns of structures with more than one element or the more complicated patterns (that is, h+s, s+h, s+h+s) are more often found in the Thai TTs than in the English STs. This can be because the Thai language tends to employ supportive moves in doing directives more so than the English language and tends to use them before the headact rather than after the headact.

⁷ The frequency in figure 1 is presented as a percentage as the N (population size) of the direct and indirect directives in the English STs and Thai TTs are not equal (but they are from the same total number of 147 utterances)--in the English STs: 85 directs and 62 indirects; but in the Thai TTs: 97 directs and 50 indirects. This is because some direct speech acts in the English STs are translated into indirect ones in the Thai TTs.

The Politeness Strategies of Directives in The English Source Texts and Thai Target Texts

Brown and Levinson (1978; 1987) point out that when acts are performed via speech, something threatening happens to either the speaker's face or the hearer's face, or sometimes both faces. These acts are called "Face Threatening Acts" or "FTAs". When the FTAs occur, linguistic strategies are employed by the speaker to save the face of the speaker and the hearer, and to make the speaker's intention under the utterances successful. These strategies are pragmatically called "politeness strategies". The selection of the politeness strategies is governed by context of communication, ranging from context of culture to context of situation, which covers the context of participants. Different contexts of culture prefer different norms or conventions of politeness strategies. Subsequently, in translation, the politeness strategies of the TL could differ from those of the SL, even though they are used in the same context of situation.

In analyzing the politeness strategies used in performing directives both in the English STs and Thai TTs, the present study adopts the politeness strategy model of Brown and Levinson (1987) as the framework. This model is suitable for the present study in terms of its direct relevance to the concept of politeness and its economy. Brown and Levinson (1987) label their strategies as "Possible strategies for doing FTAs" and propose five strategies. Within these five strategies, they are divided into "do the FTAs" (Strategies 1-4) and "don't do the FTAs" (Strategy 5). "Do the FTAs" is divided into "on record" (Strategies 1-3) and "off record" (Strategy 4). "On record" is divided into "without redressive action" (Strategy 1) and "with redressive action" (Strategies 2-3). Finally "with redressive action" is divided into "positive politeness strategy" (Strategy 2) and "negative politeness strategy" (Strategy 3).

To analyze the data with this model, it is necessary to understand the concept of "face" proposed by Brown and Levinson (1978; 1987). Brown and Levinson (1987) base the concept of "positive and negative faces" by dividing the strategies of doing the FTAs in "on record/ with redressive action" or Strategies 2-3. Among others, Horn (1984), Grundy (2008) and Hassan (2011) give a clear and understandable explanation of these two kinds of face. Positive face means a wish to be well thought of, the desire to have others admire what we value, the desire to be understood by others, and the desire to be treated as a friend and confidant; while negative face represents a wish not to be imposed on by others, a wish to be allowed to go about our business unimpeded, and distance between the speaker and hearer. Based on the concept of "positive and negative faces", Brown and Levinson (1987) propose the politeness strategies and try to elucidate the concept of "positive and negative politeness" throughout the book *Politeness* (1987). The clearest words that are used for explaining the positive politeness are "approach-based",

“solidarity”, and “friendliness”, and for the negative politeness are “avoidance-based”, “individuality” and “formality”.

In doing directives, it is found from the data that both the English STs and Thai TTs employ all four politeness strategies, excluding Strategy 5: “don’t do the FTAs”, which means the act is not performed. The examples of the utterances are shown in the table below.

Table 3 Examples of each politeness strategy in doing directives in the English STs Thai TTs

Strategy	English STs	Thai TTs
1. On record/ without redressive action	<u>Direct directives</u> <u>Example 7</u> Call me when you reach England. <u>Indirect directives</u> <u>Example 8</u> You're not paying for me.	ถึงอังกฤษแล้วโทรศัพท์มานะ /thvng4 ?ang0krit1 lxxw3 thoo0ra3sap1 maa0 na3/ “reach England already phone come SP” ห้ามแกจ่ายเด็ดขาด (direct-TT) /haam2 kxx0 caaj1 det1 khat1/ “prohibit you pay seriously”
2. On record/ with positive politeness	<u>Direct directives</u> <u>Example 9</u> Let's go shopping. (“let’s” expresses the in-group identity.) <u>Indirect directives</u> <u>Example 10</u> Why don't you throw one in too? (“why don’t” expresses the care for and interest in the hearer.)	ไปชอปปิงกัน /paj0 ch@@p3 ping2 kan0/ “go shopping together” แล้วทำไมเธอไม่ลองเสนออะไรเสียบ้างละ /lxxw3 tham0maj0 thqq0 maj2 l@ang0 sa1nqq4 ?a1raj0 siia4 baang2 la2/ “then why you not propose what SP some SP”
3. On record/ with negative politeness	<u>Direct directives</u> <u>Example 11</u> Well, feel free to say no, if you want to. (“feel free” expresses the freedom.)	อ่า ถ้าอยากปฏิเสธล่ะก็ได้เลยนะ ไม่ต้องเกรงใจ /?aa1 thaa2 jaak4 pa1ti1seet1 la1 k@@@2 daj2 lqqj0 na3 maj2 t@ang2 kreeng0 caj0/ “Well if want refuse SP then can SP SP not must considerate”

	<u>Indirect directives</u> <u>Example 12</u> You should be with Elaine. (“should” expresses the hedge and deference.)	ลูกน่าจะอยู่เป็นเพื่อนอีเลนนะ /luuk2 naa2 ca1 juu1 pen0 phvvan2 ?ii0 leen0 na3/ “Child should stay be friend Elaine SP”
4. Off record	<u>Direct directives</u> <u>Example 13</u> Spill the beans. (metaphor) <u>Indirect directives</u> <u>Example 14</u> I want to know everything. (give the clue to the hearer)	เล่นมาให้หมดเปลือกเลยเชียว /law2 maa0 haj2 mot1 plvva1 lqqj0 chiiaw0/ “tell to empty husk SP SP” ฉันอยากรู้ทั้งหมด /chan4 jaak1 ruu3 thang3 mot1/ “I want know all”

From table 3, examples 7-14 show only the examples of directives with the same strategies of politeness between the English STs and Thai TTs. Actually, from all data, the politeness strategies used in the STs can be translated into different politeness strategies in the TTs, for example:

Example 15 ST: “Come and dance”

TT: “มาเต้นรำกันเถอะแมท” /maa0 ten2 ram0 kan0 thq1 mxxt3/ “come dance together SP Matt”

Example 15 shows that Strategy 1-on record without redress in ST translated into Strategy 2-on record with politeness redress-ingroup identity marker “กันเถอะ” / kan0 thq1/ “together SP.” Figure 2 presents the frequency of each strategy used in each language. (The translation strategies will not be stated here, they are mentioned in the next section.)

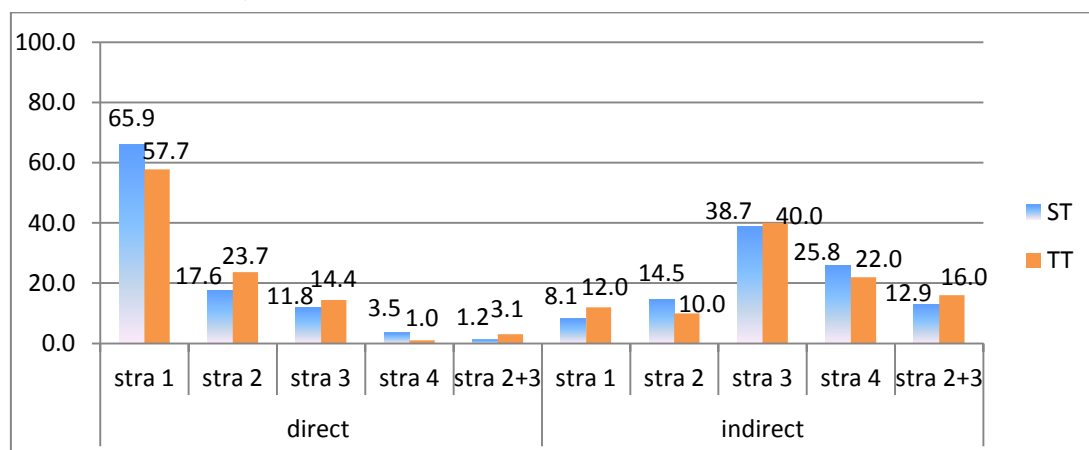


Figure 2: Frequency of each politeness strategy used in the English STs and Thai TTs

Figure 2 presents that there is not much difference in the use of the politeness strategies in directives between the English STs and Thai TTs. As previously stated, this may be because being translation makes the TTs guided by the STs and follow the STs as much as possible. The interesting findings turn to the differences in the politeness strategies used in the direct directives and the indirect ones. It can be clearly seen that both the English STs and Thai TTs like to do directives boldly, without redressive action (Strategy 1) the most; and the combination of the positive and negative politeness strategies (Strategy 2 and 3) are used the least in the direct directives, while doing the indirect directives, Strategy 3 (on record with negative politeness) is the most preferable in both the English STs and Thai TTs, and the least preferable is Strategy 1. Interestingly, in doing the direct directives, both the English STs and Thai TTs prefer positive politeness to negative politeness. This is opposite to the indirect directives, which the negative politeness is selected for use more than the positive one.

After the pragmatic formulas of directives and the politeness strategies in the English STs and Thai TTs are examined, the next exploration is done with the translation strategies. The findings are presented in the following section.

The Translation Strategies of Directives in the English Dialogues into Thai

Awareness of cross cultural pragmatics results in the translator understanding that it is rather impossible to produce the translation without any “translation shifts” (Catford, 2000) or adjustments in translation. The challenging duty of the translator is to tackle with this discrepancy between the two languages. As Wang (2009) say, “[s]ince the norms operating in the source-language and target-language communities do not coincide, the translator needs to negotiate the differences between these two distinct systems of norms and conventions [...]” (p. 210). To achieve pragmatic equivalence, the translator has to decide which is the appropriate strategy in the process of translation.

The concept of “translation strategy” is a rather debatable concept. Some, e.g. Saibua (1999) identify it as the specific methods which a translator does in translation to solve the discrepancies between the ST and TTs, which can be called “adjustments in translation”, while others, e.g. Vinay and Darbelnet (2004) and Munday (2012) define it as the general types of translation which can be divided into two major groups—literal and free (the terms can be various), such as, overt-covert (House, 1977), direct-oblique (Vinay and Darbelnet, 2004). The present study adopts the literal and free translation as the fundamental frame because they are basic and comprehensive. However, they are not taken in the form of dichotomy, but in the form of

continuum because not all aspects of the texts are investigated. Thus, the present study uses the terms “literal- and free-towards translation” to categorize the translation strategies.

Like the exploration of the pragmatic formulas and politeness strategies of directives in the English dialogues and the Thai translated dialogues, the investigation of translation strategies is also done in these two main aspects. In addition to these two aspects, the types of directives are also related to the investigation of the translation strategies. The decision or categorization of the literal-towards and free-towards translations can be done by mapping or doing the comparative study between the English STs and Thai TTs one by one utterance: the same types of directive, pragmatic formulas and politeness strategies between the English STs and Thai TTs are considered to be the literal-towards translation, while the different types of directive, pragmatic formulas and politeness strategies between the English STs and Thai TTs are considered to be the free-towards translation. The following are the examples to illustrate the literal-towards and free-towards translation in translating directives in English dialogues into Thai.

Table 4: Examples of the literal-towards and free-towards translation in translating directives in English dialogues into Thai

Aspects of analysis	Literal-towards translation	Free-towards translation
Types of directive	<p><u>Example 16</u></p> <p>ST: Cancel it.</p> <p>TT: ยกเลิก</p> <p>/jok3 lqk2/</p> <p>“cancel”</p>	<p><u>Example 17</u></p> <p>ST: Why don't you sit down, Mum?</p> <p>TT: แม่ นั่งสิอะ</p> <p>/mxx2 nang2 si1 ha3/</p> <p>“Mother sit SP SP-politeness”</p>
Pragmatic formula	<p><u>Example 18</u></p> <p>ST: <u>Come on, lan, mate!</u></p> <p>TT: ไปเถอะน่า เลียน เพื่อนยาก</p> <p>/pai0 thq1 naa2 ?ian0 phvvan2 yaak2/</p> <p>“go SP SP lan mate”</p>	<p><u>Example 19</u></p> <p>ST: <u>Listen, Matt.</u></p> <p>TT: <u>นี่แมท ฟังก่อนนะ</u></p> <p>/nii2 mxx3 fang0 ka@n1 na3/</p> <p>“here Matt listen before SP”</p>
Strategy of politeness	<p><u>Example 20</u></p> <p>ST: Have a guess.</p> <p>TT: เดาดูสิ</p> <p>/daw0 duu0 si1/</p> <p>“guess look SP”</p>	<p><u>Example 21</u></p> <p>ST: Don't even think about going down that road.</p> <p>TT: อย่าแม้แต่คิดให้เปลืองสมอง</p> <p>/jaa1 mxx3 txx1 khit3 haj2 plvwang0 sa1m@@ng4/</p> <p>“don't even think to waste brain”</p>

The examples in table 4 illustrate both translation strategies in three aspects of analysis. Starting from the types of directives, the Thai TTs which employ the same types of directive or same basic sentence types as used in the English STs are categorized to be the literal-towards translation, as seen in example 16—the direct directive in the ST is transferred to the direct directive in the TT, both of them are imperative sentences. Meanwhile, the free-towards translation strategy in the aspect of the types of directive is demonstrated in example 17—the ST which is the indirect directive (interrogative sentence) is translated into the direct directive (imperative sentence) in the TT. The following aspect is the pragmatic formulas. Example 18 is an example of the literal-towards translation in this aspect because the sequence of the elements in the ST is similar to that of the TT, in other words, they are in the same formula “h+s”; at the same time, in example 19, the ST and TT are in the different sequence—the pragmatic formula of the ST is “h+s” but the TT is in the formula “s+h”, so it is considered to be the free-towards translation. In terms of politeness strategies, example 20 is the literal-towards translation because both ST and TT use the same strategy, that is, the strategy of “on record, boldly” (Strategy 1). Example 21 illustrates the free-towards translation in this aspect as the ST employs the strategy of “off record” (Strategy 4) by using the metaphor; while the TT uses the strategy of “on record, with positive redress” (Strategy 2) for “เปลืองสมอง” *plvvang0 sa1m@@ng4*/ “waste brain” expresses the in-group identity. Finally, the frequency of the literal-towards and free-towards translation in translating directives in English STs into the Thai TTs is presented in the following figure.

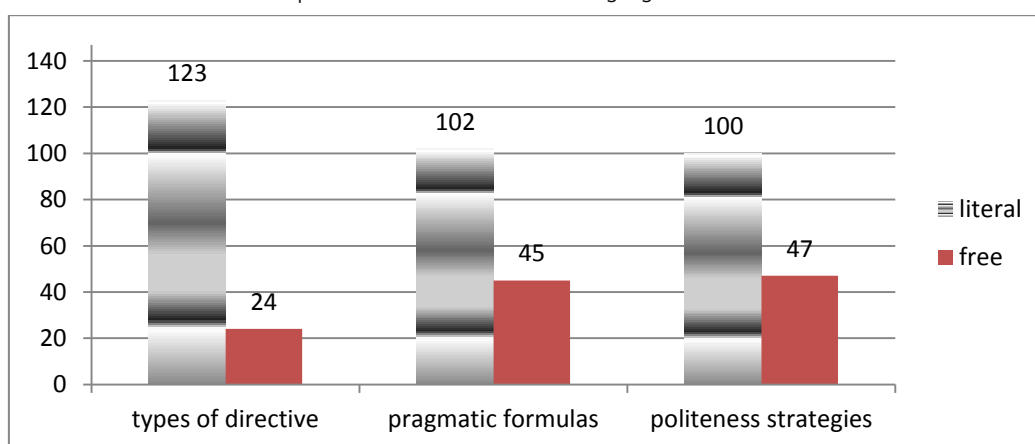


Figure 3: Frequency of the literal-towards and free-towards translation in translating directives in English dialogues into Thai

From the above figure, it is apparent and surprising that literal-towards translation is far more commonly employed in translating directives than free-towards translation, in all aspects—types of directives, pragmatic formulas and politeness strategies. Interestingly, the frequency of literal-towards translation in types of directives is considerably higher than that in pragmatic formulas and

strategies of politeness, while at the same time there is almost no difference between the frequency of literal-towards translation in pragmatic formulas and politeness strategies. This may assume that the important aspect that makes the translation achieve the pragmatic equivalence is the type of speech act and in translating, the type of speech act may be easier to render than the pragmatic formula and politeness strategy. In other words, it is more essential to convey the characteristics of direct or indirect speech acts in the ST to the TT because it governs the pragmatic equivalence in translation, while the pragmatic formulas and the politeness strategies can be varied according to the preference or norms of each language.

CONCLUSION AND DISCUSSION

There are two significant tasks to be undertaken in the exploration of the pragmatic formulas and the politeness strategies of directives both in the English STs and Thai TTs, which are doing segmentation and grouping the types of directives. Doing segmentation is very necessary because the analyses in both aspects must be done with the elements of the utterances. In terms of pragmatic formula, the structure can be discovered from the element sequencing and in terms of politeness strategies, the utterances can be identified by the strategy from the headact. Other than the elements of the utterances, the types of utterances also play an important role as the pragmatic formulas and politeness strategies are varied depending upon the types of directives, or it can be said that the direct and indirect directives have different trends in the selection of pragmatic formulas and politeness strategies.

From the results of the study, both the English STs and the Thai TTs employ the pragmatic formula with only headact (the formula “h”) the most. This may be because this formula is the most basic and simplest. At the same time, the pragmatic formula usage of each language may indicate its norms or preferences. It is found that the Thai TTs prefer the pragmatic formulas with supportive moves more so than the English STs. This can be seen from the percentage of the Thai TTs which is higher than the percentage of the English STs in all formulas with supportive moves. Correspondingly, although the Thai TTs employ the formula “h” the most as the English STs do, the percentage of the Thai TTs in the formula “h” is far lower than the percentage of the English STs both in the direct and indirect directives. It may be concluded that unlike the English language, the Thai language tends to prefer a way of speaking which has more detail and is brief and sharp.

As for the politeness strategies, both in English and Thai, all four strategies of “do the FTAs” proposed by Brown and Levinson (1987) are used in directives, but the frequency of the usage of each strategy varies between the English STs and the Thai TTs, but there is little difference. Interestingly, as English culture values individuality (negative face) while the Thai culture

appreciates solidarity (positive face), the findings of the present study do not confirm this perception because the percentage of using positive and negative politeness in both the English STs and TTs is quite similar. This may be the result of being translation, in which the TTs tend to follow the STs as much as possible. If the analysis of politeness strategy is done with Thai written works, the findings may be different.

In terms of translation strategies, the findings show that the literal-towards translation is the practical strategy in translating directives from the English dialogues into Thai. They confirm that “[l]iteral translation is the authors’ prescription for good translation” (Munday 2012, p. 87). This does not mean the literal translation is the only efficient translation strategy, because according to the findings, free translation is also used. It can be inferred that the adjustments can be done for the sake of naturalness and acceptability in the TTs. Furthermore, the literal translation in the present study are not completely “word-for-word” translation, because the present study investigates only three aspects: the types of utterances, the pragmatic formulas and the politeness strategies.

As previously mentioned, together with the confirmation by the results of the present study, the SL and TL could use different ways of communication to communicate the same things. These differences are governed by the context of culture. It is necessary for the translator to realize this, because not only semantic meaning, but also pragmatic meaning is considerably significant to the translation works. Nevertheless, the findings of this study show that the literal-towards translation is employed much more than the free-towards translation.

Finally, there is another interesting issue or question emerging from the results of the present study in relation to “what factors govern these various ways of communication?” This is very worthy of further study. Now, it can be roughly answered that context of situation, including context of participants are the main factors in governing the different ways of communication, but a systematic and thorough exploration would be very valuable.



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