

Pragmatic Equivalence in the Translation of English Indirect Refusals by Advanced Iraqi Learners at University of Basra

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الخلاصة

تهدف هذه الدراسة إلى معرفة مدى التكافؤ الوظيفي في ترجمة صيغ الرفض غير المباشر من الانكليزية إلى العربية حيث تفترض الدراسة أن مثل هذه الترجمة تعتبر من التحديات التي يواجهها متعلمو اللغة الانكليزية المتقدمون في جامعة البصرة. من أجل تحقيق هذا الهدف أعدت الباحثتان اختباراً ضم (١٤) موقفاً بالغة الانكليزية، تبع كل موقف صيغة رفض غير مباشر وفقاً للموقف و سياقه. وكان المطلوب من المشتركين ترجمة صيغ الرفض فقط. وقد اعتمدت الدراسة على نموذج التكافؤ الوظيفي في الترجمة للباحثة العالمية بيكر (١٩٩٢). ومن أجل التوصل إلى نتائج إحصائية دقيقة تم تقسيم التراجم التي قام بها المشتركون إلى ثلاث مجموعات. المجموعة الأولى ضمت تراجم تتكافؤ وظيفياً مع النصوص الانكليزية الأصلية. والمجموعة الثانية شملت تراجم مقبولة وظيفياً والمجموعة الثالثة شملت تراجم غير مقبولة من ناحية تكافؤها الوظيفي مع النصوص الأصلية. و بينت النتائج أن التراجم المتكافئة وظيفياً مع النصوص الانكليزية حصلت على أقل نسبة مئوية مما يتبنت صحة الفرضية أعلاه.

Abstract

This study focuses on the pragmatic equivalence in the translation of some English speech acts of indirect refusals into Arabic by advanced Iraqi learners of English at University of Basra. To achieve this aim, a test of (14) English contexts was designed, and a group of advanced Iraqi learners of English participated in the test by translating these contexts into Arabic. It is hypothesized that the translation of English indirect refusals into Arabic is problematic and diverse on the pragmatic level particularly in arriving at adequate equivalence. The study follows Baker's model of pragmatic equivalence in translation which is theorized on Grice's model of the co-operative principle and its maxims. The translations collected from the test were divided into three groups: equivalent translations, acceptable translations, and mistranslations. The findings of the study indicated that the percentage of translations that were pragmatically equivalent to the original texts were the lowest ones.

1. Introduction

Pragmatically speaking, the act of refusing is interestingly uncertain, unpredictable, and diverse depending on the speech act itself whether suggestion, offer, request, or otherwise (Beebe et al., 1990:56). Starting from this premise, the present study arose from the complexity and diversity of the speech acts of indirect refusal especially for learners of English as a foreign language (Thomas, 1995: 1:0), and also from translation errors (problems) which are looked upon as a failure to achieve the message implied in the source language (Nord, 1997:75-78). More specifically, "If the purpose of a translation is to achieve a particular function for the target addressee, anything that obstructs the achievement of this purpose is a translation error" (ibid.). When involved in the process of translation, students usually face different problems, at different levels, and one of these levels is the pragmatic level (Baker, 1992:217). Baker believes that among the various notions associated with pragmatics and the ones which are of particular importance in making sense are coherence and implicature. She affirms that "The coherence of a text is a result of the interaction

between knowledge presented in the text and the reader's own knowledge and experience of the world" (ibid. 219). In translation, she argues (ibid.:222), it is highly necessary that the translator considers the target reader's knowledge, expectations, and factors such as: "the organization of the world, the organization of language in general, the organization of particular text types, the structure of social relations, and the appropriateness or inappropriateness of certain kinds of linguistic and non-linguistic behaviour..."

Implicature is the term used by Grice (1975) to account for what the speaker means in what he says. Implicature is not about what is explicitly said but what is implied. Implicating is what Searle (1975: 265–6) called an indirect speech act since the speaker performs one speech act by implicating another. For example, a speaker can use a declarative sentence to make a request. Baker (1992: 259) also states that the notion of the illocutionary meaning overlaps with the theory of indirect speech acts since the illocutionary meaning is related to what the speaker intends rather than what he says, while the indirect speech act is an utterance whose literal meaning cannot be adequate in the context and needs an inference to make the meaning clear (Levinson, 1983: 270). Grice's co-operative principle and its maxims offer a practical framework within which the translator can examine cultural expressions and implicatures and arrive at a translation which retains the cultural import of the source text (Venuti, 1998:21). According to Venuti, translation is theorized on the model of Grice's co-operative principle in which translation communicates the source text by cooperating with the target text reader according to four maxims: quantity (of information), quality (truthfulness of information), relevance or consistency of context, and manner or clarity.

1.1 Objective of the Study

On the basis of what has been mentioned above, this study is concerned with the translation of some English indirect refusals into Arabic by Advanced Iraqi Learners at University of Basra to determine whether indirect refusals retain the function they perform in the original texts and whether the translation can preserve some of the pragmatic equivalence and make the context as natural as possible while paying attention to some translation errors. The main objective of the present study is to answer the following questions:

- 1- Is there any pragmatic effect on the translation of English speech acts of indirect refusals from English into Arabic (i.e. is the illocutionary force of the indirect speech acts of refusal reduced, or changed)?
- 2- Do the translated expressions have equivalent speech act forces as the original ones?

1. Hypothesis

It is hypothesized in this study that the translation of English indirect refusals is problematic and diverse for advanced Iraqi learners of English especially at the pragmatic level.

1.3 Procedures

The researchers in this study have collected a number of English contexts from several studies (Yang, 2008; Nelson et al., 2002; Asher and Lascarides, 2001) to be the data of the test. The contexts included initiations of different situations whether requests, suggestions, offers, or otherwise. Each situation was followed by an expression of refusal, mainly indirect.

Before running the test, the speech acts of refusals were explained to the participants, with a special emphasis on indirect ones. The participants were a group of undergraduate students at the Dept of Translation, University of Basra. The test was run at the Dept. of

Translation. The first procedure was that respondents were required to read every situation and its refusal. Then, they were required to translate only the expressions of the indirect refusals, without their initiating situations. The contexts and their refusal expressions were all written and provided to participants because the context is part of understanding the speech act itself. The translations done by the participants were also written.

The data collected were analyzed in line with Baker's pragmatic approach to translation (1992) which is based on the Gricean theory of implicature and conversational maxims. Baker draws up her argument on the five factors put forward by Grice that contribute to readers'/hearers' ability to work out implicatures.

Two statistical analyses were conducted: the ANOVA table and percentages. To get approximately exact results, the participants were divided into three groups. The first group consisted of equivalent translations. The second consisted of acceptable translations, and the third group consisted of unacceptable and erroneous translations. Accordingly, the percentage of each group was counted.

2. Indirect Speech Acts:

Indirect speech acts are "cases in which one illocutionary act is performed indirectly by way of performing another" and in which "the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared knowledge information, both linguistic and non linguistic together with the general power of rationality and inference on the part of the hearer (Searle, 1976:60-61). In an indirect speech act the speaker somehow means something other than what the sentence means (Finch, 2005: 173). Yule (1996:55) holds that "whenever there is an indirect relationship between a structure and a function, we have an indirect speech act".

For Thomas (1995:143) indirectness is used for many reasons, including: the desire to make one's language more/less interesting, to increase the force of one message, competing goals, and politeness.

Drastically enough, illocutionary force is very often conveyed indirectly rather than directly (Huddleston and Oullum 2002: 861). Indirect speech acts are 'puzzling'. Some indirect speech acts, such as (1) behave linguistically as if they are requests, i.e. like other requests they can be modified with please where simple questions like (2) cannot:

1. A. Can you pass the salt?
1. B. Can you please pass the salt?
2. A. Where did you put the book?
2. B. *Where did you please put the book?

On the other hand, (1) also behaves linguistically like question in that a direct answer is a felicitous response:

- 1- A. ~~Can~~ you pass the salt? (Asher and Lascarides, 2001: 184-185)

A significant question here is how one can reach an appropriate interpretation of an utterance. A proper answer can be found in Searle's suggestion (1976: 10- 12). He calls for the combination of our knowledge of three elements to understand an indirect speech: the felicity conditions of direct speech acts, the context of the utterance, and the principles of conversational cooperation. Those principles are embedded in Grice's cooperative principle.

In relation to indirect speech acts, Searle (1969: 178) presents the "notion of 'primary' and 'secondary' illocutionary acts". The primary illocutionary act is the indirect one, which is not literally performed. The secondary illocutionary act is the direct one, performed in the literal utterance of the sentence.

Clark (1979: 431-33) elucidates six properties of indirect speech acts, which are significant to the understanding of their variety: multiplicity of meaning, logical priority of meanings, rationality, conventionality, politeness, and purposefulness.

All in all, the state of indirect speech acts can be related to Corder's (1973: 40) idea that "all languages have an attitudinal element which is related to the intentions of the speaker by which he conveys something of his state of mind, his activity and why he is speaking at all".

3. Refusals Strategies:

Refusals in English are either direct or indirect ones. However, speakers can use other linguistic resources when they refuse, including a reaction of solidarity before or after refusing. This is known as "adjunct" (Felix-Brasdefer: 2007), e.g. Willingness: Would you like to go with me to the concert? "I'd love to; but I'm very busy tonight."

Interestingly, investigators can learn how people perform refusals by:

1. collecting data via written questionnaires
2. role play situations
3. natural conversations
4. some combinations of these methods (ibid.:2007)

Refusals have been called a "major cross-cultural 'sticking point' for many nonnative speakers" (Beebe et al, 1990:56). A refusal is generally considered a speech act by which a speaker "denies to engage in an action proposed by the interlocutor" (Chen Ye and Zhang, 1995:121).

It is clear that refusals are complex speech acts simply because they often involve lengthy negotiations as well as face-saving maneuvers. This involvedness can be demonstrated by the number of strategies in each refusal.

Thus, Al-Eryani (2007:21-22) adds that "as a failure to refuse appropriately can risk the interpersonal relations of the speakers, refusals usually include various strategies to avoid offending one's interlocutors. However, the choice of these strategies may vary across languages and cultures".

Beebe et al (1990: 56) stress that refusals are of an especially sensitive nature. This is simply because of their inherently face threatening nature. Consequently, a pragmatic breakdown in this act may easily lead to unintended offense and/or breakdowns in communication. Furthermore, Beebe et al, also, designate that refusals are also of interest due to their typically complex constructions. They are often negotiated over several turns and involve some degree of indirectness. In addition, their form and content tend to vary depending on the type of speech act that elicits them (request, offer, etc.), and they usually vary in degree of directness depending on the status of participants.

In making a refusal, an individual rejects an offer initiated by another, backs out an agreement, or risks offending the initiator. The more direct the refusal, the more the threat to the person's face will be (Nelson et al, 2002:42). So, "some degree of indirectness usually exists" (Brown and Levinson, 1978: 56); the person who refuses may need to cushion the force of the refusal.

Gass and Houck (1999: 2) explain that refusals are one of a relatively small number of speech acts which can be characterized as a response to another's act (for example to a request, invitation, offer, or suggestion) , rather than as an act initiated by the speaker. This is so because refusals normally function as second pair parts, they preclude extensive planning on the part of the refuser. Moreover, extensive planning is limited, and because the possibilities for a response are broader than for an initiating act, refusals may reveal greater complexity than many other speech acts.

3.2. English Refusals Strategies:

Cohen (1990: 21) notes that one of the concerns of speech act researchers is to arrive at a set of strategies "typically used by native

speakers of the target language". Therefore, there are different strategies for performing direct and indirect refusals in English. Perhaps the best known and most frequently cited system for analyzing refusals was developed by Beebe and her colleagues. Beebe et al (1990:72-73) break down refusal responses into semantic formulas (those expressions which can be used to perform a refusal): and adjuncts (expressions which accompany a refusal, but which cannot by themselves be used to perform a refusal). These semantic formulas are divided into direct and indirect refusals. Indirect refusals are further divided into: statement of regret, wish, excuse, reason, explanation, statement of alternative, set condition for future or past acceptance, promise of future acceptance, statement of principle, statement of philosophy, attempt to dissuade interlocutor, acceptance that functions as refusal, and avoidance (Sadler and Eroç ,2007: 25-26).

Direct refusals are rare and performative refusals (I refuse....) are hardly ever used. "No" and statement of negative willingness (I can't etc.) also occur only rarely (Kitao, 1996: 70).

Al-Kahtani (1986:27) elucidates that the native and the non native speakers of English employed different semantic strategies in realizing the speech act of refusals. The differences in verbalizing the speech act of refusals among the native speakers of English and the nonnative speakers can be attributed to the interference of the nonnative's first language.

Gass and Houck (1999:3) clearly say that:

Given the less constrained nature of refusals (when compared to other speech acts), appropriate comprehension and production require a certain amount of often culture-specific knowledge and ability on the part of the refuser. This situation makes accurate information on the characteristics of culturally appropriate refusals of

potential interest not only to researchers, but also to second and foreign language teachers and students as well.

3.3. Arabic Refusals Strategies:

The literature on Arabic communication proposes that indirectness is one of its defining characteristics (Cohen 1987, 1990; Feghali 1997; Gudykurst and Ting-Toomey 1988; Katriel 1936; Zaharna 1995).

According to Cohen (1990:42) Arabic language reflects a high-context culture in which "what is not said is sometimes more important than what is said". Cohen (ibid.: 43) maintains that in Arabic, directness is much disliked and that great pains will be taken to avoid saying 'no' and "circumlocution, ambiguity, and metaphor help to cushion against the danger of candor" since a direct refusal will cause embarrassment.

Few studies have been conducted on examining differences and similarities between Arabic and American or British English in the field of refusals strategies. For example, Stevens (1993) presents a study of Arabic and English refusals strategies in which he notes that both Arabic and English speakers use many of the same formulas, e.g. (explanations, non-committal strategies, partial acceptance, and while lies).

Al-Shawali (1997) studies the semantic formulas used by Saudi and American male Undergraduate students in the speech acts of refusal. The finding of his study shows that Americans and Saudis use similar refusal formulas except in the use of direct refusal. Saudis and Americans also differ in the use of semantic formulas in the content of their refusals: Saudis are found to use avoidance strategies (e.g., postponement and hedge) or they give unspecified answers.

Furthermore, Nelson et al (2002) carried out a study on refusals and communication styles in American English and Egyptian Arabic. In their study they used a modified discourse completion test consisting of three requests, three invitations, three offers, and three suggestions. After Nelson et al (2002: 40), strategies of Arabic refusals can be classified into

two main types: direct and indirect ones. Indirect refusals can be subdivided into: reason, consideration of interlocutor's feelings, suggestion of willingness, letting interlocutor off the hook, statement of regret, hedging, statement of principle, criticizing the request/requester, and repetition of part of the request.

Still, Katriel (1986: 50) proposes that among Arabic speakers, a person in a lower-status position frequently uses indirect communication strategies when addressing a person in a higher-status position. Hussien (1995) adds that indirect refusals are used even with acquaintances of equal status and with close friends on unequal status.

Reviewing a research on Arabic communication patterns, Feghali (1997:358) concludes that Arabic speakers communicate indirectly, and that they often conceal "desired wants, needs, or goals during discourse".

4. Pragmatic Equivalence in Translation

The notion of equivalence is "the conceptual basis of translation" (House, 1997: 30). It is associated with 'the preservation of "meaning" across two different languages' (ibid.). House states that there are three aspects of this meaning which are of key importance for translations: the semantic, the pragmatic, and the textual aspect of meaning. She, House, affirms that the "distinction between semantic meaning and pragmatic meaning underlies the theory of speech acts developed by Austin (1962) and Searl (1969)." Pragmatic meaning, in House's argument, is looked upon in terms of the illocutionary force of an utterance. The illocutionary force of an utterance can be determined by word order, mood, stress, intonation, or the use of performative verbs. House reaffirms that considering the illocutionary force and the pragmatic meaning are of particular significance to translation simply because "in translation we do not operate with sentences at all but with utterances, i.e., units of discourse characterized by their use-value in communication" (ibid.:31). She suggests that translation is considered as "a primarily pragmatic reconstruction" of the original text.

Therefore, the translator needs to work out implied meanings in translation in order to get the source text message across. The role of the translator is to re-construct the author's intention in another culture in such a way that enables the target text reader to understand it clearly. Citing and translating Blini and Matt Bon's study (1996), Bruti (2006: 187) points out that "the illocutionary aspect of the text should therefore be privileged by trying to reproduce the same speech acts in the target language on the basis of a careful analysis of the [...] pragmalinguistic elements."

Recalling the concept of coherence suggested by Charolles (1983) and Grice's theory of implicature (1975), Baker (1992:225) discusses pragmatic aspects of translation, of which the most important are:

- ~~Cooperative~~ **Cooperative** maxims of

Within the same context, she cites the factors detailed by Grice to account for the ways people can work out implicatures (ibid.:228):

1. the conventional meaning of words and structures used (i.e. a mastery of the language system), together with the identity of any references that may be involved;
2. the Co-operative Principle and its maxims;
3. the context, linguistic or otherwise, of the utterance;
4. other items of background knowledge; and
5. the fact (or supposed fact) that all relevant items falling under the previous headings are available to both participants and both participants know or assume this to be the case.

6. The Practical Part

5.1 Participants

The participants were (40) fourth year students at the Dept. of Translation, College of Arts, University of Basra, both males and females; yet, the gender factor was not considered in this study. This group of

participants was asked to do written translations of some English indirect refusals into Arabic.

5.2 Data

The data were collected from a number of previous studies on refusal strategies (Yang, 2008; Nelson et al., 2002; Asher and Lascarides, 2001), keeping in mind that the expressions collected varied and were not limited to any particular type of speech acts of refusing (e.g., invitations, offers, compliments, asking questions,...). The data included initiating situations and their refusals; i.e. each item included an initiative (A) and an utterance of indirect refusal (B).

5.3 Procedures

Before starting the test, one of the researchers introduced the participants to what is meant by refusal and the types of refusal in English. First of all, respondents were required to read every situation and its refusal. Then, they were required to translate only the expressions of the indirect refusals, without their initiating situations. The contexts and the situations involved were provided to participants because the context is part of understanding the speech act itself. The time of the test was nearly an hour.

The data collected were analyzed in line with Baker's pragmatic approach to translation (1992) which is based on the Gricean theory of implicature and conversational maxims. Baker draws up her argument on the five factors put forward by Grice (see section 4 above) that contribute to readers'/hearers' ability to work out implicatures. To arrive at percentage results of the data, the participants were divided into three groups. The first group consisted of equivalent translations. The second consisted of acceptable translations. The third group consisted of unacceptable or mistranslations. Statistically, two analyses were conducted. The first was one-way ANOVA among the groups and within

the groups. The second was percentages of each group out of the total translations.

5.4. Analysis and Discussion of Results

To show how the factors detailed by Grice might affect inferring implicatures and maintaining coherence as well as how they relate to translation problems and strategies, Baker analyses a number of translated texts in line with these factors. The following sections will discuss the translation of the indirect refusals in accordance with these factors:

5.4.1. A. The Conventional Meanings of Words and Structures

Obviously, lack of knowledge of the meanings of words and structures of the source text will result in mistranslation and, in turn, incalculable implicatures in the target one (Baker, 1992:229). Considering situation (3) in the test, the researchers have found out that the participants mistranslated the indirect refusal (You can try and get a loan from the bank) as follows:

Table (1): Some Translations of the Refusal Expression of the Context (3)

The source text	The target text
2-You can try and get a loan from the bank.	يمكنك أن تجرب وتنهض وحدك من على ضفة النهر
	يمكنك المحاولة وتنهض لوحدهك من ضفة النهر
	أنت تستطيع المحاولة والذهاب وحيداً إلى المصرف
	تستطيع أن تحول وتجليها من البنك

This mistranslation is due to misunderstanding of conventional meaning of words such as (a loan) and (the bank) which have been confused with (alone) and (the river bank) respectively. The reader of the source text and the target text would make two different

implicatures: the original English utterance implicates that the speaker (B) in this situation is indirectly refusing A's request and, to maintain relevance and cooperation in the Gricean sense, is suggesting for (A) to get a loan from the bank. Such implicatures or any equivalent ones, Baker maintains, are difficult to infer in Arabic because of the mistranslation of words such as the ones mentioned above which render the target text incoherent.

Besides the conventional meaning of words, Baker (*ibid.*: 230) asserts that "in every language there will be conventional associations between certain linguistic patterns and certain inferable meanings." These patterns, she adds, can be employed to derive different implicatures. To exemplify, the context (4) involves a situation where (A) is a worker at a store requesting his boss (B) to take a day off. On his/her part, B's refusal is modeled on a rhetorical question (Who do you think you are?) to express irony or insult; in the sense that (B) is implicating that (A) is not in a position to ask for a day off. Similarly, the refusal expression in item (9) was completely mistranslated by some participants because they could not relate the linguistic patterns of the utterance with the right inference. Not recognizing the functions of such patterns leads to translation problems and any literal transfer affects the implicature of the source text or suggests another implicature (*ibid.*). From the translations below, different implicatures would be inferred from the target (Arabic) texts according to the reconstructed utterances. However, the researchers found some equivalent implicatures of (9) (the last three translations as shown in table 2 below):

Table (2): Some Translations of the Refusal Expressions of the Contexts (4) and (9)

The source text	The target text
4- B- Who do you think you are?	انه يعتقد انه هو
	من باعتقادك هل أنت؟
	كيف تعتقد حول حلتك؟
	كيف تعتقد حول ذلك
	من تعتقد انه أنت
	انه يعتقد انه أنت
	من يعتقد انه أنت
	من تعتقد بهم؟
	ماذا تعتقد بشأنهم؟
9- B- Anyway, I would look into the possibility of having that requirement waived.	لكن على أية حال سأفحص مسؤولية اعماد تلك المتطلبات
	على أية حال سأنظر في إمكانية امتلاك تلك الطليات
	لكن على أية حال، سوف انظر في إمكانية الحصول على تلك الطلية
	لكن أي طريقة أنا أرى من المحتمل إن ائتمك طلب
	لكن أي طريقة، إن أريد أرى إذا أمكن امتلاك تلويحات مطلوبة
	على أية حال سوف ابحت في إمكانية توابر طلياتك
	لكن على أية حال من الممكن إن تكون طلياتك معقولة
	لكن على أية حال سوف ألقى نظرة عن احتمالية الحصول على الشئ المطلوب

5.4.1. B. The Identity of Any References That May Be Involved

In order to maintain coherence and work out implicatures out of a text, participants were required to be able to make out references known to the reader, otherwise they would produce interrupted text

and vague relevance. The ability to link the reference with other features of contexts enhances the coherence of the text and enables the reader to infer the right implicature. Recognition of implicatures in the text is shown to be absolutely essential for an effective translation (Margala 2009:1). For example, the context (10) involves an indirect refusal to an offer. The speaker (B) refuses the offer (How about another piece of cake?) using the strategy of expressing a statement of principle (That's the one that conflicts with what I have to take) to imply that s/he cannot have another piece of cake because this contradicts his/her principle which could be following a diet. The reference of "one" in the source (English) text is related to the act of having another piece of cake. The translations below clearly show how participants have confused relating the reference to its original text. All the five target (Arabic) texts show that "one" has been attributed to a person "الشخص" which contradicts the source text reference "having another piece of cake." The Arab reader would find it difficult to identify the referent of "one" because the translation was ineffective.

A similar case can be found in context (7) in which the speaker (A) suggests for (B) to try a particular diet. B refuses A's suggestion again by expressing his/her principle (I don't believe in dieting). Few mistranslations occurred in B' utterance which rendered it incoherent as in table (3) below:

Table (3): Some Translations of the Refusal Expressions of the Contexts

(7) and (10)

The source text	The target text
10- B-That's the one that conflicts	نك الشخص الذي يصارع مع ماذا يجب أن

with what I have to take	أخذ
	هذه إحدى الفزاعات مع ماذا يجب أن أخذ
	ذلك الوحيد الذي تصارعت مع الذي يريد أن أخذه
	ذلك الشخص الذي تصارعت معه
	هذا هو الشخص الذي تناسجت معه حول ما سأخذه
7- B-I don't believe in dieting.	أنا لا اعتقد بالحمية
	أنا لا اعتقد إن عملك الحمية
	أنا لا اصدق بالحمية
	لا افعل الحمية
	لا اصدق انه في حمية

Another situation can be found in items (1), (2), and (6) which also involve different contexts and their refusal utterances. In translating these utterances, the participants provided acceptable, if not equivalent, implicatures to those of the original texts. Some translations of these utterances need more key references to the intended meaning. For example, it was necessary that the participants clarified what was the pronoun in words such as " سوف اعمله " , "ينجزها " referring to in (1) and (2), as illustrated in table (4) below. The translations of the utterances (2) and (6) were equivalent, coherent, and implicating the same intended meaning in the original utterances.

Table (4): Some Translations of the Refusal Expressions of the Contexts (1), (2) and (6)

The source text	The target text
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1-B- I'll do it next time.	سأفعلها في وقت لاحق
	سأقوم بها في الوقت القادم
	سأقوم بذلك في المرة القادمة
	سوف .عمله الوقت القادم
2-B- Why don't you ask Ralph? I think he'll love to do it.	لماذا لا تسأل رالف؟ اعتقد انه يحب ان يفعل ذلك.
	لم لا تسأل رالف؟ باعتقادي سيسر نفعها
	لماذا لا تسأل رالف؟ اعتقد انه يحب ان ينجزها (يفعلها)
6-B- Don't worry about it.	لا تقلق بشأنها
	لا تقلق حول ذلك
	لا تقلق بشأن ذلك
	لا تقلق حيالها

5.4.2. The Co-operative Principle and its Maxims

The co-operative principle and its maxims, as Grice suggests, are the rational of any linguistic and non-linguistic behaviour. Some linguists, Baker argues, do not support the assumption that the co-operative principle and its maxims are universal. One of them is Thomson (1982:11, cited in Baker, 1992:233) who suggests that not all speakers of a particular language use certain types of maxims, or the context in which a particular maxim is used might be different from one language community into another. Levinson (1983: 120-21) argues for the universality of conversational implicatures on the grounds that "if the maxims are derivable from considerations of rational cooperation, we would expect them to be universal in application, at least in co-operative kinds of interaction". On her part, Baker adds that within the same linguistic community one can find contexts in which not all the maxims might be applied. Above all, citing Grice's suggestion, Baker

argues that Grice himself suggested that a fifth maxim "Be polite" can be added to the list of the four maxims, simply because a maxim as such can be a source of cross-cultural difficulties. Different cultures certainly have different norms of politeness. In translation, the translator may add or omit certain expressions which s/he feels they may violate the reader's prospects. Besides, the actual application of Grice's maxims may vary from culture to culture. In other words, although the standards of relevance, quantity, quality and manner vary, it is still reasonable to assume that people do generally follow the Cooperative Principle (Margala, 2009:100).

There is also the question of "discourse organization and rhetorical functions" (Baker, 1992: 235) which hold up Grice's maxims and their being related to language and culture. For example, the rhetorical function of Arabic is repetition; in the sense that information is repeated in the Arabic text both in form and substance in an attempt to create some sort of persuasion. To arrive at a plausible argument, Baker (ibid, 238) sums up that "all discourse, in any language, is essentially co-operative and that the phenomenon of implicature (rather than the specific maxims suggested by Grice) is universal."

Examining the participants' translations in the light of the co-operative principle and its maxims, the researchers have found out that the maxim that was flouted is the fourth maxim: manner especially the submaxim: be clear, keeping in mind that it is "the flouting of a maxim such as Quantity or Relevance which results in an utterance having an indirect illocutionary meaning" (ibid.:259). This means that by using indirect refusals, the speaker is flouting the maxim of quantity (i.e. giving less or more information than required) on the assumption that the maxim of relevance and the cooperative principle are maintained. The flouting of the maxim of manner is manifest in some vague translations made by some participants. For example, some translations of the contexts (11) and (14) could be obscure to the Arab reader when compared to the source texts. The source text (11) (I have another appointment tonight) is an indirect refusal to a request, namely a statement of alternative. It is assumed that the refuser in the original text is co-operative, truthful, informative, relevant, and clear. The translated text, on the other hand, is not clear because the participants

translated "appointment" as "اجتماع." Other participants translated "another appointment" as "اجتماع مهم" and "اجتماع غير مهم" or "موعد غير مهم" and "وجهة نظر أخرى". Assuming that the speaker in the source context (14) is cooperative, truthful, informative, relevant, and clear, the target text is vague due to mistranslation of the word "scheduled" which was translated as if it meant "postponed." Obviously, the whole contexts of the translated texts are vague to the Arab reader. The translations of both texts are illustrated in the following table:

Table (5): Some Translations of the Refusal Expressions of the Contexts (11) and (14)

The source text	The target text
11- B- I have another appointment	لدي اجتماع هام هذه الليلة
	لدي اجتماع مهم الليلة
	لدي اجتماع ضروري هذه الليلة
	لدي موعد غير هام هذه الليلة
	لدي موعد مهم الليلة
	لدي وجهة نظر أخرى
14- B- I've scheduled the test for a particular day and you must be there.	سوف أؤجل الامتحان إلى يوم آخر
	أنا أرغب في تأجيل الامتحان ليوم آخر
	سأكتب لك جدول الاختبار ليوم معين ويجب عليك ان تكون هناك
	أنا لذي مراجعة لاختبار اليوم ويجب ان أكون هناك
	لقد أجلت امتحانتي من أجل يوم خصوصي ويجب عليك الحضور

5.4.3. The Context, Linguistic or Otherwise of the Utterance

Regarding this factor, Baker (1992: 238) stresses the fact that "the context in which an utterance occurs determines the range of implicatures that may sensibly be derived from it." According to Sperper and Wilson (1986:37), "the context does much more than filter out inappropriate interpretations; it provides premises without which implicature cannot be inferred at all." In the present study, the contexts in items (5) and (13) were changed while the refusal utterance was the same in both items. This was done to know whether the context affects the way participants translate the same utterance with different contexts. Consequently, the translations of the refusal expression in (5) were found to be acceptable since equivalent implicatures to the original utterances' could be worked out; the speaker (B) indirectly refused A's request by expressing positive willingness (I would love to...) followed by an alternative (Why don't we go out during this weekend?). The following table illustrates this:

Table (6): Some Translations of the Refusal Expression of the Context

The source text	The target text
5-A- I do not know the area well. Can you come and pick me up around 1pm next Monday? I would really appreciate your help	أهلاً أود! أنا أسف أحب أن آتي ولكنني مضطر لإتمام مشروعي. لماذا لا تذهب في عطلة نهاية الأسبوع هنا بالهدنة أنا أسف أحب أنك لكن سلاذب إلى عمل لا أستطيع اليوم أتمنى أن تجعل خطة الأسبوع القادم
B- Hi! Oh! I'm sorry I would love to but I need to work on my project. Why don't we go out during this weekend?	أهلاً! أنا أسف علماً إلى أحب أن أقوم به لكنني أريد أن أعمل على مشروعي. لماذا لا نقوم بذلك في نهاية الأسبوع

The translations of the refusal expression in (12) showed some variance; in the sense that some participants mistranslated B's utterance in a way that different implicatures could be derived. The failure of relating a piece of information to its own context can lead the reader to draw wrong inferences from any text (Baker, 1992:239). This is shown in the following translations:

Table (7): Some Translations of the Refusal Expression of the Context (12)

The source text	The target text
12. A- If you don't mind, I'd like you to spend an extra hour or two tonight so that we can finish this report.	أنت! أوه! أنا أسف أنا أرغب بالمعنى ولكني أريد إن اعمل على مشروعي. لماذا لاتذهب في نزهة في نهاية هذا الأسبوع؟
B- Hi! Oh! I'm sorry I would love to but I need to work on my project. Why don't we go out during this weekend?	مرحباً! أوه! أنا متأسف سوف أحبه لكن احتاج للعمل على اختراعي. لماذا لا تكون سوية في نهاية الأسبوع هتو! بالدهشة أنا أسف أحب ذلك لكن لماذا ستذهب خارج البلد هذا الأسبوع

5.4.4. Other Items of Background Knowledge

This factor is related to integrating into a text any background information to enable the reader to identify a particular reference. The translator's decision to add any information to illustrate a reference or not is a matter of familiarity with the reference on the part of the target reader and the inclination of the translator to get involved (Baker, 1992: 244-45).

Because the contexts used in this study are short indirect utterances, they do not contain any references that require some background knowledge to be related to. Anyhow, there is only one context (15) in which the word "bucks" is used and which could probably be unfamiliar to some of the participants. However, no relevant background information was provided by the same participants. Three participants translated the word "bucks" as "بكسات". Some participants did not mention the phrase "400 bucks" at all in their translations. They translated the context as follows:

Table (8): Some Translations of the Refusal Expression of the Context (13)

The source text	The target text
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13-B- Four hundred bucks! Why do you want to spend that much when you don't have it?	أربع مائة بكس؟ لماذا تريد إن تصرف عن هذا الكثير عندما لا يكون عندك ذلك
	أربع مائة بكسات! لما تريد اتفاق ذلك بي حين انتك لاتملكه؟
	لماذا لاترغب في الحصول على المال عندما تفعل ذلك
	أربع مائة بكس؟ لماذا تريد ان تنفق مالا كثيرا وانت لاتملكه
	لماذا تريد إرسال الكثير بينما أنت لاتملك ذلك

5.4.5. The Availability of All Relevant Items Falling under the Previous Heading

This is the last factor in Grice's list which helps the hearer/reader to arrive at the right implicature meant by certain contexts. To be able to communicate an intended message, Baker (ibid.:250) states that the speaker/writer must presuppose that the conventional meanings of words and structures used, the linguistic and non-linguistic features of the context and all the necessary background knowledge are all accessible to the hearer/reader so that s/he can make out the intended implicature. As previously mentioned, since the translator has to reconstruct the original message in a way that guarantees working out implicatures on the part of the reader/hearer, another important aspect raises here: the reader's expectations. The reader's expectations, in Baker's view, are part of the relevant data available to the reader under the previous headings referred to above. According to Baker, the organization of the target language is one example of the expectations readers could bear on any utterance in order to keep the text coherent and get the intended implicature. Baker asserts "Unless motivated, a deviant configuration at any linguistic level (e.g. phonological, lexical, syntactic, textual) may block a participant's access to 'the conventional meaning of the words and structures used' .. " This in turn may render the text incoherent. Nevertheless, when this deviation is motivated or justified in the source text, the translator can either shift it to the target text or modify it because, as Baker states, it is not always necessary to

fulfill the reader's expectations. The following translations illustrate a situation where deviation from normal organization of the language could be motivated in Arabic in the first translation but unmotivated in the second. In the first translation, the participant has changed the context (8) in such a way that it has become another context implicating a different meaning because he might have thought that if he kept the original utterance, the translation would not have been clear to the reader. The situation involved an indirect refusal to an invitation.

The speaker (A) invited (B) to come over to have dinner one Saturday night since there was a small dinner party. (B) refused the invitation indirectly by repeating part of the statement, which is one of the strategies used in English indirect refusals. The refusal (A dinner?) could implicate that the refuser was either surprised for A's invitation because it was unusual for (A) to invite (B), or that (A) was not in a position to invite (B) on the assumption that (B) was higher in status than (A). The refuser (B) in the Arabic translation explicitly questioning if (A) is a person who likes eating outside his house. The implicature that can be drawn from the translated utterance is that (B) refuses to have dinner anywhere outside his house, but he expressed this indirectly. Still, coherence is maintained. The second translation implicates that (A) is accepting the invitation while the original utterance implicates an indirect refusal. Therefore, the translated utterance will not maintain coherence because the translator could not retain the indirect meaning of the source utterance.

Table (9): Some Translation of the Refusal Expression of the Context (8)

The source text	The target text
8- B- A dinner?	هل أنت شخص يأكل خارج البيت؟
	ما هو العشاء؟

5.5. Statistical Analysis

In order to arrive at a statistical analysis of the data, one-way ANOVA table was used. The ANOVA results show that the difference is significant. Yet, this difference varies within groups. The total RLSD (Revised Least Significance Difference) was calculated as .056 which asserts a significant difference at ($p \leq 0.05$).

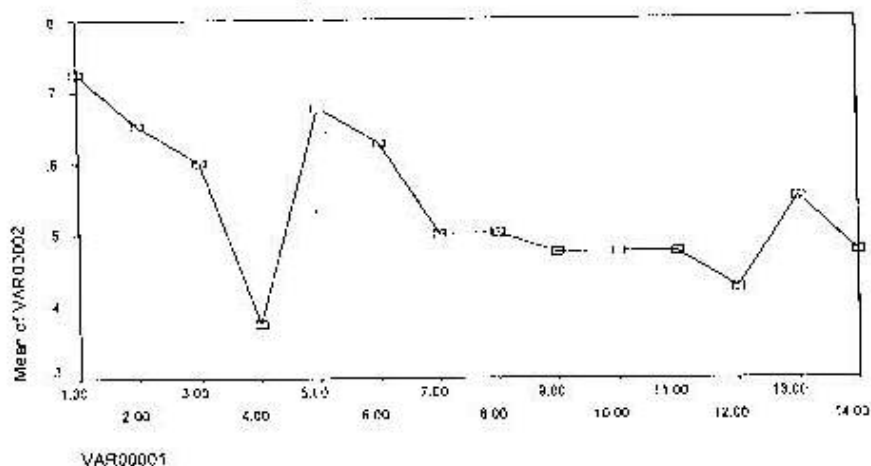
ANOVA

VAR00002

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.438	13	.418	1.707	.056
Within Groups	133.775	546	.245		
Total	139.212	559			

The following figure shows the means plots variance of the items (refusal utterances) of the test. The horizontal axis represents variable 1 which stands for the items of the test, and the vertical one represents variable 2 which stands for the means of participants according to the computer processor SPSS. The figure shows how the curve varies. This variance indicates that the participant's translations also vary between equivalent translations, acceptable, and unacceptable or mistranslations. The first utterance shows more statistical significance than the other

Figure of Means Plots



The last analysis followed in this study is that the participants' translations were extracted by the researchers to divide them into three groups. Group 1 consisted of translations where an exact equivalence in the target language (Arabic) has been used; about (150) equivalent translations out of (560). Group 2 consisted of (200) acceptable translations. Finally, group 3 consisted of (210) unacceptable or mistranslations. On average, group 1 translations were reported to account for 26.7% of the total translations, group 2 translations for 35.7%, and group 3 translations account for 37.5%.

Table (10): Percentages of the Groups

Groups		Percentage
1	Equivalent translations	26.7%
2	Acceptable translations	35.7%
3	Unacceptable translations	37.5%

6 . Conclusions

This study has utilized Baker's model of pragmatic equivalence in the translation of English indirect refusals into Arabic. This study has depended on the same factors Baker incorporates as a basis for her analysis of the pragmatic equivalence. Results showed that the percentage accounted for arriving at adequate equivalence is rather considerable, about 20%. This indicates that in their attempt to arrive at equivalent texts, participants restricted themselves to the source text; in the sense that they tried not to change, reduce, or add any context of the indirect refusals. This group of translations did not affect the indirect illocutionary meaning of the contexts in questions, as aimed at in this study. The other percentage calculated was 33% which accounted for acceptable translation equivalences attempted by the participants. This group of participants' translations was considered as acceptable because they provided other contexts in Arabic with similar implicatures to those intended in the English contexts. Thus, some of the pragmatic force of the indirect refusals was retained. The final group included a more considerable percentage, 37%. This group included translations that were mistranslated, and therefore incoherent. All in all, it has been found out that arriving at adequate pragmatic equivalence is not an easy task for advanced Iraqi learners and even for professional translators. Yet, to reach at an appropriate translation of English indirect refusals, advanced Iraqi learners need to minimize any inconsistencies that exist between the source text and the target text. Significantly, the results outlined in this study were challenging and note worthy.

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Appendix

Read the following contexts carefully. Then translate only the expressions uttered by the speaker (B) into Arabic:

- 1) A- Julia, stop all the rubbish on TV now. Do your homework immediately.
B- 'll do it next time.
- 2) A- I left my dictionary at home. Could you please lend me yours for a few minutes?
B- Why don't you ask Ralph? I think he'll love to do it.
- 3) A- Can I borrow 200 dollars? I need that money to buy a present for my mother's birthday.
B- You can try and get a loan from the bank.
- 4) A- I know that this will be a busy week end at the store, but it's my mother's birthday and we have planned a big family get together. I'd like to take the week-end off.
B- Who do you think you are?
- 5) A- do not know the area well. Can you come and pick me up around 1pm next Monday? I would really appreciate your help.