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STRATEGIES FOR TRANSLATING THE SPEECH ACTS OF DIRECTIVES, REJ ECTIONS, AND INQUIRIES IN ENGLISH DIALOGUES INTO THAI

Miss Nicha Klinkajorn

A Dissertation Submitted in Partial Fulfillment of the Requirements
for the Degree of Doctor of Philosophy Program in Linguistics
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By	Miss Nicha Klinkajorn
Field of Study	Linguistics
Thesis Advisor	Associate ProfessorWirote Aroonmanakun, Ph.D.
Thesis Co-Advisor	Assistant ProfessorSudaporn Luksaneeyanawin, Ph.D.

Accepted by the Faculty of Arts, Chulalongkorn University in Partial Fulfillment of the Requirements for the Doctoral Degree

.....Dean of the Faculty of Arts
(Assistant Professor Prapod Assavavirulhakarn, Ph.D.)

THESIS COMMITTEE

.....Chairman
(Professor Emerita Amara Prasithrathsint, Ph.D.)
.....Thesis Advisor
(Associate ProfessorWirote Aroonmanakun, Ph.D.)
.....Thesis Co-Advisor
(Assistant ProfessorSudaporn Luksaneeyanawin, Ph.D.)
.....Examiner
(Assistant ProfessorRaksa-ngob Wijitsopon, Ph.D.)
.....Examiner
(Tongtip Poonlarp, Ph.D.)
.....External Examiner
(Assistant ProfessorPeansiri Ekniyom, Ph.D.)

ณิชา กลิ่นขจร : กลวิธีในการแปลวัจนกรรมการกล่าวชี้นำ การกล่าวปฏิเสธ และการกล่าวเพื่อถามในบทสนทนาภาษาอังกฤษเป็นภาษาไทย (STRATEGIES FOR TRANSLATING THE SPEECH ACTS OF DIRECTIVES, REJECTIONS, AND INQUIRIES IN ENGLISH DIALOGUES INTO THAI) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: รศ. ดร.วิโรจน์ อรุณมานะกุล, อ.ที่ปรึกษาวิทยานิพนธ์ร่วม: ผศ. ดร. สุดาพร ลักษณียนาวิน, หน้า.

งานวิจัยนี้ต้องการศึกษาความเหมือนและความแตกต่างในการแสดงวัจนกรรมการกล่าวชี้นำ การกล่าวปฏิเสธ และการกล่าวเพื่อถามในตัวบทภาษาอังกฤษและบทแปลภาษาไทย รวมถึงกลวิธีในการแปลวัจนกรรมเหล่านี้จากภาษาอังกฤษเป็นภาษาไทย โดยมุ่งวิเคราะห์รูปภาษาในการกล่าวชี้นำ การกล่าวปฏิเสธ และการกล่าวเพื่อถามในตัวบทภาษาอังกฤษและบทแปลภาษาไทย ตลอดจนปัจจัยต่างๆในการควบคุมรูปภาษาเหล่านี้ ทั้งยังวิเคราะห์กลวิธีในการแปลที่ใช้เพื่อจัดการกับความแตกต่างในรูปภาษาที่ใช้แสดงวัจนกรรมทั้งสามของทั้งสองภาษา งานวิจัยนี้ได้วิเคราะห์บทสนทนาในนวนิยายอังกฤษร่วมสมัย 2 เรื่อง ได้แก่ *Bridget Jones's Diary* (1996) และ *Turning Thirty* (2000) และบทแปลภาษาไทยของแต่ละเรื่องใน 3 มิติการวิเคราะห์ทางภาษาศาสตร์ ได้แก่ วัจนกรรมตรง-วัจนกรรมอ้อม โครงสร้างทางวัจนปฏิบัติศาสตร์ และ กลวิธีความสุภาพ

ผลการวิเคราะห์พบว่ารูปภาษาแบบตรงพบในตัวบทภาษาอังกฤษมากกว่าในบทแปลภาษาไทย และรูปภาษาแบบอ้อมพบในบทแปลภาษาไทยมากกว่าในตัวบทภาษาอังกฤษตามที่ได้ตั้งสมมติฐานไว้ นี้เป็นผลมาจากอิทธิพลของบริบททางวัฒนธรรม เพราะภาษาอังกฤษเป็นภาษาในวัฒนธรรมแบบพึ่งพาบริบทน้อย ขณะที่ภาษาไทยเป็นภาษาในวัฒนธรรมแบบพึ่งพาบริบทมาก แม้ในตัวบทที่เป็นบทแปลก็ตาม สำหรับเรื่องของกลวิธีการแปล ปรากฏว่าการแปลตรงตัว (literal translation) ถูกเลือกมาใช้เพื่อทำให้บทแปลเกิดสมมูลภาพทางวัจนปฏิบัติศาสตร์มากกว่าการแปลเอาความ (free translation) และผลการวิจัยสนับสนุนสมมติฐานที่ว่ากลวิธีการแปลที่เลือกใช้จะเป็นไปในทิศทางใดนั้นขึ้นอยู่กับระดับการรบกวนคู่สนทนาของแต่ละวัจนกรรม

ภาควิชา ภาษาศาสตร์	ลายมือชื่อนิสิต .....
สาขาวิชา ภาษาศาสตร์	ลายมือชื่อ อ.ที่ปรึกษาหลัก .....
ปีการศึกษา 2557	ลายมือชื่อ อ.ที่ปรึกษาร่วม .....

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NICHA KLINKAJORN: STRATEGIES FOR TRANSLATING THE SPEECH ACTS OF DIRECTIVES, REJECTIONS, AND INQUIRIES IN ENGLISH DIALOGUES INTO THAI. ADVISOR: ASSOC. PROF.WIROTE AROONMANAKUN, Ph.D., CO-ADVISOR: ASST. PROF.SUDAPORN LUKSANEEYANAWIN, Ph.D., pp.

This research investigates the similarities and differences in expressing the speech acts of directives, rejections, and inquiries in the English texts and Thai-translated texts, and the strategies in translating them from English into Thai. The analyses focus on the linguistic forms of directives, rejections, and inquiries in the English texts and the Thai-translated texts and the factors governing them, as well as the translation strategies employed to cope with the differences in the linguistic forms of these three speech acts in the two languages. The analyses was done with the dialogues in two contemporary British fictions, *Bridget Jones's Diary* (1996) and *Turning Thirty* (2000), and their Thai-translated version in the three linguistic dimensions, namely, direct-indirect speech acts, pragmatic structures, and politeness strategies.

It is found that the direct linguistic forms are used more in the English texts than in the Thai-translated texts, and the indirect linguistic forms are used more in the Thai-translated texts than in the English texts, as hypothesized. These findings result from the influence of the contexts of culture because the English language is the low-context-culture language, while the Thai language, even in the translated texts, is the high-context-culture language. As for the translation strategies, it turns out that the literal translation is selected to make the translation achieve the pragmatic equivalence more than the free translation and the findings support the hypothesis that the orientation towards literal or free translation depends on the degree of imposition of the speech acts.

Department:	Linguistics	Student's Signature	.....
Field of Study:	Linguistics	Advisor's Signature	.....
Academic Year:	2014	Co-Advisor's Signature	.....

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CHAPTER 1
INTRODUCTION

1.1 Rationale of the study

Translation relates to two languages and two cultures communicating the same things under the requirement of equivalence. With different cultures, the same things are viewed and expressed differently. The challenge of translation, consequently, is how to make the target texts equivalent to the source texts with naturalness and acceptability.

The different perspective on the same thing as a result of different cultures is the source of the concept which Harvey and Hanson (1996) call 'unity-in-diversity'. The concept of unity-in-diversity harmonizes with the philosophy of translation, which seeks for the cultural equivalence between different cultures of the source and target languages. Vermeer (1987: 29) gave the example of the morning ritual of people from different cultures to explain the cultural equivalence; the details of the morning activities of any individuals in different cultures are not similar, but they are all considered culturally equivalent. This illustrates that "concepts are universal" (Hassan, 2011: 4), but the ways of expression, both behaving and speaking, are different. This is the motivation of the present research; the ways of expressing some universal concepts of two different languages and cultures and the translation of them.

Since "translation is a culture-bound phenomenon" (Lambert, 1998: 131); it is originated from the different languages and cultures talking about the same things. Inevitably, although a translator tries his/her best to achieve the translation equivalence, the differences between two languages leads to some differences from the source texts appearing in the target texts. These differences can well signify the salient characteristics of the target language. For example, to translate "What?" into "อะไรวะ" /ʔaʔ1raj0 waʔ3/ 'what sentence particle' or "I'm not going" into "ป้าไม่ไปจ้ะ" /paa2 maj2 paj0 caʔ2/ 'aunt not go sentence particle' seems to be equivalent, but

the source texts and target texts are actually different in terms of solidarity from the sentence particles and the kinship address term added in the target texts.

From these examples, it can be roughly assumed that the solidarity or the positive face want may be the salient characteristics in the Thai language more than the English language. The translation without the addition of these linguistic features can be done, but the translation will lack of the natural and realistic feelings, which is very important, particularly in literary translation (e.g. Nida, 1964a; 1964b, Nida and Taber, 1969). Most problems in translation are caused by the lack of this concern and knowledge. The study of the differences, including the similarities, between the source and target languages is beneficial with this reason.

The present research selects to study the translation of speech acts, because speech acts are considered as a universal concept, but there are no previous studies done on them in terms of translation strategies. Most previous studies done with speech acts are generally limited to the cross cultural studies, that is, studying speech acts of various pairs of languages. Moreover, the reason for selecting to study the translation strategies of speech acts is because speech acts are "central to language use in social interaction and tends to reflect specific cultural values" (Wang, 2009: 215). This means that speech acts are expressed differently in each language and culture, that is to say, speech acts has the quality of unity-in-diversity, and this makes the study of translation strategies of speech acts interesting. Other than Wang (2009), Wierzbicka (1991), Kallia (2009), Schröder (2010), etc. confirm the unity-in-diversity of speech acts. The speech acts that are chosen to be investigated in the present research are the speech acts of directives, rejections, and inquiries, because they are definitely basic acts of human beings; it is accepted that they are universal and natural behaviors of human beings.

This research intends to do the comparative and contrastive study of linguistic forms between the English source texts and their Thai-translated version, the findings of this part of study will be a good evidence showing the differences in language use of both languages when the same speech act in the same context of situation and participants is seen through the different contexts of cultures. Other than the part of the cross cultural study, the translation study of speech acts is intriguing, as Blum-

kulka, (1981 cited in Hassan, 2011: 17) stated that the duty of a translator is to reproduce the utterances and maintain the intentions of the speech acts of the source texts to achieve the similar effects in the target texts. Similarly, strategies in translating speech acts are worth studying because of unity-in-diversity of the source and target languages, which result from same messages but different cultures, together with the requirements of respect to the source texts. How to achieve the translation equivalence; the target texts will be oriented to the source or target languages is waiting to be explored.

1.2 Research questions

The present research poses the following questions

1) What are the linguistic forms of directives, rejections, and inquiries in the English texts and the Thai-translated texts and the factors governing them?
2) What are the translation strategies employed to cope with the differences in the linguistic forms of these three speech acts in the two languages?

1.3 Objectives of the study

To find the answers of the above research questions, the present research intends, as follows:

1) To analyze the linguistic forms of directives, rejections, and inquiries and the factors governing them in dialogues in the English texts
2) To analyze the linguistic forms of the above speech acts and the factors governing them in dialogues in the Thai-translated texts
3) To investigate the translation strategies adopted to cope with the differences in the linguistic forms of directives, rejections, and inquiries in the two languages

1.4 Statements of hypotheses

The answers of the research questions are expected, as follows:

1) In the speech acts of directives, rejections, and inquiries, direct or overt linguistic forms are found more in English than in Thai, while indirect or covert linguistic forms are found more in Thai than in English. Linguistic forms found in these three speech acts are governed differently by

interpersonal and affective factors in English and Thai; linguistic forms in Thai are governed more by interpersonal and affective factors than in English.

2) The translation strategies adopted vary on a continuum from literal to free translation. The translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation.

1.5 Scope of the study

The present research looks at only the dialogues of all characters in the fictions chosen to be the data, namely, *Bridget Jones's Diary* (1996) written by Helen Fielding and translated into Thai as *ไดอารี่ของบริดเจ็ท โจนส์* (2001) /daj0ʔaa0rii2 khɔɔŋ4 brit1cet1 coon0/ 'dairy of Bridget Jones' by Ploy Chariyawetcha, and *Turning Thirty* (2000) written by Mike Gayle and translated into Thai as *Turning Thirty ปีนี้ไม่อยากโสด* (2006) /pii0 nii3 maj2 jaak1 soot1/ 'year this not want single' by Phumchai Boonsinsuk. The narration part of first-person narrative discourse is not included because "narration could have legitimated the use of literary form" (Poonlarp 2009, 231), which may be not as natural as the real speaking of human beings as dialogues are. Only three speech acts: directives, rejections, and inquiries are selected from all dialogues (see more details in data selection in Chapter 3) and only three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies are studied in all three speech acts (see more details in data analysis in Chapter 3). The reasons of selection of these three speech acts and linguistic dimensions are clarified, as follows:

For the three speech acts, directives, rejections and inquiries are chosen to do the research on because all of them are basic speech acts in everyone's daily lives and the nature of all three speech acts is interactive and all of them are face threatening acts (FTAs) with different degrees of imposition.

Because of being the FTAs, the three speech acts are directly related to the concepts of politeness and faceworks. These concepts can be investigated via the

three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies, which are expressed differently in different languages and cultures.

1.6 Working definitions and abbreviations

Terms and concepts that are used in the present research may be misleading, since they are still debatable. For mutually understood, their definitions used in the present research are declared, as follows:

1) ***Translation strategy*** used in the present research is defined according to contemporary translation theories. Munday (2012: 22) clearly explains the definition of translation strategy used in contemporary translation theories that "a 'strategy' is the overall orientation of a translated text (e.g. literal translation)". The term 'translation strategy' is always confusing with the term 'translation procedure', but the translation procedure is " a specific technique used at a given point in a text (e.g. borrowing, calque, …) (Munday, 2012). The present research intends to investigate the translation strategies, so it means to investigate "the overall orientation of a translated text", on the basis of the cline from literal to free translation.
2) ***Literal and free translation*** used in the present research is determined from the comparison of linguistic forms between the English source texts and the Thai target texts in three linguistic dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies. Literal translation is determined from the similarities of all three dimensions between the English source texts and the Thai target texts, while free translation is determined from the differences all three dimensions between the English source texts and the Thai target texts. Besides, the present research proposes 'near-literal translation' to mean the translation with differences of one out of three dimensions, and 'near-free translation' to mean the translation with differences of two out of three dimensions between the English source texts and the Thai target texts.
3) ***Directives, rejections, and inquiries*** are the three speech acts studied in the present research. They are mainly determined from the intention of the speaker

according to the thematic idea used in classifying speech acts by Searle (1972). In the present research, these three terms are used as follows,

a. The speech act of 'directives' means the speech act done to get the hearer to do something, so it includes to orders, to request, to suggest, to warn, to persuade, to threaten, etc.
b. The speech act of 'rejections' means the speech act done to refuse to accept or agree to something with the hearer.
c. The speech acts of 'inquiries' means the speech act done to get to know something from the hearer or to ask questions.

4) ***Direct-indirect speech acts***, ***pragmatic structures, and politeness strategies*** are the three linguistic dimensions of analysis in the present research. Degrees of politeness can be scaled from the levels of directness-indirectness (overtness-covertness) of the linguistic forms in all of these three dimensions. In the present research, these three terms mean as follows,

a. The linguistic dimension of 'direct-indirect speech acts' means the sentence types used to perform speech acts: if the sentence type matches correspondingly to a speech act (imperatives-directives, declaratives with negative forms-rejections, interrogatives-inquiries), they are direct speech acts; but if the sentence type does not match correspondingly to a speech act, they are indirect speech acts.
b. The linguistic dimension of 'pragmatic structures' means the sequence of utterances, which can function as 'head act' or 'supportive move(s)', used in expressing speech acts.
c. The linguistic dimension of 'politeness strategies' means internal modification of a head act in performing speech acts.

5) ***Levels of overtness and covertness*** used in the present research refers to degree of overtness and covertness in communication, which can be expressed by 1) direct-indirect speech acts; 2) pragmatic structures; and 3) politeness strategies. Overtness can be expressed with direct speech acts, head-oriented pragmatic structures, and politeness strategies without or with lower-numbered redressive actions. Covertness can be expressed with indirect speech acts, supportive move-oriented pragmatic structures, and politeness

strategies with higher-numbered redressive actions. The terms ‘overtness-covertness’ in the present research are used as an abstract of the three linguistic aspects and it is a gradient feature or a continuum of the degree of directness in communication found from the differences in the two cultures in this study. The terms ‘overtness-covertness’ are equal to the terms ‘directness-indirectness’ but the latter pair is not used because they may confuse the readers during discussion of other dimensions with the direct-indirect speech acts, which is just one of three dimension analysis. The neutral terms that can be used to discuss all dimensions without confusion are needed, so the terms ‘overt-covert’ are selected to used instead ‘direct-indirect’. Besides, it is noted that there are the concepts of ‘overt and covert translation’ proposed by House (1977). They mean literal and free translation, respectively. However, the present research does not use overt and covert translation to refer to the translation strategies. To explain this, the translation of ‘direct’ speech act in the source text into ‘indirect’ speech act in the target is called ‘free or near-free translation’ not ‘covert translation’.

In addition, the abbreviations used in the present research and what they stand for are gathered, as follows:

1) SL : Source language
2) TL : Target language
3) ST : Source text
4) TT : Target text
5) SP : Sentence particle
6) QW : Question word
7) EXC : Exclamation
8) CLS : Classifier

1.7 Significance of the study

The present research is useful and contributes to the body of knowledge, as follows:

1) The present research linguistically shows that the differences between these two languages can be overcome by the translation strategies on a basis of pragmatic equivalence.
2) The present research empirically reveals the salient characteristics of the English SL and the Thai TL, especially the Thai TL, which can be traced from the differences from the STs.
3) The present research concretely proposes the methods of translation strategy classification. It is accepted that the classification of translation strategies should be done in a continuum, but no concrete criteria were proposed in classifying them.
4) The present research practically gives an example of research design and methodology of a linguistic study of translation.

CHAPTER 2
LITERATURE REVIEW

Chapter 2 presents the review of literature, including the related theories, thoughts, and previous studies. The chapter gathers the literature related to the principal issues that are associated with the present research and points the position of the present research in the body of knowledge. The present research directly relates to the study of translation strategies and the study of linguistic forms of the three speech acts, directives, rejections, and inquiries. Hence, the chapter is divided into two sections according to these two paradigms.

2.1 The study of translation strategies

The principal question of the present research is about the translation strategies. To attain the fundamental knowledge for investigating the translation strategies, the literature on translation strategies must be reviewed and presented in 2.1.1; and to locate and develop the suitable direction of investigation of translation strategies in the present research, the literature on translation equivalence must be explored and reported in (2.1.2), as follows.

2.1.1 Translation strategies

The investigation of translation strategies is the principal mission of the present research. Before getting into the details of what the translation strategies are, the term ‘strategy’ used in ‘translation strategy’ should be described clearly. The terms ‘strategy’ or ‘method’ (Newmark, 1988), ‘kind’ or ‘type’ or ‘category’ (Catford, 1965), and ‘procedure’ are quite confusing and overlapping in translation studies. After reviewing the earlier textbooks and articles on translation of many Thai and foreign translation scholars, it can be concluded that ‘kinds or types of translation’ and ‘strategies of translation’ mean the same, but the former is used traditionally (e.g. Catford, 1965, Larson, 1984, Hatim and Mason, 1990, Unnarat, 1995, Borisuthi, 1997, Supol, 1998, Pinmanee, 2005, Jitaree, 2005) and the latter is used contemporarily (e.g. Newmark, 1988, Schäffner, 1997, Baker, 2001, Hatim and Munday, 2004, Montoya et al., 2004, Munday, 2012). To the researcher, it seems to

be more germane to use the term ‘kinds or types of translation’ in referring to the translation categorized by the kinds or types of the SL texts, e.g. literary translation, technical translation (Supol, 1998: 18). Munday (2012: 22) defines the term ‘procedure’ as “a procedure is a specific technique used at a given point in a text (e.g. borrowing, calque)”. However, some researchers (e.g. Lörscher, 1991, Azevedo, 2007, Tyulenev, 2014) use the term ‘strategy’ to mean ‘procedure’, as Lörscher (1991, cited in Chesterman, 1993: 13) defines ‘translation strategy’ as “a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language into another”. Agreeing that the term ‘strategy’ implies to the overall translation, while the term ‘procedure’ implies to the translation in the specific points, the researcher follows the definitions of Munday (2012). In sum, in the present study, ‘translation strategy’ means “the overall orientation of a translated text” (Munday, 2012: 22); ‘kind or type of translation’ means the origin text types of the translated text; and ‘translation procedure’ means the technique used specifically at a point in a translated text.

The intention of this study is to analyze the translation strategies of directives, rejections, and inquiries in the English dialogues into Thai, so it is necessary to thoroughly review the various perspectives on the divisions of the translation strategies to see how the translation strategies have been categorized until now. Overall, there are two main types of the division of the translation strategies: the dichotomy and the continuum. Superficially, the continuum division is more intricate than the dichotomy division, it is true to some degree, but these two kinds of divisions deeply have different rationales. To the researcher, the dichotomy division seems to be focused on the aim of the translated texts, which is either to maintain forms of the SL or to communicate contents of the SL. On the other hand, the continuum division seems to be emphasized on the degree of the similarities or differences between the STs and TTs. However, these two divisions are related, because both ends of the cline in the continuum are from the binary of the dichotomy. The details of these two divisions of the translation strategies are needed to be explained henceforward.

2.1.1.1 The dichotomy of translation strategies

As earlier mentioned, the dichotomy of translation strategies is proposed on a basis of the binary purposes of translation: one is to maintain forms of SL, the other is to communicate meanings of SL. These two purposes are associated with the history of translation. Saibua (1997: 10) separated the history of translation into two main eras: in the past, translation is to 'reproduce' or 'imitate' the original texts which are mostly the works of notable philosophers, scholars, or poets from the more civilized societies, including the sacred works, e.g. bibles, so to maintain the forms of the STs is considered to be crucial, while to adjust the STs is considered to be inappropriate; while, in the present, translation becomes the tools of developing and exchanging knowledge among humanity, the understanding of the receptor readers is vital, so to communicate and spread the contents of SL is the main goal of the translation. The binary purposes of the translation evolved over a period of time. Pinmanee (2005: 7) briefed that the preferences of translation strategies have changed according to age, in the early nineteenth century, the non-literal translation is preferred with the reasons that "spirit is more important than letters, sense is more important than words, message is more important than form, and matter is more important than manner" (Pinmanee, 2005), Munday (2012: 30) also noted that Cicero (106-43 BC) inclined towards non-literal translation because he put the importance on the TL receptors' understanding more than the word-for-word rendering of the SL, but after that, in the late nineteenth century, the cultural anthropology started to play a role in translation and aroused the ideas that the linguistic obstacles cannot be overcome, and language is the product of culture; the literal translation is more favorable because it can keep both language and culture of the SL (Newmark, 1988: 45), but up to the present time, the preference of the non-literal translation have turned back, most translation scholars agree that translation is to transfer messages or contents from one language to another language, not to reproduce or imitate words or forms of the SL. So far, it can be inferred that, based on the two main translation purposes, translation strategies can be divided into binary which can be called by various terminologies, e.g. literal vs. free translation, literal vs. non-literal translation, word-for-word vs. sense-for-sense translation, source-oriented vs. target-oriented translation, SL-emphasis vs. TL-emphasis translation. Besides these basic terms, more specific terms are proposed by

many translation theorists, but are actually originated from the two main translation purposes, as gathered in the following table.

Table 2.1 The dichotomy of the translation strategies in various terms based on Poonlarp (2009)

Purposes of translation		**Proposed by**
To maintain the forms of SL	**To communicate the messages of the SL**	
Form-based translation	Meaning-based translation	Larson (1984)
Direct translation	Opaque translation	Vinay and Darbelnet (1958)
Overt translation	Covert translation	House (1997)
Documentary translation	Instrumental translation	C. Nord (1991)
Asymmetrical translation	Symmetrical translation Decentered translation	Werner and Campbell (1970)
Foreignization	Domestication	Venuti (1995)

Although the dichotomy perspective of translation strategies seems to put the emphasis on the purposes of the translation rather than the linguistic forms of the STs and TTs, Catford (1965) proposed the dichotomy of translation strategies which focuses on the linguistic forms of the STs and TTs. He postulated three dimensions in determining the translation strategies, and the translation strategies in each dimension can be viewed into two poles. These three dimensions are extent, levels, and ranks of translation. In terms of extent, considering the amount of STs that are translated, it can be separated into ‘full translation’ and ‘partial translation; in terms of levels, looking at the level of language that the SL is replaced by the TL, it can be categorized into ‘total translation’ (all levels are replaced) and ‘restricted translation’ (only one level is replaced); and in terms of ranks, defining from “the rank in a grammatical (or phonological) hierarchy at which translation equivalence is established” (Catford, 1965: 24), it can be grouped into ‘rank-bound translation’ (the equivalence is created at the same rank between the STs and TTs) and ‘unbounded translation’(the equivalence can be created at the different rank between the STs and TTs).

2.1.1.2 The Continuum of translation strategies

The continuum perspective on the translation strategies focuses on comparing the similarities and differences between the STs and TTs elaborately. However, to the researcher, it may not be said exactly that the continuum of translation strategies is more elaborate than the dichotomy, because they put the emphasis on different points: the continuum perspective puts the emphasis on the linguistic forms of the STs and TTs, while the dichotomy perspective puts the emphasis on the purposes of translation. Many translation scholars proposed many patterns of the continuum of translations, but one of the most practical and frequently-referred patterns is Larson's (1984). Larson (1984: 17) scaled the translation strategies into seven levels from most form-based to most meaning-based translation: 1) very literal, 2) literal, 3) modified literal, 4) inconsistent mixture, 5) near idiomatic, 6) idiomatic, and 7) unduly free. Among these seven scales, she suggested that the idiomatic translation is the best choice for the good translation, because "[i]diomatic translations use the natural forms of the receptor language, both in the grammatical constructions and in the choice of lexical items. A truly idiomatic translation does not sound like a translation. It sounds like it was written originally in the receptor language" (Larson, 1984: 16). The cline proposed by Larson (1984) is scaled by the similarities and difference between the STs and TTs. It is believed that the similarities may bring about the unnaturalness in the TL, and the difference may lead to the naturalness in the TL, as she explained the modified literal translation that "[i]n a modified literal translation, the translator usually adjusts the translation enough to avoid real nonsense and wrong meanings, but the unnaturalness still remains." In fact, it is not necessary that the similarities will always bring about the unnaturalness. Many Thai translation scholars refer to Larson (1984)'s continuum, e.g. Unnarat (1995), Laisuthruklai (1999), Jitaree (2005). Additionally, Jitaree (2005: 15-16) groups the translation strategies on Larson's continuum into two groups: literal translation and free translation; and groups the idiomatic translation into the group of literal translation.

Besides, before and after the translation strategy continuum of Larson (1984), there are other divisions proposed by other translation scholars. Dryden (1680: 25) proposes the triple continuum of translation strategies which is composed of

'metaphrase', 'paraphrase', and 'imitation'. Munday (2012: 42) explained Dryden's (1680) three-part continuum of translation strategies with the following figure.

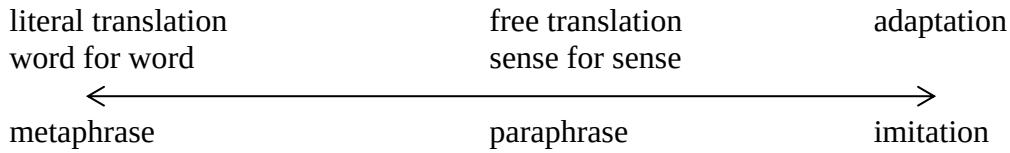

Figure 2.1 Munday (2012)'s graphic explanation of Dryden (1680)'s triadic continuum of translation strategies

At first, Dryden (1680) recommended that 'paraphrase' is the most appropriate strategy for the successful translation, but as noted by Munday (2012: 42) "Dryden himself changes his stance, with the dedication in his translation of Virgil's *Aeneid* (1697) showing a shift to a point between paraphrase and literal translation".

Other than Larson (1984),Viney and Darbelnet (1958) separates the continuum into seven translation strategies: 1) borrowing, 2) loan translation, 3) literal translation, 4) transposition, 5) modulation, 6) equivalence, and 7) adaptation. But to the researcher, according to the previously-mentioned definitions of translation strategies and translation procedures, most translation strategies postulated by Viney and Darbelnet (1958) should be called translation procedures rather than strategies or types of translation.

Lastly, the highest number of translation strategies on the continuum is extended to eight by Newmark (1988). Newmark (1988)'s continuum of translation is consisted of 1) word-for-word translation, 2) literal translation, 3) faithful translation, 4) semantic translation, 5) communicative translation, 6) idiomatic translation, 7) free translation, and 8) adaptation. Poonlarp (2009) discussed that these translation strategies "can be viewed as parallel to the different levels in linguistic studies", that is, word-for-word translation is used in the lexical level, literal translation in the syntactic level, faithful and semantic translation in the semantic level, and communicative, idiomatic, free translation and adaptation in the pragmatic level. However, the best translation suggested by Newmark (1988) is literal translation, as long as it produces acceptable and comprehensible TTs.

After reviewing various divisions of the translation strategy continuum, it can be conclude that there are overall five translation strategies scaled on the continuum, they can be separated into two sides: two for the side of SL-oriented and two for the side of TL oriented, and one at the middle point, as seen in the following figure.

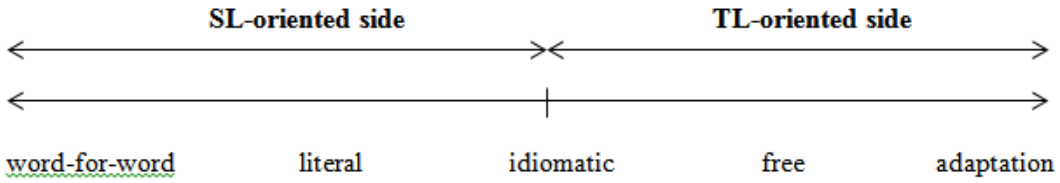

Figure 2.2 Overall translation strategies in the continuum concluded from many translation theorists

From the review, word-for-word translation is not the same as literal translation, the former is more extreme than the latter; it may cause the incomprehensibilities and weirdness in the TTs. Most translation scholars share the suggestion that literal translation is the best option in translation, since translation scholars generally agree that "literal translation refers to the SL grammatical construction that is rendered in the closest TL equivalents" (Newmark, 1998, cited in Poonlarp, 2009: 26). Although Larson (1984) prefers idiomatic translation, which emphasizes on the naturalness of the TL, and calls it 'the translator's goal', Newmark (1988) upheld that "it distorts the nuances of the ST to some extent" (Poonlarp, 2009). As for free translation, they are related to the addition, omission, up to adaptation, which is separated to be another strategy. Hence, when the most important thing in translation is the fidelity to the SL, literal translation should be the best strategy of translation.

In conclusion, it is likely that the two perspectives on translation strategies, the dichotomy and the continuum, are different from each other because of the logic in viewing, not the fineness in stratifying; the dichotomy perspective focuses on the purposes of translation, so there are just two sides: to maintain the form of the SL or to communicate the content of the SL, and the continuum perspective focuses on the similarities and differences of linguistic representation of the STs and TTs, so they can be scaled as a cline. However, Catford (1965) proposed the division of translation

strategies in three dimensions of consideration, which puts the emphasis on the linguistic forms of the STs and TTs. Similarly, Hatim and Mason (1990: 16) scaled the continuum of translation strategies according to translation purposes: 1) the author-centred translating, 2) the text-centred translating, and 3) the reader-centred translating.

So far, after comparing the dichotomy to the continuum of translation strategies, since the continuum of translation strategies focuses on the linguistic forms of the STs and TTs; to see the similarities and differences between them, the perspective of continuum should be more suitable to be applied in linguistic research, as the present research.

2.2.1.3 Previous studies on translation strategies

There are plentiful numbers of articles giving an opinion on more suitable translation strategies. Definitely, there are two sides of opinions between the SL-oriented or TL-oriented translation. Among others, Booth (2008), Dizdar (2009), Buden et al (2009), Weissbrod (2010), Sato-Rossberg (2012), Whittlesey (2012) are pro the SL-oriented translation. Booth (2008: 200) clearly said that "my preferred translation strategy is 'foreignizing' in its determination not to succumb to a homogenizing language that erases or diminishes the differences within the original text, and that forces the reader (rather than the text) to accommodate to 'the other'…it means expecting the reader to be respectful enough of the text and interested enough to seek out cultural knowledge on her own". This corresponds to the idea that "a translated text is always a hybrid" (Dizdar, 2009: 96). Dizdar (2009) commented that "the process of translation (proper) requires the third-party position, which is an in-between position (cf. Bhabha, 1996, Bachman-Medick, 1997, Wolf, 2000) that creates differences and compromise in the same movement". The pro-ST-orientation ideas seem to be consent that "each act of translation has the potential of introducing new models in to the target system repertoire" (Weissbrod, 2010: 273). One of the main reasons of ST-oriented translation is the benefit of SL culture learning; this is considered as German perspective on translation, e.g. Wilhelm von Humboldt's theory of translation (Buden et al, 2009: 200). The key term of the SL-orientation-pro opinions is 'fidelity' and the key goal is to translate "as near as the original as I could make it" (Sato-Rossberg, 2012: 56).

In opposite manner, the TL-orientation-pro opinions view the TL-oriented translation as ‘creativity’, as Ricci (2010) describes it through the article with the terms like ‘creativity and change’, ‘a distancing from the source in the form of creativity and poetic freedom’, ‘the processes and individuals that brought them to home’, or ‘newly familiar’. These descriptions show that the emphasis of the TL-oriented translation is the accessibility and familiarity of the TL readers.

In the researcher’s opinion, both fidelity to the SL and familiarity of the TL readers are important to translation. It is difficult and futile to determine which one is more important; it depends on many factors, e.g. the types of the STs, the target readers of the TTs, the purposes and goals of the translation, etc. Moreover, in case of the continuum perspective, one piece of text can be translated by various strategies, as Hatim and Munday (2004: 14) stated that “different parts of a text may be positioned at different points on the cline”. Consequently, the present research attempts to investigate the linguistic correspondence and differences between the English SL and Thai TL and the translation strategies used to deal with them, by emphasizing on the linguistic forms and translation of the three basic speech acts in daily routine: directives, rejections, and inquiries. The review of translation strategies helps presuppose that both ST- and TT-oriented translations are used to translate all three speech acts, but in different frequency, and this is interesting to investigate.

2.1.2 Translation equivalence

The concept of equivalence is directly related to the present research and most research on the translation studies. The literature on this concept was reviewed to gain the insight into what proper translation could be and this helps set the standard of suitable translation equivalence in this research. The content on this concept is divided into three main parts, they are: the rudiments of equivalence (2.1.2.1), the presentation of equivalence (2.1.2.2), and the controversy over equivalence (2.1.2.3). The details of each part are presented hereafter.

2.1.2.1 The rudiments of equivalence

The rudiments of the concept ‘translation equivalence’ are composed of the definitions, the types, and the degrees of equivalence in translation. The concept of equivalence is enormously significant to translation. A number of translation scholars insist that translation equivalence is one of the overriding issues in translation theories

and studies. According to Munday (2012: 76), the concept of equivalence has had great influence over translation since 1970s and he refered to three notable translation theorists who evidently recognize the importance of the concept of translation equivalence and whose works clearly reflect this recognition, they are Chesterman (1989), Baker (1992), and Bassnett (2002). Chesterman (1989: 99) indicated that "equivalence is obviously a central concept in translation theory." Bassnett (2002) and Baker (1992) reserved the chapters or one part of the chapter explicating the concept of equivalence. Baker (1992: 5-6) accepted that the concept of equivalence is useful for describing translation. Like Chesterman (1989) and Baker (1992), Hassan (2011) realized that equivalence is the central concept of translation. Similarly, Nord (1997: 7) perceived equivalence as "a basic concept or even constituent of translation." Ultimately, Nida (1964a: 164) declared the importance of the equivalence by identifying that the successful translation results from equivalence. In addition to the importance from its status of central concept of translation, the concept of equivalence is important in terms of making the translation studies systematic and scientific, as Munday (2012: 58) expressed that the investigation and study of 'meaning' and 'equivalence' in translation theories and studies is the attempt to study translation more systematically and scientifically. Nida (1964a),who is well recognized of studying translation in a systemic and scientific manner, may be the best example of this perspective because he is an equivalence-based translation theorist.

Before getting into deeper details, the simplest but indispensable fundamentals of the concept of equivalence, namely, the definition of equivalence must be shed light on. Many translation theorists have tried to give the definitions of translation equivalence. After reviewing these definitions, it can be seen that there has been the modification of these definition through the period of time. The traditional definition of equivalence was towards the strict faithfulness to the source, as Sager (1997: 25 cited in Hassan, 2011: 8) stated that "[h]istorically, it [equivalence] was perceived in terms of accuracy and fidelity". But after the translation theories and studies develop, when equivalence comes to relate to 'a relationship between texts in two different languages, rather than between the languages themselves' (Kenny, 2009: 98) which can be called 'equivalence relations' (Koller, 1979a, 1979b, 1995) or 'a relationship of equality' (Hassan, 2011), the definitions of equivalence become towards function

of the texts, responses of or effects on TL readers , including universality of language and cultures. To begin with the function of the texts, these ideas of Catford (1965) and House (1997) are relevant to the function-oriented perspectives. Catford (1965: 49) viewed that "[t]he source language and target language items rarely have 'the same meaning' in the linguistic sense; but they can function in the same situation"; he added that "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: 50). In the same way, House (1997 cited in House, 1998: 63) clearly spelt out that "the most important requirement for translation equivalence is that translation have a function equivalent that of its original, …". As for the responses of and effects on TL readers, among others, Nida (1964a), Nida and Taber (1969) are known as the response-emphasizing translation scholars. The core of the response-oriented perspective is "the effect of the target text on the target language reader should be equivalent to that of the source text on the source language reader" (Hassan, 2011: 15). These two perspectives: the function- and response-oriented perspectives mirror the belief of universality of language and cultures as Venuti (2000: 121 cited in Hassan, 2011: 16) believed that "[e]quivalence in translation has been considered to be built on universals of language and culture". Hervey (1998) and Goffman (1999) clearly and easily explained the concept of 'universality' 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'" (Hervey, 1998: 10) and "[…] underneath their differences in culture, people everywhere are the same" (Goffman, 1999: 319).

Such translation equivalence can be achieved with the concern of context of communication. Nida (1964a, 51) focused the importance of context of communication in translation. Similarly, Ivir (1996) and House (1997) viewed the same way. Ivir (1996: 155 cited in House 1998: 63) pointed out 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'" and House (1998: 64) mentioned 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 inter play of different contextual factors both reflected in the text and shaping it".

It can be seen now that in translation studies, it is inevitable to study the translation equivalence, since it is the main and significant issue in translation studies; to determine translation is to determine translation equivalence, as Prasithrathsint (2010: 25) confirmed that "the ultimate aim of translation is to have a target text that is the best equivalent of the source text". Therefore, the investigation of translation strategies in the present study must be done on the consideration of translation equivalence. As previously mentioned, translation equivalence is viewed in many aspects, so the review of the types of equivalence is required to select the aspects of equivalence that is suitable for the research. Types of equivalence are very significant in translation studies, as Toury (1980: 47) said "the question to be asked in the actual study of translations (especially in the comparative analysis of ST and TT) is not whether the two texts are equivalent (from a certain aspect), but what type and degree of translation equivalence they reveal." The way the translation theorists divide the types of equivalence is even more various than the definitions of it. Basically, the classification of translation equivalence is mentioned on the dimension of the linguistic levels: meaning (semantic equivalence), structure (syntactic or structural equivalence), and usage (pragmatic equivalence) (see 2.2.2.2 The levels of equivalence). Prasithrathsint (2010) argued that these three levels are not enough to achieve good translation equivalence, she proposed that 'sociolinguistic equivalence' should be achieved by adding the sociolinguistic features markers, e.g. social group identity markers in the TTs suitably. Other than this basic division, the ideas or opinions about equivalence types from many translation theorists are compiled and presented here, starting from the main and classic divisions of Nida (1964) and Catford (1965), attaching related and/or similar divisions of others and then ending with the types of equivalence which are proposed in group and individually, not in pair as the classic divisions.

1) Nida (1964) : Formal equivalence vs. Dynamic equivalence

Nida (1964a, 1964b) and Nida and Taber (1969) support the equivalence-based translation studies. He proposed to study translation in terms of equivalence and divided translation equivalence into two types:

formal and dynamic equivalences. Nida (1964a) considered his two types of equivalence as two patterns of basic orientations, which are widely perceived as two types of translation. Nida (1964a: 159) defined formal equivalence that "formal equivalence focuses attention on the message itself, in both form and content … One is concerned that the message in the receptor language should match as closely as possible the different elements in the source language". As for dynamic equivalence, which is later called 'functional' equivalence, it is based on what Nida (1964a) called 'the principle of equivalent effect', where "the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message" (Nida, 1964a: 159). The definitions given by Nida (1964a) are re-explained by Hassan (2011: 6) to make them more approachable that "a formal equivalence translation [is the translation] in which the form and content of the original message is to be preserved" and "a dynamic equivalence translation [is the translation] which focuses on creating an equivalent effect in the TL readers". The important factor that marks the differences between formal and dynamic equivalence is the adjustment. Hatim (2001: 19-20) explained that little or no adjustment is done to achieve formal equivalence while many techniques, e.g. "adding or taking away information, altering the material, providing footnotes, generally modifying the source text" , etc. are used in acquiring dynamic equivalence. Consequently, formal equivalence rather distorts the TL and does not care about the TL readers. On the other hand, dynamic equivalence is concerned for the TL readers and rather isolates from the SL, as House (1998: 66) said "[…] functional equivalence is aimed at, changes at the level of language and register may, if necessary, be undertaken, and the result may well be a very real distance from the original". Between his two types of equivalence, Nida (1964a, 1964b) and Nida and Taber (1969) is pro dynamic equivalence because he supports the idea of facilitating TL readers or 'a receptor-based (or reader-based) orientation' (Munday, 2012: 68).

Also, dynamic, or functional equivalence can be regarded as 'pragmatic equivalence'. This type of equivalence, no matter what name it is

labeled, has the same objective, that is, to bring about the same effects on the TL readers as on the SL readers. The relation among dynamic, functional, and pragmatic equivalence can be confirmed by Sager (1997)'s explanation, he described that "pragmatic equivalence is used to modify the content (addition and reduction) while functional equivalence is used to preserve the purpose of the original; 'a writer intention' and 'reader expectation'. Thus, both constitute a dynamic view of translation (Sager, 1997: 32 cited in Hassan, 2011: 8). Such ideas correspond to one of the famous modern translation theories, Skopos Theory. The Skopos Theory was proposed by a German linguist, Hans J. Vermeer (1930-2010). The core of the Skopos Theory is the purpose; that is the origin of the name 'skopos' because 'skopos' means 'purpose' in Greek. The Skopos Theory focuses on the purpose or function of translation; the purpose or function of translation in the philosophy of this theory is to accommodate the TL readers. Referred to the issue of translation strategies, translation on the basis of the Skopos Theory is considered to be the TL-oriented translation. Ho (1998) is another one who supports the idea of 'purpose-preserving', Ho (1998: 4) expressed his standpoint by defining the translation that "[t]ranslations could not be regarded as synonymity-preserving mappings between texts …[but] as purpose-preserving transformation of expressions or utterances".

2) Catford (1965): Formal correspondence vs. Textual equivalence

Catford (1965)'s classification of equivalence can be considered as the criterion of equivalence classifications in the early period of translation studies. For instance, Toury (1980a) proposed that equivalence can be viewed in two concepts: equivalence as a theoretical concept and equivalence as an empirical concept. These two views of equivalence proposed by Toury (1980a) are similar to Catford (1965)'s two aspects of equivalence. The view of equivalence as theoretical concept can be linked to 'formal correspondence'. For the former, equivalence is regarded as a prescriptive concept in the abstract and ideal relationship between two languages. While the view of equivalence as an empirical concept

corresponds to ‘textual equivalence’. For the latter, equivalence is considered to be a descriptive term and can be observed directly in real utterances between two languages. Other than Toury (1980a) who agreed to Catford’s (1965) formal correspondence and textual equivalence, Kenny (2009) categorized two types of equivalence as ‘interlingual’ and ‘intertextual’ equivalence. These two types of equivalence are understood on the basis of Saussure’s langue and parole, respectively. Kenny (2009: 98) defined that interlingual equivalence or Catford (1965)’s formal correspondence as “hypothetical mappings between elements of abstract language systems.” This is at the level of langue and called “Korrespondenz” by Koller (1979). As for intertextual equivalence or Catford (1965)’s textual equivalence is “actual observable mappings between elements of real ST and TT” (Kenny, 2009). This type of equivalence is considered to be at the level of parole. Koller (1979) calls this type of equivalence as “Äquivalenz”.

3) Others

Koller (1979: 187-191 cited in Hatim 2001, 28) proposed what is called ‘framework of equivalence’ or ‘equivalence framework’ on the basis of ‘equivalence relation’ which means the relation between the STs and TTs. Koller (1979) explicated that there are two linkages in the equivalence relation, they are: the relation of the translation to the ST and the relation of the translation to the communicative conditions on the reader’s side. He calls these two linkages as ‘double linkage’. In his opinion, there are five frameworks of the equivalence relations and Kenny (2009) labeled these five equivalence frameworks as ‘typologies of equivalence’. The five frameworks of equivalence or typologies of equivalence are as follow:

a) Denotative / referential equivalence

   The ST and the TT words supposedly refer to the same thing in the real world

b) Connotative equivalence

   The ST and the TT words triggering the same or similar associations in the minds of native speakers of the two languages

c) Text-normative equivalence

The ST and TT words being used in the same or similar contexts in their respective languages

d) Pragmatic / dynamic equivalence

The ST and TT words having the same effect on their respective readers

e) Formal equivalence

The ST and TT words having similar orthographic of phonological features

(Kenny, 2009: 97)

In addition to Koller (1979)'s frameworks of equivalence, there are another two types of equivalence proposed by other translation theorists. They are:

a) Textual equivalence (Baker, 1992 cited in Kenny, 2009: 97)

This typology of equivalence is the combination of two factors: the similarity to the ST and TT information flow and the similarity in the cohesive roles that the ST and the TT devices play in their respective texts.

b) Functional equivalence (Newman,1994: 4695 cited in Kenny, 2009: 97)

This typology of equivalence is highlighted on the priority of the equivalence in each text because it is rather impossible to make the STs and TTs completely equivalent in all aspects. Function of the text is proposed to be given the first priority.

Hatim (2001) and Kenny (2009) stated that the five equivalence frameworks of Koller (1979) can be suitably compared with the quantitative classification of equivalence types of Kade (1968 cited in Hatim, 2001). Kade (1968)'s quantitatively divided equivalence into four types: one-to-one- equivalence, one-to-many equivalence, one-to-part-of-one equivalence, and nil equivalence which are briefly described by Kenny (2009) as below;

a) one-to-one- equivalence

the single expression in the TL for a single SL expression

b) one-to-many equivalence

more than one TL expression for a single SL expression

c) one-to-part-of-one equivalence

a TL expression that covers part of a concept designated by a single SL expression

d) nil equivalence

no TL expression for an SL expression

In addition to the main and frequently-cited divisions of equivalence typologies, there are many other single types of equivalence. Henceforward, some of interesting types will be gathered. Starting with 'situational equivalence' proposed by Vinay and Darbelnet (1958: 91), this type of equivalence has the similar logic as dynamic, or functional and pragmatic, equivalence, that is, it is the receptor-based orientation translation equivalence. Situational equivalence can be obtained by adjusting the situation in the TT accustomed to the TL reader's comprehension, which may be different from the ST. This is the same as what Jakobson (2000: 114) terms 'equivalence in difference'. Another pair of equivalence types which are proposed separately but brought to be in comparison because of their similarities are 'attitudinal translation equivalence' (Tabakowska, 1989) and 'interpersonal equivalence' (House, 1998). These two types of equivalence are in common in terms of being the stepping stone to functional equivalence, but 'attitudinal translation equivalence' puts the emphasis only on the attitude of the SL writer while 'interpersonal equivalence' is achieved by considering all aspects of context of situation.

Until now, it can be realized from the review of types of translation equivalence that some types are overlapping and some types are similar in different terminologies, e.g. pragmatic equivalence relates to sociolinguistic equivalence; and pragmatic equivalence, dynamic equivalence, functional equivalence refer to the same type of equivalence. For the present study, which attempts to study the translation of dialogues in fictions, is considered to be the research on literary translation. Naturalness and the true-to-life feeling are virtually essential, so the type of equivalence that is emphasized in the present research is pragmatic equivalence (or dynamic/functional, including sociolinguistic equivalence). Although pragmatic

equivalence theoretically seems to be TL-oriented translation, the fidelity or faithfulness to the SL is still important in translation. It is interesting and worth studying to see whether literal translation or SL-oriented translation can achieve the pragmatic equivalence; this is the challenge of the present study.

The last issue that will be included in the topic "The rudiments of equivalence" is degrees of equivalence. The reason why this issue is considered to be one of the fundamentals of translation equivalence, other than definitions and types, is because degree of equivalence seems to be one of the most repeatedly-asked questions about translation equivalence and it is one of the criteria in considering the status and quality of translation.

It is hard to come up with the exact answer what is the best degree of equivalence. Seemingly, only broad conclusion can be made, e.g. by Hartman and Stork (1972) that there are two kinds of degrees of equivalence: fully (which is ideal) and partially (which is practical). Hermans (1999: 301) viewed that the degrees of equivalence are related to adequacy and translatability. Munday (2012: 61) supported that "the questions of meaning, equivalence, and translatability become a constant theme of translation studies in the 1960s". It may seem that the concept of equivalence is outdated nowadays, but it is still necessary for the linguistic study of translation, as the present study. Specifically, the focal point of degrees of translation pointed out by Jakobson (1959 cited in Munday, 2012: 60) is "differences in the structures and terminology of languages", not "inability of one language to render a message that has been written or uttered in another verbal language." This is the motivation of the present study in studying the similarities and differences of the STs and TTs.

The follow-up question associated with the degrees of translation equivalence is "from what degree of equivalence can any works be considered as translation?" This question is also debatable. Unlike traditional translation theories, modern translation theories allow and approve 'the production of a new text for the target culture' (Koller, 1995: 194) as translation. This consideration seems not to comply with the equivalence-based idea, particularly the formal equivalence-based perspectives. To compromise this conflict, Koller (1995) called this kind of production as 'translatory text reproduction' in parallel with 'original text

production'. However, although the translatory text reproduction is still under discussion whether it should be regarded as 'translation' or not, most translation theories since the 1980s agree that form are not emphasized in translation studies anymore. As Nida (1964a: 164) mentioned that "correspondence in meaning must have priority over correspondence in style."

When the priority in translation studies is not given to form, but to meaning or function, the subjects of textuality and discourse analysis come to play a significant role. The translation studies which concern the equivalence in texts stress the importance of context and are called "context-sensitive models of translation". The key figure of this model of translation is Robert de Beaugrande (1946-2008). According to Hatim (2001: 31-32), there are three prominent issues in this framework of translation studies: context of communication; the belief that text is the unit of translating; and the relationships between the writer, the translator, and the reader.

Hartman and Stork (1972: 713) provided the compromised inference on degrees of equivalence that "texts in different languages can be equivalent in different degrees (fully or partially), in respect of different levels of presentation (equivalent in respect of context, of semantics, of grammar, of lexis, etc.) and at different ranks (word-for-word, phrase-for-phrase, sentence-for-sentence)". It means that translation equivalence can be achieved in different manners, different levels, and different ranks.

In doing the research on translation, other than the types and degrees of translation equivalence, the levels of equivalence needs to be specified in order to make the direction of the research design and methodology clear. Subsequently, the issue on "the levels of equivalence" should be reviewed and it is presented and discussed in the following topic.

2.2.2.2 The levels of equivalence

Regarding levels of equivalence, Hartman and Stork (1972) identified that translation equivalence can be observed in several units of languages ranging from context, semantics, grammar, to lexis. In the same way but different terms, Widdowson (1979) divided translation equivalence into three linguistic levels: structural, semantic, and pragmatic. Baker (1992) likewise proposed that translation equivalence can be found in textual, word, and phrase levels while Catford (1965) pointed out that translation equivalence is frequently found at the sentence level

because the sentence level is nearly the same as speech function within the situation. Catford (1965) proposed 'the conditions of translation equivalence' or 'a position to consider the necessary conditions in which a given TL item can, or does, function as translation equivalent of a given SL item' (Catford, 1965: 49) as another important aspect in considering translation equivalence, other than considering it as an empirical phenomenon. he viewed that whenever what is in the TT can function the same as what is in the ST, it can be accepted to have the condition of equivalence. In his opinion, the condition of translation equivalence is the condition that "the TL text must be relatable to at least some of the situational features to which the SL texts is relatable". When translation equivalence is regarded as 'same function in same situation', it is subsequently crucial to examine 'situational features' or 'situational elements' or 'situation substance' carefully. To examine the situation substances for exploring the similarities of them between the STs and TTs, there are two levels of relevance to a situation which must be kept in mind: the relevance in the level of context of situation; and of context of culture. The relevance to the situation in the level of context of situation means that any speech acts must occur "in a specific bio-socio-physical environment at a specific time and place, between specific participants and so on" (Catford, 1965: 52), while that in the level of context of culture is not just related to the particular situation at that moment, but entire culture of that situation. Agreeing with Catford (1965) to some extent, Baker (1992: 112) proposed that the most significant level of equivalence is at text level, rather than at word or phrase level. Similarly, Nord (1997) and Hassan (2011) agreed with this by saying "equivalence at word rank does not imply textual equivalence" (Nord, 1997: 36) and "the more the translator seeks equivalence at a higher level, the more successful s/he is" (Hassan, 2011: 9).

To create equivalent texts, Munday (2012: 79) stated that "the means by which the TTs attempt to achieve equivalent effect […] differ", which means the methods to achieve translation equivalence depend on what type of equivalence is required. To get some types of equivalence, e.g. formal equivalence or formal correspondence, the methods may be limited only to the linguistic devices; while others, e.g. dynamic, functional, pragmatic, situational equivalences, context of communication needs to be put into consideration and non-linguistic methods may be applied as Leonardi (2003:

3) refered to ‘situational equivalence’ (Vinay and Darblent, 1958) and ‘equivalence in difference’ (Jakobson, 2000). As for the context-sensitive models of translation or the translation studies which focus on the context, the passage to translation equivalence is to discover the precise intension of the ST. This discovery leads to the translator’s awareness of how to make the target readers mindful of what the source readers get or what the writer aims to achieve. The textual model of translation views the concept of equivalent in the broader vision, that is, to highlight on “how texts are produced and how readers are affected by them” (Hatim, 2001: 35) and communicative factors more than the language system. It can be realized that these are also the idea of ‘attitudinal translation equivalence’ (Tabakowska, 1989) and ‘interpersonal equivalence’ (House, 1998), which are already mentioned in the part of equivalence types.

So far, it has been able to recognize that the concept of equivalence, including the related issues are rather controversial. According to Kenny (2009), several norms in determining the concept of equivalence are varied upon each school of translators or even each translator individually or even each translation work of each translator. Next, the proponents and opponents of the concept of equivalence and their perspectives are presented to be the last issue in the topic of translation equivalence.

2.2.2.3 The controversy over equivalence

Admittedly, the concept of equivalence is the central or main concept in translation theories and studies, but it is the very debatable concept. Not all translation theorists agree on the importance and relevance of equivalence. The equivalence-based translation theorists can be named as Catford, 1965, Nida, 1964a; 1964b; 2002, Nida and Taber, 1969, Koller, 1979a; 1979b; 1995, Toury, 1980, Newmark, 1981, etc. and the examples of translation theorists who may be called ‘the opponents of the equivalence’ are e.g. Snell-Hornby, 1988, Gentzler, 1993. Kenny (2009, 96) infered that the theorists in the latter group not only disapprove of the concept of equivalence, but blame that this concept prevents the translation studies from making progress, it is too vague to find the use of it. Moreover, they view that how the proponents of equivalence define equivalence as a relationship between the ST and TT and how this relationship enables the TT to be regarded as translation are circular. It is circular because in their views, not only equivalence defines translation, but translation also

defines equivalence. This may make Lambert (1998: 132) call the concept of equivalence as “the elusive notion”.

Some translation theorists who do not reject the concept of equivalence also have comments and accept that this concept is rather problematic as a result of the nature of language, for instance, Jakobson (1959: 114) viewed that equivalence is “the cardinal problem of language and the pivotal concern of linguists”; Nord (1997: 8) criticized that “the equivalence approach lacks consistency: …” and referred to Reiss (1977: 9) who insisted that “real life presents situation where equivalence is not possible, ..”; and Hassan (2011: 23) believed that “no two utterances are equivalent in two different languages.” Papastergiadis (2011: 5) accepted that “the similarities that exist between different languages or the introduction of new terms does not always entail an exact replication of meaning. […] There is always an uneven fit”, etc.

However, although the equivalence-based translation theorists support the importance of the concept of equivalence, they admittedly accept that “there is ordinarily no full equivalence between code-units” (Jakobson, 1959: 139) and “there can be no absolute correspondence between languages” (Nida, 1964: 156). The translation equivalence in their perspectives is in the aspect of universality. As they said that “[a]ll is conveyable in any existing language” (Jakobson, 1959: 141) and “anything which can be said in one language can be said in another, unless the form is an essential element of the message” (Nida and Taber, 1969: 4).

Although it is accepted that the concept of equivalence is considerably significant in translation theories and studies, it is admitted that this perspective is not unanimous. The clear answers about the types, the levels of presentation, including the adequacy of the equivalence in translation have not come to a conclusion. It is so uncertain that some translation theorists ignore this concept. However, the concept of equivalence must be inevitably included in translation studies further because it helps a lot to bring about understanding in translation studies and the main goal in translation research.

2.2 The study of linguistic forms of directives, rejections, and inquiries

The introductory question of the present research is on the linguistic forms of the three speech acts types. Before the analysis of translation strategies is done, the

linguistic forms of the two languages must be investigated to see the similarities and differences between the SL and TL. The two main issues reviewed in this paradigm are speech acts (2.2.1) and politeness (2.2.2).

2.2.1 Speech acts

Speech acts are the actions that are acted through words. Pragmaticians, including anthropologists, believe that the real basic unit of human communication is speech act (e.g. Hymes, 1967, Searle, 1969, Thanavisuth, 1997).

The theory of speech acts was firstly proposed by Searle (1969), but the most influential idea to the speech act theory of Searle (1969) is Austin's (1946, 1962) idea about the relation between the utterances and the acts and the consideration of the utterances as acts, including the performative hypothesis. The idea of Austin (1962) about performative functions of utterances or what he called "performative utterances" is compiled in the book entitled *How to Do Things with Words* (1962) by his students, J.O. Urmason and Marina Sbisà, after his death. Austin (1946, 1962) saw and was interested that when uttered, some sentences did an act, not just described something. His interest was motivated by the utterances spoken in formal patterned events or societally institutionalized utterances. This may be a reason why Austin's (1946, 1962) hypothesis is quite limited and later triggers a lot of argument. Austin (1946, 1962) pointed out that there were intention of doing something or what he called 'illocutionary force' embedded in utterances, and when uttered, these utterances could do some acts. From the interest of these sentences, Austin (1962) tried to classify the performative utterances according to their illocutionary force but later his classification is viewed just as a list of performative verbs which usually appear in the 'explicit performative utterances' (he proposed two kinds of performative utterances: 'primary performatives', which means the performative utteranaces without explicit performative verbs, e.g. I will go there with you; and 'explicit performatives', which means the performative utterances with explicit performative verbs, e.g. I promise that I will go there with you.) Austin's (1962) classification of the performative utterances consists of five groups, as follows:
1) Verdictives: The utterances with the performative verbs which involve the delivering of verdict, e.g. estimate, describe, analyze, value, etc

2) Expositives: The utterances with the performative verbs which involve the exposition, e.g. affirm, deny, identify, etc.
3) Exercitives: The utterances with the performative verbs which involve the using of the power, e.g, demote, dismiss, order, etc.
4) Behabitives: The utterances with the performative verbs which involve the attitudes and social behaviors, e.g. apologize, thank, welcome, bless, etc.
5) Commissives: The utterances with the performative verbs which involve the giving of a promise, e.g. promise, contract, undertake, purpose, etc.

As mentioned above, there are lots of argument on Austin's classification. Searle (1969 cited in Mey, 1993: 151, 169) criticized Austin (1962) for overlapping criteria, and for including incompatible elements, or elements that are not suitable for the definition of his categories, in his categories. Similarly, Leech (1983: 176) called the deficiency of Austin's (1962) classification as 'Illocutionary-Verb Fallacy' which means "a confusion of speech acts and speech act verbs" (Mey, 1993: 151). In other words, the drawbacks of Austin's (1962) classification are firstly caused by too much focus on the appearance of performative verbs in the utterances. Secondly, the difference between locutionary and illocutionary acts which he used to be the main criterion for classification is not the suitable criterion. His classification seems to be limited only the locutionary acts with performative verbs showing illocutionary acts explicitly or sometimes implicitly, but he set aside the locutionary acts without performitivity despite the illocutionary acts embedded in these sentences.

Searle (1976) developed the way of speech act classification by having Austin's (1962) classification as a stepping stone. He found the distinction between locutionary acts and illocutionary acts which Austin (1962) used to be the main divider in his classification unsuccessful, he proposed the new perspective on speech acts and tried "to develop a reasoned classification of illocutionary acts into certain basic categories or types" (Searle, 1976: 27). First of all, he disagreed on Austin's (1962) three kinds of acts (locutionary, illocutionary, and perlocutionary acts). Consequently, Searle (1969) proposed the new ones by excluding the perlocutionary act or the particular effect on the hearer. In so doing, he reasoned that speech acts should involve only the intentional meaning of the speaker because the intentional

meaning of the speaker is the heart of speech acts, while the interpreted meaning of the hearer may differ from the intentional meaning of the speaker and it is beyond control. Besides excluding perlocutionary act, Searle (1976) extended the meaning of Austin's (1962) locutionary acts and presented it into two acts. To sum up, three kinds of acts which proposed by Searle (1976) are:

1) Utterance acts, which means words, and sentences which the speaker utters

2)Propositional acts, which means what is referred through the utterances

3) Illocutionary acts, which means the intention of the speaker to do something through the utterances.

Other than viewing the acts which the speaker does in saying something differently, Searle (1976) added an analysis model of speech acts which Austin did not posit in his discussion. He mentioned that doing acts through words will be successful under the suitable conditions or in other words, it must be governed by rules. These conditions or rules are called 'felicity conditions'. Searle's (1976) felicity conditions were developed from Austin's (1962) which were focused only on the conditions of ritual performatives. There are four types of conditions or rules in felicity conditions postulated by Searle (1976: 66-67). They are:

1) Propositional content, which governs the details of an action which the speaker requires the hearer does

2) Preparatory, which governs the speaker's and hearer's presupposition about the truth in the context

3) Sincerity, which governs the intention and the attitude of the speaker in saying the utterance

4) Essential, which governs the agreement or the commitment of doing any action.

The model of felicity conditions is very useful and able to differentiate each illocutionary act clearly and effectively, but in Searle's (1976) classification of speech acts, he proposed other 12 dimensions to be criteria for classifying illocutionary acts: *Illocutionary point* (or the purpose of the type of act)*; Direction of 'fit'*(between words and the world—when we talk, our utterances "word the world" or "world the word")*; Expressed psychological state* (or the state of mind)*; Force* (or the strength with which the illocutionary point is expressed) *; Social status* (or the position of the

speaker and the hearer)*; Interest* (and worries about things of the speaker and the hearer)*; Discourse-related functions* (or relations to the rest of the discourse)*; Content* (or what they are about)*; Speech acts or speech act verbs* (some acts can be speech acts but need not be expressed by speech act verbs)*; Societal institutions and speech acts* (some acts need extra-linguistic institutions and/or a social position by the speaker and the hearer for their performance, others do not)*; Speech act and performatives* (some speech acts have explicit property of performativity, others do not)*; Style* (or the way of saying or speaking). It is obvious that these are too many dimensions to be the practical criteria. Because of this drawback, according to Mey (1993), Searle (1975, 1976) put the most emphasis on the first three of these 12 dimensions and considered these three dimensions and the dimension of "content" as the main dividers of his classification. The main dividers of Searle's (1975, 1976) speech act classification which consists of a total of four dimensions: illocutionary point; direction of fit; expressed psychological state; and content, can be matched to the 'felicity conditions': 'propositional condition', which corresponds to 'content'; 'preparatory condition', which corresponds to 'direction of fit'; 'sincerity condition', which corresponds to 'expressed psychological state'; and 'essential condition', which corresponds to 'illocutionary point.' With these dividers, Searle's (1969) classification of speech acts are composed of five types, as follows:

1) Representatives (or Assertives): the utterances that the speaker asserts the values of 'true' or 'false.'
2) Directives: the utterances that the speaker tries to get the hearer to do something
3) Commissives: the utterances that the speaker tries to get himself or herself, not the hearer to do something.
4) Expressives: the utterances that the speaker expresses his/her inner state.
5) Declarations: the utterances that the speaker declares something and those things will be changed upon.

These five types of illocutionary acts in Searle's (1969) classification of speech act become the most famous framework which is generally employed in researches involving speech acts. Also, they are the canon of classifying the speech act verbs universally.

The criteria of speech act classification proposed by Searle (1969, 1975, 1976), which harmonized with his developed felicity conditions (1969) seem to be more economic, but they are still criticized in terms of being impractical and circular. Reiss (1985), who did the research on designing tools for describing the ethnography of communicative behaviors including speech acts, found that Searle's (1969) criteria and classification are rather inappropriate for ethnographic data. Reiss (1985: 22-24) stated that Searle's (1969) criteria are the framework for the emic analysis, not for the etic or empirical analyses, as a result of being a theory of competence rather than performance and being highly sophisticated. Moreover, Reiss (1985: 61) saw that proposing both the criteria of speech act classification and the felicity conditions is redundant because they are not different from each other. In spite of being impractical and circular, Searle's (1969) criteria of speech act classification are most acceptable, particularly the keynote of the idea, that is, intention of the speaker embedded in an utterance.

The present study has the objectives to analyze the linguistic forms and the factors governing them in the English and Thai-translated texts, including the strategies in translating them from English into Thai, with the emphasis on three speech acts: directives, rejections, and inquiries. According to Searle's (1969, 1975, 1976) classification of speech acts, the speech act of 'inquiries' are put into the group of 'directives,' because within five groups, the definition of directives, "the utterances that the speaker tries to get the hearer to do something," is most similar to the characteristic of inquiries, "the utterances that the speaker tries to get the hearer to answer or give information to the speaker". But, in daily communication, directives and inquiries are apparently and intuitively different, particularly, when they are considered in the context of use and judged from their forms, that is, directives are performed directly via imperative sentences, while inquiries are performed directly via interrogative sentences. Although it cannot be refused that inquiries have the feature of 'to get the hearer to do something' as directives have, the nature and the feeling of inquiries and directives are quite different.

There are other classifications of speech acts that separate inquiry from directive, e.g. Vongvipanond (1982), Luksaneeyanawin (1994). Vongvipanond (1982) proposed the classification of speech acts according to the basic kinds of sentences:

affirmative, interrogative, and imperative. Likewise, there are three types of speech acts in Vongvipanond's (1982) classification. Remarkably, she calls each type of speech act in rhythmic sound: แจ้งให้ทราบ /cɛŋ3 haj3 saap3/ (affirmative), ถามให้ตอบ /thaam5 haj3 tɔp2/(interrogative), and บอกให้ทำ /bɔɔk2 haj3 tham0/ (imperative).

Similarly, Luksaneeyanawin (1994) separated inquiries apart from directives and agreed with Vongvipanond's (1982) classification in classifying speech acts into three types: assertives, inquiries, and directives, but she proposed the open type in order to serve other types of speech acts which have not been analyzed yet. She believes that in any languages, there are several speech acts which require the context-based analysis and interpretation.

The speech acts of directives, rejections, and inquiries can be considered as the basic speech acts in everyday life and they are studied pragmatically and cross culturally in a considerable number of research. The review of the previous studies is useful in designing the present research, and understanding the nature of the three speech acts more, as well as learning the universalities of them.

2.2.1.1 The speech acts of directives

Chauksuvanit (1990) proposed the semantic criteria of directives, as follows,

1) The speaker expresses his/her wants to the hearer that s/he wants the hearer to do what s/he wants.
2) The hearer can do what the speaker wants him/her to do, and the speaker also believes so.
3) The action must be done in the future.
4) The action is not done as the hearer's routine.
5) The speaker and the hearer have the relationship between each other.

Many acts are considered as the speech act of directives, e.g. requests, suggestions, warnings, orders, challenges, persuasions, threats (Niemboobpha, 2001). All of them have the same intention, but different force. Requests, orders, suggestions, and warnings are hereby reviewed. To begin with, the most prevalent cross cultural studies of the directives are conducted on the speech act of requests (Leech , 1983: 106). Félix-Brasdefer (2005: 66) confirmed that requests are

categorized as directives. One of the well-known studies is Blum-Kulka and Olshtain's (1984) project known as CCSARP, which stands for 'A Cross-Cultural Study of Speech act Realization Patterns'. The CCSARP project aims to do a cross cultural investigation of realization patterns of requests and apologies by both native and non-native speakers of eight languages. For requests, it is found that "requesting behavior is inherently based on choices from a variety of options ranging from direct to indirect ones; the scale of indirectness at least three main types of options (direct, conventionally indirect, and non-conventionally indirect)" (Blum-Kulka and Olshtain, 1984: 209). The findings of Wiroonhachaipong (2000)'s research which is done on the structures and strategies of requests in Thai and American English correspond to the findings of the CCSARP Project; the request strategies employed by Thai and American speakers can be grouped into three strategies: 'direct strategies', 'conventionally indirect strategies' e.g. asking possibilities, expressing hesitation; and 'unconventionally indirect strategies' e.g. reasoning, promising, apologizing. The same strategies are used by Thai and American speakers, but with different frequency; Thai speakers use unconventionally indirect strategies with the highest frequency, while American speakers use both conventionally and unconventionally indirect strategies with equally high frequency. Besides, Thai speakers use more complex and indirect structures in performing requests than American speakers do.

Other than speech act realization patterns or structures and strategies, the politeness strategies or norms of facework are also investigated in many studies. Among others, Ruzickova (2007) explored the requestive hints and face redress in Cuban Spanish, and found that the Cuban culture is an approach-based or positive face-oriented culture. In addition, most of cross cultural studies of speech acts are extended to investigate the factors governing the linguistic realization usage, e.g. the relative social status of the interlocutors. Based on Brown and Levinson (1987) who proposed that the selection of politeness strategies depends on power and distance of the participants, as well as the degree of imposition, Fukushima (1996) designed a research to prove the hypothesis that the higher degree of imposition, the more complicated politeness strategies are employed in requesting in British English and Japanese. This hypothesis is proven true in this research; both British English and

Japanese speakers use more complicated politeness strategies in the situation with higher degree of imposition.

As for orders, Takano (2005) and Saito (2011) did a research on the use of directives by Japanese people in the positions of authority and leadership in the workplace. Takano (2005) did a research on females and Saito (2011) on males. The results of both research are in the same way: in directive discourse, Takano (2005) reported that Japanese female superiors use the indirect framing of directives, the strategies of contextualization, and the positive politeness, and Saito (2011) found that Japanese male superiors employ the combination of stereotypical masculine (more direct) and feminine (more indirect) interactional styles. Both of them discussed that these findings resulted from the desire of "symmetrical interpersonal relationships and voluntary collaboration" (Takano, 2005: 633) and "[persuading] subordinates to achieve institutional objectives, as well as [maintaining] good workplace relationships" (Saito, 2011: 1689).

Turning to suggestions, among others, Koike (1994) and Li (2010) did the cross cultural studies on making suggestions. Koike (1994) investigated Spanish and English suggestions and Li (2010) examined Cantonese and Australian English suggestions. It is found the differences in each pair of languages in both research, but all languages have their own ways of expressing politeness in language. Koike (1994) found that both Spanish and English speakers use an interrogative suggestion in giving the suggestions, but the negative in the interrogative suggestion in both languages does not convey the same effect. Koike (1994: 525) noted that "in languages such as Spanish, the negative is part of a conventionalized formula in certain interrogative suggestions. In those cases, the negative does not convey any pragmatic effect", while in English, the negative can indicate the negative politeness of Brown and Levinson (1987). In the same way, Li (2010) conducted a contrastive study to investigate the strategies adopted by Cantonese students in making suggestions in English and in Cantonese and by Australian students in making suggestions in English and found some differences among these three groups of subject. Compared with Australian students, in terms of directness, Cantonese students in their second language (English) tend to use the direct strategies more than the conventionally indirect ones as Australian students do, but in terms of politeness,

Cantonese students prefer on record strategies with redress to bald-on record strategy, while Australian students prefer going bald on record.

As for warnings, a limited number of researches are done. Among others, Coles (2012) studied warnings in Isleño Spanish, and found that in the community of Isleño Spanish speakers, solidarity and goodwill in group are vital since they have less opportunity to gather in a group and speak Isleño Spanish together. Consequently, when they perform warnings, which is a face threatening act, the politeness, especially the positive politeness is necessary. Coles (2012) proposed that the positive politeness in warnings in Isleño Spanish is signified by predictive conditionals.

It can be concluded from the review of many pragmatic studies and cross cultural pragmatic studies of directives that directness and indirectness of the linguistic forms, and degree of politeness, especially in terms of facework, including factors governing them are the main objectives of such studies.

2.2.1.2 The speech acts of rejections

Niemboobpha (2001) proposed the felicity conditions of rejections, as follows,

1) Propositional content: any propositions

2) Preparatory precondition:

   (a) The speaker disagrees to the hearer's utterances.

   (b) The speaker believes that his/her idea is better than the hearer's idea.

   (c) It cannot be clearly concluded that the hearer's utterances are definitely correct.

3) Sincerity conditions: The speaker wants to argue or express that his/her opinions are different from the hearer's.

4) Essential conditions: The speaker attempts to argue the hearer's utterances or opinions, and sometimes tries to make the hearer think and do as the speaker thinks

Mostly, pragmatic studies on rejections have the same goals as the studies of directives, that is, to investigate directness and indirectness of the linguistic forms, and degree of politeness, as well as factors governing them e.g. the researches of Panpothong (1990), Promsrimas (2000), and Lerlertyuttitham (2006). These studies attempt to investigate the strategies in performing rejections in Thai. Overall, they found quite similar results, that is, the strategies in rejections, which cover refusals, and disagreements, emphasize on avoiding bluntness, mitigating, and downtoning. Panpothong (1990) studied rejections to a request. She found that the strategy which is mostly used among Thais is to apologize. In addition, Panpothong (1990) pointed out that social status and social distance influence on performing rejections in Thai. Promsrimas (2000) investigated the strategies in refusing favor-expressing speech acts. The results showed that there are 18 linguistic strategies used by Thai respondents. These strategies can be grouped into the direct and indirect types. Among these 18 strategies, the most often-used strategy is to reason, which is one of the indirect strategies. Promsrimas (2000) also found that social status governed the decision of different strategies, and the speaker put the more important on the hearer's face than his/her own face. Similarly, Lerlertyuttitham (2006) paid attention to the issue on facework in her research, since her research was conducted on business correspondence, she proposed that the positive politeness is important in business culture. Additionally, in terms of linguistic markers, the frequently-found linguistic features of rejections in Thai are the question word 'how', the expression 'ต่างหาก' /taaŋ1 haak1/, and the sentence particle 'ล่ะ' /laʔ1/ (Niemboobpha, 2001: 149). As for other languages, Bella (2014) also examined the factors governing the refusal strategies in Greek by controlling the situation with equal and unequal status of the interlocutor, and the results are quite similar to many works on Thai, that is, the indirect strategies are used more than the direct ones, and social status plays a role in deciding the strategies.

Besides the pragmatic studies, the cross cultural contrastive studies on rejections are reviewed to realize the differences of different languages and cultures. Among others, Liao and Bresnahan (1996), Widjaya (1997), Sairhun (1999) did the cross cultural contrastive studies on rejections. Liao and Bresnahan (1996) studied

refusal strategies between American English and Mandarin. The findings are that the relationships between people are important in Chinese culture than American culture. Furthermore, Chinese tend to use the strategy of giving specific reasons more than American, e.g. when refusing, Chinese say “Sir, I’m sorry. I have to write my homework in the evening” in Mandarin, while American say “I’m sorry I’d like to help but I got other plans”. Widjaya (1997) did a study of date refusal in English on Taiwanese women and American women. Widjaya (1007) used the criteria of strategy analysis of Beebe et al. (1990), that is, more direct strategies are categorized as ‘negatively direct politeness strategy’ and more indirect strategies as ‘positively direct politeness strategy’. The results show that Taiwanese use ‘negatively direct politeness strategy’ more, and American use ‘positively direct politeness strategy’ more. Widjaya (1997) discussed that the reason that Taiwanese use ‘negatively direct politeness strategy’ more may be because the English language is not their mother tongue language, and it is possible that the beginners are taught to use ‘No, thank you’ in refusals. Other than the interlanguage of the subjects, the pragmatic transfer is also found and affects the language use of the subjects, as seen in a study English refusal strategies in Thai learners of English as a foreign language of Sairhun (1999). She found that English refusal strategies of Thai students are different from those of American students, that is, Thai students tend to avoid direct strategies, but use the hesitation in refusals. Moreover, pragmatic transfer is found in refusals of Thai students, that is, Thai students tend to use Thai preferences or norms of refusals in making refusals in English, e.g. intensifying the apologies, thanking, and reasoning.

2.2.1.3 The speech acts of inquiries

Although Searle (1969) did not posit the types of inquiry as one of his taxonomy, he realized that inquiry is interesting and special. As he mentioned that “the overlap of conditions…shows us that certain kinds of illocutionary acts are really special cases of other kinds; thus asking questions is really a special case of requesting…” (Searle, 1969: 69). By this, it seems to him that there are both similarities and differences between inquiry and directives, but he chose to propose inquiries (including request) into the types of directive.

Niemboobpha (2001) proposed the felicity conditions of rejections, as follows,

1) Propositional content: any propositions
2) Preparatory precondition:

   (a) The speaker does not know or is not sure in the information about something, or the speaker may have so much information that s/he cannot estimate the real answer.
   (b) The speaker believes that the hearer can give the answer to him/her.
   (c) The speaker and the hearer have mutual background knowledge about the asked topic.
   (d) It is still not clear for both speaker and hearer that the hearer can give the answer to the speaker immediately.

3) Sincerity conditions: The speaker wants know the information.
4) Essential conditions: The speaker tries to get the answers from the hearer.

Whereas a lot of previous cross cultural pragmatic studies of directives and rejections with the significant aims of studying linguistic forms in terms of directness in communication, and degree of politeness in terms of facework, including factors governing them, previous cross cultural pragmatic studies of inquiries with these aims are rarely found. In fact, most pragmatic studies of inquiries focused on studying the system of questions in various languages, e.g. a comparative project across 10 languages on question-response sequences. However, such studies provide the knowledge on "the different kinds of social actions that questions can be used to perform" (Brown, 2010: 2627), which is relevant to the present study in terms of data selection. From the previous studies on questions, it can be concluded that most languages, e.g. American English (Stivers, 2010), Dutch (Englert, 2010), Korean (Yoon, 2010), Lao (Enfield, 2010), Tzeltal (Brown, 2010), have the same lexico-grammatical options for making questions: polar (yes-no) questions, content (wh-) questions, and declarative questions, but they are used to perform different social actions with different frequency in each language. For example, polar questions are used more than content questions in Tzeltal, but vice versa in Lao; declarative questions are used frequently in American English conversation, but not expected to gain the information in Dutch; other initiation of repair (OIR, e.g. huh?, pardon?, excuse me?) is used in Korean more than other languages. Moreover, the social

actions performed through questions in most languages are requesting information, requesting confirmation, initiating repair, seeking agreement together with giving assessment or opinion, and making suggestion/offer/request; all actions can be considered as inquiry except the last one, but Macaulay (2001) did the research on tough talk and found that indirect requests are used to ask tough question. Niemboobpha (2001: 150) concluded that in Thai, asking questions can be done in many categories, namely,

1) Questions for contents: the question words, e.g. ‘ใคร’ /khaj0/ ‘who’, ‘อะไร’ /ʔaʔ1raj0/ ‘what’, ‘ไหน’ /naj4/ ‘which’, ‘ทำไม’ /tham0maj0/ ‘why’, ‘อย่างไร’ /yaaŋ1raj0/ ‘how’, ‘เท่าไร’ /thaw2raj0/ ‘how much’, ‘เมื่อไร’ /mɯa2raj0/when, ‘กี่’ /kii1/ ‘how many’, and the sentence particles ‘ล่ะ’ /laʔ2/, ‘นะ’ /naʔ3/ ‘น่ะ’ /naʔ1/are usually found.
2) Yes-no questions: the sentence particles ‘หรือ’ /rɯɯ4/, ‘ไหม’ /maj4/, ‘นะ’ /naʔ3/ are usually found.
3) Questions for choosing: the sentence particles ‘หรือ’ /rɯɯ4/ is usually found.

2.2.2 Relation of politeness and indirectness

It is realized from the reviews of the previous pragmatic and cross cultural pragmatic studies of speech acts that the important issues in such research are the degrees of directness and politeness of linguistic representations used in performing speech acts. A large number of research show that indirectness relates to politeness, e.g. the research of Brown and Levinson (1987), Lakoff (1990), Macaulay (2001), Stadler (2011). Traditional theories of politeness are based on the relation between indirectness or implicitness and politeness, that is, the more indirect the linguistic realizations are, the more polite they express, or in like manner, the more direct the linguistic realizations are, the less polite they express. However, the relation of politeness and indirectness does not convince a number of scholars. Among others, Blum-kulka (1987: 131) “[re-examined] the notions of indirectness and politeness as

applied to requests" and "argued that … the two notions do not represent parallel dimensions; indirectness does not necessarily imply politeness". In her work, Blum-Kulka (1987) proposed a definition of politeness as "the interactional balance achieved between two needs: The pragmatic clarity and the need to avoid coerciveness". According to this definition, "direct strategies can be perceived as impolite because they indicate a lack of concern with face, and non-conventional indirect strategies (hints) can be perceived as impolite because they indicate a lack of concern for pragmatic clarity" (Blum-Kulka, 1987). Félix-Brasdefer (2005) agreed with Blum-Kulka (1987). Giving the evidence from Mexican requests, he noted that the most indirect request strategy, that is, unconventionally indirect strategy, is not judged to be the most polite strategy, but the most polite request strategy turns out to be the conventionally indirect strategy, and directness is not considered as impoliteness. Despite the disagreement of the parallel of the degree of directness and politeness, "it appears that it has not been questioned that the degree of explicitness or implicitness has some kind of effect on how polite a speech act is perceived to be" (Stadler, 2011: 36). Nonetheless, in terms of cross cultural perspective, Ogiermann (2009: 189) concluded that "the relationship between indirectness and politeness is interpreted differently across cultures". In addition, the threat of each speech act is not regarded equally across cultures, e.g. "requests [in other cultures] are not regarded as threats to the hearer's face to the degree that they are in Western Europe" (Ogiermann (2009). These differences leads to the different degree of directness in performing each speech act in each language. Inevitably, to study the degrees of politeness in performing each speech act in each language and culture, the levels of indirectness of linguistic forms must be analyzed.

2.2.2.1 Linguistic dimensions of analysis

The knowledge from the reviews of previous research on cross cultural pragmatics of directives, rejections, and inquiries is adapted in the research design and the methodology, ranging from data selection to data analysis in the present study. It is realized from the previous research that the analysis must be focused on the directness-indirectness of the linguistic forms used in performing the speech acts, since it reflects the norms of politeness of the English SL and Thai TL. Although

some research suggests that indirectness and politeness is different from each other, it is acceptable that they are closely related. Consequently, the analysis of the present study is designed into three dimensions: direct-indirect speech act, pragmatic structures, and politeness strategies, in order to cover both external and internal modification of linguistic forms in expressing the linguistic politeness in the two languages.

1) Direct-indirect speech acts

The way of expressing speech act can be divided into two types--direct speech act and indirect speech act, on the basis of the association between the intention of the speaker and the sentence type used in expressing the speech act.

The framework of direct-indirect speech act analysis is based on Searle's (1991) theory of indirect speech acts. Searle (1975: 60-61) mentioned that "in indirect speech acts the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer". More clearly, the indirect speech act is the type of speech act that the sentence type used in expressing the speech act is not identical with the intention of the speaker. In the same way, direct speech act is the type of speech act that the sentence type used in expressing the speech act is identical with the intention of the speaker.

The sentence types can be classified by purpose in the English Grammar (see, for example, Sanford, 1979; Kuehner and Reque, 1981; Broughton , 1990; Downing and Locke , 2006) and in the Thai Grammar (see, for example, Vongvipanond , 2005; Phanthumetha , 2011; Pankhuenkhat , 2011). In English traditional grammar, there are four major basic sentence types which have different functions (Broughton, 1990: 279):

a) Declaratives: to make a statement
b) Interrogatives: to ask a question
c) Imperatives: to give commands
d) Exclamations: to exclaim

In Thai grammar, one of many approaches to classify the sentence types is to decide them from the intention of the speaker which can be classified into 3 types (Phanthumetha, 2011: 296-311):

a) A sentence to inform (“ประโยคแจ้งให้ทราบ”)

b) A sentence to inquire (“ประโยคถามให้ตอบ”)

c) A sentence to instruct (“ประโยคบอกให้ทำ”)

2) Pragmatic structures

The concept of ‘pragmatic structure’ is adapted from the concept of ‘pragmatic formula’ which is adjusted from the concept of ‘semantic formula’ of Fraser (1981) by Modehiran (2005). Fraser (1981) used the ‘semantic formula’ framework in analyzing the speech act of apologies. With this framework, he found that in performing apology via the utterances, one or more semantic formulas are expressed, one is the core part of apologizing--the expression of apology, the others are the explanation of the situation, the acknowledgement of responsibility, etc. Obviously, the meanings of these expressions are analyzed in this framework, thus, it is called the ‘semantic formula’ framework. The semantic formula framework is employed by many researchers in the analysis of various speech acts. One of them is Modehiran (2005). She used this framework in analyzing the speech act of correction making, but she replaced the term ‘semantic formula’ with the term ‘pragmatic formula’. She gave the reason for not following the term ‘semantic formula’ that her research investigated “how to use language in making corrections in different contexts of situations and participants, which is more proper for ‘pragmatic’ than ‘semantic’” (Modehiran, 2005: 13). With the same reason, this research follows the idea of replacing the term ‘semantic’ with the term ‘pragmatic’, but the term ‘formula’ is adapted into ‘structure’ according to the unit of analysis, namely the sequence of the utterances. Originally and basically, the concept of ‘pragmatic formula’ of Modehiran (2005) or even the concept of ‘semantic formula’ of Fraser (1981) do not intend to examine the sequence of the utterances in performing speech acts. They intend to investigate the pragmatic function of the utterances in performing speech acts, as Modehiran (2005:

44) explained the meaning of the term ‘formula’ in her research that “a ‘formula’ comes from a ‘pragmatic formula’ which means a basic unit of one or more utterances or linguistic forms that meets a particular basic pragmatic criterion…For example, Oh is a pragmatic formula called Exclamation, …” The sequence of utterances relates to levels of indirectness because of the number and the position of the supportive move(s).

As for the analysis method of the pragmatic structures, the work of Blum-Kulka and Olshtain (1984) must be reviewed. The work of Blum-Kulka and Olshtain (1984) investigated the same thing as this research, it is what they call ‘patterns of realization’ of speech act, which means what Fukushima (1996) called ‘structures of head act and supportive move(s)’. All of these are what is called “pragmatic structure” in this research. Importantly, the overtness-covertness (directness-indirectness) scale of the pragmatic structures can be measured more clearly in the investigation of the sequences of the utterances according to Blum-Kulka and Olshtain (1984)’s analysis method rather than the investigation of the formulas or pragmatic functions according to Fraser (1981).

The most significant process in analyzing the pragmatic structures according to Blum-Kulka and Olshtain (1984)’s analysis method is segmentation. “Segmentation is meant to delimit the utterance(s) that constitute the nucleus of the speech act (the ‘Head act’)” (Blum-Kulka and Olshtain, 1984: 200), that is to say, segmentation is to analyze the utterance(s) used in expressing the speech act and to determine it or them as the head act or the supportive move(s). The definitions of the head act and supportive move are as follows;

> ‘head act’ is “the nucleus of the speech act…, i.e. that part of the sequence which might serve to realize the act independently of other elements” (Blum-Kulka and Olshtain, 1984: 200) and “the minimal unit which can realize [the act]; it is the core of the […] sequence” (Blum-kulka, House, and Kasper, 1989: 275-276 cited in Fukushima, 1996: 673).
>
> ‘supportive move’ or ‘adjunct to head act’ is “a unit external to the [act], which modifies its impact by either aggravating or mitigating its force” (Blum-kulka, House, and Kasper, 1989: 275-276 cited in Fukushima, 1996: 673) or it is meant an element that is used “to strengthen or support an act

realized by other verbal means" (Blum-Kulka and Olshtain, 1989: 200), including to give "additional information to justify the [act]" (Wang , 2009: 216).

These definitions are the criteria of deciding which utterance is head act (= h) and which is supportive move (= s), and the pragmatic structures can be decided on the sequence of these elements.

3) Politeness strategies

The term 'politeness' in 'politeness strategies' is not similar to the term 'courtesy' or 'deference'. Though these terms are parts of politeness strategies (Davies, slides). The term 'politeness' in 'politeness strategies' is linguistic politeness, which Grundy (2000: 151), among many others, e.g. Brown and Levinson (1987), Holmes (1995), Green (1996), Yule (1996), explained that "politeness is the term we use to describe the extent to which actions, including the way things are said, match addressees' perceptions of how they should performed". Hence, politeness strategies are used to guide the feeling of the hearer to the direction the speaker wants, e.g. the feeling of approaching or the feeling of distancing. Moreover, politeness strategies can lessen the imposition or the threatening of the act on the hearer or even the speaker him/herself. The possible politeness strategies that can be found in performing directives, rejections, and inquiries in both the English texts and Thai-translated texts are: bald on-record strategy, positive politeness strategy, negative politeness strategy, and off-record strategy.

One of well-known and acceptable framework of politeness strategy analysis is Brown and Levinson's (1987) strategies for doing Face Threatening Acts (FTA), which are the acts that "intrinsically threaten face, namely those acts that by their nature run contrary to the face wants of the addressee and/or of the speaker" (Brown and Levinson, 1987:65). Among many other models of politeness, Brown and Levinson's (1987) model is selected, because it can associate and reflect the cross cultural pragmatics well. Although Brown and Levinson's (1987) politeness theory is highly debatable and gets lots of disagreement in terms of its claim of universality, it is practical and useful in making comparison of SL and TL in translation studies. Brown and Levinson's (1987) model is based on the concept of 'face' (Goffman ,

1967), which relates to the two basic wants of human beings: ‘autonomy’ (negative face) is “the want of every ‘competent adult member’ that his actions be impeded by others” (Brown and Levinson, 1987: 62) and ‘self-worth’ (positive face) is “the want of every member that his wants be desirable to at least some others” (Brown and Levinson, 1987: 62). It is claimed that each culture puts the importance on each face differently. These differences can be evidenced by language and the model of ‘possible strategies for doing FTAs’ (Brown and Levinson, 1987: 69) provides the guideline on the analysis of the linguistic strategies. This model can be used to compare the linguistic strategies of the STs and TTs, and the importance that each language puts on each face will be disclosed. This is the reason why this research selects Brown and Levinson’s (1987) model as the framework of politeness strategy analysis. While other models, e.g. the models of Lakoff (1973) or (Leech (1983)), are rule-or principle-governed, they may be more suitable for the study of language usage than the study of cross cultural pragmatic. The politeness principles of Lakoff (1973) is derived from one of the pragmatic competence proposed by herself, they are ‘be clear’ and ‘be polite’. Lakoff (1973) proposed three rules of ‘be polite’ varied upon the level of intimacy between the participants, they are 1) don’t impose, for the distance relationships 2) give options, for the acquaintances 3) make your addressee feel good, for the intimate relationships. As for the politeness principles proposed by Leech (1983: 132), they are composed of six maxims: tact, generosity, approbation. modesty, agreement, and sympathy.

The linguistic forms of directives, rejections, and inquiries of the English texts and the Thai-translated texts are analyzed in these three linguistic dimensions of analysis in the present research in order to see the similarities and differences of degrees of politeness between the English SL and the Thai TL, which are from different contexts of cultures.

2.2.2.2 High-low contexts of culture

Originally, the concept ‘high- and low-context culture’ was proposed by the anthropologist, Edward T. Hall (1914-2009). Hall (1976) proposed the term ‘high-low context’ to imply to messages used in daily communication in each culture, ‘the high-context’ refers to the speaking style that highly depends on contexts in the

collectivism culture, so it can be indirect and let the contexts explain, while 'the low-context' refers to the speaking style that lowly depends on contexts in the individualism culture, so it must be more direct.

To specify the issue of culture, there are a lot of cultural surveys conducted by many researchers to investigate values and ways of thinking of people around the world. Among them, Hofstede (1984; 1991; 2001; 2005; 2006)'s survey is one of the most well-known, accepted, and clearly-described studies. Though Hofstede's research is focused on work-related values, the conclusion and discussion of his studies can imply the general views of people in each culture. The analyses of Hofstede (1984; 1991; 2001) and Hofstede and Hofstede (2005) can be concluded that there are five dimensions of cultures, as follows:

1) Power distance

   This dimension involves the degree of equality among people in the society. According to this dimension, cultures can be divided into 'large or high power distance' and 'small or low power distance' societies. Large power distance society puts the importance on hierarchy in the society. There are inequality, gap, caste system, social distance, privileges and social symbols in the society. Power is centralized in this group of culture. As for small power distance society, it focuses on independence and equality. Members of this kind of society always do as their will and they believe in upward mobility. Power in this type of culture is decentralized.

2) Individualism

   This dimension is related to the relationship between the individual and the group. This dimension divides cultures into 'collectivism' and 'individualism'. Collectivism is close-knit type of relationship and puts the importance of "we". These can be seen in forms of extended families, and face-threatening acts, e.g. direct communication or confrontation are always avoided. Individualism puts the importance of "I", so members in this kind of society believe in skill and performance. They live in nuclear family and dare to communicate directly and explicitly.

3) Masculinity

This dimension focuses on the role, importance, control, and power of male in the society. This dimension provides two groups of culture: ‘masculinity’ vs. ‘femininity’. Cultures in the side of masculinity have clear gender role, high discrimination, including decisive and aggressive management; while in the side of femininity, there are overlap role of gender, low discrimination, and consensus, negotiation and compromise in the society.

4) Uncertainty avoidance

This dimension involves the feeling of tolerance for uncertainty and ambiguity. There are two types of cultures divided by this dimension: ‘strong uncertainty avoidance and ‘weak uncertainty avoidance’. People in the society with strong uncertainty avoidance always obey rules, and strongly believe in precision and expertise. Details and specific plans are required in this kind of society. People in the society with weak uncertainty avoidance always use their common sense. They are accustomed to conflict, differentiation, ambiguous situations and unfamiliar risks.

5) Long-term orientation

This dimension, according to Tisapramotkul (2007: 38), was actually added on after Hofstede (2005) worked with Michael Harris Bond from the Chinese University of Hong Kong conducted a Chinese Value Survey in 23 countries. It focuses on the long-term adherence to forward thinking values. Cultures can be categorized into two categories based on this dimension: ‘long-term’ and ‘short-term’ orientation societies. People in long-term orientation society always have long-term planning. They have perseverance and thrift and believe in network of acquaintances. People in short-term orientation society have short-range schedules and believe in near foreseeable future and the matter of “now”. They are willing to change. Freedom, rights, and achievements are what they put emphasis on.

These five dimensions help categorize cultures into ‘high-context’ and ‘low-context’ cultures. According to Hofstede (2006), the dimensions of power distance and individualism are the most important dimensions among five to play the leading role in categorizing cultures into high-context or low-context cultures. The cultures

with an emphasis on power distance and towards collectivism, e.g. the Thai culture (Hofstede 2006), are grouped to be high-context cultures; while the cultures with small or no emphasis on power distance and towards individualism, e.g. the British culture (Hofstede 2006), are categorized as low-context cultures. However, the other three dimensions should not to be overlooked, because they are related and dominate one another as mentioned above. The main properties of high and low context cultures according to the five cultural dimensions of Hofstede (1984; 1991; 2001) and Hofstede and Hofstede (2005) can be summed up in the following table.

Table 2.2 The division of types of cultures according to cultural dimensions proposed by Hofstede (1984; 1991; 2001) and Hofstede and Hofstede (2005)

Types of Cultures	**e.g.**	**Dimensions of Cultures**				
		Power Distance	**Individualism**	**Masculinity**	**Uncertainty Avoidance**	**Long-term Orientation**
High context	Thai	Large/High	Collectivism	Femininity	Strong	Long-term
Low context	British	Small/Low	Individualism	Masculinity	Weak	Short-term

These five dimensions in categorizing cultures proposed by Hofstede are known as 'Hofstede's cultural dimensions theory'. The present study is based on the cultural division into high- and low-context by Hofstede's cultural dimensions theory, so English is categorized as a low-context culture and Thai is categorized as a high-context culture. Also, based on Hall's (1976) concepts of high- and low-contexts, the present study hypothesizes that in the speech act of directives, rejections, and inquiries, the direct linguistic forms are found more in the English texts than in the Thai-translated texts, while the indirect linguistic forms are found more in the Thai-translated texts than in the English texts and the linguistic forms in Thai are governed more by interpersonal and affective factors than in English. The translation of the three speech acts from English into Thai, therefore, would be more indirect.

Context of culture is highly influential to language use, because it governs linguistic choices. The notion of 'context of culture' is proposed in the theory of context of communication is proposed by Firth (1935; 1957), one of the main figures of the British School of Linguistics. The main idea of this theory is that all communication must happen under contexts which are separated in hierarchy from culture to

participants. Firth (1935; 1957) was acutely aware of the importance of context of communication in interaction among people. His idea of context of communication was based on the idea of 'context of situation' of his colleague, Malinowski (1923; 1935). Before getting into Firth's 'context of communication', Malinowski's 'context of situation' is study-worthy.

Malinowski's (1923; 1935) notion of 'context of situation' was originated from his research done with the islanders on Trobriand Islands, a group of islands in the southwestern Pacific Ocean. These people speak the Kiriwinian language. Malinowski tried to seek for how to translate Kiriwinian texts into English comprehensibly. He found that either free translation or literal translation did not work. Free translation was understandable but all of linguistic and cultural aspects disappeared, while literal translation would keep all aspects of the original but in an unintelligible way for the target text readers. In the end, Malinowski found the satisfactory way out to render the Kiriwinian texts into English comprehensibly; he added a commentary into the translation, or in other words, he described everything taking place at the time, including cultural background in his translation. His solution gave birth to the notions of 'context of situation' and 'context of culture'. Although Malinowski was not a linguist (he was actually an anthropologist), his idea greatly contributed to linguistics.

Firth (1935, 1957) adopted and extended Malinowski's (1923, 1935) notions of 'context of situation' and 'context of culture', as Halliday and Hason (1989: 8) recalled that, "he [Firth] took over Malinowski's notion of the context of situation and built it into his own linguistic theory". From the context of situation and context of culture proposed by Malinowski (1923, 1935), Firth (1935, 1957) added the 'context of experience of participants,' the 'verbal context,' and the 'phonetic context', he arranged and linked the relation of these contexts in hierarchy, and called them 'Context of Communication' which is more general for linguistic description.

Firth (1935) hierarchically divided contexts into 5 related levels as follows,

1) Context of Culture
2) Context of Situation
3) Context of Experience of Participants
4) Verbal Context
5) Phonetic Context

Firth (1935) presented the hierarchal relationship of these five levels of context in the following figure.

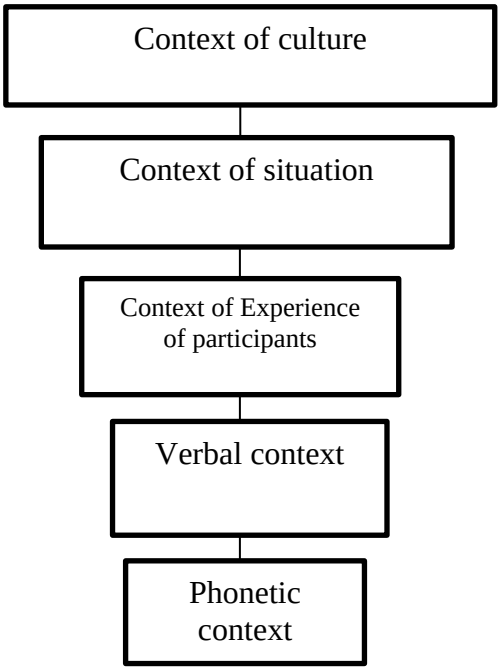

Figure 2.3 Hierarchy of context of communication based on the process of contextualtization of Firth (1935)

Firth (1935) mentioned the context of communication and proposed the above diagram in the article titled *The Use and Distribution of Certain English Sounds* (1935), but he did not explicate it in detail. However, his idea has had an impact on linguistics until now. There are a lot of followers of this theory. To understand Firth's (1935; 1957) idea of context of communication, the above diagram must be interpreted. First of all, it must be understood that each level of context are hierarchically related, they are all linked, not separated. The top level, context of culture governs all contexts of situations. It means that situations will be viewed

according to the way or norm of each culture. Under each context of situation, they are contexts of experience of participants, including other events. This means contexts of experience of participants and other events are parts of the context of situation, and all of them are governed by culture. And finally, all of the above contexts influence verbal context and phonetic context. To sum up, Firth's diagram shows that any contexts of situation are governed by context of culture and are reflected in verbal and phonetic contexts.

Firth's (1935) theory of context of communication is interpreted and followed by many linguists, e.g. Crystal and Davy (1969), Luksaneeyanawin (1994). Crystal and Davy agreed with Firth (1935) and added that linguistic situations are always governed by the dimensions of space and time, and this phenomenon produces 'style'. Crystal and Davy proposed factors that make various types of style. They are:

1) Time, which covers era or period
2) Individuality, which has two dimensions: *person* and *personality*. These two dimensions were first proposed by Firth (1950). According to him, individuality can be seen in terms of nature, and nurture. He explained that when each human being is born, s/he naturally gets status of individuality or s/he is a person. But after social cultivation, nurturing, and learning, s/he socially acquires status of individuality or s/he has personality.
3) Region
4) Social entity

Luksaneeyanawin (1994) followed Firth (1935) and Crystal and Davy (1969) in her explanation about language use. In addition, she clarified the dimensions of time and space that time and space or 'context of situation' in Firth's (1935) terminology are very closely related dimensions: 'time' means point and period of time that a situation happens; and 'space' does not mean just place or area, but means state and status of things and persons in that situation or 'context of experience of participants' in Firth's (1935) term. Other than time and space, Luksaneeyanawin (1994) added the other factors that play important role in style selection or selecting proper language use or way of speaking. They are:

1) Medium of communication, for example face to face communication may be less explicit than telephone communication
2) Mode of communication, oral mode or written mode
3) Experiences of senders and receivers, which are caused by the following factors
    a) Basic assumption on self, proposition, and listener
    b) Speaker's intention
    c) Listener's attitude and stance

The notion of context of communication of Firth's (1935; 1957) followers can be also explained by Figure 2.1. This figure makes the description of contexts clearly by explicating the linkage of each level of context.

In sum, it can be stated that the present study is originated from the concept of context of communication. To explain this, since context of communication covers from the biggest context in communication to the smallest one, that is, context of culture to context of participants, it is interesting to study the linguistic forms within the different contexts of cultures (the SL and TL cultures), but the same other contexts in the translation of dialogues in the fictions, as illustrated below.

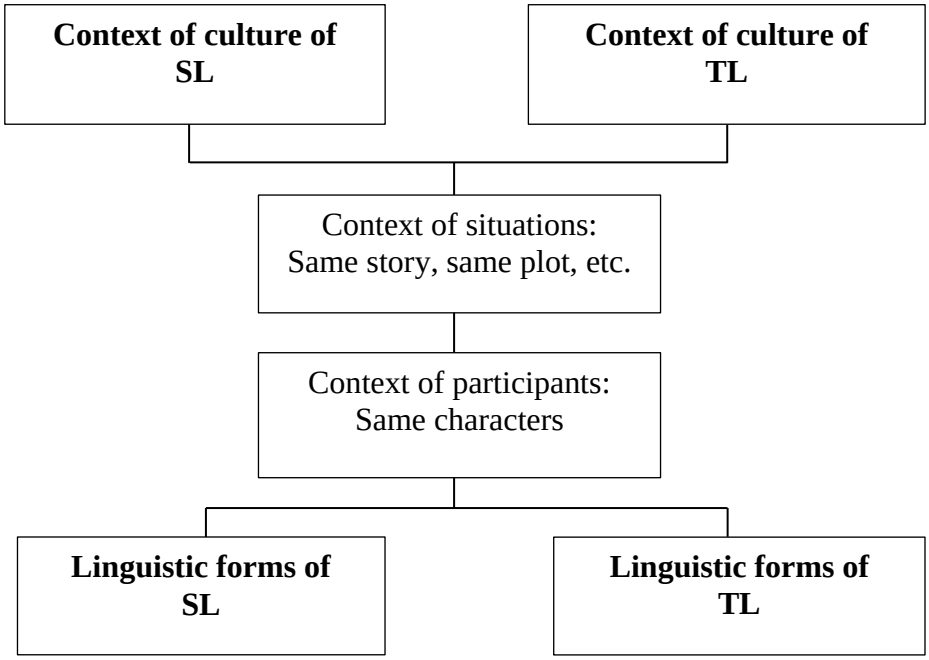

Figure 2.4 Context of communication in translation

The review of these two main paradigms: the study of translation, and the study of linguistic forms of directives, rejections, and inquiries, gives the important knowledge and direction to the present research, which attempts to study the strategies in translating the speech acts of directives, rejections, and inquiries in the English dialogues into Thai. The research methodology was designed based on this direction and presented in the following chapter.

CHAPTER 3
METHODOLOGY

The intention of this chapter is to present the research design and procedures taken in this study, including the theoretical frameworks used in the analysis. To make the content comprehensible and easy-to-follow, this chapter is divided into four following sections: research tools, data selection, data collection, and data analysis.

The first three sections, Research tools (3.1); Data selection (3.2); and Data collection (3.3) describe what are used to obtain the data in this research, how the data are chosen and gathered, and the last section, Data analysis (3.4) explains how the data are investigated and analyzed to discover the linguistic forms of directives, rejections, and inquiries in dialogues in the English texts and the Thai-translated texts and the factors governing them, including the strategies for translating these three speech acts from English into Thai.

3.1 Research tools

The present research makes use of a corpus to study the linguistic forms of directives, rejections, and inquiries in the English and Thai-translated dialogues and the strategies for translating them from English into Thai. There is a great deal of data which are the English dialogues of the characters in the two fictions and their Thai translated version. Because of the enormous quantity of data, it is very time-consuming and bears the risk of mistakes if the data are managed manually. The corpus is beneficial in this research because the form of a corpus is ready for computer processing, which is very helpful in operating a great quantity of data. Besides, one of the principal tasks of linguistic corpus is to analytically compare the different languages and cultures (Johansson, 1998: 4 cited in Poonlarp, 2009: 3), which is what the present study intends to do. The corpus is very practical in this kind of research. However, in this research, the critical and complicated procedures,

namely, the procedure of annotation, or the procedure of analysis, needs to be operated manually.

The corpora of both fictions used in this research are advocated by Poonlarp (2009), who constructed the corpora from 12 fictions for her Ph.D dissertation, *The Transfer of Expressive Meaning in the Translation of English Intensifiers into Thai* (2009). All of those 12 fictions are well recognized, written by the well-known authors, and translated into Thai by well-qualified, reliable, and famous translators. The content of each fiction involves the interpersonal relationship, love, and emotions. Most characters always have some conflicts, both internal conflicts and conflicts with others. The reason why Poonlarp (2009) chose such contents was because of the expressive meanings conveyed via intensifiers, which are the objectives of her research. In doing this research, the researcher looked for fictions with the content focusing on the various types of relationship because the linguistic variation upon the uses can be apparently and abundantly found in conversations between the various kinds of characters in the fictions with such content. Coincidentally, the fictions selected by Poonlarp (2009) are also suitable for this research.

Also, the programme of Microsoft Excel facilitates the processes of collecting and processing large amount of data. It helps these procedures run orderly, conveniently and more quickly. These research procedures will be described in greater details in the section of Data collection (3.3).

Last but not least, the R-Programme, which is the free software programme and language used in statistical computing and graphics, is used in the present research to calculate the p-values in the statistical significance testing, like Pearson's chi-squared test, in order to confirm the association of the linguistic variables and the contextual variables.

3.2 Data selection

In doing research, the process of data selection is the very important first step which can determine whether the research will be conducted suitably. The reliability of the findings more or less depends on this process. To answer the research questions: "What are the linguistic forms of directives, rejections, and inquiries in the

English texts and the Thai-translated texts and what are the translation strategies employed to manage the differences in the linguistic forms of these three speech acts in the two languages?", the most appropriate data are the dialogues in the English fictions with the Thai translated versions. The procedure of selecting data in this research can be divided into two major stages: the selection of fictions, and then the selection of dialogues. The details of each stage in selecting data in this research will be described as follows:

3.2.1 Selection of fictions

The data of this research are the secondary data which are selected from the 12 already-constructed fictional corpora of Poonlarp (2009) with a set of criteria, that is, the contemporary British setting written in British English by British authors. Among the 12 corpora of fictions, there are two fictions that perfectly meet the criteria, which are 1) being a contemporary fiction; 2) being in a British setting and 3) being written in British English by a British author. They are *Bridget Jones's Diary* (1996) written by Helen Fielding and *Turning Thirty* (2000) written by Mike Gayle. Both *Bridget Jones's Diary* and *Turning Thirty* are the contemporary fictions with the British setting and written in British English by the British authors. Both of them are first-person narrative fictions with dialogues. The present research is done on the dialogues found in these two fictions. And fortuitously, the most important character who is the narrator of each fiction is one, female and the other, male: the female is Bridget Jones of *Bridget Jones's Diary*; and the male is Matt Beckford of *Turning Thirty*. This should make the data unbiased in terms of sex. Both of these two fictions are about the British working adults who try to find the ways of living their lives happily in terms of family, love life, and career. The stories are full of the variety of relationships, viz. family members, lovers, and colleagues, which make these two fictions contain the wanted interpersonal and affective factors for investigation.

The three criteria in selecting the fictions are set to suit the objectives of this research, which intends to analyze the linguistic forms of directives, rejections, and inquiries in dialogues and the factors governing them in the English texts and the Thai-translated texts, as well as to examine the translation strategies adopted to cope with the differences of the two languages. To achieve these goals of the study, the temporal setting of the fiction, the cultural setting of the fiction, and the English

language variation used by an author of the fiction must be controlled because it is rather cumbersome to study fictions with different temporal and cultural settings, including different variations of the English language. The reason why the criteria of selecting the fictions are set from "the contemporary British setting written in British English by British authors" is because: firstly, there is no formal research on cross cultural pragmatics in English-Thai translation, so it is better that the first step should be done with the contemporary fictions rather than the dated fictions, besides, the usefulness of investigating linguistic forms in contemporary setting can be extended to the study of how language is used nowadays; and secondly, although British English is grouped as the low-context-culture language, it is prevalently considered to have social hierarchy both in culture and language, when compared with other variations of the English languages. The social hierarchy makes the factors governing the linguistic forms clearly influential both in the English and Thai languages.

3.2.2 Selection of dialogues

As mentioned above, dialogues are the most suitable data in this research, but not all dialogues in the selected fictions are used. The research intends to analyze the linguistic forms of the three speech acts, directives; rejections; and inquiries. The very crucial procedure is how to select dialogues expressing these three speech acts. Thus, the speech acts cannot be chosen and classified only from their sentence types, that is, the directives cannot be chosen only from imperative sentences; the rejections cannot be selected only from declarative with negative sentences; and the inquiries cannot be chosen only from interrogative sentences. The suitable criteria are needed to tackle this complication. Theoretically, the criteria of speech act classification are available, and the most notable and powerful criteria are Searle's (1969; 1975; 1976) (see Chapter 2). However, the criteria employed in this research are not totally adopted from Searle's (1969; 1975; 1976), they are partly based on the core part of his criteria, that is, the intention of the speaker, which is extremely important in determining speech act. The core concept of Searle's (1969; 1975; 1976) is kept and set as the main criterion in dialogue selection of this research, but there are another two criteria which are suitable for the data from fictions. The other two criteria are linguistic action verbs (LAV) and the effect of the utterance on the hearer which can be found in the narration part of the fiction. These two extra criteria are used to confirm the main

criterion and/or substitute the main criterion when the main criterion is unclear. The explanation of these three criteria of dialogue selection used in this research is given as follows:

1) The intention of the speaker

As specified above, the intention of the speaker is appointed to be the main criterion of dialogue selection in this research since it is most significant in determining speech acts. It is so important that even Searle (1972: 39) called 'speech act' as 'illocutionary act', in his paper "What is a Speech Act?" (1972) by saying "…the paper might have been called "What is an Illocutionary Act?" There are various terms having the meaning of the intention of the speaker, e.g. illocutionary act; intended illocutionary act; illocutionary force; illocutionary point; communicative intention; intentionality; extra-linguistic function; essential condition. Their usage and meaning are sometimes ambiguous and often overlapped, as Thomas (1995: 51) mentioned "in fact, you will find the terms *speech act, illocutionary act, illocutionary force, pragmatic force,* or just *force,* all used to mean the same thing". In order to get rid of this ambiguity and overlap, the researcher chooses to use the most general term, that is, intention. The primary intention of the speech acts of directives, rejections, and inquiries which is used to be the main criterion in determining and selecting them are:

a) Directives : getting the hearer to do something
b) Rejections : refusing to accept or agree to something with the hearer
c) Inquiries : getting to know something from the hearer

However, the intention of people is difficult to determine, especially in real-life communication which there is only context assisting in determination. But in fictions, the intention of the speaker can be confirmed by the two following criteria.

2) The linguistic action verbs

"Linguistic action verb" (LAV) is the term proposed by Verchuren (1990: 4138). It is used to describe verbal behaviors realistically, not theoretically

as ‘speech act verb’ (SAV) is. In other words, LAV is used to tell what actions the speaker is really doing through words, not just categorize the real actions into the general types of action done by the speaker as SAV is. Because LAV can be found in the narration part of novels and fictions, it is another helpful criterion of identifying speech acts of the dialogues. For example,

a) Directives, e.g. beg (ST) – เว้าวอน /waw3wɔɔn0/ (TT), warn (ST) – เตือน /tɨan0/ (TT)

b) Rejections, e.g. protest (ST) – ค้าน /khaan3/ (TT)

c) Inquiries, e.g. enquire (ST) – ถาม /thaam4/ (TT), plead (ST) – รบเร้า /rop3raw3/ (TT)

3) The intended effect of the utterance on the hearer

The intended effect of the utterance on the hearer is called “perlocutionary act” in the Speech Act Theory. It is proposed by J.L. Austin (1962) as one of the three acts in doing speech acts (locutionary, illocutionary, perlocutionary acts), but Searle (1969) disagreed on these three kinds of acts. He excluded the perlocutionary act from the consideration of speech acts with the reasons which Reiss (1985: 25) interpreted that “illocutionary acts are conventionalized messages which are intended to be understood…. Perlocutionary acts, the further effects a speaker accomplishes through his speech are not conventionalizable in the same way… Here success is not predictable in the same way it is predictable in illocutionary acts…” The unpredictability of the perlocutionary act is true in real communication, but in fictions, the effect on the hearer can be seen. Consequently, the effect on the hearer could be the other criterion which can help determine the speech acts of the dialogues in the fictions. However, like the intention of the speaker, the effect on the hearer is the general term which is selected to be used instead of the technical term “perlocutionary act” which may generate confusion and lead to debate. The effect of the utterance on the hearer

which can be found in the narration part of the fictions or the interacted utterances of the interlocutor is given the examples, as follows.

1) Directives : As the directives are to get the hearer to do something, the intended effect of the directives is that the hearer does what the speaker wants him/her to do. This intended effect can be seen from the narration part or the utterance of the hearer. For example, in *Bridget Jones's Diary,* the speaker, Bridget, wanted the hearer, Vanessa, to open the card, she said 'Shall we open it?'. It can be recognized that Vanessa opened the card from the narration part describing "I handed it to her. … and she slit open the envelope with the kitchen knife she was holding."
2) Rejections: As the rejections are to refuse to accept or agree to something with the hearer, the intended effect of the rejections is the hearer's capitulation or explanation. For example, in *Turning Thirty*, the speaker, who is the taxi driver, said, 'I can't take that' to refuse to get the money from the hearer. It can be understood that the hearer gave in because he replied, 'Well, thanks a lot.'
3) Inquiries: As the inquiries are to get to know something from the hearer, the intended effect of the inquiries is that the hearer gives the information to the speaker. For example, in *Turning Thirty*, the speaker, Matt, wanted to know what the hearer, Ginny, does for a living by saying 'What are you up to?', the hearer, then, told him that 'I teach art.'

These are the criteria used in selection of dialogues in this research. What follow are the examples of dialogues which are selected as the data in this research according to the set criteria.

Table 3.1 The examples of data selection of dialogues based on the set of criteria

English STs	Thai TTs	Criteria			Speech act
		Intention of S	LAV	Effect on H	
Call me when you reach England.	ถึงอังกฤษแล้วโทรศัพท์มานะ /thɨŋ54 ʔaŋ0krit1 lɛɛw3 thoo0raʔ4sap1 maa0 naʔ3/ ‘reach England already phone come SP’	getting people to do things	-	The H nodded.	directive
Where's my dinner?	มื้อเย็นผมล่ะ /mɨ̂i4 yen0 phom4 laʔ1/ ‘meal evening I SP’	getting to know something	-	-	inquiry
It was your turn to cook.	ก็วันนี้เป็นเวรคุณทำอาหารนี่นา /kɔɔ2 wan0 nii3 pen0 ween0 khun0 nii2 naa0/ ‘then today be turn you cook SP’	refusing to accept or agree to something	protested แย้ง yɛɛŋ3	-	rejection
'What's for dinner, then?	อาหารเย็นมีอะไรบ้างครับ /ʔaa0haan4 yen0 mii0 ʔaʔ0raj0 baaŋ2 khrap3/ ‘dinner have what some SP’	getting to know something	asked ถาม Thaam4	The H gave the information.	inquiry

3.2.3 The data

With the set of criteria stated in the previous sub-section, 1,301 dialogues (532 from *Bridget Jones's Diary* and 769 from *Turning Thirty*) which meet the criteria are selected. These are all data selected in this research.

Table 3.2 The total number of the data in this research

Speech acts	**Number**
directives	319
rejections	342
inquiries	640
Total	**1,301**

After the required data are chosen, the next important step before analyzing them is to collect and prepare them to be prompt and convenient for the researcher in the stage of data analysis. How to collect the data systematically is clarified in the section that follows.

3.3 Data collection

The process of collecting data is very important in doing research. Good data collection leads to orderly and convenient working. As a result of effective data collection, data analysis can be performed accurately and successfully. In the present research, the data collection involves the data processing, the data annotation, and the coding system. As stated in the section of Research tools (3.1), it is better, for this research, to collect and process the data with the assistance of the software computer programme, Excel.

The data processing in this research started from scanning the English texts and converting them into the computer-readable form or OCR (Optical Character Recognition). Providentially, this process was already done by Poonlarp (2009). After that, the dialogues of each character must be extracted. Although the computer processing can facilitate the researcher a lot, some processes that require human consideration or critical determination, e.g. the dialogue extraction, had to be done manually. How to extract the dialogues manually is to do these processes step-by step, as follows:

1) To pick up only the dialogues which meet the set criteria of dialogue selection which is already presented in Data selection (3.2)
2) To copy the selected STs from the corpus and paste them into the worksheet
3) To map the selected STs and TTs linearly
4) To type the TTs in the worksheet manually, because the Thai alphabets cannot be converted into a computer-recognizable form via the OCR feature as the English alphabets can.

When the data is already selected and prepared, they are ready to be annotated in a computer programme, Microsoft Excel. This programme can facilitate researchers in data processing; it can help sort or filter the data quickly and correctly, what the researchers have to do is only setting the organized system of coding and filling the data systematically.

In this research, the coding system for annotating the dialogues is set upon the dimension of relationship between participants in terms of interpersonal and affective relations, namely, sex, age, status, and social distance. These four dimensions are considered as the factors governing the linguistic forms and can cover all aspects of contexts of participants in each context of situation in the selected fictions, but the dimension of social class is excluded. The reasons why social class is not included in the set of interpersonal and affective variables in this research are firstly, the characters in *Bridget Jones's Diary* (1996) and *Turning Thirty* (2000) are in the same social class, that is, the middle class, as determined by their career, education, family background, and lifestyle; secondly, unlike social status, social class is a broad concept which is difficult to determine the relative relation between participants, as well as, "social class is not an easy concept to define precisely or measure accurately, …" (Stockwell, 2002: 11 cited in Poonlarp, 2009: 73). With these reasons, social class is not included in the coding system for annotating the dialogues. Therefore, the coding system is composed of a total of four social factors, which vary dimensions of relations between a speaker and a hearer, as follows.

1) The factor of sex

The determination of the sex factor in this research is quite simple because it is based on the basic division of biological sex of human, which is male and female. The codes are:

a) ss (same sex)

b) cs (cross sex)

c) mp (multiple participants)

The present research attempts to see the role of the interpersonal factors in governing the linguistic forms when the participants are in the same or different sex, but does not intend to study the woman talk or the man talk as such, so the interpersonal relations which are investigated are not divided further to male-to-male, or female-to-female conversations.

2) The factor of age

The age factor is determined from the age group of the characters in the selected fictions. Generally, the age of each character is not exactly specified in the fictions, but the readers can recognize the age group of the characters from the content and the relationships of the characters, for example, friends are always in the same age group, the superiors are always older than the subordinates. It is not as various as the real life situations which the much older or younger people can be friends, or the younger person can be a boss. However, *Turning Thirty* which talks about the man who is getting thirty years old, the age of this character, including his friends can be clearly implied. The age factor can be coded as:

a) ea (equal age)

b) sj (senior to junior)

c) js (junior to senior)

3) The factor of social status

The determination of the social status factor depends on the domain of situation in the fictions. There are three domains in the selected fictions: family, friends and lovers, and colleagues. The domains of family and colleagues can be seen the hierarchy, but the relation in the domain of friends and lovers is in the same level. So, the codes are:

a) es (equal status)

b) hl (higher to lower status)

c) lh (lower to higher status)

4) The factor of social distance

The social distance factor is determined on the basis of the duration of the acquaintance of the character. For example, the people that have just met each other, like the taxi driver and the passenger, the chemist and the customer in a pharmacy, can be determined as 'unfamiliar'. Palakornkul (1972: 76) suggested that how long the people meet or know each other is one of the social-cultural factors that can condition role relationships and vary the familiarity between people. The codes of the social distance factor are:

a) f (familiar)

b) unf (unfamiliar)

After the coding system is set, the data are filled in the worksheet in the Excel programme systematically. Not only all the data annotated according to the set coding system, but also the data analysis will be done and gathered in this worksheet, so the worksheet must be designed carefully and practically.

To get the data ready for the process of data analysis, the data annotation must be completed. There are four paradigms designed for the data annotation in the worksheet. They are: 1) Participants, 2) Interpersonal relations of the participants, 3) Speech act classification, and 4) Texts.

Each paradigm is separated into many columns according to the details related to the paradigm and necessary to the upcoming data analysis. The columns in the worksheet under each paradigm are as follows:

1) Participants

a) Column A: Name of the speaker

b) Column B: Name of the hearer

2) Interpersonal relations of the participants

The set coding system, which is declared above, is used to fill the columns in this paradigm.

a) Column C: Sex of the speaker and the hearer

b) Column D: Age of the speaker and the hearer

c) Column E: Social status of the speaker and the hearer

d) Column F: Social distance of the speaker and the hearer

3) Speech act classification

a) Column G: Name of the speech act

b) Column H: ST linguistic action verb (optional)

c) Column I: TT linguistic action verb (optional)

d) Column J: Speech act classifying criteria

4) Texts

a) Column K: ST (the English original dialogues)

b) Column L: TT (the Thai-translated dialogues)

After operating the process of data analysis, more columns must be inserted between the column of ST (Column K) and the column of TT (Column L) to collect the information of ST analysis and the information of TT analysis in the same worksheet, including other aspects will be kept next to the Column L of TT. (See Data analysis, in 3.4.1)

The example of how to collect and annotate data according to the coding system is illustrated in the figure below:

	A	B	C	D	E	F	G	H	I	J	K	L
1	Participants		Interpersonal realations of the participants				Speech act classification				Texts	
2	Speaker	Hearer	Sex	Age	Status	distance	Name of SA	LAV-ST	LAV-TT	SA classifying criteria	ST	TT
3	Matt	Elaine	cs	sj	es	f	inq			int, eff	Who is it?	ใครน่ะ
4	Elaine	Matt	cs	js	es	f	inq			int, eff	Are you in?	จะให้บอกว่าอยู่ไหม
5	Matt	Elaine	cs	sj	es	f	inq			int, eff	Where's my dinner?	มื้อเย็นผมล่ะ
6	Elaine	Matt's mom	ss	js	lh	unf	rej			int, eff	No	ไม่ค่ะ
7	Elaine	Matt's mom	ss	js	lh	unf	rej			int, eff	I don't think It'll be Matt, Cynthia	หนูไม่คิดว่าจะเป็นแมททหรอกค่ะ ซินเธีย
8	Matt	Elaine	cs	sj	es	f	rej	protested	ค้าน	int, LAV, eff	It was your turn to cook,'	ก็วันนี้เป็นเวรคุณทำอาหารนี่นา
9	Matt	Elaine	cs	sj	es	f	inq			int, eff	How long were you on the phone to her anyway?	ที่จะว่าไป คุณคุยกับแม่ผมนานแค่ไหนเนี่ย
10	Matt	Elaine	cs	sj	es	f	inq	asked	ถาม	int, LAV, eff	What were you two talking about?	คุณคุยอะไรกับแม่ผมน่ะ
11	Matt	Elaine	cs	sj	es	f	inq			int, eff	What kind of girl stuff?	เรื่องแบบไหนของผู้หญิงล่ะ
12	Matt	Elaine	cs	sj	es	f	inq			int, eff	She wasn't asking you when we're having kids again, was she?	แม่คงไม่ถามคุณเอ็กใช่ไหมว่าเราจะมีลูกกันเมื่อไร
13	Matt	Elaine	cs	sj	es	f	dir			int, eff	Tell me she wasn't.	บอกผมมาเซยวาแม่ไม่ได้ถามเรื่องนั้น
14	Matt	Elaine	cs	sj	es	f	inq			int, eff	So what did you say?	แล้วคุณบอกแม่ไปว่าอย่างไร

Figure 3.1 Screen-capture of data collection in the Microsoft Excel

Last but not least, after the process of data collection is finished, the process of data analysis can be started. The details of this significant step are presented in the following section.

3.4 Data analysis

To answer the research questions and to achieve the objectives of this research, the data analysis in the present research must be carried out in two main parts: analysis of linguistic forms (3.4.1), and analysis of translation strategies (3.4.2). Although the analysis is separated into two parts, they are still associated. These two parts of the analyses are done both qualitatively and quantitatively. The percentage calculation is used to make a comparison between the data with different base numbers in both parts of analysis and the chi-square calculation is used to locate the association of the linguistic forms and the interpersonal and affective factors governing them. At the end of the section, after the details of these analyses are provided, the expected findings (3.4.3) will be given to make the overall picture of this research clear and complete. All of these will be explicated from now on.

3.4.1 Analysis of linguistic forms

This part of analysis is done to answer the research question on the linguistic forms of the directives, rejections, and inquiries and the factors governing them in the English texts and the Thai-translated texts. In this part, the linguistic forms of the directives, rejections, and inquiries and the factors governing them in the English texts and the Thai-translated texts must be analyzed **separately**, that is, all dialogues from the English texts are investigated first, and then all dialogues from the Thai-translated

texts are explored, to locate the linguistic forms of the directives, rejections, and inquiries and the factors governing them in each language in the same dimensions of analysis. To do this, it is expected to see some differences between the English texts and the Thai texts, although the Thai texts are the translated version of the English texts. These differences can be assumed as the salient characteristics of the Thai TL, because they are deviated from their English STs. In addition, these differences can be linked to the other part of analysis, analysis of translation strategies.

As mentioned above, the linguistic forms of directives, rejections, and inquiries and the factors governing them in the English texts and the Thai-translated texts must be analyzed separately with the same dimensions. Now, the dimensions of analysis are introduced. In this research, the data will be analyzed in three linguistic dimensions of analysis. They are: *Direct-indirect speech acts, Pragmatic structures,* and *Politeness strategies.* The rationale for the selection of these three dimensions must be clarified here. The thematic idea of this research is the differences between the English SL and Thai TL. The analysis of the linguistic forms in the same context of situation under the different contexts of culture is the core challenge of this research. These three linguistic dimensions can reflect the low-context culture of the English SL and the high-context culture of the Thai TL via the degree of politeness of the linguistic forms within each dimension. The degree of politeness can be scaled and related to the degree of indirectness. Besides, it is believed that the interpersonal and affective relations between the speaker and the hearer play a role in determining the use of them. Hofstede (1980: 94 cited in Grundy, 1995: 121) described 'high-context culture' as 'status consistency' and 'low-context culture' as 'overall equality' and Grundy (1995:122) added that "the high-context culture will be 'shame'-driven (an individual's behavior is conditioned by the opinions of others), …, and low-context cultures will be 'guilt'-driven (individuals are accountable to themselves for their behavior). The low-context cultures which have less detailed interpersonal factors are expected to be more overt, while the high-context cultures which have more detailed interpersonal factors are expected to be more covert. Hence, the cross cultural pragmatics of the English SL and Thai TL can be examined from these three selected linguistic dimensions.

All the data from both the English texts and the Thai-translated texts must be analyzed to find the linguistic forms in these three dimensions. The findings of the analysis of linguistic forms are presented in Chapter 4. The linguistic forms that can be found in each dimension are presented below along with the framework and the process of analysis.

3.4.1.1 Analysis of direct-indirect speech acts

The analysis of direct-indirect speech acts can be done with the sentence types used in expressing the core part of speech act. The analysis of the sentence type is based on the principle of basic sentence types classified by purpose in the English Grammar (see, for example, Sanford, 1979; Kuehner and Reque , 1981; Broughton , 1990; Downing and Locke , 2006) and the sentences expressing the intention ("ประโยคแสดงเจตนา") in the Thai Grammar (see, for example, Vongvipanond , 2005; Phanthumetha , 2011; Pankhuenkhat , 2011).

According to classifications of basic sentence types in both the English and Thai grammar (see Chapter 2), the direct speech act of each speech act in the current research can be decided from the sentence type which is presented in the following table, and the other sentence types will be the indirect speech acts.

Table 3.3 The sentence types expressing the direct speech acts of directives, rejections, and inquiries

Speech act	**Sentence type**
Directives	Imperatives
Rejections	Declaratives (with a negative form)
Inquiries	Interrogatives

According to the table and the theory of indirect speech acts of Searle (1991), these are the examples of the analysis of direct-indirect speech acts, the speech act of directives is used as an example.

(the examples from *Bridget Jones's Diary* or BJ from now on)

ST

(1) Tell us more.

= direct speech act (direct directive : imperative sentence)

(2) Will you shut up?

= indirect speech act (indirect directive : interrogative)

TT

(3) เล่าให้ฟังหน่อยสิ /law2 haj2 faŋ0 nɔj1 siʔ1/ 'tell to listen a bit SP'

= direct speech act (direct directive : imperative sentence)

(4) เงียบซะทีได้ไหม /ŋiap2 saʔ1 thii0 daj2 maj4/ 'quiet once QW'

= indirect speech act (indirect directive : interrogative sentence)

From the above examples, the speech act of directives which is performed by the interrogative sentence, instead of the imperative sentence, is considered as using the indirect speech act, because the direct directives must be expressed by the imperatives.

The direct speech of each speech act must be expressed by the sentence type identified in Table 3.3. However, it is possible that the sentence types identified as the direct speech act can turn out to be the indirect speech act, if that sentence does not communicate the meaning in the context directly. For this case, such sentence will be decided to be indirect speech act, as seen in the following examples:

ST (from *Turning Thirty* or T30 from now on)

(5) It's not going to break the bank.

The example (5) is the speech act of rejection performed by the declarative with a negative form, but they are analyzed to be the indirect speech act. This decision is made from the context. It is not expressed directly in the contexts. The context of the example (5) is that the speaker is trying to refuse his mother's treat for their meal and her order to make him keep his money. His mother said, "You don't want to be spending your hard-earned money on me and your dad. Put your money away. Your dad will get it." If he had protested his mother's order directly, he should have said 'I won't put my money away'. The sentence 'I won't put my money away' will be analyzed to be the direct rejection, because it is the declarative sentence with a negative form and

it communicates the meaning in the context directly. He said “It’s not going to break the bank” which is also the declarative sentence with a negative form. Although the declarative sentence with a negative form is identified to be the direct speech act of rejections, the sentence ‘It’s not going to break the bank’ conveys the indirect meaning in the context, it is consequently analyzed to be indirect speech act.

To sum up, the analysis of the direct-indirect speech acts is not only based on the sentence type, but also the meaning in context of the sentence.

3.4.1.2 Analysis of pragmatic structures

The analysis of pragmatic structure can be done with the sequence of utterances used in expressing speech act. Pragmatically, speech act can be performed via one or more utterances which can be divided into ‘head act’ (=h) and ‘supportive move’ (=s). In performing speech act each time, it is composed of at least one of these two elements. The sequence of head act and supportive move(s) is called ‘pragmatic structure’ in this research and it can reflect the indirectness of the utterances in performing speech act. As a result of the number and position of the supportive moves, the structures with more supportive moves or supportive moves in the front position of the head act, e.g. s+h+s, s+h are more indirect than the structures with less or without supportive moves or supportive moves in the rear position of the head act, e.g. h, h+s. The possible pragmatic structures that can be found in performing directives, rejections, and inquiries in both the English texts and Thai-translated texts are: *h, h+s, s+h, s+h+s,* and *s.*

The framework of pragmatic structure analysis is based on Blum-kulka and Olshtain (1984) in terms of analysis method and Fraser (1981) in terms of overall concept (see Chapter 2). Below are the examples of the segmentation. Besides, these examples can illustrate the possible structures which can be varied upon the sequence of head act and supportive move(s). To show the examples, head acts are in square brackets, and supportive moves are in round brackets.

The English texts

(6) [Mind the shop.] : the pragmatic structure ‘h’ (T30-directive)

(7) [Is this a good idea,] (Matt)? : the pragmatic structure ‘h+s’ (T30-rejetion)

(8) (And) [what about my next bloke]? : the pragmatic structure ‘s+h’ (T30-inquiry)

(9) (Uncle Matt,) [will you play that record again?] (The one we were just dancing to?) : the pragmatic structure ‘s+h+s’ (T30-directive)

(10) (So?) : the pragmatic structure ‘s’ (T30-inquiry)

The Thai-translated texts

(11) [พรุ่งนี้เจอกันกี่โมง] : the pragmatic structure ‘h’

/[phruŋ2 nii3 cəə0 kan0 kii1 mooŋ0]/ ‘[tomorrow see together what time]’ (BJ-inquiry)

(12) [ยืนตรงๆสิ] (ลูก) : the pragmatic structure ‘h+s’

/[yɨn0 troŋ0 troŋ0 siʔ0] (luuk2)/ ‘[stand straight straight SP] (child)’ (BJ-directive)

(13) (เอาล่ะ) [มาทางนี้สิ] : the pragmatic structure ‘s+h’

/(ʔaw0 laʔ1) [maa0 thaaŋ0 nii3 siʔ0]/ ‘(Well) [come way this SP]’ (BJ-directive)

(14) (โธ่) [อย่างอนสิ] (บริดจ์) : the pragmatic structure ‘s+h+s’

/(thoo2) [yaa1 ŋɔn0 siʔ0] (brit0)/ ‘(INTRJ) [do not sulk SP] (Bridge)’ (BJ-directive)

(15) (ตกลงว่า?) : the pragmatic structure ‘s’

/(tok1 loŋ0 waa2)/ ‘(agree that)’ (T30-inquiry)

From the above examples, they show that the utterance that bears the important message or the utterance that signifies the speech act, no matter what direct or indirect speech act is determined as ‘head act’, while the remainders that give the supporting details to the core message, e.g. calling, exclaiming, linking are determined as ‘supportive moves’. Furthermore, the examples show all five possible pragmatic structures that can be found in the data, namely, the pragmatic structures ‘h’, ‘h+s’, ‘s+h’, ‘s+h+s’, and ‘s’.

The level of directness-indirectness of these five possible structures can be scaled according to the position and number of the supportive move(s). The left-

handed position of the head act (or ‘pre-h supportive move’) gains more indirectness than the right-handed position of the head act (or ‘post-h supportive move’), because it helps conceal the head act. Subsequently, the pragmatic structure ‘s+h’ is more indirect than ‘h+s’. In the same way, in terms of the number, the more supportive moves the dialogue has, the more indirect the dialogue is. Thus, the pragmatic structure ‘s+h+s’ is more indirect than ‘s+h’.

In addition, more than one supportive move can be found in a row, they are divided according to the occurrence, that is, one occurrence is counted as one token of supportive move. Thus, a string of supportive moves can be counted according to the number of supportive move occurrence, as the examples given below.

(16) (So,) (come on,) (then,) (Bridget!) [How's yer love-life?] : the pragmatic structure ‘s+h’ (BJ-inquiry)

(17) (ขอบใจย่ะ) (แต่)[ไม่ดีกว่าจ๊ะ](หนุ่มๆ) : the pragmatic formula ‘s+h+s’

/(khɔɔp1 caj0 yaʔ2) (tɛɛ1) [maj2 dee0 kwaa1 caʔ2] (num1 num1) ‘(thank you SP) (but)[no better SP](young men)’ (T30-rejection)

The example (16) is the English text in the pragmatic structure ‘s+h’ with a total of four pre-h supportive moves, and the example (17) is the Thai-translated text in the pragmatic structure ‘s+h+s’ with two pre-h supportive moves and one post-h supportive move. When more than one supportive move are put together in a series, the number of them can be counted to measure the degree of indirectness of the dialogues, as stated above, the more supportive moves the dialogue has, the more indirect the dialogue is. As seen in the examples (16)-(17), the series of supportive moves are divided according to the number of occurrence. For the example (16), four pre-h supportive moves are coordinator (so), expression of persuasion (come on), conclusory marker (then), and address term (Bridget). For the example (17), there are two pre-h supportive moves: expression of appreciation (ขอบใจย่ะ /khɔɔp1 caj0 yaʔ2/ ‘thank you’) and coordinator (แต่ / tɛɛ1/ ‘but’); and one post-h supportive move: address term (หนุ่มๆ /num1 num1/ ‘young men’).

The supportive moves can be grouped according to the function of them. Other than the position and number, the function of the supportive moves influences

on the degree of indirectness of the pragmatic structures. Based on Blum-Kulka, House, and Kasper, 1989: 275-276 cited in Fukushima, 1996: 673, the functions of the supportive moves can be categorized into two groups: 'softening supportive', which mitigates the force of the head act or gives the insignificant additional information; and 'strengthening supportive moves', which aggravates the force of the head act or gives the significant, but not independent additional information. From the examples (16) –(17), all the supportive moves found are softening supportive moves. The examples of the strengthening supportive moves are given below.

(18) (I told you,)[I'm on the phone.] (BJ-rejection)

(19) (จริงๆ) [ผมให้คุณอาบก่อน] /(ciŋ0 ciŋ0) [phom4 haj2 khun0 aaap1 kɔɔn1]/ '(really really) [I give you bath before]' (BJ-rejection)

From the examples (18)-(19), the supportive moves are categorized as the strengthening supportive moves, because they increase the force of the head acts, which are both indirect rejections by expression of blaming (I told you), and intensifier (จริงๆ /ciŋ0 ciŋ0/ 'really really').

3.4.1.3 Analysis of politeness strategies

The analysis of politeness strategies can be done with the way of expressing speech act via internal modification of the head act in terms of meanings, but can be evidenced by linguistic features. The framework of politeness strategy analysis in the present research is based on Brown and Levinson's (1987) strategies for doing Face Threatening Acts (FTA).

To analyze the politeness strategies according to Brown and Levinson's (1987) model, first of all, the logic of the model should be understood profoundly.

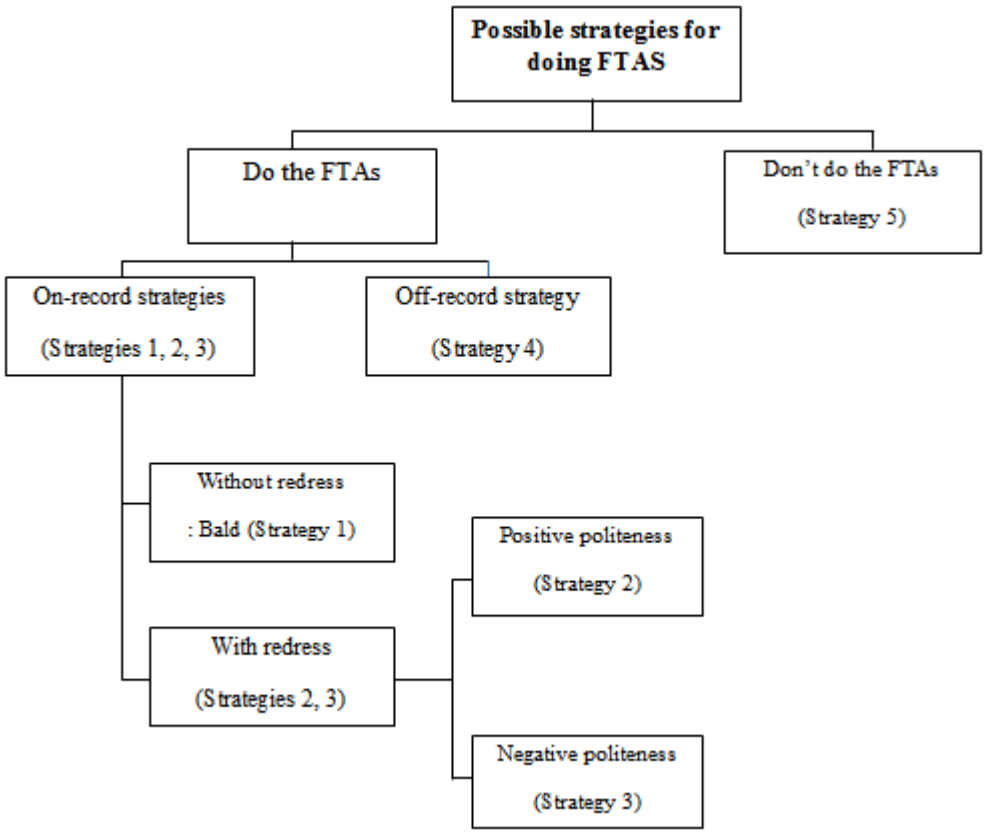

Figure 3.2 Possible strategies for doing FTAs based on Brown and Levinson (1987)

The figure shows that there are five possible strategies that can be selected to employ in doing FTAs. These five strategies include the 'don't do the FTAs' as the fifth strategy, because in doing FTAs, first decision is to select between 'do' or 'don't do' them, if the decision is 'don't do', there will be not any further decisions. Consequently, in doing the FTAs, there are practically four strategies to be put into consideration. Within these four strategies, or within the 'do the FTA' strategies, there are two choices between 'on record' and 'off record' to choose. Within the 'on record' strategies, there are the strategies without and with redressive action. The 'on record' strategy without redressive action (Strategy 1) is to perform speech act baldly or most explicitly, while the 'on record' strategies with redressive action are to perform speech act with positive politeness (Strategy 2) and with negative politeness (Strategy 3). These two latter strategies, Strategies 2-3, require the understanding of the concepts of positive and negative faces.

The selection of each strategy is depended on the seriousness of the threat that the act can have on the participants' faces, as Brown and Levinson (1987: 73) said that "the more dangerous the particular FTA *x* is, in [speaker]'s assessment, the more he will tend to choose the higher-numbered strategy". Brown and Levinson (1987) also proposed that the seriousness of the threat is counted on three factors: power, social distance, and size of imposition, and Thomas (1995) later saw that there should be another factor added, namely, rights and obligations. All of these factors influence the selection of the politeness strategies, because they are related to the interpersonal relations between participants, even the size of imposition itself can also be relied on these relations, i.e. the weightiness of the speech act can be increase or decrease upon the interpersonal relations between participants, for example, we usually feel comfortable to do the directive speech act with the intimate person or the person with lower power than us. However, these factors are not static, they can be altered upon the situation, for example, a plumber has more power than a doctor in the situation of fixing a leaky tap. This is why the contexts of situation is important and the linguistic politeness means "behaving appropriately in the circumstances" (Davies, slides).

After the model is understood clearly, the process of the analysis can be started. The analysis of the politeness strategies using the model of Possible Strategies for Doing FTAs of Brown and Levinson (1987) which puts an emphasis on a total of four politeness strategies will be shown along with the examples, as follows.

1) Strategy 1: Bald-on record strategy

To begin with, the strategy of 'on record without redressive action' (Strategy 1) is the most uncomplicated strategy. Brown and Levinson (1987: 69) explained this strategy with terms, e.g. most direct, clear, unambiguous, and concise. That is to say, via this strategy, the speech act is performed most explicitly, frankly, and openly. These are the examples.

(20) [Don't lie,] Matt. (T30-directive)

(21) [เธออายุเท่าไหร่] /[thəə0 aaa0 yu?3 thaw2 raj1]/ '[you age how much]' (BJ-inquiry)

2) Strategies 2-3: On record strategies with positive and negative politeness

The strategies of 'on record with redressive action' can be divided into two strategies: the positive politeness strategy (Strategy 2) and the negative politeness strategy (Strategy 3). The division of these two strategies must be based on the concepts of 'face' (Goffman, 1967). To clearly separate the notion of 'positive politeness', which is originated from the positive face, from the notion of 'negative politeness', which is derived from the negative face, the important characteristics of them are compiled from Brown and Levinson (1987) and many others, e.g. Rojjanaprapayon, 2010, etc., as seen below;

Table 3.4 The characteristics of the positive and negative politeness

Positive politeness	**Negative politeness**
a) Solidarity	a) Individuality
b) Friendliness	b) Formality
c) Approach-based strategy	c) Avoidance-based strategy
d) Approaching strategy: reducing social distance, expecting to be close and belong to the same group	d) Distancing strategy: widening social distance, expecting to keep distance
e) A social accelerator	e) A social brake

These characteristics of each strategy bring about the strategy features which are used to analyze the politeness strategies. As mentioned earlier, the analysis of the politeness strategies is based on the meaning or semantic criteria, but can be signified by the linguistic features. Thus, the strategy features are the meaning features, but can be identified by linguistic realizations. Brown and Levinson (1987) proposed three groups of positive politeness features (15 features) and five groups of negative politeness features (10 features). Although the analysis is based on these groups of features, the present research proposes the presentation which is done through some

rearrangements and renames of the groups, in order to make the complete separation of these two strategies and to reflect the characteristics more clearly.

The strategy features, together with the examples of linguistic realizations of the positive politeness and negative politeness used in the analysis of politeness strategies in this research are presented below, starting with the positive politeness strategy, and followed by the negative politeness strategy.

2.1) Strategy 2: Positive politeness strategy

The features of the positive politeness strategy which reflect the characteristics of solidarity, friendliness and close relationship are: 1) Care for and interest in the hearer, 2) In-group identity, and 3) Kindness.

The methods and the examples of each feature are given below, and the linguistic realizations expressing the meanings of the features will be underlined.

1) Care for and interest in the hearer

a. Asking for reasons

(22) [Why don't you sit down,] (Mum)? (T30-directive)

(23) (ลูกจ๋า)[ทำไมยังไม่ไปคุยกับมาร์คล่ะ] /(luuk2 caa4) [tham0majo jaŋ0 maj2 paj0 khuj0 kap1 maak3 laʔ2]/ '(child SP) (why yet not chat with Mark SP]' (BJ-directive)

b. Intensifying interest to the hearer

(24) [Where do you keep your soup ladles?] (BJ-inquiry)

(25) [Is that too milky for you,] (Colin)? (BJ-inquiry)

(26) [ทำอะไรของคุณน่ะ] /[tham0 aaʔ1raj0 khɔɔŋ4 khun0 naʔ2]/ '[do what your SP]' (BJ-inquiry)

The examples (22)-(26) demonstrate the positive politeness strategy in the features of 'care for and interest in the hearer'. Self-worth is the theme of the positive face, so making the hearer feel that s/he is important is the positive politeness strategy. From the examples (22) and (23), the speakers ask for the reasons with 'why' from the hearers. This makes the hearer feel

important. In the examples (24)-(26), the speakers intensify the interest to the hearers by specifying the ‘you-topic’, as expressed via the underlined linguistic realizations, e.g. ‘where do you keep your soup ladles?’ instead of ‘where are the soup ladles?’. This also makes the hearer feel important.

2) In-group identity

a. Using in-group markers

(27) (So) [what's not cool]? (T30-inquiry)

(28) [อย่ายัวะไปเลยน่า](บริดจ์) /[yaa1 yuaʔ3 paj0 ləəj0 naa2](brit1)/ ‘[not angry go beyond SP](Bridge)’ (BJ-directive)

b. Including the speaker and the hearer

(29) [Let’s go shopping.] (T30-directive)

(30) (อ๋อ) (ใช่) [ไปชงชากันเถอะ] /(ɔɔ4)(chaj2)[paj0 choŋ0 chaa0 kan0 thəʔ1]/ ‘(INTRJ)(yes)[go brew tea together SP]’ (BJ-directive)

c. Seeking agreement

(31) [She's incredibly attractive, isn't she]? (BJ-inquiry)

(32) [กดกริ่งก่อนดีไหม] /[kot1 kriŋ1 kɔɔn1 dii0 maj4]/ ‘ring bell before QW]’ (BJ-directive)

d. Avoiding disagreement

(33) [Isn't this a bit tight?] (T30-inquiry)

(34) [ไม่จริงละม้าง] /[maj2 ciŋ0 laʔ1 maaŋ3]/ ‘not real SP SP’ (T30-rejection)

e. Sharing common ground

(35) [What's she like, this Ms P]? (T30-directive)

(36) [คนที่ว่านี่ขึ้นป้ายไหนล่ะ] /[khon0 thii2 waa2 nii2 khɨn2 paaj2 naj4 laʔ2]/ ‘[human that say this get bus-stop which SP]’ (T30-inquiry)

The examples (27)-(36) illustrate the feature of ‘in-group identity’ of positive politeness strategy. This feature shows the solidarity which is one of the crucial characteristics of the positive face. The solidarity can be expressed by using the in-group markers, e.g. slangs, colloquial, etc. as seen in the

examples (27)-(28); by including the speaker and the hearer in the examples (29)-(30); by seeking agreement in the examples (31)- (32); by avoiding disagreement in the examples (33)-(34); and by sharing common ground in the examples (35)-(36).

3) Kindness

a. Being optimistic

(37) [It's okay,] (Mum.) (I don't eat much, these days.) (T30)

(38) [There's nothing wrong.] (T30)

(39) [ไม่มีอะไรหรอก] /[maj2 mii0 aaʔ1raj0 rɔɔk1]/‘[not have what SP]’ (BJ)

b. Offering

(40) [ถ้าเขาไม่ชวนก็โทรมาละกัน] /[thaa2 khaw4 maj2 chuan0 khɔɔ2 thoo0 maa0 laʔ3 khan0]/ ‘[if he not invite then call come over together]’ (BJ-directive)

The examples (37)-(40) explain the positive politeness strategy in terms of kindness. The meaning of the examples (37)-(39) is being optimistic which is expressed by the underlined expressions. In the example (40), it expresses the speech act by offering the option to the hearer.

2.2) Strategy 3: Negative politeness strategy

The features of the negative politeness strategy which reflect the characteristics of individuality, formality and distance relationship are: 1) Deference, 2) Consideration, and 3) Freedom.

These three major groups of negative politeness strategy features are expressed by the following methods and are demonstrated by the examples, as follows;

1) Deference

a. Using courteous markers

(41) (Oh,) [please,] (Bridget.) (Remember, I gave you the gift of life.) (T30-directive)

(42) [ไม่ค่ะ] /[maj2 khaʔ2]/ ‘[no SP]’ (T30-rejections)

b. Being conventionally indirect

(43) (Uncle Matt,) [will you play that record again?] (The one we were just dancing to?) (T30-directive)

(44) [พรุ่งนี้ ผมค่อยไปหาคุณได้ไหม] /[phruŋ2 nii3 phom4 khɔj2 paj0 haa4 khun0 daj2 maj4]/ '[tomorrow I then go see you can QW]' (BJ-rejection)

c. Impersonalizing the speaker and the hearer

(45) [Your company would be appreciated.] (T30-directive)

(46) [จินนี่บอกให้ขึ้นไปนอนบนเตียงข้างบนแน่ะ] /[cin0nii2 bɔɔk1 haj2 khɨn2 paj0 nɔɔn0 bon0 tiaŋ0 khaaŋ2bon0 nɛʔ2]/ 'Ginny tell give up go sleep upstairs SP]'(T30-directive)

The examples (41)-(46) illustrate the negative politeness strategy feature of 'deference'. This feature can be expressed by courteous markers, e.g. the word 'please', including the past form of modals, e.g. 'would', 'should', 'could' in English, or the politeness sentence particles 'ค่ะ' /khaʔ2/ 'ครับ' /khrap3/ in Thai, including formal words or expressions, as seen the examples (41)-(42); by conventionally indirect expressions, as seen in the examples (43)-(44); and by passive constructions or reported speech to impersonalize the speaker and the hearer, as seen in the examples (45)-(46).

2) Consideration

a. Hedging

(47) [I don't think It'll be Matt,] (Cynthia.) (T30-rejection)

(48) [เกรงว่าจะเป็นข่าวร้ายน่ะ] /[kreeŋ0 waa2 caʔ1 pen0 khaw1 raaj3 naʔ1]/ '[afraid that will be new bad SP]' (T30-rejection)

b. Minimizing the imposition

(49) [Hang on a sec.] (T30-directive)

(50) (เหรอ)[เล่าให้ฟังหน่อยสิ] /(rəə4) [law2 haj2 faŋ0 nɔj1 siʔ1]/ '(QW)[tell to listen a bit SP]'

c. Admitting the impingement

(51) (งั้น)[ขอฉันถามอย่างเดียวกันกับเธอบ้าง] (จิน) /(ŋan3) [khɔɔ4 chan4 thaam4 yaaŋ1diaw0 kan0 kap1 thəə0 baaŋ2](cin0)/ ‘(so)[request I ask same together with you some](Gin)’ (T30-inquiry)

The examples (47)-(51) are the examples of negative politeness feature of ‘consideration’. As stated earlier, the negative face want is a wish not to be imposed on by others (e.g. Grundy, 2008 and Hassan, 2011). So, when the speaker imposes on the hearer, s/he shows the consideration by hedging, as in the examples (47)-(48); by minimizing the imposition, as in the examples (49)-(50); and by admitting the impingement, as seen in the example (51).

3) Freedom

: *Not coercing the hearer*

(52) [She can sleep in my bed, if she wants.] (T30-directive)

(53) (อ่า) [เริ่มจากตรงนั้นก่อนก็ได้] /(ʔaa1) [rəəm2 caak1 troŋ0 nan3 kɔn1 kɔɔ2 daj2]/ ‘(INTRJ)[start from that before that’s alright]’ (T30-directive)

The examples (52)-(53) explain the negative politeness feature of ‘freedom’. This feature reflects the main characteristics of the negative face, namely, the autonomy. It can be expressed by not coercing the hearer.

3) Strategy 4: Off-record strategy

The strategy of ‘off record’ (Strategy 4) is the last politeness strategy that can be chosen when the speaker decides to do the FTAs. This strategy is to perform the speech act in the most indirect way. The off-record utterances can have more than one interpretations, so the contexts and the mutual background knowledge between the speaker and the hearer play a very important role in making the communication effective. The ‘off-record’ strategy is the highest-numbered strategy in Brown and Levinson’s (1987) model. It is likely to be used in the most unsafe acts for either the speaker’s face or the hearer’s or both, because it is the strategy that “the actor leaves himself an ‘out’ by providing himself with a number of defensible interpretations; he cannot be held to have committed himself to just one particular interpretation of his act” (Brown and Levinsin, 1987: 211).

The ‘off-record’ strategy features can be grouped according to a Gricean Maxim (1975) (or Cooperative Principles: CP, namely, *Relevance, Quality, Quantity, Manner*), but they are in the form of violation. The methods and the examples of the violation of each maxim to gain the ‘off-record’ politeness strategy are provided, as follows;

1) Violation of relevance maxim

: Giving hints

Situation: At the department store, the speaker is the shop assistant refusing the idea of the customer that the shirt he was trying on was too small

(54) [It's cut to be close-fitting.] (T30-rejection)

Situation: the speaker was asked to go out and she refused

(55) [ฉันมีนัด] (BJ-rejection)

The examples (54)-(55) are the examples of the violation of relevance maxim, which is one of the features of the ‘off-record’ strategy. To violate relevance maxim is to speak out of the topic, not to speak relevantly, or not to speak what really want to speak directly, but to hide the real messages under some hints. However, the messages are still communicated because of the contexts.

2) Violation of quality Maxim

a. Using irony

(56) [Only it is quite late,] (Matthew.) (T30-rejections)

(57) [ดูแล้วน่าเชื่อเหลือเกินนี่] /[duu0 lɛɛw3 naa2chɨa2 lɨa4 kɔɔn0 nii2]/

‘look already believable excessively’

b. Using rhetorical questions

(58) [Are you actually going to speak to me or do I have to guess?] (T30-directive)

(59) [จะให้ฉันทำอะไรในห้องน้ำได้ล่ะ] /[caʔ1 haj2 chan4 tham0 ʔaʔ1raj0 naj0 hɔŋ2naam3 daj2]/ ‘will give me do what in bathroom can]’ (BJ-rejection)

c. Using contradictions

(60) (Oh,) [now you're not going to go looking like a sloppy tramp in dull colours.] (BJ-directive)

d. Using metaphors

(61) [A firm hand, that's all it needs.] (BJ-directive)

The examples (56)-(61) demonstrate the violation of quality maxim. To violate quality maxim is to deviate the way of expressing the messages. Irony, rhetorical questions, contradictions, and metaphors are the deviated ways used to express the messages, instead of using the explicit utterances.

3) Violation of quantity maxim

a. Overstating

(62) (Light grey?) [I'd spend my life tripping backwards and forwards from the dry-cleaners, riot in a million years,] (my dear.) (T30-rejection)

b. Understating

(63) (Well,) [I don't know.] (BJ-rejection)

(64) [ไม่รู้ดิ] /[maj2 ruu3 diʔ1]/ '[not know SP]' (T30-rejection)

The examples (62)-(64) exemplify the violation of quantity maxim. To violate quantity maxim is to speak too much, including speak exaggeratedly, as seen in the example (62), or to speak too little, including not provide the wanted information, as seen in the examples (63)-(64).

4) Violation of manner maxim

a. Being incomplete

(65) (And) [Jimmy is?] (T30-inquiry)

(66) (ซึ่ง)[แทนที่จะ...?] /(sɨŋ2) [thɛɛn0 thii2 caʔ1 …]/ '(that)[instead of …]' (T30-inquiry)

b. Displacing the hearer

(67) [I shouldn't do that.] (T30-directive)

(68) [ถ้าเป็นฉัน ฉันคงไม่นิยามมันโหดขนาดนั้นหรอกนะ] /[thaa2 pen0 chan4 chan4 khoŋ0 maj2 niʔ3yaam0 man0 hoot1 khaʔ1naat1 nan3]/ '[if be me I may not define it cruel like that SP SP]' (T30-rejection)

The examples (65)-(68) illustrate the violation of manner maxim. The manner maxim is to speak clearly, truthfully, and completely. So, speaking incompletely in the examples (65)-(66) and supposing to be the hearer in the examples (67)-(68) are violating the maxim.

All of these are the analyses of linguistic forms in the three linguistic dimensions employed in this research. In this research, other than the three linguistic dimensions of analysis, the factors that govern the linguistic forms are carefully selected. All factors are set from all aspects of the interpersonal and affective relations between the participants: sex, age, social status, and social distance. It is believed that these factors determine the linguistic forms when performing speech acts. They can be called the contextual variables and grouped into three major groups of contexts of participants, they are:

1) Equal group: same sex, equal age, equal social status, and familiar relation
2) Unequal-downwards group: senior-to-junior, and higher status-to-lower status
3) Unequal-upwards group: cross sex, junior-to-senior, lower status-to-higher-status, and unfamiliar relation

Hypothetically, these factors or variables will be more detailed and dominant in the Thai TL which is in the high-context culture than in the English SL which is in the low-context culture. In other words, the TL linguistic forms should be varied upon these variables more than the SL linguistic forms in all dimensions of analysis. To find the associations of the linguistic forms and the factors governing them, the chi-square calculation is done. The p-value that is considered to signify the significant association in this research is ≤ 0.05.

Next, the other part of analysis will be introduced.

3.4.2 Analysis of translation strategies

To answer the second research question: what are the translation strategies employed to handle the differences in the linguistic forms of the directives, rejections, and inquiries in the English SL and Thai TL?, this part of analysis must be achieved. To analyze the translation strategies, the linguistic forms of the directives, rejections, and inquiries in the English STs will be compared with those of the Thai TTs **linearly**, that is, each dialogues from the English STs is investigated along with its translated version in Thai one by one in all three dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies. To do this, the similarities or differences can be found between the English STs and Thai TTs. The comparison of linguistic forms in the STs and TTs is presented in Chapter 5, and the translation strategies are presented in Chapter 6.

The analysis of the translation strategies will be analyzed in the three linguistic dimensions according to the selected frameworks and processes, which are already presented in the previous section (3.4.1 Analysis of linguistic forms). Those frameworks and processes are still used in the analysis of translation strategies, but in this part, the analysis will be done in the manner of linear mapping to find the similarities or difference between the linguistic forms of the English STs and Thai TTs in all three dimensions. These similarities and difference can be linked to the concepts of literal and free translation strategies. The literal translation strategy intends to keep the same as the STs as much as possible, while the free translation strategy results from the adjustments done in the TTs and make the TTs different from the STs for the sake of naturalness and acceptability of the TL.

As stated above, the details of the analysis frameworks and processes of each dimension are already presented, so they will not be repeated. Hereafter, the analysis of translation strategies by comparing the STs and TTs linearly in three dimensions will be shown.

3.4.2.1 Comparison of direct-indirect speech acts in the STs and TTs

The comparison of direct-indirect speech acts is to see whether the English STs and the Thai TTs use similar or different direct or indirect speech acts, as exampled below.

1) Similar direct or indirect speech acts (from T30-directive)

(69) ST: [Have a guess.]

TT: [เดาดูสิ] /[daw0 duu0 siʔ1]/ ‘[guess look SP]’

2) Different direct or indirect speech acts (from T30-directive)

(70) ST: [Can we see it?]

TT: [ขอดูหน่อยสิ] /[khɔɔ5 duu0 nɔj1 siʔ1]/ ‘[request see little SP]’

The examples (69)-(70) illustrate the comparison of direct0indirect speech act used in expressing directives in the English STs and Thai TTs. In the example (69), both ST and TT use the direct speech act, i.e. both of them use the imperative sentence. But, in the example (70), the ST uses the indirect speech act, that is, the interrogative sentence, while the TT uses the direct speech act, that is, the imperative sentence.

3.4.2.2 Comparison of pragmatic structures in the STs and TTs

The comparison of pragmatic structures is to see whether the English STs and the Thai TTs use the same or different pragmatic structure in performing the speech act, as seen in the examples below.

1) Similar pragmatic structures (from BJ-rejection)

(71) ST: (Mark,) (what are you saying?) [There is no normal.]

TT: (มาร์ค) (คุณพูดอะไร) [มันไม่ปกติสักหน่อย] /(Maak3 khun0 phuut2 aaʔ1raj0)[man0 maj2 paʔ1kaʔ1tiʔ1 sak1 nɔɔj1] ‘(Mark you say what)[it not normal just a bit]’

2) Different pragmatic structures (from BJ-rejection)

(72) ST: [Something's wrong,] (though,) (I just know.)

TT: (แต่)[มันผิดปกตินะ] /(tɛɛ1) [man0 phit1 paʔ1kaʔ1tiʔ1 naʔ3]/ ‘(but)[it wrong normal SP]’

The examples (71)-(72) demonstrate the comparison of the pragmatic structures used in expressing rejections in the English STs and Thai TTs. In the example (71), both ST and TT use the same pragmatic structure, i.e. both of them use the structure ‘s+h’, and the same number and function of the supportive moves. But,

in the example (72), the ST uses the structure ‘h+s’ with two supportive moves, while the TT use the structure ‘s+h’ with one supportive move.

3.4.2.3 Comparison of politeness strategies in the STs and TTs

The comparison of politeness strategies is to see whether the English STs and the Thai TTs employ the similar or different strategies redressing the head act in performing speech acts, as the following examples.

1) Similar politeness strategies (from T30-inquiry)

(73) ST: (And) [where do you know me from?]

TT: (แล้ว)(ตกลง)[คุณรู้จักผมมาจากไหน] /(lɛɛw3)

(tok0loŋ0)[khun0 ruu3 cak1 phom4 maa0 caak1 naj4]/ ‘(and)(then)[you know me from where]’

2) Different politeness strategies (from T30-inquiry)

(74) ST: [How did you guess?]

TT: [เดาถูกได้ไงวะ] /[daw0 thuuk1 daj2 ŋaj0 waʔ3]/ ‘[guess right can how SP]’

The examples (73)-(74) explain the comparison of the politeness strategies used in expressing inquiries in the English STs and Thai TTs. In the example (73), both ST and TT use the same politeness strategy, i.e. both of them use the ‘bald-on record’ strategy (Strategy 1). But, in the example (74), the ST uses the ‘bald-on record’ strategy, while the TT use the positive politeness strategy (Strategy 2) because of the sentence particle ‘วะ’ /waʔ3/ which is the in-group marker used with the intimate person.

More importantly, the findings of similar and different linguistic forms between the English STs and Thai TTs in each dimension of analysis are not the end of this part of analysis, i.e. to find out the similarities and differences is not enough, the crucial findings after this is to know how different they are: to see whether the linguistic forms in the TTs is more covert than those in the STs. The findings of how different can reflect the more complete and clearer picture of the translation from the English SL into Thai TL.

3.4.3 The research design vs. the hypothetical explanations of the expected findings

As explicated so far in this chapter, the overall picture of this research is related to four paradigms; as follows,

1) Texts: the English STs and Thai TTs
2) Speech acts: directives, rejections, and inquiries
3) Contexts: sex, age, social status, and social distance between the speaker and hearer
4) Dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies

The research is designed according to the research questions: What are the linguistic forms of directives, rejections, and inquiries in the English STs and Thai TTs and what are the translation strategies employed to deal with the differences in the linguistic forms of these three speech acts in the two languages? These research questions are the questions on the cross cultural pragmatics of the English SL, which is in the low-context culture, and the Thai TL, which is in the high-context culture. Moreover, the speech acts selected to be studied have the different degree of imposition and the contexts of situations and participants are specified by the different interpersonal and affective relations between the speaker and the hearer. All of these determine the degrees of politeness via the three linguistic dimensions. It is hypothesized that the high-context culture is more oriented to the indirect way of communication than the low-context culture, the speech acts with more imposition are performed through more indirect linguistic forms than the speech acts with less imposition, and the participants with different interpersonal relations, especially the participants in the unequal-upwards group use more indirect linguistic forms than the participants with the equal or unequal-downwards groups of interpersonal relations. The mentioned degrees of politeness can be traced from the linguistic forms in each dimension of analysis, which can be scaled the level of directness-indirectness. And these hypothetical predictions can be applied with the translation strategies, i.e. the differences between the English STs and Thai TTs should be in the direction of 'being more indirect' in the TTs. However, to prevent the misunderstanding, the terms

'overt-covert' will substitute for the terms 'direct-indirect' in discussing all three dimensions of analysis, because the terms 'direct-indirect' may mislead the readers to think about only 'direct and indirect speech acts'. Below is the illustration of the above explanation.

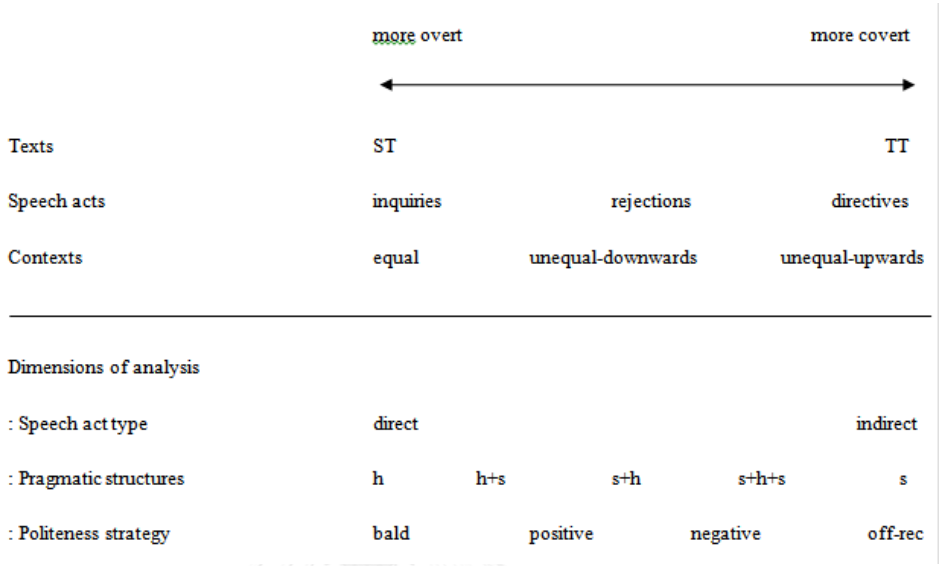

Figure 3.3 The research design vs. the hypothetical explanations of the expected findings

All the findings will be presented in the following chapters. The next chapter is the findings of analysis of linguistic forms of directives, rejections, and inquiries in dialogues in the English texts and Thai-translated texts.

CHAPTER 4
ANALYSIS OF LINGUISTIC FORMS OF DIRECTIVES, REJECTIONS, AND INQUIRIES IN THE ENGLISH TEXTS AND THAI-TRANSLATED TEXTS

Chapter 4 presents the findings of the first major part of analysis in this research, it is the analysis of linguistic forms, which is done with the English texts and the Thai-translated texts separately, but the findings of them are presented together in order to show the similarities and the differences between the two languages clearly. This part of analysis is done to answer the research question, "What are the linguistic forms of directives, rejections, and inquiries in the English texts and Thai-translated texts and the factors governing them?" The purpose of Chapter 4 is to show the similarities and differences of the linguistic forms used in the English texts and Thai-translated texts. Although the Thai-translated texts may not reflect the real language usage of the Thai language as the naturally occurring texts do, because they are motivated by the STs, the differences or the deviations from the STs found in the Thai-translated texts can signify the important features of the Thai language well.

The content of the chapter will be presented according to the three linguistic dimensions of analysis, so there will be three main sections in this chapter: Direct-indirect speech acts (4.1), Pragmatic structures (4.2), and Politeness strategies (4.3). In each section, the presentation is divided into sub-sections according to the three speech acts: directives, rejections, and inquiries.

4.1 Direct-indirect speech acts

As explicated in Chapter 3, the section of Data analysis (3.4), the direct-indirect speech acts are determined by the correspondence between the sentence type and the speech act (see Table 3.3). Direct or indirect speech acts can be determined from the basic sentence type of the head act. This research follows the categorization of basic sentence types of the English grammar (e.g. Broughton, 1990) and the Thai grammar (e.g. Phanthumetha, 2011), and hypothesizes that the selection of direct-indirect speech acts in performing the speech acts is governed by the context of culture. So, direct speech acts tend to be used more in the English texts, which is in

the low-context culture, than in the Thai-translated texts, which is in the high-context culture, while indirect speech acts tend to be selected more in Thai-translated texts than in the English texts.

Now, the direct-indirect speech acts used in directives, rejections and inquiries in the English texts and Thai-translated texts, along with the interpersonal and affective factors governing them will be presented, as follows;

4.1.1 Direct-indirect speech acts of directives

Searle (1976: 11, 1999: 13) defined directives that "they are (of varying degrees, and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something. They may be very modest "attempts" as when I invite you to do it or suggest that you do it, or they may be very fierce attempts as when I insist that you do it." Also, Yule (1996: 129) explicated that the speech act of directives is "a speech act used to get someone else to do something". Thus, the directive speech act is performed directly by the imperative sentence. If the directives are performed by any other sentence types, they are indirect speech acts.

In performing the speech act of directives, both direct and indirect speech acts are found in the English texts and the Thai-translated texts. In performing the speech act of directives via the direct speech act, the imperative sentence is used, as exemplified below.

(1) [Eat up.] (T30)

(2) (Ooh.) [Tell us more.] (BJ)

(3) [Go back to work.] (BJ)

(4) [ยกเลิก] /[yok3 lɔɔk2]/ '[cancel]' (T30)

(5) [บอกมาสิ] /[bɔɔk1 maa0 siʔ1]/ '[tell come SP]' (BJ)

(6) (เอ้า)[ดูซะ] /(aaw2) [duu0 saʔ3]/ '(INTRJ)[look SP]' (BJ)

The examples (1)-(6) demonstrate the direct directives. All of them are the imperative sentences. The examples (1)-(3) are the examples of the direct directives in the English texts, and the examples (4)-(6) are in the Thai-translated texts.

As for the indirect directives, they can be performed via other types of sentence, namely, the declaratives, the interrogatives, or the exclamations. These are the examples.

(7) [You should be with Elaine.] (T30)

(8) [Don't you think you should get dressed,] (darling)? (BJ)

(9) [Please!] (T30)

(10) [ลูกน่าจะอยู่เป็นเพื่อนอีเลนนะ] /[luuk2 naa2 caʔ1 yuu1 pen0 pi̶i̶an2 aii0len0 naʔ3]/ '[kid should stay be friend Elaine SP]' (T30)

(11) (งั้น)[แกะดูกันเลยดีมั้ย] /(ŋan3)[kɛʔ1 duu0 kan0 ləəj0 dii0 maj3]/ '(so)[unwrap look together beyond good QW]' (BJ)

(12) [จุ๊ๆ] /[cuʔ3 cuʔ3]/ '[Chu Chu]' (BJ)

The examples (7)-(12) illustrate the indirect directives. The examples (7)-(9) are the examples of the indirect directives in the English texts, and the examples (10)-(12) are in the Thai-translated texts. The examples (7) and (10) show the indirect directives via the declarative sentence, the examples (8) and (11) via the interrogative sentence, and the examples (9) and (12) via the exclamation sentence.

Although both direct and indirect speech acts are used to perform the speech act of directives in the English texts and the Thai-translated texts, it is expected that the direct directives should be found more in the English texts than the Thai-translated texts, and vice versa in the indirect directives, because the English language is in the low-context culture, while the Thai language is in the high-context culture. Although the Thai language is studied through the translated texts, it is believed that the influence of the context of culture still exists. Surprisingly, this research does not support this hypothesis, as seen in the following table.

Table 4.1 The direct-indirect speech directives in the English texts and the Thai-translated texts

Direct-indirect	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
Direct speech act	177 (55.49%)	214 (67.08%)
Indirect speech act	142 (44.51%)	105 (32.92%)
Total	319 (100%)	319 (100%)

From the table, it can be seen that the direct speech act is used in expressing directives more than the indirect speech act in the English texts and the Thai-translated texts keep the same selection. It is unexpected that the Thai-translated texts use more direct directives, and less indirect directives than the English texts do.

In the English texts, the direct speech acts are used more than the indirect speech acts around 11%. It shows that although the degree of imposition of the directive speech act is high because it imposes the hearer behaviorally, the English language still prefers the direct speech act to the indirect ones in performing directives.

Similarly, in the Thai-translated texts, the direct directives are found more than the indirect directives. From the table, it can be viewed that 67.08% of the direct speech acts are double of 32.92% of the indirect speech act. This is not a wonder because the translated texts are usually motivated by the STs and they are expected to follow the STs. But, it is a wonder that the direct directives are found more in the Thai-translated texts than in the English texts around 12%. To discuss this wonder, this may be a result of the different convention of the English and Thai languages in using the indirect directives in contexts, that is, in some contexts, it is more suitable to translate the indirect directives in English into the direct directives in Thai. This increases the proportion of the direct directives in the Thai-translated texts. The comparison of the English STs and the Thai TTs can give a clearer picture, as seen below.

(13) ST: [Why don't you sit down,] (Mum)? (T30)

TT: (แม่)[นั่งสิฮะ] /(mɛɛ2)[naŋ2 siʔ1 haʔ3]/ ‘(mum)[sit SP SP]’

From the example, the indirect directive in the English ST is translated into the direct directive in Thai. This is because the context of participants in this example is the son talking to his mother. The indirect directive in 'why not' construction is not suitable in the context of unequal upwards participants in Thai, because the expression 'ทำไมไม่...' /tham0majo maj2/ 'why not' in Thai conveys the feeling of blame. Hence, the indirect speech act in the English ST is converted into the direct speech act in Thai TT to get the suitable meaning in this context.

As seen, the use of direct or indirect speech acts in performing directives in the English texts and the Thai-translated texts is governed by the interpersonal and affective factors differently. The following table presents the selection of the direct-indirect speech acts governed by the interpersonal and affective factors in the English texts and the Thai-translated texts.

Table 4.2 The use of direct and indirect directives governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	50 (50.00%)	50 (50.00%)	100 (100%)
	Cross sex	122 (58.37%)	87 (41.63%)	209 (100%)
	Multiple participants	5 (50.00%)	5 (50.00%)	10 (100%)
age	Equal age	115 (56.65%)	88 (43.35%)	203 (100%)
	Senior-to-junior	47 (57.32%)	35 (42.68%)	82 (100%)
	Junior-to-senior	15 (44.12%)	**19 (55.88%)**	34 (100%)
Social status	Equal status	106 (57.30%)	79 (42.70%)	185 (100%)

	Higher-to-lower	55 (57.29%)	41 (42.71%)	96 (100%)
	Lower-to-higher	16 (42.11%)	**22 (57.89%)**	38 (100%)
Social distance	Familiar	173 (57.28%)	129 (42.72%)	302 (100%)
	unfamiliar	4 (23.53%)	**13 (76.47%)**	17 (100%)

The above table shows that the primary inference that "the English language, which is in the low-context culture, usually communicate directly" is generally true, because in most contexts of participants, the direct directives are used more than the indirect directives, but it is not always true in all contexts. From the table, the contexts in unequal-upwards group, namely, the contexts of 'junior-to-senior', 'lower-to-higher status', and 'unfamiliar' relation, use the indirect directives more than the direct ones. This shows that seniority, social status, and intimacy also have a role in the language use in the English language, despite the low-context culture.

Table 4.3 The use of direct and indirect directives governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	**64 (64.00%)**	**36 (36.00%)**	100 (100%)
	Cross sex	143 (68.42%)	66 (31.58%)	209 (100%)
	Multiple participants	5 (50.00%)	5 (50.00%)	10 (100%)
age	Equal age	136 (67.00%)	67 (33.00%)	203 (100%)
	Senior-to-junior	57 (69.51%)	25 (30.49%)	82 (100%)

	Junior-to-senior	**19 (55.88%)**	**15 (44.12%)**	34 (100%)
Social status	Equal status	127 (68.65%)	58 (31.35%)	185 (100%)
	Higher-to-lower	65 (67.71%)	31 (32.29%)	96 (100%)
	Lower-to-higher	**20 (52.63%)**	**18 (47.37%)**	38 (100%)
Social distance	Familiar	204 (67.55%)	98 (32.45%)	302 (100%)
	unfamiliar	8 (47.06%)	9 (52.94%)	17 (100%)

Comparing Table 4.2 with Table 4.3, as the translated texts, the selection of the direct-indirect speech acts in performing directives in the Thai-translated texts follows that of the English texts in almost all contexts of participants, except the contexts of ‘same sex’, ‘junior-to-senior’ and ‘lower-to-higher status’. The possible reason is already discussed in the example (13).

However, the findings shown in the Table 4.2 and 4.3 cannot prove that the interpersonal and affective factors and the selection of the direct-indirect speech acts in performing directives are associated, so the chi-square test needs to be done to investigate this association. The chi-square test in the present research is done via the R-program, which calculates the p-value indicating significant association between the linguistic forms and the interpersonal and affective factors at level of ≤0.05. The calculation must be done with raw frequencies of the data, not percentages. The results are presented in the following table.

Table 4.4 The p-values from chi-square test of association between the direct-indirect directives and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	0.36	0.40
Age	0.37	0.35
Social status	0.20	0.16
Social distance	**0.01**	0.14

From the table, it shows that in the English texts, the factor of social distance is the only factor that gets less than 0.05 p-value, while the p-values of the factors of sex, age, and social status are more than 0.05. This means that there is a significant association between the social distance and the selection of direct-indirect directives in the English texts at the p-value of 0.01. Thus, referred to Table 4.2, in performing the directives in the English texts, the familiarity has a significant role in governing the use of direct directives more than the indirect directives in the familiar interlocutors, and the use of indirect directives more than the direct directives in the unfamiliar interlocutors. While in the Thai-translated texts, the p-values from the chi-square test of the factors of sex, age, social status, and social distance are all more than 0.05. Hence, statistically, none of the factors brings about the significant association with the selection of the direct-indirect speech acts in performing the directives in the Thai-translated texts. Although the factor of social distance is significant in the use of direct-indirect directives in the English STs, it is not significant in the Thai TTs. This is possible that direct-indirect speech acts are not the sensitive linguistic forms of directives in the Thai language, that is, when directives are performed in Thai, the importance is not put on the selection of direct-indirect speech acts. Thus, the findings show that there are not significant social factors associated with the selection of direct-indirect directives in the Thai-translated texts despite one significant factor in the English texts.

4.1.2 Direct-indirect speech acts of rejections

The definition of ‘rejection’ used in this research is based on its definitions in dictionaries. Most dictionaries give the definitions of ‘rejection’ or ‘to reject’ in the same way, for example, “to refuse to take, agree to, accede to, use, believe, etc.” (Webster , 1999: 1,208), “the act of not accepting, believing in, or agreeing with something” (Longman , 2003: 1,383), “to refuse to accept or consider something” (Oxford , 2003: 1,072), “if you reject something such as a proposal, a request, or an offer, you do not accept it or you do not agree to it” (Collins COBUILD , 2006: 1,211), “when someone refuses to accept, use or believe someone or something” (Cambridge , 2008: 1,199), “a refusal to accept something or someone” (Macmillan , 2010: 673). In some research (e.g. Waldron and Applegate, 1994; Locher, 2004; Sifianou, 2012), the term ‘disagreement’ is used to refer to ‘rejection’ in this research. Sifianou (2012: 1554) defined the disagreement as “the expression of a view that differs from the expressed by another speaker” and she insisted that “disagreement needs not be seen only in negative terms”. In conclusion, the speech act of rejections is a refusal to accept, agree, or approve something, including the rejection of the idea of the interlocutor, emphasizing not just the assertion of the negative statement, e.g. the utterance “I don’t eat beef” is counted as the speech act of rejection when it is used to refuse the offer of beef, but if it is used just to inform the interlocutor, it is the assertion or the speech act of assertive. Consequently, the contexts are very important in considering the speech act of rejections, as explicated in Chapter 3.

The rejection speech act is performed directly by the declarative sentence with negative forms, but not all declarative sentences with negative forms will be the direct rejections, this can be determined by the contexts. However, if the rejections are performed by any other sentence types, they are indirect speech acts.

The speech act of rejections can be expressed by direct or indirect speech acts in both the English texts and the Thai-translated texts. In performing the speech act of rejection via the direct speech act, the declarative sentence with negative forms is used, as exemplified below.

Situation: Bridget’s mother asked her to join the interview show which a pre-menopausal is in need by saying “They're wanting someone younger for me to

interview on "Suddenly Single": someone pre-menopausal and Suddenly Single who can talk about, well, you know, darling, the pressures of impending child.” And Bridget refused by saying,

(14) [I’m not pre-menopausal,] (Mother!) (BJ)

Situation: Matt paid the taxi fare to the taxi driver, but he refused to accept it, because they went to the same high-school when they were young. The taxi-driver refused that,

(15) [I can't take that.] (T30)

Situation: In a reunion party, the old friends talked about the nicknames they had given to their classmates, Ginny tried to reject Gershwin’s idea of thinking that Ginny and her friends were the ones who called Faye “No-mate-stick girl” , by saying,

(16) [We didn't call her that,](Shelley Heath did.) (T30)

The examples (14)-(16) illustrate the direct rejections in the English texts via the declarative sentences with negative forms. If the context of situations is not provided, these utterances can be understood as the assertions of the negative statements. The examples of the direct rejections in the Thai-translated texts are given below.

Situation: Matt tried to reject his mother’s idea that his brother, Tony, liked sprouts. He refused that,

(17) [โทนี่ไม่ชอบกะหล่ำดอก] /[thoo0nii2 maj2 chɔɔp2 kaʔ1lam1dɔɔk1]/

‘[Tony not like sprouts]’ (T30)

Situation : Bridget’s mother wanted her to go to Malcolm and Elaine’s wedding anniversary party with Mark. Bridget refused to go, she said,

(18) [หนูไม่ไป] /[nuu4 maj2 paj0]/ ‘[I not go]’ (BJ)

The examples (17)-(18) show the direct speech acts of rejections in the Thai-translated texts via the declarative sentences with negative forms. These utterances can be counted as the assertions of the negative statements if they are decontextualized.

As for the indirect rejections, they can be performed via the declaratives without negative forms, the interrogatives, the imperatives, including the declaratives

with negative forms which communicate the meaning of refusals indirectly in contexts. These are the examples.

Situation: Bridget's mother wanted to give Bridget a suitcase with wheels attached, and she tried to satisfy her that it was like air-hostesses have. Bridget did not like her mother's idea and did not want the suitcase, so she refused by saying that,

(19) [I've already got a bag.] (BJ)

Situation: In a reunion party, the old friends talked about the jokes and gossips in their school hood. One of them is that David Coote had three nipples. Mark did not believe this, and he asked Bev to tell him the truth. Bev refused to explain to him by saying that,

(20) [How should I know?] (T30)

Situation: Bridget requested her mother to go to the police station to see whether she was going to be charged with anything, because her mother's friend made illegal things and escaped. Her mother refused to go, by saying that,

(21) (Oh,) [don't be silly,] (darling.) (BJ)

Situation: Matt requested her mother to tell his friend who called him late at night while he was sleeping that he would call back. His mother refused to do, by saying that,

(22) [I'm not your skivvy,] (you know.) (T30)

The example (19) shows the indirect rejection in the English texts via the declarative sentence, the example (20) via the interrogative sentence, the example (21) via the imperative sentence, and the example (22) via the declarative sentence with negative forms.

The indirect rejections in the Thai-translated texts are demonstrated, as follows.

Situation: Mark invited Bridget to go out with him, but she refused to go by saying that,

(23) [ฉันมีนัด] /[chan4 mii0 nat3]/ 'I have appointment' (BJ)

Situation: Ian wanted to go back home from the party, but Mark refused him to go by saying,

(24) [จะกลับบ้านตอนนี้ได้ไง] /[caʔ1 klap2 baan2 tɔɔn0 nii3 daj2 ŋaj0]/ '[will go back home now how]' (T30)

Situation: Matt planned to make his thirtieth birthday simple, but his best friend, Gershwin prepared something surprised for Matt. Gershwin rejected Matt's idea by saying that,

(25) [ฝันไปเถอะ] /[fan4 paj0 thəʔ1]/ '[dream go SP]' (T30)

Situation: Bridget's friends tried to ask her about her boyfriend, but she refused to answer, by saying that,

(26) [ไม่ใช่เรื่องของพวกเธอ] /[maj2 chaj2 iiaŋ2 khɔɔŋ4 phuak2 thəə0]/ '[not story of you]'

The example (23) shows the indirect rejection in Thai with the declarative sentence, the example (24) with the interrogative sentence, the example (25) with the imperative sentence, and the example (26) with the declarative sentence with the negative form.

According to the hypothesis based on the influence of the context of culture, to perform the rejections, the direct speech act should be used more in the English texts than in the Thai-translated texts, and the indirect speech should be used more in the Thai-translated texts than in the English texts. The findings of this research support the hypothesis, as shown in the table below.

Table 4.5 The direct-indirect rejections in the English texts and the Thai-translated texts

Direct-indirect	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
Direct speech act	196 (57.31%)	185 (54.09%)
Indirect speech act	146 (42.69%)	157 (45.91%)
Total	342 (100%)	342 (100%)

The table shows that the direct speech acts are used in performing the speech act of rejections more than the indirect speech acts in the English texts and Thai-

translated texts follow this choosing. When the proportions of the two direct-indirect speech acts in each language are examined, the direct speech acts are used more in the English texts than in the Thai-translated texts, and the indirect speech are used more in the Thai-translated texts than the English texts, as hypothesized.

From the table, it can be seen that in the English texts, the direct speech acts are used 14% approximately more than the indirect speech act. This is another evidence that the English languages, which is the low-context-culture language, tends to communicate overtly. Based on and motivated by the English STs, the direct rejections in the Thai-translated texts are also found more than the indirect ones about 8%. This shows the faithfulness of the translated texts. However, the influence of the high-context culture of the Thai language can still be seen from the proportions of the usage of direct and indirect rejections of the Thai-translated texts compared with the English texts, that is, the Thai-translated texts use slightly more indirect and less direct rejections than the English texts do.

The selection of direct or indirect speech acts in performing the speech act of rejections in the English texts and Thai-translated texts is controlled by the interpersonal and affective factors, as presented in the following table.

Table 4.6 The use of direct and indirect rejections governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	59 (52.68%)	53 (47.32%)	112 (100%)
	Cross sex	135 (59.47%)	92 (40.53%)	227 (100%)
	Multiple participants	2 (66.67%)	1 (33.33%)	3 (100%)
age	Equal age	131 (59.55%)	89 (40.45%)	220 (100%)
	Senior-to-junior	21 (43.75%)	**27 (56.25%)**	48 (100%)

	Junior-to-senior	44 (59.46%)	30 (40.54%)	74 (100%)
Social status	Equal status	133 (60.18%)	88 (39.82%)	221 (100%)
	Higher-to-lower	14 (33.33%)	**28 (66.67%)**	42 (100%)
	Lower-to-higher	49 (62.03%)	30 (37.97%)	79 (100%)
Social distance	Familiar	178 (56.33%)	138 (43.67%)	316 (100%)
	unfamiliar	18 (69.23%)	8 (30.77%)	26 (100%)

From the table, it is confirmed that the English language, which is in the low-context culture, prefers the direct speech act to the indirect speech act in performing rejections. However, the table shows some opposite findings, there are some contexts of participants that the indirect rejections are used more than the direct ones. And they are even more surprising that they are the contexts of participants in the unequal-downwards group which the covertness seems to be unnecessary, namely, the contexts of 'senior-to-junior' and 'higher-to-lower status'. The reason of these surprising findings is understood when the data are considered. From the data, it is found that the indirect rejections that are used in these contexts of participants are mostly the rejections with irony or rhetotric, for example, the examples (21)-(22). They are conventionally indirect in terms of the politeness strategies, as proposed by a number of research (e.g. Blum-kulka, 1987, Félix-Brasdefer, 2005, Ogiermann, 2009), at the same time, they are the indirect speech acts. They are often used figuratively or rhetorically by the seniors or the characters with the higher status in rejecting the juniors, or the characters with the lower status in the data, so the percentage of the indirect rejections is more than that of the direct ones in these contexts of participants.

Table 4.7 The use of direct and indirect rejections governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	56 (50.00%)	56 (50.00%)	112 (100%)
	Cross sex	129 (56.83%)	98 (43.17%)	227 (100%)
	Multiple participants	1 (33.33%)	2 (66.67%)	3 (100%)
age	Equal age	124 (56.36%)	96 (43.64%)	220 (100%)
	Senior-to-junior	21 (43.75%)	27 (56.25%)	48 (100%)
	Junior-to-senior	41 (55.41%)	33 (44.59%)	74 (100%)
Social status	Equal status	125 (56.56%)	96 (43.44%)	221 (100%)
	Higher-to-lower	15 (35.71%)	27 (64.29%)	42 (100%)
	Lower-to-higher	46 (58.23%)	33 (41.77%)	79 (100%)
Social distance	Familiar	171 (54.11%)	145 (45.89%)	316 (100%)
	unfamiliar	15 (57.69%)	11 (42.31%)	26 (100%)

It can be seen from the table that the selection of direct and indirect rejections found in the Thai-translated texts follows the English STs in each context of participants, according to the principle of respect to the STs in the translation. The Thai-translated texts also keep the same selection of the indirect rejections more than the direct ones as The English texts even in the contexts of ‘senior-to-junior’ and

'higher-to-lower status'. This shows that the Thai language can express the same way of irony in the speech act of rejections as the English language does.

The association between the contexts and the selection of the direct-indirect speech acts in expressing rejections in the English texts and Thai-translated texts is examined by calculating the chi-square. The p-values are presented in the table below.

Table 4.8 The p-values from chi-square test of association between the direct-indirect rejections and the interpersonal and affective factors

Interpersonal and affective factors	**p-value**	
	English texts	**Thai-translated texts**
Sex	0.28	0.31
Age	0.12	0.28
Social status	**0.003**	**0.03**
Social distance	0.29	0.88

From the table, the p-values from the chi-square test of the factors of sex, age, and social distance are more than 0.05, whereas the p-values of the factor of social status is less than 0.05. This can be inferred that the factor of social status is significantly associated with the selection of direct-indirect rejections in the English texts at the p-value of 0.003 and the Thai-translated texts can follow this at the p-value of 0.03. Although it cannot be explicitly concluded that the factor of social status is really influential in the selection of direct-indirect rejections in the Thai language, or it is because of the motivation of the English STs, it can be seen from Table 4.6 and 4.7 that, in expressing the rejections both in the English texts and the Thai-translated texts the factor of social status governs the selection of more direct speech acts than the indirect speech acts in the contexts of 'equal status' and 'junior-to-senior', while the selection of more indirect speech acts than the direct speech acts in the context of 'senior-to-junior', but the indirect speech acts are frequently used ironically, as previously discussed.

4.1.3 Direct-indirect speech acts of inquiries

The speech act of inquiries is the act to ask questions in order to get answers, as Losada and Heaphy (2004: 745) affirmed that "a speech act was coded as 'inquiry' if it involved a question aimed at exploring and examining a position". The speech act

of inquiries is not meant only the official or public search, it means to any search for information or knowledge (Vocabulary.com: online), which is made literally, not rhetorically, playfully, figuratively, fictionally, or ironically (Adler, 2006: online). So, the inquiry speech act can be made directly by the interrogative sentence, but it does not include interrogative sentences which are not used to ask in order to get the answers. Besides, inquiries can be performed by any other sentence types. In this case, they are considered as indirect speech acts.

The speech act of inquiries can be made directly and indirectly in both the English texts and Thai-translated texts. The direct inquiries can be made by the interrogative sentence, as the examples given below.

(27) [How long are you home for?] (T30)

(28) [Where to,] (mate)? (T30)

(29) [How many did you get?] (BJ)

(30) (Daniel,)[have you met Vanessa?] (BJ)

(31) [ใครน่ะ] /[khraj0 naʔ2]/ ‘[who SP]’ (T30)

(32) (อา..)(บริดเจ็ท)[ได้ดูโชว์อะไรบ้างล่ะ] /(ʔaa0 brit3cet1 daj2 duu0 choo0 ʔaʔraj0 baaŋ2 laʔ1]/ ‘(ah)(Bridget)(get see show what some SP]’ (BJ)

(33) [เรื่องอะไรหรือ] /[rɨaŋ2 ʔaʔraj0 rɨɨ4]/ ‘[story what SP]’ (T30)

The examples (27)-(32) are the interrogative sentences expressing the speech act of inquiry directly. The examples (27)-(30) are the examples of the direct inquiries in the English texts, and the examples (31)-(33) are in the Thai-translated texts. The reason why they are direct inquiries is not only because they are made by the interrogative sentences, but because they perform the act of asking, and perform it explicitly.

Other than the direct speech act, the inquiries both in the English texts and Thai-translated texts can be made by the indirect speech act, as presented in the following examples. They are made by the other types of sentence, namely, the declaratives and the imperatives.

(32) [I have no idea what you're on about.] (T30)

(33) [What I want to know is what is going on with you and Ginny.] (T30)

(34) [แน่ใจนะ] /[nɛɛ3 caj0 naʔ3]/ ‘[sure SP] (T30)

(35) [ว่ามาสิ] /[waa2 maa0 siʔ1]/ ‘tell come SP]’ (T30)

The examples (32)-(34) show the speech act of inquiries made by the declarative sentences, the sentence particle ‘นะ’ /naʔ3/ in the example (34) can be counted as a question particle in Thai, and the example (35) by the imperative sentence. The underlying intention in these sentences is to ask to get the answers, but they are not spelt out as explicitly as the interrogative sentences.

In addition, there is one pattern of interrogative sentence that are used in asking and getting the answers politely, but it is considered grammatically indirect questions, because the main meaning of inquiry is not communicated directly, for example,

(34) [Do you know who that is?] (T30)

(35) [Do you know where the sieve is?] (BJ)

(36) [รู้ไหมจ๊ะว่านี่ใคร] /[ruu3 maj4 caʔ3 waa2 nii2 khraj0]/ ‘[know or not SP that this who]’

The examples (34)-(36) illustrate the interrogative sentences beginning with ‘Do you know….?’ They are the indirect questions in the English grammar. Although they are the interrogative sentences, they perform inquiries implicitly for the purpose of politeness. Consequently, they are considered to be indirect speech act.

Although the speech act of inquiries can be made by the direct and indirect speech act both in the English texts and Thai-translated texts, it is hypothesized on the basis of the contexts of culture that the direct inquiries should be found more in the English texts than in the Thai-translated texts, and the indirect inquiries should be found more in the Thai-translated texts than in the English texts. This hypothesis is proven true, as seen in the following table.

Table 4.9 The direct-indirect inquiries in the English texts and the Thai-translated texts

Direct-indirect	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
Direct speech act	619 (96.72%)	578 (90.31%)
Indirect speech act	21 (3.28%)	62 (9.69%)
Total	640 (100%)	640 (100%)

It can be recognized from the table that in both the English texts and Thai-translated texts, the direct speech acts are used extremely more than the indirect speech act in making the speech act of inquiries. It is possible that the reason why the direct speech act is used considerably in making inquiries because the seriousness of its imposition is not much, it requires only the information from the hearer. Moreover, the findings confirm the hypothesis, that is, in comparison the English texts with the Thai-translated texts, the direct inquiries are found more in the English texts than in the Thai-translated texts, and the indirect inquiries are found triple more in the Thai-translated texts than in the English texts. This can confirm the influence of the context of culture.

The selection of direct or indirect speech acts in performing inquiries in the English texts and the Thai-translated texts is controlled by the interpersonal and affective factors, as shown in the following table.

Table 4.10 The use of direct and indirect inquiries governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	154 (95.65%)	7 (4.35%)	161 (100%)
	Cross sex	459 (97.25%)	13 (2.75%)	472 (100%)
	Multiple participants	6 (85.71%)	1 (14.29%)	7 (100%)
age	Equal age	455 (97.01%)	14 (2.99%)	469 (100%)

	Senior-to-junior	90 (94.74%)	5 (5.26%)	95 (100%)
	Junior-to-senior	74 (97.37%)	2 (2.63%)	76 (100%)
Social status	Equal status	434 (97.31%)	12 (2.69%)	446 (100%)
	Higher-to-lower	92 (94.85%)	5 (5.15%)	97 (100%)
	Lower-to-higher	93 (95.88%)	4 (4.12%)	97 (100%)
Social distance	Familiar	585 (96.69%)	20 (3.31%)	605 (100%)
	unfamiliar	34 (97.14%)	1 (2.86%)	35 (100%)

From the table, it can be seen even more clearly that in performing the speech act of inquiries, the English texts use the direct speech acts much more than the indirect speech act in all contexts of participants, or it can be said that almost 100% of the inquiry speech act in the English texts are performed via the direct speech act. As stated earlier, the reason of the preference of the direct inquiries in the English texts is not only because the English language is in the low-context culture and prefers the overt communication, but because the nature of the inquiry speech act is not so face-threatening.

Table 4.11 The use of direct and indirect inquiries governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**Direct Freq. (%)**	**Indirect Freq. (%)**	**Total Freq. (%)**
sex	Same sex	149 (92.55%)	12 (7.45%)	161 (100%)
	Cross sex	439 (93.01%)	33 (6.99%)	472 (100%)
	Multiple participants	6 (85.71%)	1 (14.29%)	7 (100%)

age	Equal age	432 (92.11%)	37 (7.89%)	469 (100%)
	Senior-to-junior	88 (92.63%)	7 (7.37%)	95 (100%)
	Junior-to-senior	74 (97.37%)	2 (2.63%)	76 (100%)
Social status	Equal status	412 (92.38%)	34 (7.62%)	446 (100%)
	Higher-to-lower	89 (91.75%)	8 (8.25%)	97 (100%)
	Lower-to-higher	93 (95.88%)	4 (4.12%)	97 (100%)
Social distance	Familiar	561 (92.73%)	44 (7.27%)	605 (100%)
	unfamiliar	33 (94.29%)	2 (5.71%)	35 (100%)

As the translated texts, this table shows that the selection of the direct-indirect speech acts in making inquiries in the Thai-translated texts follows that of the English texts, that is the direct speech acts are employed much more than the indirect ones, in all contexts of participants. It can be presumed that other than the slight imposition of the inquiries, the influence of the English STs leads the Thai-translated texts to use the direct speech act a lot.

However, when compared with the English texts, the Thai-translated texts use less direct and more indirect speech acts in making inquiries in all contexts of participants. This insists that the Thai language, which is in the high-context culture, tends to be more covert than the English language.

Also, the chi-square test was done to see the association between the interpersonal and affective factors and the usage of the direct-indirect speech acts in performing inquiries in the English texts and the Thai-translated texts. The p-values are reported in the following table.

Table 4.12 The p-values from chi-square test of association between the direct-indirect inquiries and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	0.53	1
Age	0.66	0.33
Social status	0.30	0.63
Social distance	1	0.99

From the table, the p-values of all factors are more than 0.05. This can be inferred that there is no significant association between the interpersonal and affective factors and the selection of direct-indirect inquiries in the English texts and the Thai-translated texts show the same results. According to results of the chi-square test and the figures from Table 4.10, it may bring about the assumption that in performing the inquiries in all contexts, the direct speech act is a default speech act in the English language. As for the Thai language, although the findings of the Thai-translated texts are the same as the English texts, it cannot be clearly concluded that the direct speech act is a default speech act in performing the inquiries in the Thai language, because they are motivated by the English texts. However, it can be roughly concluded that the direct inquiries can be used in the Thai-translated texts in all contexts without causing unnaturalness and unacceptability; otherwise the different findings would have been found. This non-significance is surprising and interesting. It can be discussed that the direct-indirect speech acts are not the sensitive linguistic forms in making inquiries in in English, that is, when making inquiries, British people do not emphasize on the selection of direct-indirect speech acts. Thus, the findings show that there are not significant social factors associated with the selection of direct-indirect inquiries in the English texts. As for the Thai-translated texts, it may not be precisely assumed that the factor of social status is not really significant in the selection of direct-indirect inquiries, or it is because of the motivation of the English ST.

4.2 Pragmatic structures

Based on Blum-Kulka and Olshtain (1984), the investigation of the pragmatic structures is to study the sequence of the utterances in performing speech acts. Hence, the pragmatic structure analysis is started from the segmentation of the utterances in order to identify the head act and the supportive moves. The position of the head act and the position and number of the supportive moves can indicate the overtness-covertness of the speech act. The most overt pragmatic structure is the structure without supportive moves, viz. the pragmatic structure 'h'; the structures with pre-h supportive moves are more covert than the structures with post-h supportive moves, i.e. the pragmatic structure 's+h' is more covert than the pragmatic structure 'h+s'; and the structures with more supportive moves are more covert than the structures with less supportive moves, i.e. the pragmatic structure 's+h+s' is more covert than the pragmatic structure 's+h'. Other than these four pragmatic structures, the other possible structure that can be found in doing speech acts is the pragmatic structure without the head act or the only-s structure, which is considered as the most covert pragmatic structure.

In addition to the position and number, the function of the supportive moves in performing speech acts is also worth examining. The function of the supportive moves can be categorized into two categories: h-strengthening supportive moves, and h-softening supportive moves. Both of them can support the head act, but in the different ways. The h-strengthening supportive moves aggravate the head acts, while the h-softening supportive moves mitigate them (Blum-Kulka and Oshtain, 1984: 203-205).

It is hypothesized that the selection of the pragmatic structures in performing speech acts is governed by the context of culture. Consequently, the overt structures should be found more in the English texts than in the Thai-translated texts, and the covert structures should be found more in the Thai-translated texts than in the English texts, because the English language is the low-context-culture language, while the Thai language is the high-context-culture language. Although the Thai texts are the translated texts, which are expected to follow the STs, it is believed that the preference of covertness should appear in the proportion of using the pragmatic structures.

The pragmatic structures employed in the speech acts of directives, rejections and inquiries in the English texts and the Thai-translated texts, including the interpersonal and affective factors governing them will be reported henceforward. To show the examples, head acts are in square brackets, and supportive moves are in round brackets.

4.2.1 Pragmatic structures of directives

As known, the imposition of the directive speech act is quite high because doing directives imposes on the hearer in terms of action, not just information or opinion. Still, the speech act of directives is not performed only by the covert pragmatic structures. These are the pragmatic structures found in performing the speech act of directives in the English and Thai-translated texts.

The pragmatic structure ‘h’

(37) [Let’s go shopping.] (T30)

(38) [เปิดให้เราเข้าไปเร็ว] /[pɔɔt1 haj2 raw0 khaw2 paj0 rew0]/ ‘[open for us enter quickly]’ (BJ)

The examples (37)-(38) illustrate the directives in the most overt pragmatic structure, that is, the pragmatic structure with only head act or without supportive moves in the English texts and Thai-translated texts, respectively. The speakers uttered what they wanted the hearers to do overtly in the dimension of the pragmatic structure, i.e. they used only the head act. (to go shopping in the example (37) and to open the door in the example (38)). In terms of pragmatic structures, this is most overt because the head act is not dressed by any supportive moves. Hence, the hearers can understand what the speakers wants them to do explicitly.

The pragmatic structure ‘h+s’

(39) [Why don't you come over and say hello to Gershwin?] (He's here as well.) (It's his birthday today.) (He'd love to see you.) (T30)

(40) [ไปเถอะน่า](เอียน)(เพื่อนยาก) /[paj0 thɔʔ1 naa2] (ʔian0)(phɨan2 yaak2)/ ‘[go SP SP](Ian)(friend tough)’ (T30)

The examples (39)-(40) show the directives in the pragmatic structure with head act and post-h supportive moves in the English texts and Thai-translated texts,

respectively. In the example (39), there are three post-h supportive moves. All of these three post-h supportive moves give the reasons why the speaker wanted the hearer to do something (to come over and say hello to Gershwin). Blum-Kulka and Oshtain (1984: 204) and Fukushima (1996: 683) call the reasons given to explain why the speech act is done as 'grounder' and categorize it to be the softening supportive moves. The example (40) has two post-h supportive moves and both of them are h-softening. They mitigate the head act by calling the name of the hearer, เอียน /ʔian0/ 'Ian' and using the endearment term, เพื่อนยาก /phiian2 yaak2/ 'friend tough' which means a best friend.

The pragmatic structure 's+h'

(41) (Now,) (darling,) [you will be coming to Geoffrey and Una's New Year's Day Turkey Curry Buffet this year, won't you?] (BJ)

(42) (นี่)(แมท)[ฟังก่อนนะ] /(nii2) (mɛɛt3) [faŋ0 kɔn1 naʔ3]/

'(here)(Matt)[listen before SP] (T30)

The examples (41)-(42) exemplify the directives in the pragmatic structure with head act and pre-h supportive moves in the English texts and Thai-translated texts, respectively. The example (41) shows the directive in the pragmatic structure with two pre-h supportive moves, which are the h-softening supportive moves, They mitigate the head act by gaining time before getting to the head act too abruptly. Concluding (e.g. now) and calling (e.g. darling) serve as time-gaining before the head act is uttered. Similarly, there are two pre-h supportive moves in the example (42), and both of them function as the h-softening supportive moves. They are used in prolonging the appearance of the head act or time-gaining.

The pragmatic structure 's+h+s'

(43) (It's all chop-change chop-change with you.) [Either go out with me and treat me nicely, or leave me alone.] (As I say,) (I am not interested in fuckwittage.) (BJ)

(44) (แต่)[ถ้าแกไม่รีบย้ายก้นลงมาข้างล่างเดี๋ยวนี้ แกก็จะไม่มีวันรู้] (เพราะ)(ฉันจะวางหูเดี๋ยวนี้)

/(tɛɛ1)[thaa3 kɛɛ0 maj2 riip2 yaaj3 kon2 loŋ0 maa0 khaaŋ2laaŋ2 diaw4nii3 kɛɛ0 kɔɔ2 caʔ1 maj2 mii0 wan0 ruu3](phrɔʔ3)(chan4 caʔ1 waaŋ0 huu4 diaw4nii3)/

‘(but)[if you not hurry move ass down come downstairs now you then will no have day know](because)(I will put ear now)’ (T30)

The examples (43)-(44) demonstrate the directives in the pragmatic structure with head act which is in-between pre-h and post-h supportive moves in the English texts and Thai-translated texts, respectively. Both examples have one pre-h and two post-h supportive moves. In the example (43), all supportive moves function as the h-strengthening supportive moves. The speaker scolded the hearer before and after she uttered the head act, these aggravate the head act. Modehiran (2005: 43) categorizes ‘resentment to the hearer’ as one of strengthening devices. In the example (44), the pre-h supportive move is the h-softening supportive move which is used in time-gaining. As for the post-h supportive moves, the former one is h-softening, used in linking the ideas, but the latter one is the h-strengthening supportive move which is used in threatening the hearer.

These are four patterns of pragmatic structures found in performing the directives in the English texts and Thai-translated texts. It can be realized from the examples that the pragmatic structure or the sequence of the utterances affects the level of politeness of the directives which is related to the overtness-covertness of the pragmatic structures. Based on the contexts of culture, the overt pragmatic structures are hypothesized to be found more in the English texts than in the Thai-translated texts, and the more-covert structures are expected to be found more in the Thai-translated texts than in the English texts. The hypothesis is quite true, as shown in the following table.

Table 4.13 The pragmatic structures of directives in the English texts and the Thai-translated texts

Pragmatic structures	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
h	148 (46.39%)	131 (41.07%)
h+s	68 (21.32%)	73 (22.88%)
s+h	79 (24.76%)	90 (28.21%)
s+h+s	24 (7.52%)	25 (7.84%)
s	0 (0.00%)	0 (0.00%)
total	319 (100%)	319 (100%)

From the table, it can be seen that only the structure ‘h’ is found more in the English texts than in the Thai-translated texts. The other structures with the supportive moves, which can be considered to be more covert, are found more in Thai-translated texts than in the English texts, especially the structure ‘s+h’, which is found around 4% more in the Thai-translated texts. The findings support the hypothesis that the overt linguistic forms are found more in the English texts than in the Thai-translated texts, while the covert linguistic forms are found more in the Thai-translated texts than in the English texts.

Regarding the selection of the pragmatic structures in performing directives, it can be seen apparently that the most overt pragmatic structure, namely the pragmatic structure ‘h’ is used most and the most covert pragmatic structures, namely the pragmatic structures ‘s+h+s’ and ‘s’ are used least until not used at all. The Thai-translated texts follow the same ranking of pragmatic structure usage of the English texts. It is interesting that the pragmatic structure ‘s+h’ is at the second ranking in performing the directives, that is, the pragmatic structure ‘h+s’ is used less than the pragmatic structure ‘s+h’. The degree of imposition of the directives may play a role in this finding, that is, the high imposition of the directives may govern the speaker to select the more-covert structure ‘s+h’ more than the more-overt structure ‘h+s’. However, as previously stated, other than the position of the supportive moves which identifies the pragmatic structures, the overtness-covertness of the pragmatic structures can be measured from the number, and the function of the supportive

moves. To confirm that the pragmatic structure ‘s+h’ is really more covert than the pragmatic structure ‘h+s’, the number of the supportive moves in performing the directives in each pragmatic structure in the English texts and the Thai-translated texts are studied and reported below.

Table 4.14 The numbers of the supportive moves in the pragmatic structures of directives in the English texts and the Thai-translated texts

Pragmatic structures with supportive moves	**Numbers of the supportive moves**		**Frequency (%)**	
	Eng min-max	**Th-translated min-max**	**Eng**	**Th-translated**
h+s	1-4	1-5	87 (32.10%)	93 (33.33%)
s+h	1-3	1-4	113 (41.70%)	117 (41.94%)
s+h+s	pre: 1-3 post: 1-5	pre: 1-3 post: 1-4	71 (26.20%)	69 (24.73%)
Total			271 (100%)	279 (100%)

From the table, it shows that 271 supportive moves are found in performing the directives in the English texts, and 279 supportive moves in the Thai-translated texts. Wiroonhachaipong (2000) found in her research on the structures of requests in Thai and American English that the supportive moves in Thai are much more than in English. Although the present research found that the number of the supportive moves used in performing directives in the English texts and the Thai-translated texts are not considerably different because the Thai texts are translated from the English texts, it can support that the Thai language tends to use the supportive moves more than the English language does in performing the directives. In addition, within a string of supportive moves used in performing the speech act of directives each time, the number of the supportive moves in the Thai-translated texts is usually more than that of the English texts, i.e. the maximum number of the post-h supportive moves (or the supportive moves in the structure ‘h+s’) in the English texts is four, but in the Thai-translated texts is five; or the maximum number of the pre-h supportive moves (or the supportive moves in the structure ‘s+h’) in the English texts is three, but in the Thai-translated texts is four. However, the Thai-translated texts follow the ranking of the

usage of supportive moves of the English texts, the post-h supportive moves is the most frequently used supportive moves in performing the directives.

Then, the functions of these supportive moves are further studied to see their frequency in the English texts and the Thai-translated texts. All supportive moves can be divided into two functions with different quantity, as shown below.

Table 4.15 The functions of the supportive moves in performing directives in the English texts and the Thai-translated texts

Functions of supportive moves	**Frequency (%)**	
	English	**Thai-translated**
h-strengthening	24 (8.86%)	27 (9.68%)
h-softening	247 (91.14%)	252 (90.32%)
Total	271 (100%)	279 (100%)

The table shows that the h-softening supportive moves are used in performing the directives extremely more than the h-strengthening in the English texts, likewise the Thai-translated texts, with more or less proportion.

So far, it can be concluded that, in doing directives in the English texts, the pragmatic structure ‘h’ which is the most overt is used most and the structure ‘s+h+s’ is used least, other than these two structures, the pragmatic structure ‘s+h’, which is proved to be more-covert from the number of the supportive moves found, is used more than the pragmatic structure ‘h+s’. In addition, in doing directives in the English texts, the h-softening supportive moves are preferable than the h-strengthening ones. All of these findings are the same in the Thai-translated texts.

Besides, the selection of the pragmatic structures in performing the speech act of directives in the English texts and the Thai-translated texts varied upon the interpersonal and affective factors is investigated and the findings are shown in the following table.

Table 4.16 The use of pragmatic structures of directives governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**h** **Freq.** **(%)**	**h+s** **Freq.** **(%)**	**s+h** **Freq.** **(%)**	**s+h+s** **Freq. (%)**	**Total** **Freq.** **(%)**
sex	Same sex	41 (41.00%)	**25 (25.00%)**	**21 (21.00%)**	13 (13.00%)	100 (100%)
	Cross sex	100 (47.85%)	42 (20.10%)	56 (26.79%)	11 (5.26%)	209 (100%)
	Multiple participants	7 (70.00%)	1 (10.00%)	2 (20.00%)	0 (0.00%)	10 (100%)
age	Equal age	109 (53.69%)	41 (20.20%)	46 (22.66%)	7 (3.45%)	203 (100%)
	Senior-to-junior	**21 (25.61%)**	**19 (23.17%)**	**26 (31.71%)**	16 (19.51%)	82 (100%)
	Junior-to-senior	18 (52.94%)	**8 (23.53%)**	**7 (20.59%)**	1 (2.94%)	34 (100%)
Social status	Equal status	102 (55.14%)	37 (20.00%)	42 (22.70%)	4 (2.16%)	185 (100%)
	Higher-to-lower	**28 (29.17%)**	**21 (21.88%)**	**29 (30.21%)**	18 (18.75%)	96 (100%)
	Lower-to-higher	18 (47.37%)	**10 (26.32%)**	**8 (21.05%)**	2 (5.26%)	38 (100%)
Social distance	Familiar	142 (47.02%)	60 (19.87%)	76 (25.17%)	24 (7.95%)	302 (100%)
	unfamiliar	6 (35.29%)	**8 (47.06%)**	**3 (17.65%)**	0 (0.00%)	17 (100%)

From the table, the details of the pragmatic structure usage according to the contexts of participants are provided. It is found that when investigated with the interpersonal and affective factors, some findings are different from the findings on the whole presented in Table 4.13. Overall, in almost all contexts, the most overt pragmatic structure: the structure ‘h’ is used most and the most covert pragmatic structure: the structure ‘s+h+s’ is used least, as shown in Table 4.13. However, the pragmatic structure ‘h’ is not most frequently used in all contexts of participants. The contexts of participants that do not use the pragmatic structure ‘h’ most are the contexts of ‘senior-to-junior’ and ‘higher-to-lower status’. And surprisingly, the most

found pragmatic structure in doing the directives in these two contexts is the pragmatic structure ‘s+h’. It is surprising because these two contexts are in the ‘unequal-downwards’ group of contexts, which the covertness is not expected. To find the reason of these surprising findings, it can be observed from the data that the senior or the person with the higher status often calls the name of the hearer in performing directives to specify who they are talking to. In so doing, the frequency of the pragmatic structure ‘s+h’ is most, as the examples below.

Context ‘senior-to-junior’,‘higher-to-lower status’: Bridget’s mother speaking to Bridget

(45) (Bridget.) [Turn your television set to BBC1.] (BJ)

Context ‘higher-to-lower status’ : The cameraman speaking to the camera assistant

(46) (Derek!) [Get us a Twix and a Lion Bar, will you?] (BJ)

Context ‘senior-to-junior’,‘higher-to-lower status’ : Matt’s mother speaking to Matt

(47) (Matthew,) [it's the phone for you.] (T30)

Besides, the other interesting usage is at the selection of the structures ‘h+s’ and ‘s+h’ which are not the same in each context of participants. The findings of most contexts are in accordance with the overall findings in Table 4.13, that is, the structure ‘s+h’ is used more than the structure ‘h+s’, as discussed above that it may be because of the degree of imposition of directives. But, there are some contexts of participants, namely, the contexts of ‘same sex’, ‘junior-to-senior’, ‘lower-to-higher status’ and ‘unfamiliar’ participants, which the structure ‘h+s’ is used more than the structure ‘s+h’. These contexts are in the ‘unequal upwards’ group of contexts, which is expected to be oriented to the more covert pragmatic structures, except the context of same sex participants. The reason of these surprising findings may be because the head act expressed in these contexts can be covert in other dimensions of analysis, e.g. direct-indirect speech acts, including the more number and the h-softening function of the supportive moves can make the pragmatic structure ‘h+s’ more covert in these contexts, as illustrated in the following examples.

Context ‘junior-to-senior’, ‘lower-to-higher status’ : Matt speaking to his mother

(48) [Why don't you sit down,] (Mum)? (T30)

Context ‘unfamiliar’ : Simon D. speaking to Bridget (They just met in the party.)

(49) [Would you mind?] (I'd be most awfully, awfully grateful.) (BJ)

From the above examples, although they are in the pragmatic structure ‘h+s’, the head acts are in the indirect speech acts. Besides, the supportive moves, i.e. calling in the example (48), and giving reasons in the example (49) can soften the head acts. Thus, the overt pragmatic structures which are used in these dialogues are felt more covert in such contexts because of the indirect speech act and the softening supportive moves.

Table 4.17 The use of pragmatic structures of directives governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**h** **Freq.** **(%)**	**h+s** **Freq.** **(%)**	**s+h** **Freq.** **(%)**	**s+h+s** **Freq.** **(%)**	**Total** **Freq.** **(%)**
sex	Same sex	42 (42.00%)	29 (29.00%)	20 (20.00%)	9 (9.00%)	100 (100%)
	Cross sex	83 (39.71%)	43 (20.57%)	67 (32.06%)	16 (7.66%)	209 (100%)
	Multiple participants	6 (60.00%)	1 (10.00%)	3 (30.00%)	0 (0.00%)	10 (100%)
age	Equal age	89 (43.84%)	44 (21.67%)	60 (29.56%)	10 (4.93%)	203 (100%)
	Senior-to-junior	23 (28.05%)	21 (25.61%)	25 (30.49%)	13 (15.85%)	82 (100%)
	Junior-to-senior	19 (55.88%)	8 (23.53%)	5 (14.71%)	2 (5.88%)	34 (100%)
Social status	Equal status	80 (43.24%)	41 (22.16%)	56 (30.27%)	8 (4.32%)	185 (100%)

	Higher-to-lower	30 (31.25%)	23 (23.96%)	28 (29.17%)	15 (15.63%)	96 (100%)
	Lower-to-higher	21 (55.26%)	9 (23.68%)	6 (15.79%)	2 (5.26%)	38 (100%)
Social distance	Familiar	125 (41.39%)	65 (21.52%)	87 (28.81%)	25 (8.28%)	302 (100%)
	unfamiliar	6 (35.29%)	8 (47.06%)	3 (17.65%)	0 (0.00%)	17 (100%)

From the table, it shows that the Thai-translated texts follow the same selection of the pragmatic structures in performing directives as the English texts in almost all context of participant, even in surprising findings of some contexts. This shows that the Thai-translated can use the same ways of doing directives as the English STs do in most contexts of participants. Except the contexts 'higher-to-lower status', which are marked by double underlines, it is found that the directives in the Thai-translated texts are performed differently from the English texts, that is, in the Thai-translated texts, the pragmatic 'h' is used most, while the English texts, the pragmatic 'h' is used the next most in this context of participants. This can be explained by the data that the supportive moves, especially the endearment terms in the STs are frequently omitted in the translation, as seen in the following examples. This can bring about the different proportion of the pragmatic structures in performing directives between the English and the Thai-translated texts in the context of 'higher-to-lower'.

(50) ST: [Don't you think you should get dressed,] (darling)?

TT: [ลูกน่าจะแต่งตัวบ้างนะ] /[luuk2 naa2caʔ1 tɛɛŋ1tua0 baaŋ2 naʔ3]/ '[kid should dress some SP]'

(51) ST: [Give him hell, baby.]

TT: [จัดการให้สาสมเลย] /[cat1 kaan0 haj2 saa4som4 ləəj0]/ '[tackle give deserve beyond]'

Lastly, the chi-square test was done to investigate the association between the contexts of participants and the selection of the pragmatic structures in performing

directives in the English texts and the Thai-translated texts. The results are presented in the following table.

Table 4.18 The p-values from chi-square test of association between the pragmatic structures of directives and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	**0.04**	0.10
Age	**0.0002**	**0.05**
Social status	**0.00001**	**0.04**
Social distance	0.49	0.80

From the table, in the English texts, the p-values of the statistic test in the factors of sex, age, and social status are all less than 0.05, except in the factor of social distance, whose the p-value is more than 0.05, while in the Thai-translated texts, the p-values of the factors of age, and social status are less than 0.05, but the p-values of the factor of sex and social distance are more than 0.05. This means that, in the English texts, the sex, age, and social status between the participants have significant association with the most selection of the pragmatic structure ‘h’ and the next most selection of the pragmatic structure ‘s+h’ in the context of ‘cross-sex’, ‘equal age’, and ‘equal status’ of the participants, but in reverse in the contexts of ‘senior-to-junior’ and ‘higher-to-lower status’ of the participants. As for the Thai-translated texts, the age has significant association with the different selection of the pragmatic structures in each contexts of participants, that is, in the context of ‘equal age’: the ‘h’ structure is used most, the ‘s+h’ structure is used the second; in the context of ‘senior-to-junior’: the ‘s+h’ structure is used most, the ‘h’ structure is used the second; and in the context of ‘higher-to-lower status’: the ‘h’ structure is used most, the ‘h+s’ structure is used the second, while the social status has significant association with the most selection of the pragmatic structure ‘h’ and the second selection of the pragmatic structure ‘s+h’ in the contexts of ‘equal status’ and ‘higher-to-lower’, but in the context of ‘lower-to-higher’, the pragmatic structure ‘h+s’ is selected the second instead.

Interestingly, the table shows that the factor of sex is significant in the English texts, but not in the Thai-translated texts. It can be concluded from this finding that in performing directives, the factor of sex governs the use of the pragmatic structure in English, but not in Thai. Also, it can be interpreted that in the selection of pragmatic structures for performing directives, the sex of the hearer is not really brought into consideration in the Thai language, otherwise it should be the significant factor in the Thai-translated texts as motivated by the English STs.

4.2.2 Pragmatic structures of rejections

Among all of the three speech acts studied in the present research, the speech act of rejections is considered to have the second highest degree of the imposition. It does not require any behavioral changes from the hearer, which is determined the highest imposition, as the speech act of directives does, while it does not require just the information, which is determined the lowest imposition, as the speech act of inquiries does. The speech act of rejections is performed when the speaker wants to be against or refuse to accept or agree with the hearer's opinion. This is the new perspective on the speech act of rejections, because the speech act of rejections was viewed as "a form of conflict" (Waldron and Applegate, 1994 cited in Locher, 2004: 94) and it can destroy social solidarity (Heritage, 1984: 268 cited in Sifianou, 2012: 1554). This perspective has changed after the work of Schiffrin (1984) which proposed that "disagreement among friends can signal sociability rather than a breach of civility" (Sifianou, 2012: 1554).

The pragmatic structures that are found to be used in performing the speech act of rejections are presented and exemplified, as follows.

<u>The pragmatic structure 'h'</u>

(52) [I wasn't thinking anything.] (T30)

(53) [ไม่ได้หมายถึงยังงั้น] /[maj2 daj2 maaj4 thɨŋ4 yaaŋ1 ŋan3]/ '[not mean like that]' (T30)

The examples (52)-(53) show the rejections via the most overt pragmatic structure, that is, the structure without supportive moves in the English texts and the Thai-translated texts, respectively. In the example (52), the speaker explicitly refused what the hearer thought that he was thinking something. And in the example (53), the

speaker refused the understanding of the hearer by saying that she did not mean like the hearer understood. These two examples are composed of only the head act, they are not led or followed by any supportive moves.

The pragmatic structure ‘h+s’

(54) [I don't think you'll be needing that taxi,](Jones.) (BJ)

(55) [ไม่เอาน่า](ลูกจ๋า) (แม่เคยบอกแล้ว) (ลูกไม่ฟังเอง) /[maj2 ʔaw0 naa2] (luuk2 caa4)(mɛɛ2 khəəj0 bɔɔk1 lɛɛw3)(luuk2 maj2 faŋ0 ʔeeŋ0/ ‘[not get SP](child SP)(mother used to tell already)(child not listen yourself)’ (BJ)

The examples (54)-(55) demonstrate the rejections via the pragmatic structure ‘h+s’ in the English texts and the Thai-translated texts, respectively. Although this pragmatic structure is more covert than the pragmatic structure ‘h’, it is quite overt as well, because the rejections in this structure are performed through the immediate occurrence of the head act, or h-beginning structure. The example (54) shows the rejection in the pragmatic structure ‘h+s’ with one post-h supportive move. The head act is at the beginning, but the supportive move makes it more covert, as seen in this example, the post-h supportive move is h-softening by calling the name of the hearer. The example (55) has a total of three post-h supportive moves. In the example, the first supportive move, ลูกจ๋า /luuk2 caa4/ ‘child SP’, is h-softening because it helps mitigate the head act by calling the hearer with the kin term together with the sentence particle expressing affection and familiarity; whereas the other two, แม่เคยบอกแล้ว /mɛɛ2 khəəj0 bɔɔk1 lɛɛw3/ ‘mother used to tell already’ and ลูกไม่ฟังเอง /luuk2 maj2 faŋ0 ʔeeŋ0/ ‘child not listen yourself’, are h-strengthening, because they aggravate the head act by blaming the hearer.

The pragmatic structure ‘s+h’

(56) (Honestly,) (Mum.)['I don't think I can manage all these.] (BJ)

(57) (เฮ้ย) (เกอร์ชวิน) [พวกเราไม่มีทางทำอะไรอย่างนั้นกับแกหรอก] /(həj3)(kəə0chwin0)[phuak2 raw0 maj2 mii0 thaaŋ0 tham0 ʔaʔraj0 yaaŋ1 nan3 kap1 kɛɛ0 rɔɔk1]/ ‘(EXC)(Gershwin)[we no have way do what like that with you SP]’ (T30)

The examples (56)-(57) illustrate the rejections via the pragmatic structure ‘s+h’ in the English texts and the Thai-translated texts, respectively. The example (56) shows the rejection in the pragmatic structure with two pre-h supportive moves, one is the h-strengthening supportive move, namely, ‘honestly’ which is used to intensify the head act, and the other is the h-softening supportive move, namely, ‘mum’ which is used to gain time before getting to the head act. In the example (57), there are two pre-h supportive moves, which are the h-softening supportive moves. Both of them are used in time-gaining before the appearance of the head.

The pragmatic structure ‘s+h+s’

(58) (Oh,) [don't be a silly-willy,] (darling.) (Of course) (I told you.) (You must learn to listen.) (BJ)

(59) (ขอบใจย่ะ)(แต่)[ไม่ดีกว่าจ้ะ] (หนุ่มๆ) /(khɔɔp1caj0 yaʔ2)(tɛɛ1)[maj2 dii0 kwaa1 caʔ2] (num1 num1)/ ‘(thanks SP)(but)[no better SP](boys)’ (T30)

The examples (58)-(59) are the examples of the rejections via the pragmatic structure ‘s+h+s’ in the English texts and the Thai-translated texts, respectively. In the example (58), there are one pre-h and four post-h supportive moves, In this example, the pre-h supportive move ‘oh’ is h-softening by time-gaining with the exclamation before getting to the head act. As for the post-h supportive moves, all of them function as the h-strengthening supportive moves by blaming and intensifying. In the example (59), there are two pre-h and one post-h supportive moves. All of them are the h-softening supportive moves: the two pre-h ones are thanking, that is ขอบใจย่ะ /khɔɔp1caj0 yaʔ2/ ‘thanks’, and linking, that is แต่ /tɛɛ1/ ‘but’, and the post-h one is calling, that is หนุ่มๆ /num1 num1/ ‘boys’.

The above examples demonstrate various pragmatic structures that are found to be used in doing rejections in the English texts and the Thai-translated texts. As always mentioned, the appearance of the head act relates to the overtness-covertness of the pragmatic structures. It is predicted that in performing the speech act of rejections, the more-overt pragmatic structures will be used more in the English texts than in the Thai-translated texts, while the more-covert ones will be found more in the

Thai-translated texts than in the English texts. The findings show that the prediction is not completely accurate, as reported in the following table.

Table 4.19 The pragmatic structures of rejections in the English texts and the Thai-translated texts

Pragmatic structures	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
h	164 (47.95%)	170 (49.71%)
h+s	97 (28.36%)	92 (26.90%)
s+h	54 (15.79%)	56 (16.37%)
s+h+s	27 (7.89)	24 (7.02%)
s	0 (0.00%)	0 (0.00%)
total	342 (100%)	342 (100%)

From the table, the proportion of the pragmatic structure ‘h+s’, which is more overt, is found more in the English texts, and the proportion of the pragmatic structure ‘s+h’, which is more covert, is found more in the Thai-translated texts, as predicted. However, contrasting with the prediction, the structure ‘h’, which is most overt, is found more in the Thai-translated texts than in the English texts, while the structure ‘s+h+s’, which is most covert, is found more in the English texts than in the Thai-translated texts. To discuss the reason of the unpredicted findings, it is possible that in translating the speech act of rejections from English into Thai, some supportive moves, which do not bear crucial contents, are omitted. This omission can increase the proportion of the structure ‘h’, and decrease the proportion of the structure ‘s+h+s’ in the Thai-translated texts, as exemplified below.

(60) ST: (Oh,) [don't be silly,] (darling.)

TT: [เหลวไหลน่า] /leew4 laj4 naa2/ ‘silly SP’ (BJ)

The example (58) shows the omission of the h-softening supportive moves, both the pre-h one, ‘oh’, which is used to exclaim, and the post-h one, ‘darling’, which is used to address the hearer. These supportive moves, which do not have any important messages, are sometimes omitted in the translation.

Regarding the ranking of the usage, Table 4.19 reports that the rejections are performed via the pragmatic structure ‘h’ most, and the other pragmatic structures are

used in descending order according to the scale of covertness in the English texts and the Thai-translated texts follow this order. However, not only the position of the supportive moves, but the number of the supportive moves are also important and related to the overtness-covertness of the pragmatic structures, the number of the supportive moves are studied to confirm that the pragmatic structures used in performing the rejections in the Thai-translated texts seem to be more overt than those of the English texts. The findings are shown in the following table.

Table 4.20 The number of the supportive moves in the pragmatic structures of rejections in the English texts and the Thai translated texts

Pragmatic structures with supportive moves	**Numbers of the supportive moves**		**Frequency (%)**	
	Eng min-max	**Th-translated min-max**	**Eng**	**Th-translated**
h+s	1-4	1-3	126 (42.57%)	115 (42.12%)
s+h	1-6	1-4	94(31.76%)	95 (34.80%)
s+h+s	pre: 1-3 post: 1-4	pre: 1-2 post: 1-4	76 (25.68%)	63 (23.08%)
Total			296 (100%)	273 (100%)

From the table, it is found that there are 296 supportive moves used in performing rejections in English texts, while there are 273 supportive moves used in the rejections in the Thai-translated texts. The post-h supportive moves are found most in terms of frequency (42.57% in the English texts, and 42.12% in the Thai-translated texts), but the pre-h supportive moves are found most in terms of number in each serial of supportive moves (a maximum of 6 in the English texts, and a maximum of 4 in the Thai-translated texts).

In comparison with the English texts, the supportive moves in the Thai-translated texts are 23 less; the less proportions are seen in the supportive moves of the pragmatic structures ‘h+s’ and ‘s+h+s’, and the maximum number of each serial of supportive moves in the Thai-translated texts are less than that of the English texts. The findings show that the supportive moves in the Thai-translated texts are not always more than the supportive moves in the English texts. The findings of the

number of the supportive moves quite support that the pragmatic structures used in performing rejections in the Thai-translated texts seem to be more overt than those of the English texts.

It is interesting to study further the proportion of each function of the supportive moves used in rejections in the English texts and the Thai-translated texts. The findings are reported in the following table.

Table 4.21 The functions of the supportive moves in performing rejections in the English texts and the Thai-translated texts

Functions of supportive moves	**Frequency (%)**	
	English	**Thai-translated**
h-strengthening	59 (19.93%)	57 (20.88%)
h-softening	237 (80.07%)	216 (79.12%)
Total	296 (100%)	273 (100%)

When compared with the supportive moves in the rejections in the English texts, it is found that the h-strengthening supportive moves are more, whereas the h-softening supportive moves are found less in the Thai-translated texts. It shows that the h-softening supportive moves can be omitted more than the h-strengthening ones.

After all aspects of supportive moves, position, number, and function are explored, it can be said that the pragmatic structures used in performing the rejections in the Thai-translated texts seem to be more overt than those of the English texts.

Then, the selection of the pragmatic structures in doing the speech act of rejections in the English texts and the Thai-translated texts, which is governed by the interpersonal and affective factors is also explored, and the findings are presented in the following table.

Table 4.22 The use of pragmatic structures of rejections governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**h** **Freq.** **(%)**	**h+s** **Freq.** **(%)**	**s+h** **Freq.** **(%)**	**s+h+s** **Freq.** **(%)**	**Total** **Freq.** **(%)**
sex	Same sex	46 (41.07%)	30 (26.79%)	21 (18.75%)	15 (13.39%)	112 (100%)
	Cross sex	115 (50.66%)	67 (29.53%)	33 (14.54%)	12 (5.29%)	227 (100%)

	Multiple participants	3 (100.00%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	3 (100%)
age	Equal age	103 (46.82%)	74 (33.64%)	30 (13.64%)	13 (5.91%)	220 (100%)
	Senior-to-junior	23 (47.92%)	9 (18.75%)	8 (16.67%)	8 (16.67%)	48 (100%)
	Junior-to-senior	38 (51.35%)	14 (18.92%)	**16 (21.62%)**	6 (8.11%)	74 (100%)
Social status	Equal status	112 (50.68%)	70 (31.67%)	27 (12.22%)	12 (5.43%)	221 (100%)
	Higher-to-lower	14 (33.33%)	9 (21.43%)	**10 (23.81%)**	9 (21.43%)	42 (100%)
	Lower-to-higher	38 (48.10%)	18 (22.78%)	17 (21.52%)	6 (7.59%)	79 (100%)
Social distance	Familiar	154 (48.73%)	91 (28.80%)	47 (14.87%)	24 (7.59%)	316 (100%)
	unfamiliar	10 (38.46%)	6 (23.08%)	**7 (26.92%)**	3 (11.54%)	26 (100%)

This table corresponds to Table 4.19 which reports that the overall usage of the pragmatic structures in performing rejections in the English texts is in the descending order according to the level of covertness, and this order happens in almost all contexts of participants, except the contexts of ‘junior-to-senior’, ‘higher-to-lower status’ and ‘unfamiliar’ participants. The pragmatic structure ‘s+h’ is used more than the pragmatic structure ‘h+s’ in these three contexts. However, these different results can be understood in the case of the contexts of ‘junior-to-senior’ and ‘unfamiliar’ participants because these two contexts are in the ‘unequal-upwards’ groups which the politeness is expected. The surprising finding turns up in the context of ‘higher-to-lower status’ because this context of participants is in the kind of context that the politeness not expected. Other than the pragmatic structure ‘s+h’ is used more than the ‘h+s’, it is found that the covertness-oriented pragmatic structures are used quite much in this context. There are two observations of this phenomenon: first, the more-covertness pragmatic structures, e.g. ‘s+h’, ‘s+h+s’ are used in the context of

‘higher-to-lower status’ in nagging, which use many supportive moves; and second, many supportive moves used in these structures are the h-strengthening supportive moves, which make the rejections via the more-covertness pragmatic structures strong enough for the speaker with the higher status used to speak to the hearer with the lower status. The examples are provided below.

Situation: Bridget’s mother was nagging.

(61) (What's Una done with this gravy?) (Durr!) [We're going to have to use the Magimix!] (BJ)

(62) (Oh,) (darling,) [you can't go around with that tatty green canvas thing.] (You look like some sort of Mary Poppins person who's fallen on hard times.) (BJ)

In the example (61), Bridget’s mother was nagging because she did not agree with the way Una and Bridget prepared gravy. She uttered a few utterances which are the supportive moves before getting into the head act that she refused Una and Bridget’s method and she would do it the way she thought. In the example (62), Bridget’s mother was nagging Bridget on her cloths. Bridget’s mother refused to accept Bridget’s clothes and tried to compare her to a funny thing.

Situation: Matt speaking to the taxi driver who went to the same high school

(63) (But) [I wasn't the most popular kid at school,] (that's for sure.) (T30)

Situation: Bridget’s father speaking to Bridget

(64) (Oh) [no, that was just the Vicar's new vestments which set her off this morning.] (They were a little on the frou-frou side,) (to tell the truth.) (BJ)

The examples (63)-(64) illustrate the second observation of the more usage of the more-covert pragmatic structures in doing the rejections in the context of ‘senior-to-junior’. They show that although there are many supportive moves, the head acts can be strengthen by the h-strengthening supportive moves, e.g. the supportive moves used in intensifying the head acts, namely, ‘that’s for sure’ in the example (63), ‘to tell the truth’ in the example (64).

Table 4.23 The use of pragmatic structures of rejections governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**h** **Freq.** **(%)**	**h+s** **Freq.** **(%)**	**s+h** **Freq.** **(%)**	**s+h+s** **Freq.** **(%)**	**Total** **Freq.** **(%)**
sex	Same sex	49 (43.75%)	28 (25.00%)	24 (21.43%)	11 (9.82%)	112 (100%)
	Cross sex	118 (51.98%)	64 (28.19%)	32 (14.10%)	13 (5.73%)	227 (100%)
	Multiple participants	3 (100.00%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	3 (100%)
age	Equal age	106 (48.18%)	68 (30.91%)	35 (15.91%)	11 (5.00%)	220 (100%)
	Senior-to-junior	24 (50.00%)	12 (25.00%)	7 (14.58%)	5 (10.42%)	48 (100%)
	Junior-to-senior	40 (54.05%)	12 (16.22%)	14 (18.92%)	8 (10.81%)	74 (100%)
Social status	Equal status	113 (51.13%)	64 (28.96%)	31 (14.03%)	13 (5.88%)	221 (100%)
	Higher-to-lower	17 (40.48%)	12 (28.57%)	9 (21.43%)	4 (9.52%)	42 (100%)
	Lower-to-higher	40 (50.63%)	16 (20.25%)	16 (20.25%)	7 (8.86%)	79 (100%)
Social distance	Familiar	156 (49.37%)	86 (27.22%)	51 (16.14%)	23 (7.28%)	316 (100%)
	unfamiliar	14 (53.85%)	6 (23.08%)	5 (19.23%)	1 (3.85%)	26 (100%)

In comparison with Table 4.22, this table shows that the ranking of the selection of the pragmatic structure in performing rejections in the English texts can be maintained in the Thai-translated texts, except the context of ‘higher-to-lower status’ and ‘unfamiliar’ of participants, which are marked by double underlines. In these two contexts, the pragmatic structure ‘h+s’ is found more than the pragmatic

structure ‘s+h’ in the Thai-translated texts, but it is the other way round in the English texts. Again, this is evidence that the pragmatic structures used in performing rejections in the Thai-translated texts tend to be more overt than those of the English texts.

Finally, the chi-square test was done to examine the association between the contexts of participants or the interpersonal and affective factors and the selection of the pragmatic structures in doing rejections in the English texts and the Thai-translated texts. The results are recounted in the following table.

Table 4.24 The p-values from chi-square test of association between the pragmatic structures of rejections and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	**0.03**	0.12
Age	**0.01**	**0.05**
Social status	**0.004**	0.21
Social distance	0.18	0.88

The table shows that sex, age, and social status between the participants are significantly associated with the selection of the pragmatic structures in doing rejections in the English texts, because the p-values of the chi-square test in the factors of sex, age, and social status are all less than 0.05, but the p-value of the factor of social distance is more than 0.05. It can be interpreted from the Table 4.22 that the selection of pragmatic structures in the descending order is significantly associated with all contexts governed by sex, but in the contexts governed by age and social status, the pragmatic structure ‘s+h’ is selected more than the structure ‘h+s’ in the contexts ‘junior-to-senior’ and ‘higher-to-lower status’. In the Thai-translated texts, the only factor that has the ≤ 0.05 p-value from the chi-square test is the factor of age. The other factors get more than 0.05 p-values. Statistically, this means that the age between the participants governs the selection of the pragmatic structures in performing the rejections in the Thai-translated texts, that is, in the context ‘junior-to-senior’, the pragmatic structure ‘s+h’ is significantly selected more than the structure ‘h+s’, as seen in Table 4.23.

Markedly, there are more significant factors that govern the selection of the pragmatic structures in performing rejections in the English texts than in the Thai-translated texts. The factors of sex and social status do not associate with the selection of the pragmatic structures of the rejections in Thai, but do in English. This means that in selecting the pragmatic structures to perform rejections, the factors of sex and social status are not put the importance in Thai despite the influence of the English texts.

4.2.3 Pragmatic structures of inquiries

The speech act of inquiries is considered to have least imposition among all three speech acts in this research. When performing inquiries, the speaker imposes on the hearer just the information which s/he supposes the hearer knows. However, some inquiries are general and easy to give the answer, e.g. ‘what time is it?’, the others are personal and difficult to give the information, e.g. ‘how is your love life?’. It is found from the data that the speech act of inquiries is the only one among three speech acts that is performed via all five possible pragmatic structures. This may be because the nature of the inquiries is easily understood, the hearer, including the readers of the fictions can grasp the intention of the speaker even if there is no explicit head act.

These are the pragmatic structures found in performing the speech act of inquiries in the English and Thai-translated texts.

The pragmatic structure ‘h’

(65) [What did she say?] (T30)

(66) [Is your name Matt Beckford?] (T30)

(67) [แม่อยู่ไหนคะ] /[mɛɛ2 yuu1 naj4 khaʔ3]/ ‘[mum stay where SP]’ (BJ)

(68) [ได้ของที่ต้องการครบหรือยัง] /[daj2 khɔɔŋ4 thii2 tɔŋ2kaan0 khrop3 rɯ̌4 yaŋ0]/ ‘[get things that want all or yet]’ (T30)

The example (65)-(68) are the examples of the inquiries in the most overt pragmatic structure, that is, the pragmatic structure ‘h’ in the English texts and the Thai-translated texts, respectively. In the examples (65) and (67), the speakers posed the question with a wh-question to get the answer from the hearers about ‘what’ in the example (65) and ‘where’ in the example (67). In the examples (66) and (68), the

speakers asked with a yes-no question to get the answer ‘yes’ or ‘no’ from the hearers. All of them are performed without any supportive moves.

The pragmatic structure ‘h+s’

(69) [What?] (Building them?) (Using them?) (Wearing them on your head?) (T30)

(70) [ออกไปไหน](บริดเจ็ท) /[ʔɔɔk1 paj0 naj4] (brit1cet1)/ ‘[out go where](Bridget)’ (BJ)

The example (69)-(70) illustrate the inquiries in the pragmatic structure ‘h+s’ in the English texts and the Thai-translated texts, respectively. In the example (69), the three post-h supportive moves are all the h-softening supportive moves. The situation of this inquiry is that the speaker asked the hearer what he did with the computer, after the hearer said that he worked in the computer company. The first two supportive moves, ‘building them?’ and ‘using them?’, are supported the head act, ‘what?’ by explicating it or giving more information to make the head act clearer, while the last supportive move ‘wearing them on your head?’ is a kidding. In the example (70), there is one post-h supportive move and it is also h-softening. It softens the head act by calling the name of the hearer, บริดเจ็ท /brit1 cet1/ ‘Bridget’.

The pragmatic structure ‘s+h’

(71) (So,) (come on,) (then,)(Bridget!) [How's yer love-life?] (BJ)

(72) (เจรา!) (แก) (ไอ้เฒ่า) (ริคบชู้!) [บอกมาว่าจะเปิดฝากระโปรงรถซาบได้ยังไงวะ] /(cee0raa0)(kɛɛ0)(ʔaj2 thaw2)(ri1 khop3 chuu3)[bɔɔk1 maa0 waa2 caʔ1 pəət1 faa4 khraʔ1prooŋ0 rot3 saap3 daj2 yaŋ0 ʔaj0 waʔ3]/ ‘(Jerrers)(you)(old man)(dare to have affair)[tell come that will open bonnet Saab how SP]’ (BJ)

The example (71)-(72) show the inquiries in the pragmatic structure ‘s+h’ in the English texts and the Thai-translated texts, respectively. The example (71) exemplifies the inquiry in the pragmatic structure with four pre-h supportive moves. The four pre-h supportive moves in the example are all the h-softening supportive moves. All of them are used in time-gaining before getting to the head act. It is possible that as a result of a personal question, the supportive moves are used this

much to mitigate the invasion of the head act. In the example (72), there are also a total of four pre-h supportive moves. In the example, เจรา /cee0raa0/ ‘Jerrers’ and แก /kɛɛ0/ ‘you’ are the h-softening supportive moves, they are used to gain attention from the hearers, while the other two , ไอ้เฒ่า /ʔaj2 thaw2/ ‘old man’ and ริคบชู้ /ri1 khop3 chuu3/ ‘dare to have affair’ are the h-strengthening supportive moves which are used to scold the hearer.

The pragmatic structure ‘s+h+s’

(73) (But) [you're not serious about going to Australia now,] (surely)? (T30)

(74) (แล้ว)(ตกลงว่า) [ลูกเป็นอย่างไรบ้าง](แมท) /(lɛɛw3)(tok1loŋ0 waa2)[luuk2 pen0 yaaŋ1 raj0 baaŋ2](mɛɛt3) ‘(and)(then)[child be how some](Matt) (T30)

The example (73)-(74) demonstrate the inquiries in the pragmatic structure ‘s+h+s’ in the English texts and the Thai-translated texts, respectively. In the example (73), there is one each of the pre-h and post-h supportive moves. In this example, the pre-h supportive move is h-softening, it is the connector, which is used to link the ideas between the utterances that were being spoken and the previous utterances that were already spoken, while the post-h supportive moves is h-strengthening because it is used in intensifying the head act. In the example (74), there are two pre-h and one post-h supportive moves. All supportive moves in the example (74) are h-softening. The former pre-h supportive move, ‘แล้ว’ / lɛɛw3/ ‘and’, is the connector used to link the ideas of the being-spoken utterances with the already-spoken ones and the latter one, ‘ตกลงว่า’ /tok1loŋ0 waa2/ ‘then’ is the conclusory marker used to conclude the idea. As for the post-h supportive move, it is the address term used in calling the hearer.

The pragmatic structure ‘s’

(75) (So?) (T30)

(76) (And?) (T30)

(77) (Yeees?) (BJ)

(78) (ตกลงว่า?) /(tok1loŋ0 waa2?)/ ‘(then?)’ (T30)

The example (75)-(78) show the inquiries in the most covert pragmatic structure, the structure ‘s-only’ or the pragmatic structure without the head act in the English texts and the Thai-translated texts, respectively. All of them can be understood that they are the inquiries from the contexts, the speaker and the hearer are mutually and naturally understood. The examples (75) and (76) are the connectors used to imply that the speaker would like to ask what is next. The example (77) is used to imply the questions like ‘what’s wrong’ or ‘what did you say?’. The example (78) is used to imply the question like “what’s going on?”.

All above examples are the pragmatic structures that are used in doing inquiries found in the English texts and the Thai-translated texts. Like the two previous speech acts, it is still predicted that in performing the speech act of inquiries, the more overt pragmatic structures will be found more in the English texts than in the Thai-translated texts, and the more covert pragmatic structures will be found more in the Thai-translated texts than in the English texts, because the English language is in the low-context culture and the Thai language is in the high-context culture. This prediction is verified, as follows;

Table 4.25 The pragmatic structures of inquiries in the English texts and the Thai-translated texts

Pragmatic structures	**Usage**	
	English texts Frequency (%)	**Thai-translated texts Frequency (%)**
h	449 (70.16%)	393 (61.41%)
h+s	64 (10.00%)	44 (6.88%)
s+h	103 (16.09%)	183 (28.59%)
s+h+s	14 (2.19%)	19 (2.97%)
s	10 (1.56%)	1 (0.16%)
total	640 (100%)	640 (100.00%)

From the table, it can be seen that the more-overt pragmatic structures, namely, two h-beginning structures, are found more in the English texts than in the Thai-translated texts. The other structures or the s-beginning structures, which can be considered to be more covert, are found more in Thai-translated texts than in the English texts. The findings support the hypothesis that the overt linguistic forms are

found more in the English texts than in the Thai-translated texts, while the covert linguistic forms are found more in the Thai-translated texts than in the English texts. However, there is one contrast, that is, the structure ‘s-only’, which is the most covert pragmatic structure, is found more in the English texts than in the Thai-translated texts. These examples can explain the contrary finding.

(79) ST: (Yeees?)

TT: [ว่าไงเหรอ] /[waa2 ŋaj0 rəə4]/ ‘[say how QW]’ (BJ)

(80) ST: [So?]

TT: (แล้ว)(ตกลงว่า)[อย่างไรต่อ] /(lɛɛw3)(tok1loŋ0

waa2?)[yaaŋ1raj0tɔɔ1]/ ‘(and)(then)[how next]’ (T30)

It can be observed that the inquiries without the head act in the pragmatic structure ‘s-only’ in the English STs are usually translated into Thai by adding the head act to make what the speaker intends to say more explicit. In the examples (79)-(80), the implicit inquiries in the English STs are made more explicit by adding the specific question ‘how’ into the Thai TTs. In fact, there are also these implicit inquiries used in everyday communication the Thai language, e.g. หืˆ? /hɯʔ3/ ‘Yes?’, แล้ว? /lɛɛw3/ ‘And?’ or ‘Then?’, but when it is the translation, clarity may be required to prevent the misunderstanding. The addition of the head act converts the pragmatic structure ‘s’ in the STs into the pragmatic structures ‘h’ and ‘s+h’, respectively. This is the reason why the structure ‘s-only’ is found less in the Thai-translated texts than in the English texts.

According to Table 4.25, it shows apparently the pragmatic structure ‘h’ is used most and it is used far more than other pragmatic structures in the English texts and the Thai-translated texts conform to the same usage. Furthermore, when compared with the other two speech acts, the speech act of inquiries is performed via the pragmatic structure ‘h’ most. This is related to the weightiness of the imposition. As already discussed, the speech act of inquiries has not much imposition, it imposes on the hearer just the information, so it can be performed via the most overt pragmatic structures. However, it is interesting that the pragmatic structure ‘s+h’, which seems to be more covert is used more than the pragmatic structure ‘h+s’, which seems to be

more overt. The overtness-covertness of the pragmatic structures can be rechecked by investigating further the number of the supportive moves used in making the inquiries.

Table 4.26 The numbers of the supportive moves in the pragmatic structures of inquiries in the English texts and the Thai-translated texts

Pragmatic structures with supportive moves	**Numbers of the supportive moves**		**Frequency (%)**	
	Eng min-max	**Th-translated min-max**	**Eng**	**Th-translated**
h+s(1-3)	1-3	1-4	70 (29.91%)	50 (16.45%)
s(1-4)+h	1-4	1-4	124 (52.99%)	213 (70.07%)
s(1)+h+s(1-2)	pre: 1 post: 1-2	pre : 1-2 post : 1	30 (12.82%)	40 (13.16%)
s(1)	1	1	10 (4.27%)	1 (0.33%)
Total			234 (100%)	304 (100%)

From the table, it shows that 234 supportive moves are found in performing inquiries in the English texts, and 304 supportive moves in the Thai-translated texts. Although the speech act of inquiries can basically be expressed overtly, it turns out that the frequency of supportive moves used in the inquiries apparently increase in the Thai-translated texts. However, the Thai-translated texts still follow the ranking of the use of the supportive moves of the English texts. The most-used supportive move is the pre-h supportive moves or the supportive moves in the pragmatic structure ‘s+h’. From the investigation on the number of the supportive moves used in inquiries, it can be concluded that the pragmatic structure ‘s+h’ is more covert than the pragmatic structure ‘h+s’, and both the English texts and the Thai-translated texts use the pragmatic structure ‘s+h’ more than the pragmatic structure ‘h+s in making inquiries.

Next, the functions of these supportive moves used in inquiries are studied, the findings are presented in the next table.

Table 4.27 The functions of the supportive moves in performing inquires in the English texts and the Thai-translated texts

Functions of supportive moves	**Frequency (%)**	
	English	**Thai-translated**
h-strengthening	5 (2.14%)	8 (2.63%)
h-softening	229 (97.86%)	286 (97.37%)
Total	234 (100%)	304 (100%)

From the table, it shows that the h-strengthening supportive moves are used much less than the h-softening supportive moves. In comparison with the English texts, the proportion of the two functions in the Thai-translated texts is quite equal to that of the English texts. This shows that although the number of the supportive moves increases, the function is still kept the same in the Thai-translated texts.

The selection of the pragmatic structures in doing the speech act of inquiries in the English texts and the Thai-translated texts is governed by the interpersonal and affective factors. The various usages upon the various contexts of participants are investigated and reported in the following table.

Table 4.28 The use of pragmatic structures of inquiries governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**h Freq. (%)**	**h+s Freq. (%)**	**s+h Freq. (%)**	**s+h+s Freq. (%)**	**s Freq. (%)**	**Total Freq. (%)**
sex	Same sex	98 (60.87%)	22 (13.66%)	29 (18.01%)	7 (4.35%)	5 (3.11%)	161 (100%)
	Cross sex	344 (72.88%)	42 (8.90%)	74 (15.68%)	7 (1.48%)	5 (1.06%)	472 (100%)
	Multiple participants	7 (100.00%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	7 (100%)
age	Equal age	332 (70.79%)	43 (9.17%)	79 (16.84%)	8 (1.71%)	7 (1.49%)	469 (100%)
	Senior-to-junior	62 (65.26%)	10 (10.53%)	17 (17.89%)	4 (4.21%)	2 (2.11%)	95 (100%)
	Junior-to-senior	55 (72.37%)	**11 (14.47%)**	**7 (9.21%)**	2 (2.63%)	1 (1.32%)	76 (100%)

Social status	Equal status	331 (74.22%)	32 (7.17%)	68 (15.25%)	9 (2.02%)	6 (1.35%)	446 (100%)
	Higher-to-lower	55 (56.70%)	14 (14.43%)	21 (21.65%)	4 (4.12%)	3 (3.09%)	97 (100%)
	Lower-to-higher	63 (64.95%)	**18 (18.56%)**	**14 (14.43%)**	1 (1.03%)	1 (1.03%)	97 (100%)
Social distance	Familiar	423 (69.92%)	61 (10.08%)	98 (16.20%)	14 (2.31%)	9 (1.49%)	605 (100%)
	unfamiliar	26 (74.29%)	3 (8.57%)	5 (14.29%)	0 (0.00%)	1 (2.86%)	35 (100%)

The table shows that the selection of the pragmatic structures in doing inquiries in the English texts is varied upon the contexts of participants, and it confirms that the most overt pragmatic structure or the pragmatic structure ‘h’ is used most in doing inquiries in all contexts of participants. Besides, this table confirms the findings presented in Table 4.25 that the pragmatic structure ‘s+h’ is used more than the pragmatic structure ‘h+s’, but not in all contexts. Interestingly, the exception can be found in the ‘unequal-upwards’ group, namely, the contexts of ‘junior-to-senior’ and ‘lower-to-higher status’ of participants, which is anticipated to involve the more-covert pragmatic structure more. To explain this unexpected finding, the data is reviewed and it is found that some supportive moves, e.g. address terms, conclusory markers, that are put in front of the head act in other contexts will be put after to the head act in the contexts of ‘junior-to-senior’ and ‘lower-to-higher status’ participants. It seems that in the speech act of inquiries, the post-h supportive moves signify respect to the hearer, as illustrated in the examples below.

Situation: The taxi driver speaking to Matt

(81) [Where to,] (mate)? (T30)

Situation: Matt speaking to his mother

(82) [What's for dinner,] (then)? (T30)

From the examples, the address term ‘mate’ and the conclusory marker ‘then’ are put after the head act. If they had been put before the head act, for example, “Mate, where to?” or “Then, what’s for dinner?”, it would have made the inquiries get

the abrupt-tone. In the speech act of inquiries, it feels softer when such supportive moves are put after the head act.

Table 4.29 The use of pragmatic structures of inquiries governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**h** **Freq.** **(%)**	**h+s** **Freq.** **(%)**	**s+h** **Freq.** **(%)**	**s+h+s** **Freq.** **(%)**	**s** **Freq.** **(%)**	**Total** **Freq.** **(%)**
sex	Same sex	84 (52.17%)	19 (11.80%)	50 (31.06%)	7 (4.35%)	1 (0.62%)	161 (100%)
	Cross sex	305 (64.62%)	25 (5.30%)	130 (27.54%)	12 (2.54%)	0 (0.00%)	472 (100%)
	Multiple participants	4 (57.14%)	0 (0.00%)	3 (42.86%)	0 (0.0010%)	0 (0.00%)	7 (100%)
age	Equal age	298 (63.54%)	20 (4.26%)	141 (30.06%)	10 (2.13%)	0 (0.00%)	469 (100%)
	Senior-to-junior	52 (54.74%)	11 (11.58%)	27 (28.42%)	4 (4.21%)	1 (1.05%)	95 (100%)
	Junior-to-senior	43 (56.58%)	13 (17.11%)	15 (19.74%)	5 (6.58%)	0 (0.00%)	76 (100%)
Social status	Equal status	278 (62.33%)	17 (3.81%)	139 (31.17%)	12 (2.69%)	0 (0.00%)	446 (100%)
	Higher-to-lower	52 (53.61%)	14 (14.43%)	26 (26.80%)	4 (4.12%)	1 (1.03%)	97 (100%)
	Lower-to-higher	63 (64.95%)	13 (13.40%)	18 (18.56%)	3 (3.09%)	0 (0.00%)	97 (100%)
Social distance	Familiar	366 (60.50%)	42 (6.94%)	177 (29.26%)	19 (3.14%)	1 (0.17%)	605 (100%)
	unfamiliar	27 (77.14%)	2 (5.71%)	6 (17.14%)	0 (0.00%)	0 (0.00%)	35 (100%)

In comparison with the findings of the English texts in Table 4.28, the Thai-translated texts have the same ranking of the pragmatic structures used in making inquiries in almost all contexts of participants, except the contexts of 'junior-to-senior' and 'lower-to-higher status' which use the pragmatic structure 'h+s' more than the pragmatic structure 's+h' in the English texts. The rankings of the pragmatic structures used in making the inquiries in the Thai-translated texts in all contexts of participants are the same as the overall ranking presented in Table 4.25, that is, the most overt pragmatic structure or the pragmatic structure 'h' is most frequently used, the next rankings are the pragmatic structure 's+h', 'h+s', 's+h+s', and 's', respectively. This differs from the findings of the English texts, because in the Thai-translated texts, the pragmatic structure 's+h' is selected more than the pragmatic

structure ‘h+s’ in the contexts of ‘junior-to-senior’ and ‘lower-to-higher status’ participants. This is not a surprise because the covert structures are expected in these two contexts, especially in the Thai language. Furthermore, the pragmatic structure ‘s+h’ is found more than the pragmatic structure ‘h+s’ in the Thai-translated texts is because some post-h supportive moves in English must be translated by left-moving into the pre-h position for the acceptable and natural utterances in Thai, as seen in the following example.

(83) ST: [What are we doing,] (then)?
TT: (แล้ว) [เราจะทำอย่างไรกันดีล่ะ] /(lɛɛw3)[raw0 caʔ1 tham0 yaaŋ1raj0 kan0 dii0 laʔ2]/ ‘(then)[we will do how together good SP]’ (BJ)

In this example, the post-h supportive move, which is the conclusory marker ‘then’ is translated into ‘แล้ว’ /lɛɛw3/ and moved left into the pre-h position in the Thai-translated texts, because it will be weird and unacceptable, if ‘แล้ว’ /lɛɛw3/ is put at the post-h position in Thai. This results from the linguistic difference of the English SL and the Thai TL.

However, the association between the interpersonal and affective factors and the selection of the pragmatic structures used in making the inquiries in the English texts and the Thai-translated texts cannot be confirmed until the chi-square tests are done. The results of the chi-square test calculation are reported in the following table.

Table 4.30 The p-values from chi-square test of association between the pragmatic structures of inquiries and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English	**Thai-translated**
Sex	**0.007**	**0.004**
Age	0.34	**0.00001**
Social status	**0.009**	**0.00001**
Social distance	0.71	0.07

The table reports the p-values from the chi-square calculation and it shows that in the English texts, the p-values of the factors of sex and social status are less than 0.05, whereas the p-values of the factors of age and social distance are more than 0.05. This infers that the sex and social status between the participants are

significantly associated with the selection of the pragmatic structures in making inquiries in the English texts. As for the Thai-translated texts, the factors of sex, age, and social status are less than 0.05 p-values, while the p-values of the factor of social distance is more than 0.05. This can be interpreted that the sex, age, and social status between the participants lead to the significant association with the selection of the pragmatic structures in making the inquiries in the Thai-translated texts. Referred to Table 4.28 and Table 4.29, in making inquiries, the pragmatic structure 'h' is significantly used most, and the next most is the structure 's+h' in the contexts governed by sex, age, and social status in the Thai-translated texts, while in the English texts, the pragmatic structure 'h' is significantly used most and the next most is the structure 's+h' only in the contexts governed by sex, but in the contexts governed by social status, the next most turns to be the structure 'h+s' in the contexts of 'higher-to-lower status' participants.

Interestingly, the factor of age is not significant in the English texts, but it turns to be significant in the Thai-translated texts. This can be concluded that the factor of age is noticeably important in Thai in selecting the pragmatic structure of the inquiries. Despite the non-significance in the English texts, the factor of age becomes significant in the Thai-translated text. This shows that this factor is so salient in the selection of pragmatic structures for making inquiries inThai that it gives the different result from the English texts.

4.3 Politeness strategies

The politeness strategy analysis is the third and last linguistic dimension of analysis in the present research, it is done to explore another methods of minimizing the imposition or the threat that may occur on the hearer, or sometimes, the speaker him/herself when the speech act is performed in the English texts and the Thai-translated texts. The frame of analysis is based on Brown and Levinson's (1987) model which puts the highlight on the concept of 'face' proposed by Goffman (1967). Goffman's (1967) concept of 'face' relates to the meaning of the linguistic politeness, which is different from the meaning of the general politeness. The linguistic politeness does not mean only the deference, the courtesy, or the formality as the general politeness does, it means the face-saving. He divides 'face' into two kinds, which correspond to the two basic wants of each person: the positive face (the want of

self-worth) and the negative face (the want of autonomy). To analyze the politeness strategies, the internal modification of the head act is investigated on the semantic criteria which can be identified by linguistic features. According to Brown and Levinson's (1987) model, there are theoretically five possible politeness strategies in performing the speech acts (see Figure 3.2), the last or fifth strategy, which is deciding not to do the speech act at all, is included. But, practically, there are a total of four politeness strategies used in doing the speech acts, as follows

1) Strategy 1 : bald-on record strategy
2) Strategy 2 : positive politeness-on record strategy
3) Strategy 3 : negative politeness-on record strategy
4) Strategy 4 : off record strategy

These are the linguistic features signifying each strategy found in the English texts and the Thai-translated text. The linguistic features provided in the following table are just examples found in the data used to be the guideline in the analysis.

Table 4.31 Linguistic features signifying each politeness strategy

Politeness strategy & strategy features	**Linguistic features**	
	English texts	**Thai-translated texts**
Bald strategy	Without redressive action	Without redressive action
Positive politeness strategy		
1) Care for and interest in the hearer	asking for reason with 'why not'	asking for reason with 'ทำไมไม่' /tham0maj0 maj2/ 'why not'
2) In-group identity a. Using in-group markers	slangs, colloquial expressions	slangs, colloquial expressions, intimate pronouns, kinship terms, endearment terms, sentence particles expressing intimacy, e.g. วะ /waʔ3/, ยะ /yaʔ3/, จ๊ะ /caʔ3/

b. Including the speaker and the hearer	pronouns ‘we’, ‘us’, an expression with ‘let’s’	pronouns ‘เรา’ /raw0/ ‘พวกเรา’ /phuak2raw0/ ‘we’, sentence particles expressing persuasion ‘กันเถอะ’ / kan0 thəʔ1/, น่า /naa2/
c. Seeking agreement	question tags	The expression ‘ดีไหม’ /dii0 maj4/ ‘good or not’
d. Avoiding disagreement	negative questions	A sentence particle expressing uncertainty ‘มั้ง’ /maŋ3/
e. Sharing common ground	mutually-known words, jargons	mutually-known words, jargons
3) Kindness	being optimistic by the expressions like ‘that’s OK’	being optimistic by the expressions like ‘ไม่เป็นไร’ /maj2 pen0 raj0/ ‘not a matter’
Negative politeness strategy		
1) Deference a. Using courteous markers	modals in the past form, formal words, expressions with ‘please’	formal words, sentence particles expressing deference ‘ค่ะ’ /khaʔ2/, ‘ครับ’ /khrap3/
b. Being conventionally indirect	conventionalized indirect expressions	conventionalized indirect expressions
c. Impersonalizing the speaker and the hearer	passive construction, reported speech	passive construction, reported speech
2) Consideration a. Hedging	the expression ‘I don’t think…’	the expression ‘เกรงว่า…’ /kreeŋ0 waa2/ ‘afraid that’
b. Minimizing the imposition	the expressions ‘a second’, ‘a minute’	the expression ‘หน่อย’ / nɔj1/ ‘a bit’

3) Freedom	not coercing the hearer with conditionals	the expression ‘ก็ได้’ /kɔɔ2 daj2/ ‘alright’
Off-record strategy		
1)Violation of relevance maxim	hints	hints
2) Violation of quality Maxim	irony, rhetorical questions, contradictions, metaphors	irony, rhetorical questions, contradictions, metaphors
3) Violation of quantity Maxim	overstatement, understatement	overstatement, understatement
4) Violation of manner Maxim	being incomplete with unfinished statement	being incomplete with unfinished statement

Other than these four possible politeness strategies, which are the hypothetical politeness strategies proposed by Brown and Levinson (1987) in doing the FTAs, it is found empirically in the data that there are more politeness strategies employed in doing the speech acts. These politeness strategies are the combination of the two original strategies. The combination of the politeness strategies is called ‘hybrid strategy’ and ‘mixing strategy’ by Brown and Levinson (1987: 230-232). The hybrid strategy means the combination of the positive and negative politeness strategies, and the mixing strategies are the combination of the on-record and off-record strategies. When scaled the level of covertness, all politeness strategies that are found in the study can be arranged from the most overt to the most covert, as shown in the following figure.

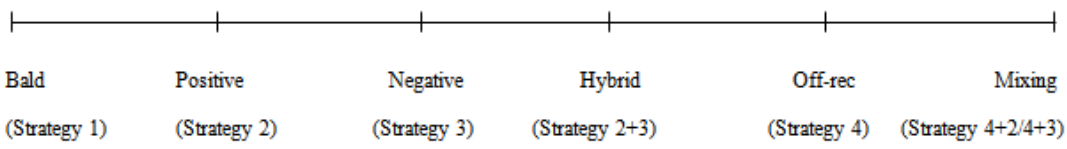

Figure 4.1 The degree of politeness strategies

The politeness strategies found in the present research are scaled as above according to the degree of politeness. The main strategies (Strategy 1-4) proposed by Brown and Levinson (1987) are already arranged according to the degree of politeness by labelling with the number, the higher-numbered strategies are more polite than the lower-numbered ones. When the hybrid and mixing strategies which are found in this research are included in the scale, the hybrid strategy is considered to be more polite than the positive and negative politeness strategies because it is the combination of these two strategies which makes it more complicated, but it is less polite than the off-record strategy because the hybrid strategy is still in the group of the on record strategies; while the mixing strategy is considered as the most polite politeness strategies because it is the off-record strategy which is redressed with the positive or negative politeness strategies.

Brown and Levinson (1987) propose that the selection of the politeness strategies is determined by the seriousness of the imposition of the speech acts, i.e. the higher the imposition is, the higher-numbered strategy is selected. Besides, it is hypothesized in the present research that the selection of the politeness strategies in performing the speech acts is governed by the context of culture, i.e. the low-numbered strategies tend to be found more in the English texts than in the Thai-translated texts, and the high-numbered strategies tend to be found more in the Thai-translated texts than in the English texts, since the English language is in the low-context culture, whereas the Thai language is in the high-context culture.

Afterwards, the politeness strategies selected in performing the speech acts of directives, rejections and inquiries in the English texts and the Thai-translated texts, together with the interpersonal and affective factors governing them will be compiled below.

4.3.1 Politeness strategies of directives

Basically, the speech act of directives is done to get the hearer to do something, that is, it imposes on the hearer behaviorally. So, the seriousness of imposition of the directive speech act is generally considered to be quite high. Theoretically, it is believed that the high-numbered politeness strategies should be used in doing directives. However, the seriousness of the imposition is not the only factor governing the way of expressing the speech acts. Many other factors, e.g.

power and distance between the speaker and the hearer (Brown and Levinson, 1987) also influence on the selection of the politeness strategies. Another factor that plays the fundamental role in determining the politeness strategies is the culture, as earlier hypothesized.

In performing the speech act of directive in the English texts and Thai-translated texts, all four possible politeness strategies are used, as given the examples below.

(84) [Go away,] (Daniel.) (BJ)

(85) [Why don't you book somewhere for next weekend?] (Nice country house hotel.) (BJ)

(86) [You should be with Elaine.] (T30)

(87) [I'm waiting.] (Matt.) (T30)

The examples (84)-(87) represent the politeness strategies 1-4, respectively in the English texts. As previously informed, the politeness strategies are identified in the head act. The example (84) illustrates Strategy 1: bald-on record strategy. It can be seen that the head act of the example (84), 'go away' is performed without redress. The example (85) illustrates Strategy 2: positive politeness strategy, in the feature of care for and interest in the hearer. The directive is performed by asking the reason from the hearer with 'why don't you'. The example (86) illustrates Strategy 3: negative politeness strategy, in the feature of deference by using the past form of subjunctive mood 'should', which is considered as conventionally indirect directives. Moreover, using 'should' can express the feature of freedom, because its meaning is not coercing the hearer. Lastly, the example (87) illustrates Strategy 4: off record strategy. The situation of this example is that Ginny wanted Matt to tell her what is wrong with him, so she did the directive covertly by saying a hint that she was waiting for his story instead of saying overtly, e.g. 'Tell me'.

(88) [ยืนตรงๆสิ](ลูก) /[yɨ̀n0 troŋ0 troŋ0 siʔ1](luuk2)/ '[stand straight straight SP](child)' (BJ)

(89) [หนูเอาของไปเก็บในห้องนอนก่อนดีไหม](ลูก) /[nuu4 ʔaw0 khɔɔŋ4 paj0 kep1 naj0 hɔŋ2nɔɔn0 kɔɔn1 dii0 maj4](luuk2) '[you take things go keep in bedroom before good QW](child)' (T30)

(90) [ผมว่าคุณควรจะหาอะไรกินนะ] /[phom4 waa2 khun0 khuan0caʔ haa4 ʔaʔ1raj0 kin0 naʔ3]/ ‘I think you should find what eat SP]’ (BJ)

(91) (นี่)[คุณไม่คิดจะกู้สถานการณ์เลยหรือไง] /(nii2)[khun0 maj2 khit3 caʔ1 kuu2 saʔ1thaa4naʔ3kaan0 lɵɵj0 rii4 ŋaj0]/ ‘(this)[you not think will improve situation beyond or how]’ (T30)

The examples (88)-(91) exemplify all four politeness strategies used in performing the directives in the Thai-translated texts. The example (88) illustrates the ‘bald-on record’ strategy, because the head act is performed explicitly without redress. Furthermore, a sentence particle ‘สิ’ /siʔ1/ is used in commanding, suggesting, and persuading in Thai (Phanthumetha, 2011: 121). The example (89) explains the ‘positive politeness-on record’ strategy. There is the positive politeness feature of in-group identity expressed in the head act. The pronoun ‘หนู’ /nuu4/ is used to mark the in-group identity and the question ‘ดีไหม’ /dii0 maj4/ ‘good or not’ is used to seek agreement. The example (89) demonstrates the ‘negative politeness-on record’ strategy, because the head act is modified by the negative politeness features of consideration and freedom. The consideration is expressed by the hedge ‘ผมว่า’ /phom4 waa2/ ‘I think’, and the freedom is expressed by the modal ‘ควรจะ’ /khuan0caʔ/ ‘should’. In English, the modal ‘should’ expresses deference because the past forms in English relate to deference, but in Thai, there are no past forms, so the modal ‘ควรจะ’ is considered by its meaning, not its form. It means ‘not coercing the hearer’, compared with the modal ‘ต้อง’ /tɔŋ2/ ‘must’, which means ‘coercing the hearer’. And the last example, the example (91) describes the ‘off record’ strategy, because the head act is expressed by violating the quality maxim with the rhetorical question. The answer is not required when the speaker asks ‘หรือไง’ /rii4 ŋaj0/ ‘or how’ in this example.

In addition, the hybrid and mixing strategies are also found in doing the directives in the English texts and the Thai-translated texts, as reported below.

Hybrid strategy (the positive plus negative politeness strategies)

(92) [We could go to the Dome.] (T30)

(93) [I think we should try to stay up all night again.] (T30)

The examples (92)-(93) explain the combination of the positive and negative politeness strategies in the English texts. It proves that two faces or two types of basic wants can be saved at the same time. From the examples, the in-group identity which is the feature of the positive politeness is expressed by including the speaker and the hearer with the pronoun 'we', at the same time, the deference and consideration which are the features of the negative politeness are expressed by being courteous and conventionally indirect with the past form of subjunctive moods 'could' in the example (92) and 'should', including by hedging with the expression 'I think…', in the example (93).

(94) [ทำไมไม่สัมภาษณ์ โจแอนนา ทรอลโลพล่ะคะ] /[tham0maj0 maj2 sam4phaat2 coo0ʔɛɛn0naa0 thrɔl0loop1 laʔ1 kha3]/ 'why not interview Joanna Trollope SP SP]' (BJ)

(95) [ฉันว่าเราพยายามอยู่โต้รุ่งกันอีกสักทีดีไหม] /chan4 waa2 raw0 phaʔ3yaa0yaam0 yuu1 too2ruŋ2 kan0 ʔiik1 sak1 thii0 dii0 maj4]/ '[I think we try stay up dawn together again just one time good QW]' (T30)

Both of the above examples illustrate the combination of the positive and negative politeness strategies in doing the directives in the Thai-translated texts. The example (94) expresses the positive politeness feature of 'care for and interest in the hearer' by asking the question 'ทำไมไม่' /tham0maj0 maj2/ 'why not', while the negative politeness feature of deference is also expressed by the sentence particle 'คะ' /khaʔ3/ which is considered to be the courteous marker in Thai. As for the example (95), there are the positive politeness feature of in-group identity which is signified by using the in-group marker, namely, the pronoun 'เรา' /raw0/ 'we'' and by seeking agreement with the question 'ดีไหม' /dii0 maj4/ which means 'is it good?', and the

negative politeness feature of consideration which is indicated by the hedge ‘ฉันว่า’ /chan4 waa2/ ‘I think’; and by the imposition minimizer ‘สักที’ /sak1 thii0/ which means ‘just one time’.

Mixing strategy (the positive politeness plus the off-record strategies)

(96) (Mark,) [if you ask me once more if I've read any good books lately I'm going to eat my head.] (BJ)

(97) (Look,) [will you shut up?] (BJ)

The examples (96)-(97) illustrate the mixing strategies between the positive politeness strategy and the off-record strategy in the English texts. In the example (96), a joke ‘I’m going to eat my head’ communicates the positive politeness feature of in-group identity, while the if-clause violates quality maxim and makes the utterance off-record. In the example (97), the expression ‘shut up’ is used to mark the in-group identity, but it is uttered in the form of a rhetorical question, which is one of the methods in the off-record strategy.

(98) (โอ๊ย) [ลูกจะดูแย่นะ] (สีสันน่าเบื่อ) /(ʔooj3)[luuk2 caʔ1 duu0 yɛɛ2 naʔ3](sii4san4 naa2 bɨa1)/ ‘(EXC)[child will look bad SP](colour boring)’ (BJ)

The example (98) explains the mixing strategies between the positive politeness-on record strategy and the off-record strategy in the speech act of directives in the Thai-translated texts. The situation is that Bridget’s mother wanted Bridget to change her dress, because she thought its color was not interesting. The positive politeness strategy is expressed by the kin term ‘ลูก’ /luuk2/ ‘child’ which signifies the feature of in-group identity, while the off-record strategy is expressed by the hint ‘จะดูแย่นะ’ /caʔ1 duu0 yɛɛ2 naʔ3/ ‘will look bad SP’ which violates relevance maxim.

Mixing strategy (the negative politeness plus the off-record strategies)

(99) (For God's sake,) [will you sit still for two minutes?] (BJ)

The example (99) illustrates the mixing strategies between the negative politeness-on record strategy and the off-record strategy in the speech act of directives in the English texts. Like the example (97), this utterance is in the form of a rhetorical

question, but at the same time the negative politeness feature of consideration is conveyed by minimizing the imposition with the expression ‘for two minutes’.

(100) (แม่คะ)[แม่อาจมีความผิดคดีอาญานะคะ] /(mɛɛ2 khaʔ3)[mɛɛ2 ʔaat1 mii0 khwaam0phit1 khaʔ3dii0 ʔaa0yaa0 naʔ3 khaʔ3] ‘(mom SP)[mom may have wrong doing lawsuit criminal SP SP] (BJ)

This is the example of the mixing strategies between the negative politeness-on record strategy and the off-record strategy in doing directives in the Thai-translated texts. The situation is that Bridget asked her mother to tell the police about her mother’s boyfriend who did the illegal thing. Bridget did not perform the directive explicitly by saying, like ‘Tell the police’, but she selected to use the off record strategy by violating relevance maxim instead. She gave her mother a hint that her mother may be charged with a criminal offence. Other than the off-record strategy, the negative politeness-on record strategy is also used. There are the negative politeness feature of deference which is expressed by the courteous sentence particle ‘คะ’ /khaʔ3/; and the negative politeness feature of consideration which is signified by the modal expressing the hedge, namely, ‘อาจ’ /ʔaat1/ ‘may’.

For the selection of the politeness strategies, as previously mentioned, it is hypothesized that the low-numbered strategies tend to be found more in the English texts than in the Thai-translated texts, and the high-numbered strategies tend to be found more in the Thai-translated texts than in the English texts. It is found that the hypothesis is partially true, but more interestingly, the selection of politeness strategies can reflect the face preference of the English and Thai languages. The findings are reported in the following table.

Table 4.32 The politeness strategies of directives in the English texts and the Thai-translated texts

Politeness strategies	**Usage**	
	English texts Freq. (%)	**Thai-translated texts Freq. (%)**
Bald	144 (45.14%)	112 (35.11%)
Positive	51 (15.99%)	76 (23.82%)

Negative	79 (24.76%)	73 (22.88%)
Hybrid	24 (7.52%)	41 (12.35%)
Off-record	17 (5.33%)	10 (3.13%)
Mixing (positive)	3 (0.94%)	5 (1.57%)
Mixing (negative)	1 (0.31%)	2 (0.63%)
Total	319 (100%)	319 (100.00%)

From the table, it shows that the ranking of politeness strategy selection of the English texts and the Thai-translated texts are different. Strategy 1: bald-on record is employed most in performing the directives in the English texts, and the Thai-translated texts can follow this first rank of the English texts, but the different ranks are at the politeness strategy (Strategy 2) and negative politeness strategy (Strategy 3), that is, the English texts use Strategy 3 as the second rank, while the Thai-translated texts use Strategy 2 as the second rank. This shows the face preference of each language. However, other than the second rank, the Thai-translated texts can keep the same ranking as the English texts, that is hybrid strategy (Strategy 2+4), off record strategy (Strategy 4), mixing strategies (Strategy 2+4 and Strategy 3+4), respectively. Moreover, compared with the proportion of the English texts, the findings support the hypothesis that the low-numbered politeness strategies tend to be found more in the English texts than in the Thai-translated texts, and the high-numbered politeness strategies tend to be found more in the Thai-translated texts than in the English texts, except the positive and negative politeness strategies, which relate to the issue of face wants more than the degree of politeness.

The different frequency of the positive and negative politeness strategies in the English texts and Thai-translated texts can be explained that the western cultures put the importance on the negative face, which symbolizes the privacy and rights, so the English texts use the negative politeness strategy more than the positive politeness strategy, while the Thai culture puts the emphasis on the positive face, which means the solidarity, so the Thai-translated texts select the positive politeness strategy more than the negative politeness strategy. (Hongladarom, and Chauksuvanit, 2008: 129).

To further investigate the factors which influence on the use of the politeness strategies in doing directives, the frequency of each politeness strategies in each context of participants is studied. The results are shown in the following table.

Table 4.33 The use of politeness strategies of directives governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Bald Freq. (%)**	**Positive Freq. (%)**	**Negative Freq. (%)**	**Hybrid Freq. (%)**	**Off-rec Freq. (%)**	**Mixing (+) Freq. (%)**	**Mixing (-) Freq. (%)**	**Total Freq. (%)**
sex	Same sex	42 (42.00%)	23 (23.00%)	22 (22.00%)	5 (5.00%)	8 (8.00%)	0 (0.00%)	0 (0.00%)	100 (100%)
	Cross sex	99 (47.37%)	25 (11.96%)	56 (26.79%)	16 (7.66%)	9 (4.31%)	3 (1.44%)	1 (0.48%)	209 (100%)
	Multiple participants	3 (30.00%)	3 (30.00%)	1 (10.00%)	3 (30.00%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	10 (100%)
age	Equal age	83 (40.89%)	33 (16.26%)	55 (27.09%)	19 (9.36%)	9 (4.43%)	3 (1.48%)	1 (0.49%)	203 (100%)
	Senior-to-junior	**50 (60.98%)**	12 (14.63%)	**13 (15.85%)**	1 (1.22%)	6 (7.32%)	0 (0.00%)	0 (0.00%)	82 (100%)
	Junior-to-senior	**11 (32.35%)**	6 (17.65%)	**11 (32.35%)**	4 (11.76%)	2 (5.88%)	0 (0.00%)	0 (0.00%)	34 (100%)
Social status	Equal status	76 (41.08%)	32 (17.30%)	46 (24.86%)	18 (9.73%)	10 (5.41%)	2 (1.08%)	1 (0.54%)	185 (100%)
	Higher-to-lower	**55 (57.29%)**	13 (13.54%)	**20 (20.83%)**	2 (2.08%)	6 (6.25%)	0 (0.00%)	0 (0.00%)	96 (100%)
	Lower-to-higher	**13 (34.21%)**	6 (15.79%)	**13 (34.21%)**	4 (10.53%)	1 (2.63%)	1 (2.63%)	0 (0.00%)	38 (100%)
Social distance	Familiar	140 (46.36%)	51 (16.89%)	70 (23.18%)	20 (6.62%)	17 (5.63%)	3 (0.99%)	1 (0.33%)	302 (100%)
	unfamiliar	4 (23.53%)	0 (0.00%)	9 (52.94%)	4 (23.53%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	17 (100%)

This table gives the same overall picture as the previous table, that is, in doing the speech act of directives in the English texts, the bald strategy (Strategy 1) is used most in all contexts, and the negative politeness strategy (Strategy 3) is used more than the positive one (Strategy 2) in most contexts. However, this table provides more details which show that the interpersonal and affective factors influence on the politeness strategy usage indeed. To explicate this, when compared with other contexts, The bald strategy is found most in the contexts of ‘senior-to-junior’ and ‘higher-to-lower status’ participants. Other than this, although the negative politeness strategy is generally used more than the positive politeness strategy as a result of the importance of the negative face in the English language, the negative politeness strategy is found least in the contexts of ‘senior-to-junior’ and ‘higher-to-lower status’ participants when they are compared with the use of this strategy in other contexts .

Whereas, when compared with other contexts, the negative politeness strategy is found most in the contexts of 'junior-to-senior' and 'lower-to-higher status' participants, and within these 'upwards' contexts, the negative politeness strategy is use as often as the bald strategy. This may reflect that even in the English texts, the politeness-expected contexts, namely, the contexts of 'junior-to-senior' and 'lower-to-higher status' participants, govern the selection of more ploite politeness strategies, and the 'downwards' contexts, namely, the contexts of 'senior-to-junior' and 'higher-to-lower status' participants, govern the selection of the less polite politeness strategies. This association between the interpersonal factors and the politeness strategy selection has to be checked by the chi-square test.

Table 4.34 The use of the politeness strategies in performing the directives governed by the interpersonal and affective factors in the Thai-translated texts

factors	**relations**	**Bald Freq. (%)**	**Positive Freq. (%)**	**Negative Freq. (%)**	**Hybrid Freq. (%)**	**Off-rec Freq. (%)**	**Mixing (+) Freq. (%)**	**Mixing (-) Freq. (%)**	**Total Freq. (%)**
sex	Same sex	25 (25.00%)	**38 (38.00%)**	13 (13.00%)	17 (17.00%)	2 (2.00%)	3 (3.00%)	2 (2.00%)	100 (100%)
	Cross sex	86 (41.15%)	**34 (16.27%)**	**59 (28.23%)**	21 (10.05%)	7 (3.35%)	2 (0.96%)	0 (0.00%)	209 (100%)
	Multiple participants	1 (10.00%)	4 (40.00%)	1 (10.00%)	3 (30.00%)	1 (10.00%)	0 (0.00%)	0 (0.00%)	10 (100%)
age	Equal age	74 (36.45%)	46 (22.66%)	55 (27.09%)	21 (10.34%)	4 (1.97%)	2 (0.99%)	1 (0.49%)	203 (100%)
	Senior-to-junior	35 (42.68%)	**22 (26.83%)**	**9 (10.98%)**	9 (10.98%)	4 (4.88%)	3 (3.66%)	0 (0.00%)	82 (100%)
	Junior-to-senior	**3 (8.82%)**	**8 (23.53%)**	**9 (26.47%)**	**11 (32.35%)**	2 (5.88%)	0 (0.00%)	1 (2.94%)	34 (100%)
Social status	Equal status	66 (35.68%)	42 (22.70%)	49 (26.49%)	21 (11.35%)	5 (2.70%)	1 (0.54%)	1 (0.54%)	185 (100%)
	Higher-to-lower	40 (41.67%)	**26 (27.08%)**	**13 (13.54%)**	10 (10.42%)	4 (4.17%)	3 (3.13%)	0 (0.00%)	96 (100%)
	Lower-to-higher	6 (15.79%)	**8 (21.05%)**	**11 (28.95%)**	**10 (26.32%)**	1 (2.63%)	1 (2.63%)	1 (2.63%)	38 (100%)
Social distance	Familiar	108 (35.76%)	**73 (24.17%)**	**66 (21.85%)**	38 (12.58%)	10 (3.31%)	5 (1.66%)	2 (0.66%)	302 (100%)
	unfamiliar	4 (23.53%)	**3 (17.65%)**	**7 (41.18%)**	**3 (17.65%)**	0 (0.00%)	0 (0.00)	0 (0.00%)	17 (100%)

Interestingly, the percentage reported in Table 4.34 is quite different from the Table 4.32, which shows the overall use of the politeness strategies in the English texts and the Thai-translated texts, that is to say, when the interpersonal and affective factors are brought into consideration, the percentage of each politeness strategy used

in doing the speech act of directives in the Thai-translated texts differs from the overall findings. Similarly, when compared with Table 4.33, the use of the politeness strategies in the Thai-translated texts according to the contexts of participants is different from that of the English texts.

This table reports that the politeness strategies used in each context of participants in the Thai-translated texts is not in the descending order, as found in the overall exploration. This means the interpersonal and affective factors have an influence of the selection of the politeness strategies. To begin with the factor of sex, it can be seen that when the participants are in the same sex, the positive politeness strategy are used most, whereas when the participants are in the cross sex, the negative politeness strategy is used more than the positive ones. As for the factors of age, social status, and social distance, it can be seen that in the 'downwards' contexts (senior-to-junior and higher-to-lower status) and the context of familiar participants, the positive politeness strategy is used more than the negative politeness strategy, but in the 'upwards' contexts (junior-to-senior and lower-to-higher status) and the context of unfamiliar participants, the negative politeness strategy and the hybrid strategy are used more than the bald and positive politeness strategies, especially the bald strategy is used less in such contexts, when it is compared with other contexts. This apparently reflects that seniority and familiarity affect the selection of the politeness strategies in doing directives in the Thai-translated texts.

However, the selection of the politeness strategies in performing the directives reported in Table 4.33 and 4.34 may or may not be significantly associated to the contexts of participants. To examine this, the p-values are calculated in the chi-square test. The results are shown in the following table.

Table 4.35 The p-values from chi-square test of association between the politeness strategies of directives and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	0.14	**0.00004**
Age	0.20	**0.02**
Social status	0.28	0.23
Social distance	**0.01**	0.12

From the table, it shows that the only factor that gets less than 0.05 p-value in the English texts is the factor of social distance, while the remainder of the factors: sex, age, and social status get more than 0.05 p-values. Statistically, this means that there is a significant association between the social distance and the selection of the politeness strategies in the English texts at the p-value of 0.01. Referred to Table 4.33, in performing directives in the English texts, the familiarity governs the speaker to select the bald strategy most, and the negative politeness strategy the next most, while the unfamiliarity governs the speaker to use the negative politeness strategy most.

As for the Thai-translated texts, the table shows that the p-values from the chi-square test of the factors of sex and age are both less than 0.05, while the other two factors, viz. social status and social distance, get more that 0.05 p-values. Thus, statistically, sex and age lead to the significant association with the selection of the politeness strategies in performing directives in the Thai-translated texts. Referred to Table 4.34, in doing directives, the factors of sex and age govern the first selection of the positive politeness strategy between the same-sex participant, the selection of the negative politeness strategy more than the positive politeness strategy with the cross-sex or the older hearer, and the first selection of the bald strategy with the same-age hearer or the younger hearer in the Thai-translated texts.

It is interesting that the significant factors in selecting the politeness strategies of the directives in the English texts and the Thai-translated texts are different and the significant factors are more in the Thai-translated texts than in the English texts. The factors of sex and age which are not significant in English become significant in Thai. This means that these two factors are really important in the selection of the politeness strategies in performing the directives in Thai. At the same time, the factor of social distance is not influential in Thai, it is found significant only in English. This can be interpreted that social distance is really insignificant in Thai in the selection of the politeness strategies for performing directives in spite of the motivation of the English STs.

4.3.2 Politeness strategies of rejections

Like the speech act of directives, all four possible politeness strategies are found in performing the speech act of rejections in the English texts and the Thai-translated texts, as given the examples below.

(101) (But) [I don't want to come out in shocking pinks and bottle greens.] (BJ)

(102) (You're joking, right?) [Things can't be that bad.] (T30)

(103) [Shall I come round tomorrow before the football?] (BJ)

(104) [How should I know?] (T30)

The examples (101)-(104) illustrate the politeness strategies 1-4 respectively, in doing rejections in the English texts. The example (101) represents Strategy 1: bald-on record strategy, the head act is performed without redress. The speaker, Bridget refused directly that she did not want to wear what her mother wanted her to wear because they are too colorful. The example (102) represents Strategy 2: positive politeness strategy, in the feature of kindness and in-group identity. The expression 'can't be that bad' expresses the features of kindness by being optimistic and the feature of in-group identity by avoiding disagreement. The example (103) illustrates Strategy 3: negative politeness strategy, in the feature of deference and consideration by being conventionalized indirect, i.e. the question 'Shall I come round tomorrow before the football?' is used to reject the invitation to go somewhere on that day instead of using direct refusal, like 'I can't go'. Lastly, the example (104) represents Strategy 4: off record strategy. It is the violation of quality maxim by using the rhetorical question. The question 'How should I know?' was not posed to get the answer, but it is used to do the rejection that the speaker did not know.

(105) [ฉันไม่เมา] /[chan4 maj2 maw0]/ '[I not drunk]' (BJ)

(106) [ผมรับเงินพี่ไม่ได้หรอก]' /[phom4 rap3 ŋən0 phii2 maj2 daj2 rɔɔk1] 'I receive money brother not can SP' (T30)

(107) (เอ่อ) [ไม่ไหวกระมังคะ] /(ʔəə1) [maj2 waj4 kraʔ1maŋ0 khaʔ3]/ '(Ehh) [not can SP SP]' (BJ)

(108) [ดูแล้วน่าเชื่อเหลือเกินนี่] /[duu0 lɛɛw3 naa2chɨa2 lɨa4 kəən0 nii2] '[look already believable excessively SP' (T30)

The examples (105)-(108) typify the four main politeness strategies, from Strategy 1- Strategy 4, respectively, in performing rejections in the Thai-translated texts. The example (105) illustrates Strategy 1: the 'bald-on record' strategy, because

the speaker rejected what the hearer previously said that the speaker was drunk, by saying she was not drunk explicitly without redress. The example (106) explains Strategy 2: the 'positive politeness-on record' strategy. There is the positive politeness feature of in-group identity expressed by the pseudo kinship term, namely, พี่ /phii2/ 'brother'. The pseudo kinship terms are usually used in the Thai society to show the solidarity. In this example, the speaker is the taxi driver, and he called the passenger 'พี่', although they are not genuine brothers. He refused to receive the fee from the passenger because he realized that he and the passenger went to the same high school when they were young. The example (107) demonstrates Strategy 3: the 'negative politeness-on record' strategy, the head act is modified by the negative politeness features of consideration and deference. The consideration is signified by the hedge 'กระมัง' /kraʔ1maŋ0/ which is the sentence particle expressing uncertainty and the deference is expressed by the courteous sentence particle 'คะ' /khaʔ3/. And the last main strategy, the example (108) describes Strategy 4: the 'off record' strategy, because the rejection is expressed by violating the quality maxim with the ironic expression 'เหลือเกินนี่' / lia4 kɔɔn0 nii2/ which means 'excessively'.

Other than the four main politeness strategies, the hybrid strategy, namely Strategy 2 plus 3 is also found in doing rejections in the English texts and the Thai-translated texts, whereas the mixing strategies or the on-record strategy mixed with the off-record strategy are not found in the English texts, but are found in the Thai-translated texts. The examples of the other two politeness strategies are given below.

Hybrid strategy (the positive plus negative politeness strategies)

(109) (But) [Una Alconbury told me you were a sort of literary whizz-woman, completely obsessed with books.] (BJ)

The example (109) explains the hybrid strategy or the combination of the positive and negative politeness strategies in expressing rejections in the English texts. The situation is that Mark, who is the speaker, tried to refuse that actually he did not want to talk about only the books, but why he kept talking about the books was because Una had told him that Bridget loved reading. From the example, the in-group

identity which is the feature of the positive politeness is expressed by avoiding disagreement and using an in-group marker. To avoid disagreement, the words ‘a sort of’ is used, and the in-group marker that is used here is the informal words ‘whizz’. As for the negative politeness, it is expressed by impersonalizing the speaker and the hearer with the indirect speech ‘Una Alconbury told me…’, which signifies the feature of deference.

(110) [ใบใหญ่ไปหน่อยนะคะ] /[baj0 yaj1 paj0 nɔj1 naʔ3 khaʔ3] ‘[CLS big too little SP SP]’ (BJ)

(111) [ฉันว่าอย่าลำบากเลยน่า] /[chan4 waa2 yaa1 lam0baak1 lɤɤj0 naa2] ‘I think not bother about beyond SP’ (T30)

The examples (110) and (111) illustrate the hybrid strategy: the combination of the positive and negative politeness strategies in the speech act of rejections in the Thai-translated texts. The example (110) conveys the positive politeness feature of ‘in-group identity’ by avoiding disagreement with the expression ‘ไปหน่อยนะ’ /paj0 nɔj1 naʔ3/ which means ‘a bit more than needed’, while the negative politeness feature in this example is deference which is expressed by the courteous sentence particle ‘คะ’ /khaʔ3/. As for the example (111), there are also the positive politeness feature of in-group identity which is signified by seeking agreement with the sentence particle ‘น่า’ /naa2/ which means persuasion; and the negative politeness feature of consideration which is recognized by the hedge ‘ฉันว่า’ /chan4 waa2/ ‘I think’.

Mixing strategy (the positive politeness plus the off-record strategies)

(112) [ฉันจะหลอกพวกแกเล่นทำไม] /[chan4 caʔ1 lɔɔk1 phuak1 kɛɛ0 len2 tham0maj0]/ ‘I will fool you why]’ (T30)

(113) [ผมไม่อยากจะเชื่อเลยว่าคอเสื้อของไอ้หมอนั่นแบะกว้างได้ขนาดนั้น] /[phom4 maj2 yaak1 caʔ1 chɨa2 lɤɤj0 waa2 khɔɔ0sɨa2 khɔɔŋ4 ʔaj2 mɔɔ4 nan2 bɛ1

kwaaŋ2 daj2 khaʔ1naat1 nan3]/ ‘I not want will believe beyond that collar of man that open large can size that]’ (BJ)

The examples (112)-(113) describe the mixing strategies between the positive politeness-on record strategy and the off-record strategy in doing rejections in the Thai-translated texts. The example (112), the positive politeness strategy is expressed by pronoun ‘แก’ /kɛɛ0/ ‘you’ which signifies the feature of in-group identity, while the off-record strategy is expressed by the rhetorical question ‘ทำไม’ /tham0maj0 / which violates quality maxim. The example (113) happened in the situation that the speaker refused to answer the questions asked by the hearer, instead of saying that he doesn’t want to answer, he said something else that is not related to what they were talking. This is the rejection performed by the ‘off record’ politeness strategy because it is the violation of relevance maxim by giving the hint. Moreover, in this hint, there is the in-group identity marker ‘ไอ้หมอนั่น’ indicating the positive politeness feature of in-group identity.

Mixing strategy (the negative politeness plus the off-record strategies)

(114) [ฉันกำลังจะไปทำงานค่ะ] /[chan4 kam0laŋ0 caʔ1 paj0 tham0ŋaan0 khaʔ2]/ ‘I now will go work SP]’ (BJ)

(115) [ผมว่าชีวิตประวันของบริดเจ็ทในลอนดอนคงยุ่งจนไม่มีเวลาให้ใครแล้วล่ะครับ] (ป้า) /[phom4 waa2 chii0wit3 praʔ1cam0wan0 khɔɔŋ4 brit3cet1 naj0 lɔn0dɔn0 khoŋ0 yuŋ2 con0 maj2 mii0 we0laa0 haj2 khraj0 lɛɛw3 laʔ1 khrap3](paa2)/ ‘[I think life daily of Bridget in London may busy until not have time for who already SP SP](aunt)’ (BJ)

These are the examples of the mixing strategies between the negative politeness-on record strategy and the off-record strategy in the speech act of rejections in the Thai-translated texts. The situation of the example (1114) is that the speaker refused the invitation of the hearer. She violated relevance maxim, by not speaking what she wanted to speak directly, like ‘I don’t want to go’ or ‘I won’t go there’ by giving the hint that she was going to go to work. Also, the utterance are expressed the

negative politeness feature of deference by the courteous sentence particle ‘ค่ะ’ /khaʔ2/. As for the example (115), the situation is that the speaker refused the hearer’s suggestion of asking for Bridget’s contact. He did not refuse directly that he would not ask for Bridget’s number, he said the hint that Bridget may be too busy to take care of anyone instead. Other than the ‘off record’ strategy by violating relevance maxim, this rejection is redressed by the hedge ‘ผมว่า’ /phom4 waa2/ ‘I think, which symbolizes the negative politeness feature of consideration; and by the courteous marker ‘ครับ’ /krap3/, which signifies the negative politeness feature of deference.

From the examples and the all possible politeness strategies found in performing rejections, it can be seen that the complicated politeness strategies, like the mixing strategies, are usually found in the Thai-translated texts, not in the English texts. Again, it is also predicted that, in the speech act of rejections, the low-numbered strategies tend to be found more in the English texts than in the Thai-translated texts, and the high-numbered strategies tend to be found more in the Thai-translated texts than in the English texts. The frequency of each strategy must be explored to see whether these are correctly predicted or not. The results are reported below.

Table 4.36 The politeness strategies of rejections in the English texts and the Thai-translated texts

Politeness strategies	**Usage**	
	English texts Freq. (%)	**Thai-translated texts Freq. (%)**
Bald	197 (57.60%)	129 (37.72%)
Positive	35 (10.23%)	65 (19.01%)
Negative	39 (11.40%)	48 (14.04%)
Hybrid	6 (1.75%)	22 (6.43%)
Off-record	65 (19.01%)	49 (14.33%)
Mixing (positive)	0 (0.00%)	19 (5.56%)
Mixing (negative)	0 (0.00%)	10 (2.92%)
Total	342 (100%)	342 (100%)

The table shows that when comparing the Thai-translated texts with the English texts strategy by strategy, the findings support the prediction, because the

bald strategy is found more in the English texts than in the Thai-translated texts, and the other politeness strategies with redressive action are found more in the Thai-translated texts than in the English texts, except the off record strategy. When the rankings of the politeness strategies used in the English texts and the Thai-translated texts are considered, they are almost totally different, except the first rank which is Strategy 1, the other strategies are used at the different ranking. The English texts give more importance to the negative politeness strategy or Strategy 3 than to the positive politeness strategy or Strategy 2, while the Thai-translated texts prefer the positive politeness to the negative politeness strategy. Interestingly, the proportion of the off-record strategy found in the English texts is more than that of the Thai-translated texts in spite of the high degree of politeness of this strategy. This is because the Thai-translated texts do not use only the off-record strategy individually, but use it in combination with the positive or negative politeness strategies or so-called mixing strategies.

Next, Table 4.37 reports on the investigation of how the interpersonal and affective factors govern the selection of the politeness strategies in doing the rejections in the English texts and the Thai-translated texts, which yields more interesting results.

Table 4.37 The use of politeness strategies of rejections governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Bald Freq. (%)**	**Positive Freq. (%)**	**Negative Freq. (%)**	**Hybrid Freq. (%)**	**Off-rec Freq. (%)**	**Total Freq. (%)**
sex	Same sex	67 (59.82%)	4 (3.57%)	13 (11.61%)	3 (2.68%)	25 (22.32%)	112 (100%)
	Cross sex	128 (56.39%)	31 (13.66%)	25 (11.01%)	3 (1.32%)	40 (17.62%)	227 (100%)
	Multiple participants	2 (66.67%)	0 (0.00%)	1 (33.33%)	0 (0.00%)	0 (0.00%)	3 (100%)
age	Equal age	132 (60.00%)	26 (11.82%)	20 (9.09%)	2 (0.91%)	40 (18.18%)	220 (100%)
	Senior-to-junior	25 (52.08%)	**2 (4.17%)**	**8 (16.67%)**	3 (6.25%)	10 (20.83%)	48 (100%)
	Junior-to-senior	40 (54.05%)	7 (9.46%)	11 (14.86%)	1 (1.35%)	15 (20.27%)	74 (100%)
Social status	Equal status	130 (58.82%)	26 (1.76%)	24 (10.86%)	2 (0.90%)	39 (17.65%)	221 (100%)

	Higher-to-lower	19 (45.24%)	**1 (2.38%)**	**10 (23.81%)**	4 (9.52%)	8 (19.05%)	42 (100%)
	Lower-to-higher	48 (60.76%)	**8 (10.13%)**	**5 (6.33%)**	0 (0.00%)	18 (22.78%)	79 (100%)
Social distance	Familiar	182 (57.59%)	32 (10.13%)	38 (12.03%)	6 (1.90%)	58 (18.35%)	316 (100%)
	unfamiliar	15 (57.69%)	**3 (11.54%)**	**1 (3.85%)**	0 (0.00%)	7 (26.92%)	26 (100%)

This table agrees with the previous table, i.e. the bald strategy or Strategy 1 is used most in the first rank and the off-record strategy or Strategy 4 is used most in the second rank in doing the speech act of rejections in the English texts in all contexts. The interesting findings are at the usage of the positive and negative politeness strategies, especially in the factors of age, social status, and social distance. The findings turn out that in the 'upwards' contexts, namely, senior-to-junior and higher-to-lower status, the negative politeness strategy is used more than the positive one, while the contexts of lower-to-higher status , including the context of the unfamiliar participants, the positive politeness strategy is used more than the negative one. It can be reflected from these results that in performing rejections in the English texts, the older characters and the characters with higher status may express the speech act of rejections in the old perspective: the rejections have high imposition, so the high-numbered politeness strategies are found more in these characters, while the characters with lower status may have new perspective on the rejections: the rejections do not have high imposition, and this perspective governs them to use the lower-numbered politeness strategies.

Table 4.38 The use of politeness strategies of rejections governed by the interpersonal and affective factors in the Thai-translated texts

Factors	**Relations**	**Bald Freq. (%)**	**Positive Freq. (%)**	**Negative Freq. (%)**	**Hybrid Freq. (%)**	**Off-rec Freq. (%)**	**Mixing(+) Freq. (%)**	**Mixing(- Freq. (%)**	**Total Freq. (%)**
sex	Same sex	29 (25.89%)	27 (24.11%)	17 (15.18%)	10 (8.93%)	12 (10.71%)	12 (10.71%)	5 (4.46%)	112 (100%)
	Cross sex	98 (43.17%)	38 (16.74%)	31 (13.66%)	12 (5.29%)	37 (16.30%)	6 (2.64%)	5 (2.20%)	227 (100%)
	Multiple participants	2 (66.67%)	0 (0.005%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	1 (33.33%)	0 (0.00%)	3 (100%)
age	Equal age	94 (42.73%)	44 (20.00%)	26 (11.82%)	8 (3.64%)	39 (17.73%)	7 (3.18%)	2 (0.91%)	220 (100%)
	Senior-to-junior	17 (35.42%)	**10 (20.83%)**	**10 (20.83%)**	1 (2.08%)	5 (10.42%)	5 (10.42%)	0 (0.00%)	48 (100%)
	Junior-to-senior	18 (24.32%)	11 (14.86%)	12 (16.22%)	13 (17.57%)	5 (6.76%)	7 (9.46%)	8 (10.81%)	74 (100%)

Social status	Equal status	97 (43.89%)	45 (20.36%)	24 (10.86%)	6 (2.71%)	39 (17.65%)	8 (3.62%)	2 (0.90%)	221 (100%)
	Higher-to-lower	11 (26.19%)	**9 (21.43%)**	**12 (28.57%)**	2 (4.76%)	3 (7.14%)	5 (11.90%)	0 (0.00%)	42 (100%)
	Lower-to-higher	21 (26.58%)	11 (13.92%)	12 (15.19%)	14 (17.72%)	7 (8.86%)	6 (7.59%)	8 (10.13%)	79 (100%)
Social distance	Familiar	124 (39.24%)	63 (19.94%)	39 (12.34%)	20 (6.33%)	46 (14.56%)	18 (5.70%)	6 (1.90%)	316 (100%)
	unfamiliar	5 (19.23%)	2 (7.69%)	9 (34.62%)	2 (7.695%)	3 (11.54%)	1 (3.85%)	4 (15.38%)	26 (100%)

The table shows that when the interpersonal and affective factors are brought into the investigation, the findings of some contexts are different from the overall findings in Table 4.36, i.e. the positive politeness strategy is not used much in all contexts. Interestingly, like the 'upwards' and 'unfamiliar' contexts, the 'downwards' contexts also use the positive politeness strategy less than the negative politeness strategy. Other than the reason of different perspectives on the imposition of rejections, the influence from the English STs on the Thai-translated texts is another reason to explain these interesting findings. Although the use of the politeness strategies in the Thai-translated texts are motivated by that of the English texts, it can be seen that rejections in the Thai-translated texts are performed by more complex strategies than in the English text, i.e. when compared with the English texts in Table 4.37, the bald strategy is used much less, while the percentage of the higher-numbered strategies, including the hybrid and mixing strategies are used much more in the Thai-translated texts in almost all contexts, especially the unequal contexts of participants. These can reflect the preference of covertness-orientation of the Thai language.

The p-values are computed in the R-Programme to find out the association between the interpersonal and affective factors and the selection of the politeness strategies in performing rejections from the chi-square test in the English texts and the Thai-translated texts. The results are in the following table.

Table 4.39 The p-values from chi-square test of association between the politeness strategies of rejections and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	0.13	**0.002**
Age	0.09	**0.000004**
Social status	0.25	**0.00000009**
Social distance	0.32	**0.01**

From the table, it shows that none of the factors gets less than 0.05 p-value in the English texts. Statistically, this means that there is no significant association between any interpersonal and affective factors and the selection of the politeness strategies in the English texts in performing the speech act of rejections. Conversely, the p-values from the chi-square test of all factors: sex, age, social status, and social distance are less than 0.05. This statistically means that all interpersonal and affective factors significantly associate with the selection of the politeness strategies in performing the rejections in the Thai-translated texts. In sum, the selection of the politeness strategies in performing the rejections in the Thai-translated texts are significantly governed by the contexts of participants, as reported in Table 4.38.

The p-values reported in this table clearly show that these four contextual factors are genuinely important in Thai, because they do not bring about the significant association with the selection of politeness strategies of the rejections in English, but all of them do in Thai. This can be assumed that in performing rejections, the politeness strategies are not sensitive linguistic dimension in English, that is, any strategies can be used in any contexts because there is no significant factor in governing them. Conversely, in performing rejections in Thai, all four factors are put into consideration in selecting politeness strategies because all of them are significant in the Thai-translated texts despite the non-significance in the English STs.

4.3.3 Politeness strategies of inquiries

The speech act of inquiries has the least imposition among the three speech acts in the current research since it is performed to get only the information that the speaker assumes that the hearer knows. However, the imposition of inquiries may increase according to the contexts, i.e. an inquiry may have higher imposition when it is related to the personal topics, or when it is performed in some contexts of participants, e.g. junior-to-senior or unfamiliar participants. These are the reasons why the various politeness strategies are selected to use in making inquiries both in the English and the Thai-translated texts. Like the other two speech acts, the speech act of inquiries in the English texts and the Thai-translated texts can be done by all four possible politeness strategies, as seen in the examples below.

(116) (So,) [what's cool music,] (then,) (Charlotte)? (T30)

(117) [She was in London, wasn't she?] (T30)

(118) (Mum?) [Do you know where the sieve is?] (Una's a bit worried about the gravy.) (BJ)

(119) (And) [Jimmy is?] (T30)

The examples (116)-(119) represent the four main politeness strategies, from Strategy 1- Strategy 4, respectively in making inquiries in the English texts. The example (116) demonstrates the 'bald-on record' strategy or Strategy 1. The head act is the direct wh-question without any redress. The speaker posed this question to get the answer from the hearer explicitly. The example (117) illustrates the 'positive politeness-on record' strategy or Strategy 2. The strategy used in posing this question can be realized through the positive politeness feature of in-group identity by seeking agreement with the tag 'wasn't she'. The example (118) explains the 'negative politeness-on record' strategy or Strategy 3. The head act is the indirect question beginning with 'do you know…' which is considered to be a conventionalized indirect expression expressing the negative politeness feature of deference. And the last one, the example (119) shows the 'off-record' strategy or Strategy 4. The head act is the incomplete or unfinished question. Although it can be understood clearly, it theoretically violates quantity maxim.

(120) [ออกไปไหน] (บริดเจ็ท) /[ʔɔɔk1 paj0 naj4] (brit3 cet1)/ '[out go where](Bridget)' (BJ)

(121) [เธอคิดถึงเขาละสิ ใช่ไหม] /[thəə0 khit3thɨŋ4 khaw4 laʔ1 siʔ1 chaj2 maj4] '[you miss him SP SP yes QW ' (T30)

(122) (งั้น) [ขอฉันถามอย่างเดียวกันกับเธอบ้าง] (จิน) /(ŋan3)[khɔɔ4 chan4 thaam4 yaaŋ1 diaw0 kap1 thəə0 baaŋ2] (cin0)/ '(so)[request me ask kind same together with you some] (Gin)' (T30)

(123) (ซึ่ง)[แทนที่จะ...?] /(sɨŋ2)[thɛɛn0thii2 caʔ1…?] '(that)[instead will…?]' (T30)

The speech act of inquiries in the Thai-translated texts can be done by all four main politeness strategies as seen in the examples (120)-(123). The example (120) demonstrates Strategy 1: the 'bald-on record' strategy, because the head act is

performed explicitly without redress ‘ออกไปไหน’ /ʔɔɔk1 paj0 naj4/ ‘out go where’.

The example (121) illustrates Strategy 2: the ‘positive politeness-on record’ strategy. There is the positive politeness feature of in-group identity expressed by sharing the same common ground and seeking agreement in the head act. The sentence particles ‘ล่ะสิ’ /laʔ1 siʔ1/ is used to express that the speaker was sharing the common ground with the hearer, or knew what the hearer was thinking and the question ‘ใช่ไหม’ /chaj2 maj4/ is used to seek agreement. The example (122) explains Strategy 3: the ‘negative politeness-on record’ strategy, because the head act is modified by the negative politeness features of consideration. In the example, the consideration is expressed by two linguistic realizations: first, the expression ‘ขอฉัน’ /khɔɔ4 chan4/ which means ‘May I…?’ and expresses that the speaker was admitting the impingement; and second, the imposition minimizer ‘บ้าง’ /baaŋ2/ ‘some’. And the last example, the example (123) describes the ‘off record’ strategy, because the head act is expressed by violating the quantity maxim with the unfinished question. This kind of question can trigger the hearer to give the information that the speaker wants by not uttering the complete question explicitly.

In performing the speech act of inquiries, the hybrid and mixing strategies are not found in the English texts. However, as always mentioned, it does not mean that there is no use of hybrid and mixing strategies in doing the inquiries in the English language. Although there is no hybrid and mixing strategies found in the data, none strategy is found in performing inquiries in the English texts. This is found in the inquiries performed without the head act, or in other words, the inquiries performed with only the supportive moves or via the pragmatic structure ‘s’, because the analysis of the politeness strategies in the present research is done with the head act, for example, So?, And?, Yes? These inquiries can be understood mutually between the interlocutors in the context, and they are considered to be most covert because they do not even have the head act which expresses the intention.

Interestingly, the hybrid strategy is not found in making the inquiries in the English texts, but they are found in the Thai-translated texts, as given in the examples below.

Hybrid strategy (the positive plus negative politeness strategies)

(124) [เสียปุบปับหรือเปล่า] /[sia4 pup1pap1 rɨ̌4 plaaw1]/ '[die suddenly or not]' (T30)

(125) [พวกคุณเคยเรียนที่เดียวกันกับจินนี่สินะครับ] /[phuak2khun0 khɔɔj0 rian0 thii2 diaw0 kan0 kap1 cin0nii2 siʔ1 naʔ3 khrap3]/ 'you-pl used to study at same together with Ginny SP SP SP]' (T30)

The examples (124) and (125) both illustrate the combination of the positive and negative politeness strategies or the hybrid strategy in doing inquiries in the Thai-translated texts. The example (124) expresses the positive politeness feature of 'in-group identity' by using the informal word 'ปุบปับ' /pup1pap1/ 'suddenly', whereas the negative politeness feature of deference is also expressed by the euphemism 'เสีย' /sia4/ which means 'die' but used with the respectful manner. As for the example (125), there are the positive politeness feature of in-group identity expressed by the sentence particles 'สินะ' /siʔ1 naʔ3/ which is used to imply the question and to show that the speaker has the same common ground with the hearer; and the hearer, and the negative politeness feature of deference which is indicated by the courteous sentence particle 'ครับ' /khrap3/.

As explained and exemplified above, it can be seen that the four main politeness strategies are used in doing inquiries in both the English and Thai-translated texts, but the hybrid strategy is found only in the Thai-translated texts. This finding supports the idea that high-numbered politeness strategies tend to be found more in the Thai-translated texts. However, this idea needs to be further investigated. It is interesting to see how the politeness strategies are selected to perform the speech act of inquiries, which has a small degree of imposition, in the English texts and the Thai-translated texts. The investigation is done and the results are reported below.

Table 4.40 The politeness strategies of inquiries in the English texts and the Thai-translated texts

Politeness strategies	**Usage**	
	English texts Freq. (%)	**Thai-translated texts Freq. (%)**
Bald	522 (81.56%)	408 (63.75%)
Positive	85 (13.28%)	138 (21.56%)
Negative	20 (3.13%)	69 (10.78%)
Hybrid	0 (0.00%)	19 (2.97%)
Off-record	3 (0.47%)	5 (0.78%)
None	10 (1.56%)	1 (0.16%)
Total	640 (100%)	640 (100%)

Comparing the English texts with the Thai-translated texts in each strategy, the table shows that, in making inquiries, the bald strategy is found more in the English texts than in the Thai-translated texts, and the other politeness strategies are found more in the Thai-translated texts than in the English texts. Despite the different proportion, the rankings of the politeness strategies used in the English texts and the Thai-translated texts in making inquiries are quite similar, that is, they are used in the descending order from Strategy 1 – Strategy 4, excluding the hybrid strategy, which is not found in the English texts.

In addition, the further investigation of the factors which influence the use of the politeness strategies in doing inquiries is explored to see how each factor governs the use of each politeness strategy in the English texts and the Thai-translated texts. The findings are reported in the following table.

Table 4.41 The use of politeness strategies of inquiries governed by the interpersonal and affective factors in the English texts

Factors	**Relations**	**Bald Freq. (%)**	**Positive Freq. (%)**	**Negative Freq. (%)**	**Off-rec Freq. (%)**	**None Freq. (%)**	**Total Freq. (%)**
sex	Same sex	132 (81.99%)	18 (11.18%)	6 (3.73%)	0 (0.00%)	5 (3.11%)	161 (100%)
	Cross sex	384 (81.36%)	67 (14.19%)	13 (2.75%)	3 (0.64%)	5 (1.06%)	274 (100%)
	Multiple participants	6 (85.71%)	0 (0.00%)	1 (14.29%)	0 (0.00%)	0 (0.00%)	7 (100%)

age	Equal age	385 (82.09%)	61 (13.01%)	13 (2.77%)	3 (0.64%)	7 (1.49%)	469 (100%)
	Senior-to-junior	72 (75.79%)	16 (16.84%)	5 (5.26%)	0 (0.00%)	2 (2.11%)	95 (100%)
	Junior-to-senior	**65 (85.53%)**	8 (10.53%)	2 (2.63%)	0 (0.00%)	1 (1.32%)	76 (100%)
Social status	Equal status	363 (81.39%)	64 (14.35%)	10 (2.24%)	3 (0.67%)	6 (1.35%)	446 (100%)
	Higher-to-lower	73 (75.26%)	13 (13.40%)	8 (8.25%)	0 (0.00%)	3 (3.09%)	97 (100%)
	Lower-to-higher	**86 (88.66%)**	8 (8.25%)	2 (2.06%)	0 (0.00%)	1 (1.03%)	97 (100%)
Social distance	Familiar	495 (81.82%)	79 (13.06%)	19 (3.14%)	3 (0.50%)	9 (1.49%)	605 (100%)
	unfamiliar	27 (77.14%)	6 (17.14%)	1 (2.86%)	0 (0.00%)	1 (2.86%)	35 (100%)

The table shows the findings corresponding to the previous table, which shows the overall results of the politeness strategy used in the speech act of inquiries in the English texts, that is, the most frequently used politeness strategy is Strategy1: the 'bald-on record' politeness strategy, and the other strategies are used less in a descending order in all contexts. The interesting figures are at the factors of age and social status, when comparing three contexts of each factor. It can be seen that the bald strategy is found in the 'upwards' contexts, namely, the contexts of 'junior-to-senior' and 'lower-to-higher status' participants, more than in the 'downwards' and 'equal' contexts, namely, the contexts of equal age and social status and the contexts of 'senior-to-junior' and 'higher-to-lower status' participants. This may reflect the differences in the generation gap: the younger characters become less polite than the older ones.

Table 4.42 The use of politeness strategies of inquiries governed by the interpersonal and affective factors in the Thai-translated texts

Factors	Relations	Bald Freq. (%)	Positive Freq. (%)	Negative Freq. (%)	Hybrid Freq. (%)	Off-rec Freq. (%)	None Freq. (%)	Total Freq. (%)
sex	Same sex	67 (41.61%)	63 (39.13%)	21 (13.04%)	9 (5.59%)	0 (0.00%)	1 (0.62%)	161 (100%)
	Cross sex	336 (71.19%)	74 (15.98%)	47 (9.96%)	10 (2.12%)	5 (1.06%)	0 (0.00%)	274 (100%)
	Multiple participants	5 (71.43%)	1 (14.29%)	1 (14.29%)	0 (0.00%)	0 (0.00%)	0 (0.00%)	7 (100%)
age	Equal age	331 (70.58%)	90 (19.19%)	38 (8.10%)	7 (1.49%)	3 (0.64%)	0 (0.00%)	469 (100%)
	Senior-to-junior	51 (53.68%)	**39 (41.05%)**	1 (1.05%)	2 (2.11%)	1 (1.05%)	1 (1.05%)	95 (100%)
	Junior-to-senior	26 (34.21%)	9 (11.84%)	**30 (39.47%)**	10 (13.16%)	1 (1.32%)	0 (0.00%)	76 (100%)
Social status	Equal status	317 (71.08%)	93 (20.85%)	25 (5.61%)	6 (1.35%)	5 (1.12%)	0 (0.00%)	446 (100%)
	Higher-to-lower	54 (55.67%)	**37 (38.14%)**	3 (3.09%)	2 (2.06%)	0 (0.00%)	1 (1.03%)	97 (100%)
	Lower-to-higher	37 (38.14%)	8 (8.25%)	**41 (42.27%)**	11 (11.34%)	0 (0.00%)	0 (0.00%)	97 (100%)
Social distance	Familiar	393 (64.96%)	133 (21.98%)	55 (9.09%)	18 (2.98%)	5 (0.83%)	1 (0.17%)	605 (100%)
	unfamiliar	15 (42.86%)	5 (14.29%)	**14 (40.00%)**	1 (2.86%)	0 (0.00%)	0 (0.00%)	35 (100%)

It can be seen from the table that some results of the Thai-translated texts are different from those of the English texts reported in Table 4.41 and the overall findings reported in Table 4.40, that is, the percentage of each politeness strategy used in making inquiries in the Thai-translated texts is not arranged in the descending order in some contexts. The table shows that the interpersonal and affective factors of age, social status, and social distance govern the selection of politeness strategies interestingly. In the 'upwards' contexts, namely, the contexts of 'junior-to-senior' and 'lower-to-higher status' participants, including the context of unfamiliar participants, Strategy 3: the negative politeness strategy is used most frequently; while the 'downwards' contexts, namely, the contexts of 'senior-to-junior' and 'higher-to-lower status' participants, Strategy 2: the positive politeness strategy is obviously often used although it is not used most or more than Strategy 1: the bald strategy. These findings can be interpreted that in the Thai culture, the importance is put on seniority, so when making inquiries to the older person or the higher-status person, the negative face is usually concerned. The characteristics of the Thai culture can be found even in the

translated texts. These characteristics can also be found in the English texts, but the proportions of the positive and negative politeness strategies in these contexts in the English texts are not so different compared with the Thai-translated texts.

The calculation of the p-value in the chi-square test is required to check the association between the interpersonal and affective factors and the selection of the politeness strategies in performing inquiries in the English texts and the Thai-translated texts. The p-values are shown in the following table.

Table 4.43 The p-values from chi-square test of association between the politeness strategies of inquiries and the interpersonal and affective factors

Interpersonal and affective factors	**P-Value**	
	English texts	**Thai-translated texts**
Sex	0.30	**0.000000000008**
Age	0.85	**0.0000007**
Social status	0.22	**0.000000000004**
Social distance	0.64	**0.00003**

From the table, it can be concluded on the basis of the statistic test that there is no significant association between any interpersonal and affective factors and the selection of the politeness strategies in doing inquiries in the English texts. This is because there is none of the factors that get less than 0.05 p-value. As for the Thai-translated texts, the p-values from the chi-square test of all factors: sex, age, social status, and social distance are all less than 0.05. Thus, statistically, sex, age, social status, and social distance bring about the significant association with the selection of the politeness strategies in performing inquiries in the Thai-translated texts reported in Table 4.42.

It can be said that the factors of sex, age, social status, and social distance play a very important role in the selection of politeness strategies for making inquiries in Thai, because they bring about the significant association with the selection of politeness strategies of inquiries in the Thai-translated text, but all of them do not in the English texts. It can be discussed that making inquiries, the politeness strategies are not sensitive linguistic dimension in English, that is, they are not taken into consideration when inquiries are made. On the other hand, in making inquiries in the

Thai-translated texts, despite the influence of the English STs, all four factors are still significant in selecting politeness strategies.

The findings presented in this chapter confirm the differences between the English and Thai language, since the different proportions of the linguistic forms in each linguistic dimension of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies, in performing the three speech acts: directives, rejections, and inquiries, can be found between the English and the Thai-translated texts, that is, the less polite linguistic forms are usually found more in the English texts than in the Thai-translated texts; while the more polite linguistic forms are usually found more in the Thai-translated texts than in the English texts. At the same time, the findings presented in this chapter can also confirm the importance of the faithfulness to the STs that the good TTs should have, since most linguistic forms of the Thai-translated texts run parallel with those of the English texts. This shows the influence of the English STs on the Thai TTs, even though the analysis is done separately. The findings of the analysis of the translation of the speech acts of the directives, rejections, and inquiries which is done by comparing the English STs and the Thai TTs linearly are reported in the next chapter.

CHAPTER 5
COMPARISON OF DIRECTIVES, REJECTIONS, AND INQUIRIES IN THE ENGLISH SOURCE TEXTS AND THE THAI TARGET TEXTS

Chapter 5 reports the results of the other major part of analysis in this study, the analysis of translation, which is performed by comparing the English STs and the Thai TTs linearly. Based on the definition of translation given by Catford (1965:1) that "[t]ranslation is an operation performed on language: a process of substituting a text in one language for a text in another", among others, Koller (1979), Poonlarp and Luksaneeyanawin (2009), then, proposed that translation is "the process of meaning mapping between two languages" (Poonlarp and Luksaneeyanawin, 2009: 25). In translation, Poonlarp and Luksaneeyanawin (2009: 25) explain that the translator must perform the process of 'deriving' the meaning in context from the ST linguistic forms; and the process of 'selecting' the TL forms which are semantically and pragmatically suitable for transferring the meaning from the STs into the TTs; the important translation process between these two processes is meaning mapping.

The analysis of translation in the current research is done comparing the ST and TT linguistic forms in the three linguistic dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies, and comparing their degrees of politeness, which is believed to be related to the levels of covertness or indirectness of the linguistic forms (e.g. Brown and Levinson, 1987; Lakoff, 1990; Macaulay, 2001; Stadler, 2011). The translation that is considered to be able to achieve the translation equivalence, especially pragmatic equivalence should have the equal degree of politeness as the original texts. The intention of Chapter 5 is to present the similarities and differences found in the Thai translation of dialogues from English. The similarities can show the respect for the SL, which is important in translation, while the differences can reflect the differences of the source language and culture and the target language and culture. Moreover, an interesting issue of this part of analysis is how different the TTs are from the STs. To see whether the English STs are translated into the Thai TTs, which is the translation from the low-context-culture language into the high-context-culture language, with more polite or less

polite linguistic forms is the main intention of this part of analysis presented in this chapter.

Like Chapter 4, the content of Chapter 5 will be presented in three main sections according to the three linguistic dimensions of analysis: Comparison of the direct-indirect speech acts (5.1), Comparison of the pragmatic structures (5.2), and Comparison of the politeness strategies (5.3). In each section, the presentation is divided into two sub-sections: the similarities and the differences. In the part of the differences, the investigation is done further to see more details of the three speech acts: directives, rejections, and inquiries and the findings of each speech act are presented, respectively.

5.1 Comparison of direct-indirect speech acts in the English STs and Thai TTs

In translating the speech acts of directives, rejections, and inquiries in the English dialogues into Thai**,** the direct or indirect speech acts in the STs can be both kept the same and converted into the other in the TTs, that is, the direct or indirect speech acts in the TTs can be the same as the STs in the patterns of 'direct-to-direct', 'indirect-to-indirect'; and the direct or indirect speech acts in the TTs can be different from the STs in the patterns of 'direct-to-indirect', and 'indirect-to-direct'. The percentages of the similarities and differences of the direct-indirect speech acts between the STs and TTs in translating directives, rejections, and inquiries from English into Thai are presented below.

Table 5.1 Comparison of direct-indirect directives, rejections, and inquiries in the English STs and Thai TTs

Speech act	**The STs translated into TTs with**		
	Similar direct-indirect speech acts Freq. (%)	**Different direct-indirect speech acts Freq. (%)**	**Total Freq. (%)**
Directives	258 (80.88%)	61 (19.12%)	319 (100%)
Rejections	309 (90.35%)	33 (9.65%)	342 (100%)
Inquiries	589 (92.03%)	51 (7.97%)	640 (100%)

From the table, it is apparent that in translating English dialogues into Thai in any speech acts, the same direct-indirect speech acts as the STs are used highly more

than the different ones, in other words, the direct-indirect speech acts used in the English STs can be mostly kept the same when they are translated into Thai: when the STs use the direct speech act, the TTs also use the direct speech act, or when the STs use the indirect speech act, the TTs also use the indirect speech act. Interestingly, the percentages of the same mapping of the direct-indirect speech acts between the STs and TTs are varied upon each speech act. The direct-indirect speech acts that can be most kept the same as the STs are the inquiries (92.03%), next, the rejections (90.35%), and then, the directives (80.88%). It should be note that these findings are ranked upon the weightiness of the imposition of each speech act. It can be seen that the speech acts with more imposition have the more percentages of using the different direct-indirect speech acts from the STs. It seems that the imposition of the speech act has the influence on the faithfulness and the adjustment in translation, that is, the more imposition the speech act weighs, the more adjustments are required in translation.

The further investigation on the details of each types of mapping is required, and the results are reported henceforward.

5.1.1 Similar direct-indirect speech acts in the English STs and Thai TTs

The ideal translation is the translation that can preserve all aspects of the STs in the TTs as much as possible, as Munday (2012: 87) remarked that "[l]iteral translation is the authors' prescription for good translation." The major priority in preservation is given to semantics and pragmatics first, and if possible, to syntax as well. As seen in Table 5.1, in translating the English dialogues into Thai, the direct-indirect speech acts can mainly be kept the same as the STs in the TTs in all three speech acts. As a result of the binary of the direct-indirect speech acts, there are two patterns of the same mapping in translating the speech acts of directives, rejections, and inquiries: direct-to-direct and indirect-to-indirect. For example,

<u>Direct-to-direct</u> (The example is the speech act of directives.)

(1) ST: [Go away.] (You're drunk.) (BJ)

TT: [ไปได้แล้ว] (คุณเมา) /[paj0 daj2 lɛɛw3](khun0 maw0)/ '[go can already](you drunk)'

Indirect-to-indirect (The example is the speech act of rejections.)

(2) ST: [Is this a good idea,] (Matt)? (T30)

TT: [มันจะดีเหรอ](แมท) /[man0 caʔ1 dii0 rəə4](mɛɛt3)/ ‘[it will good QW](Matt)’

From the examples, they show that the direct-indirect speech acts of the head acts in the English STs are translated into Thai with the same speech act type. The example (1) exemplifies the translation of the speech act type in the pattern ‘direct-to-direct’. And, the translation of the speech act type in the pattern ‘indirect-to-indirect’ is shown in the example (2).

Interestingly, the translation by the same direct-indirect speech acts as the STs in the pattern of ‘indirect-to-indirect’ does not limit to the translation by the same basic sentence types as the STs, since unlike the direct speech act, the indirect speech act can be expressed by more than one types of basic sentence in each speech act, i.e. the direct speech act of the directives is imperative sentence, but the indirect speech act can be declaratives, interrogatives, or exclamations. Consequently, although the indirect speech acts of the STs are translated into the TTs by the different basic sentence types from the STs, they may still be the indirect speech acts as the STs. The indirect speech acts in the TTs via the different basic sentence types from the STs are still considered to have the same level of covertness in communication and the same level of politeness as the STs, as seen in the following table.

(3) ST: [We could go to the Dome.] (T30 – directive)

TT: [จะไปเดอะโดมกันไหมล่ะ] /[caʔ1 paj0 dəʔ1 doom0 kan0 maj4 laʔ2]/ ‘[will go the Dome together QW SP]’

(4) ST: (Listen,) (Bridge.) [You know I always watch the match on Saturday nights?] (BJ – rejection)

TT : (คืออย่างนี้นะ) (บริดจ์) [คุณก็รู้นี่ว่าผมดูบอลทุกคืนวันเสาร์] /(khɨɨ0 yaaŋ1 nii3 naʔ3)(brit1)[khun0 kɔɔ2 ruu3 nii2 waa2 phom4 duu0 bɔn0 thuk3 khɨɨn0 wan0saw4]/ ‘(be like this SP)(Bridge)[you also know this that I watch ball every night Saturday]’

The example (3)-(4) explain that the indirect speech acts in the English STs can be translated into the indirect speech acts in the Thai TTs with the different basic sentence types. As seen in the example (3), the indirect directive in the English ST which is expressed by the declarative sentence is translated into Thai by the interrogative sentence which is also considered as the indirect speech act. Similarly, in the example (4), the English ST uses the interrogative sentence in performing the indirect rejection, but when it is translated, the Thai TT uses the declarative sentence to transfer the meaning of the indirect rejection. However, from the examples, it can be accepted that the level of covertness of the speech acts in the STs and TTs still resembles.

In this research, the translation of the direct-indirect speech acts in the pattern of 'indirect-to-indirect' by the different basic sentence types from the STs are found in the translation of directives and rejections, not in inquiries. The findings are reported below.

Table 5.2 The translation of directives in the pattern of 'indirect-to-indirect' by the different basic sentence types from the STs

ST sentence type → TT sentence type	**Frequency**
declarative → interrogative	2
interrogative → declarative	5
Total	7

The table shows that in translating the indirect speech acts of directives from English into Thai, the interrogative sentences in the English STs are translated into the declarative sentences in the Thai TTs more than the declarative sentences in the English STs are translated into the interrogative sentences in the Thai TTs. This implies that, in performing the indirect directives via the declarative and interrogative sentences, the English SL prefers the interrogative sentences; while the Thai TL prefers the declarative sentences.

Table 5.3 The translation of rejections in the pattern of 'indirect-to-indirect' by the different basic sentence types from the STs

ST sentence type → TT sentence type	**Frequency**
declarative → interrogative	5
interrogative → declarative	1
declarative → imperative	3
imperative → declarative	5
exclamation → declarative	1
Total	15

This table reports that the translation of the indirect speech acts of the rejections by the different basic sentence types from English into Thai can be found most in translating the indirect rejections from the declarative sentences in the STs into the interrogative sentences in the TTs, and the imperative sentences in the STs into the declarative sentences in the TTs. These findings infer that in expressing the rejections via the indirect speech act, the English SL tends to use the declarative and imperative sentences, while the Thai TL tends to use the interrogative and declarative sentences.

From the above tables, although the frequency is not high, such translation points out that the convention of expressing the speech acts via the indirect speech acts of the STs and TTs are different. It can be seen from Table 5.2 and Table 5.3 that all the same basic sentence types are in use in both the English SL and the Thai TL, but each language has the different preferences. The different trends of use in the SL and TL make the different mapping in the translation.

However, if it is possible, the first priority in translation is to respect the STs. Although keeping the same as the STs is essential in translation, it must be accepted that the differences between the English SL and Thai TL make the adjustments in translation inevitable, and they are interesting to study. Henceforth, the investigation of why and how the direct-indirect speech acts in the Thai TTs differ from those in the English STs is presented.

5.1.2 Different direct-indirect speech acts in the English STs and Thai TTs

As previously reported in Table 5.1, the direct-indirect speech acts can be translated into the Thai TTs by both the same direct-indirect speech acts as the

English STs and the different ones. Although the best selection is to stay the same as the STs, there are many cases that the translated texts are different from the original ones. This section intends to report those cases that make the different mappings of the direct-indirect speech acts between the English STs and the Thai TTs.

Based on the principle of the context of culture, this research predicts that the differences between the English STs and the Thai TTs will be in the direction of going more covert, because the English STs are in the low-context culture which is assumed to be more overt in communication, while the Thai TTs are in the high-context culture which is assumed to be more covert in communication. In the dimension of direct-indirect speech acts, going more covert is the translation of the direct speech act in the STs into the indirect speech act in the TTs, and going more overt is the translation of the indirect speech act in the STs into the direct speech act in the TTs. The findings are presented in the following table.

Table 5.4 The translation of directives, rejections, and inquiries from English into Thai by the different direct-indirect speech acts from the STs

Speech act	**indirect-to-direct Freq. (%)**	**direct-to-indirect Freq. (%)**	**Total Freq. (%)**
Directives	49 (80.33%)	12 (19.67%)	61 (100%)
Rejections	11 (33.33%)	22 (66.67%)	33 (100%)
Inquiries	5 (9.80%)	46 (90.20%)	51 (100%)

From the table, it is found that when the direct-indirect speech acts in the STs are translated by the different direct-indirect speech acts in the TTs, the translation in the pattern of ‘direct-to-indirect’ are found more than the pattern of ‘indirect-to-direct’ in the translation of the rejections and inquiries, but the translation of the directives is in reverse. The further investigation on each speech act must be done to see more details.

5.1.2.1 Different direct-indirect directives in the English STs and the Thai TTs

From Table 5.4, the translation of the directives by the different direct-indirect speech acts from the English STs is chiefly in the pattern of indirect-to-direct despite the English-Thai translation, which is the translation from the low-context-culture language into the high-context-culture language. This may be because of the different

norms of the English SL and Thai TL in using the indirect directives. Sometimes, it is more suitable in the Thai TTs to use the direct directives in translating the indirect directives from the English STs, and to choose the linguistic devices in other linguistic dimensions, which are the pragmatic structure, and the politeness strategies in expressing the meaning of indirectness instead. To illustrate these points, examples are given below.

(5) ST : (Anyway,) [you can ask him all about it at the ruby wedding.] (BJ)

TT : (ไม่เป็นไร) [ลูกถามเขาเองในงานเลี้ยงสิจ๊ะ] /(maj2pen0raj0)[luuk2 thaam4 khaw4 ʔeeŋ0 naj0 ŋaan0liaŋ3 siʔ1 caʔ3]/ ‘(not at all)(child ask him yourself in party SP SP]’

From the example (5), it can be seen that the directive in the English ST is the indirect speech act performed by the declarative sentence, but it is translated into the direct speech act performed by the imperative sentence in the Thai TT. Phanthumetha (2011: 307) described that the imperative sentence in Thai can have the subject in the second grammatical person. In this example, the directive in the TT is performed by the imperative sentence with the second person subject ‘ลูก’ /luuk2/ ‘child’. Moreover, the sentence particle ‘สิ’ /siʔ1/ marks the imperative sentences in Thai. From the example, in the English ST, it is apparent that the directive is performed indirectly by telling the hearer that the hearer can do something (in the example is ‘to ask him’), while in the Thai TT, the directive is performed directly by getting the hearer to do something. But, there are other linguistic devices used in toning down the direct speech act in the Thai TT. They are the kin term ‘ลูก’ /luuk2/ ‘child’ used to call the hearer and the sentence particle ‘จ๊ะ’ /caʔ3/ expressing the intimacy between the speaker and the hearer. These two linguistic devices modify the head act internally, so they are considered as the linguistic devices in the dimension of the politeness strategy. The example (5) shows that although the indirect speech act in the English ST is translated into the direct speech act in the Thai TT, it can keep degree of politeness via the politeness strategies.

(6) ST: [Why don't you sit down,] (Mum)? (T30)

TT : (แม่)[นั่งสิ<u>ฮะ</u>] /(mɛɛ2)[naŋ2 si?1 <u>ha?3</u>]/ ‘(mum)[sit SP <u>SP</u>]’

Similarly, the example (6) shows that the indirect directive in the English ST which is expressed by the interrogative sentence is translated into the direct directive via the imperative sentence in the Thai TT. In this case, as already discussed in Chapter 4, it is more suitable in the context of participants between the son and his mother, to convert the interrogative sentence in the construction ‘why not’ in the English STs into the imperative sentence in the Thai TT. Although the level of indirectness or covertness in the STs is not kept in the TTs in the dimension of direct-indirect speech acts, it can be kept and expressed in other linguistic dimensions. It can be seen that there is the alternation of the head act and supportive move position in the ST and TT, i.e. in the ST, the supportive move is behind the head act, while in the TT, it appears prior to the head act. This is the devices in the dimension of the pragmatic structure: the pragmatic structure ‘h+s’ in ST is alternated to the pragmatic structure ‘s+h’, which is more covert, in TT. Besides, there is the linguistic representation signifying the negative politeness in the Thai TT, it is the sentence particle ‘ฮะ’ /ha?3/ which is used to redress the Thai head act to express the respect given to the hearer. Like the example (5), the example (6) shows that although the indirect speech act is translated into the direct speech acts, it can keep degree of politeness via the other linguistic dimensions.

The above examples can explain why the translation of the direct-indirect speech acts in directives is in the pattern of indirect-to-direct more than direct-to-indirect. There are two main explanations, one is that the SL and TL have their own conventions of language use: the suitable speech act type in the context in the SL may be not suitable in the same context for the TL; the other explanation is that the covertness of the speech act can be expressed by not only the dimension of direct-indirect speech acts, but also other linguistic dimensions, namely, the pragmatic structures, and the politeness strategies. The dimension of direct-indirect speech acts is viewed broadly and separated in the binary system, that is, either direct or indirect. Despite the direct speech act, the higher degree of politeness of the speech act can be performed by the pragmatic structures, and/or politeness strategies, especially in the

Thai language, whose many linguistic devices used in expressing the covertness of communication.

5.1.2.2 Different direct-indirect rejections in the English STs and the Thai TTs

The translation of rejections by different direct-indirect speech acts from that of the English STs is mainly in the pattern of direct-to-indirect (see Table 5.4). This result is as expected, the English-into-Thai translation, which is the translation from the language from the low-context culture into the language from the high-context culture, should be the translation in the direction of being more covert. These are the examples.

(7) ST : [You can't go home.] (T30)

TT : [จะกลับบ้านตอนนี้ได้ไง] /[caʔ1 klap1 baan2 tɔɔn0nii3 daj2 ŋaj0]/ '[will go back home now can how]'

(8) ST: [I kid you not.] (T30)

TT: [ฉันจะหลอกพวกแกเล่นทำไม] /[chan4 caʔ1 lɔɔk1 phuak2kɛɛ0 len2 tham0maj0]/ 'I will fool you play why]'

The examples (7)-(8) show the translation of the direct speech acts of rejections in the English STs into the indirect speech acts in the Thai TTs. It can be seen in both examples that the declarative sentences with the negative forms which are used in performing the rejections directly in the English STs are converted into the interrogative sentences which perform the rejections indirectly in the Thai TTs. These interrogative sentences are not used to pose the real questions which require answers, or specifically speaking, they are not used to perform the speech act of inquiries, but they are used to perform the speech act of rejections in the indirect speech act. It can be observed in the daily communication of the Thai people that the speech act of rejections is frequently performed by the rhetorical questions with 'how', 'why', as seen in these two examples. This observation is supported by Ngarmyingyuad, Bunprasert, Leesattrupai (2014: 223), who did a research on face-saving strategies in answering questions in the Thai talk show programme and found that using the rhetorical questions is one of the methods in avoiding something of the Thai people.

There is another interesting translation by the different direct-indirect speech acts from the STs in the speech act of rejections. It is the translation of the hedges that are always used at the beginning of rejections. The English STs usually use the hedge “I don’t think” which is the declarative with the negative form, but it is always translated into the declarative without the negative form in the Thai TTs, as the examples below.

(9) ST: [I don't think it will,] (dear.) (BJ)

TT: [ฉันว่าไม่ต้องทำอย่างนั้นหรอก] /[chan4 waa2 maj2 tɔŋ2 tham0 yaaŋ1 nan3 rɔɔk1]/ ‘I think not must do like that SP]

(10) ST: [I don't think Gershwin was trying to say that we're special.] (T30)

TT: [ฉันว่าเกอร์ชวินไม่ได้จะบอกว่าเราวิเศษกว่าใครหรอก] /[chan4 waa2 gəə0chwin0 maj2 daj2 caʔ1 bɔɔk1 waa2 raw0 wiʔ3seet1 kwaa1 khraj0 rɔɔk1]/ ‘[I think Gershwin not can will tell that we special than who SP]’

The examples (9)-(10) are the examples of the translation of the hedges in the English STs ‘I don’t think’ which is the declarative with the negative form into the Thai TTs as ‘ฉันว่า’ /chan4 waa2/ ‘I think’ which is the declarative without the negative form. These two expressions ‘I don’t think’ in English and ‘ฉันว่า’ /chan4 waa2/ ‘I think’ in Thai are both used to modified the head act of the rejections, that is, they are one of negative politeness strategies. The meaning of the rejections is still preserved in the TTs, but the position of the negation is moved. However, to translate the declaratives with the negative form, which is used to perform the rejection directly, into the declaratives without the negative form, which is used to perform the rejection indirectly, makes the translation of the direct-indirect speech acts in the rejections go more covert.

5.1.2.3 Different direct-indirect inquiries in the English STs and the Thai TTs

Like the speech act of rejections, the translation of the direct-indirect speech acts in the inquiries by the different direct-indirect speech acts from the STs is as predicted, that is, it tends to be in the pattern of ‘direct-to-indirect’ more than ‘indirect-to-direct’ (see Table 5.4). As a result of the translation from English into Thai, which is the translation from the language from the low-context culture into the language from the high-context culture, the translation is predicted to be more covert.

This research finds that the pattern of ‘direct-to-indirect’ speech acts in the translation of inquiries can be grouped according to the shade of meaning in the translation, as seen in the following examples.

(11) ST: (And) [you're his little brother?] (T30)

TT: (แล้ว)[นายก็เป็นน้องชายคนสุดท้องของเจ้านั่น] /(lɛɛw3)[naaj0 kɔɔ2 pen0 nɔɔŋ3chaaj0khɔn0 sud1thɔɔŋ3 khɔɔŋ4 caw2nan2] ‘(and)[you then be youngest brother of that man]’

(12) ST: [Box of Milk Tray?] (BJ)

TT: [มิลค์ เทรย์หนึ่งกล่อง] /[mil3 tree0 nɨŋ1 klɔŋ1]’ ‘[Milk Tray one box]’

The examples (11)-(12) show the ‘direct-to-indirect’ translation of the direct-indirect speech acts in the speech act of inquiries. From these two examples, the interrogative sentences in the English STs are translated into the declarative sentences in the Thai TTs. Although they are the declaratives, they can be understood from the contexts that they are used to perform the inquiries. They are the inquiries that express the uncertainty or the supposition of the speaker. They are somewhat similar to the yes-no questions, but there are no sentence particles signifying the questions, e.g. ใช่ไหม /chaj2 maj4/ ‘yes or no’, เหรอ /rəə4/ ‘really?’ It can be observed that such translation often occur in interrogative sentences without subject-verb reversion in the English STs, e.g. the example (11), or the shortened questions, e.g. the example (12).

(13) ST: [Are you sure?] (T30)

TT: [เธอแน่ใจนะ] /[thəə0 nɛɛ2caj0 naʔ3]/ ‘[you sure SP]’

(14) TT : [แน่ใจนะจ๊ะ] /[nɛɛ2caj0 naʔ3 caʔ3]/ ‘[sure SP SP]’

(15) TT : [แกแน่ใจนา] /[kɛɛ0 nɛɛ2caj0 naa0]/ ‘[you sure SP]’

(16) ST: (So,) [things getting you down at home?] (T30)

TT: [เรื่องที่บ้านทำเธอเซ็งสินะ] /[rɨaŋ2 thii2 baan2 tham0 thəə0 seŋ0 siʔ1 naʔ3] ‘[story at home make you bored SP SP]’

The examples (13)-(16) explain another shade of meaning of the ‘direct-to-indirect’ translation of the direct-indirect speech acts in the inquiries. Like the examples (11)-(12), the examples (13)-(16) exemplify the interrogative sentences from the English STs that are translated into the declarative sentences in the Thai TTs, but in the examples (13)-(16), the key linguistic representation is the Thai sentence particles expressing the probe, e.g. นะ /naʔ3/, นา /naa0/, สินะ /siʔ1 naʔ3/, ล่ะสิ /laʔ1 siʔ1/. The meaning of the utterances with these sentence particles are very near to the yes-no questions, but they do not express the intention of inquiry as directly as the yes-no questions do. They perform the speech act of inquiries in a way of sounding out, not asking.

(17) ST : [What is it?] (T30)

TT : [มีอะไรก็ว่ามาเถอะ] /[mii0 ʔaʔ1raj0 kɔɔ2 waa2 maa0 thəʔ1]/ ‘[have what then say come SP]’

(18) ST : [What?] (T30)

TT : [ว่ามาสิ] /[waa2 maa0 siʔ1]/ ‘[say come SP]’

The ‘direct-to-indirect’ translation of the direct-indirect speech acts in the speech act of inquiries illustrated by the examples (17)-(18) is the translation of the interrogative sentences in the English STs into the imperative sentences in the Thai TTs. Such translation supports the idea that the speech act of inquiries is actually one kind of the speech act of directives, e.g. Searle’s (1976) classification of the speech acts, because the intention of the inquiries which is to get the answer from the hearer, or to make the hearer give some wanted information to the speaker is near to get the hearer to do something as the intention of the directives. Consequently, it is possible, as shown in the examples (17)-(18), that the questions can be translated into the requests to answer, e.g. ว่ามาเถอะ /waa2 maa0 thəʔ1/ as seen in the example (17), or the orders, e.g. ว่ามาสิ /waa2 maa0 siʔ1/ as seen in the example (18).

(19) ST: [What?] (BJ)

TT: [หา] /[haa4]/ ‘[EXC]’

The example (19) shows the ‘direct-to-indirect’ translation of the direct-indirect speech acts in the speech act of inquiries in the shade of meaning of doubt and surprise. From this example, the interrogative sentence in the English ST is translated into the exclamation in the Thai TT. The exclamation ‘หา’ /haa4/ in Thai is used to suddenly ask the hearer in many cases, e.g. the speaker does not hear what the hearer says, the speaker is surprised with what the hearer says or does, so s/he wants to know what it is, etc.

From all above examples, the examples (11)-(19), it can be seen that there are many ways in performing the speech act of inquiries in the Thai TL. Hence, when translated, the interrogative sentences which are used to perform the direct inquiries in the English STs can be rendered to the Thai TTs variously according to the shade of meaning which is suitable for the contexts. As a result of this, the percentage of the translation from the direct speech acts in the STs into the indirect speech acts in the TTs is very high, as reported in Table 5.4.

Next is the presentation of the translation of the English dialogues into Thai in the second linguistic dimension of analysis, namely, the pragmatic structures.

5.2 Comparison of pragmatic structures in the English STs and Thai TTs

The investigation of the pragmatic structure translation can be done in three aspects of supportive moves, as done in the analysis of the pragmatic structures presented in the previous chapter. The three aspects are the position of the supportive moves, the number of the supportive moves, and the function of the supportive moves, because all these three aspects are directly related to the covertness of the pragmatic structures used in performing the speech acts. Consequently, when the translation is analyzed by comparing the pragmatic structures of the English STs and the Thai TTs linearly, the same pragmatic structures mean that all three aspects of the pragmatic structure used in the TTs are identical to those of the STs, while the different pragmatic structures refer to the differences from the STs found in the TTs in any aspects. In translating the speech acts of directives, rejections, and inquiries in the English dialogues into Thai**,** the pragmatic structures in the TTs are found both similar to and different from the pragmatic structures in the STs. The frequencies and percentages of the similar pragmatic structures to the STs and the different pragmatic

structures from the STs in translating the pragmatic structures of the directives, rejections, and inquiries from English into Thai are reported in the following table.

Table 5.5 Comparison of pragmatic structures of directives, rejections, and inquiries in the English STs and Thai TTs

Speech act	**The STs translated into TTs with**		
	Similar Pragmatic structure to the STs Freq. (%)	**Different Pragmatic structure from the STs Freq. (%)**	**Total Freq. (%)**
Directives	225 (70.53%)	94 (29.27%)	319 (100%)
Rejections	263 (76.90%)	79 (23.10%)	342 (100%)
Inquiries	447 (69.84%)	193 (30.16%)	640 (100%)

Like the direct-indirect speech acts, the pragmatic structures can be kept similar to the STs more than made different from the STs in the translation of the English dialogues into Thai. It obviously shows that the respect to the STs, which is the significant requirement in translation, can be achieved in the translation of the pragmatic structures used in performing the speech acts of directives, rejections, and inquiries from English into Thai. As mentioned earlier, the translation by the similar pragmatic structures to the English STs must be similar in three aspects of the supportive moves: the position, the number, and the function, if any aspects are different from the STs, the translation will be counted as different mapping. From the table, it can be seen that the translation of the pragmatic structures in each speech act can be made similar to and different from the STs at the various percentages. The pragmatic structures that can be most kept the same as the STs are the pragmatic structures in rejections (76.90%), next, the inquiries (69.84%), and then, the directives (70.53%).

The more details of the translation of the pragmatic structures in the three speech acts are presented, as follows.

5.2.1 Similar pragmatic structures in the English STs and Thai TTs

To make the pragmatic structures in the Thai TTs similar to those of the English STs, which is considered as the perfect or faithful translation, all of the three

aspects of the pragmatic structures in the TTs must be kept the same as the STs, as seen in the following examples.

(20) ST: (Come on,) (Gershwin,) [tell us something that'll prove you're just as crap as us.] (T30)

TT: (ขอละ) (เกอร์ชวิน) [ช่วยเล่าอะไรที่อุบาทว์พอฟัดพอเหวี่ยงกับเรื่องฉันสองคนหน่อยเหอะ] /(khɔɔ4 laʔ1)(kəə0chwin0)[chuaj2 law2 ʔaʔ1raj0 thii2 ʔuʔ1baat1 phɔɔ0fat3phɔɔ0wiaŋ1 kap1 rɨaŋ2 chan4 sɔɔŋ4 khon0 noj1 həʔ1] '(request SP)(Gershwin)[help tell what that ugly equal with story I two people little SP]'

(21) ST: [No. No.] (I'm sorry,) (you're deliberately being obtuse.) (BJ)

TT: [ไม่ ไม่ใช่ค่ะ] (ขอโทษนะคะ) (คุณเถียงข้างๆคูๆนี่) /[maj2 maj2 chaj2 khaʔ2](khɔɔ4thoot2 naʔ3 khaʔ3)(khun0 thiaŋ4 khaaŋ2khaaŋ2khuu0khuu0 nii2) '[not not yes SP](apologize SP SP)(you dispute unreasonable this)'

(22) ST: (But) [where are we going?] (T30)

TT: (แล้ว)[เราจะไปไหนกัน] /(lɛɛw3)[raw0 caʔ1 paj0 naj4 kan0]/ '(then)[we will go where together]'

The above examples show the translation of the directive (the example 20), the rejection (the example 21), and the inquiry (the example 22) by the similar pragmatic structures to the STs in all three aspects of supportive moves: position, number, and function. The ST and TT in the example (20) are in the pragmatic structure 's+h' with two softening supportive moves, in the example (21) are in the pragmatic structure 'h+s' with one softening and one strengthening supportive moves, and in the example (22) are in the pragmatic structure 's+h' with one softening supportive move.

As mentioned in the section of Translation of the Direct-indirect speech acts (5.1), the similar mapping in the translation is what is expected, as the requirement of the good translation. Thus, the more interesting point for the research is the different mapping. The different mapping of the pragmatic structures between the English STs and the Thai TTs in the translation of the directives, rejections, and inquiries are presented subsequently.

5.2.2 Different pragmatic structures in the English STs and Thai TTs

To render the linguistic forms of the STs by the similar linguistic forms of the TTs is the ideal of translation, and the previous sub-section shows the pragmatic structures that are translated in this ideal way. The pragmatic structures used in performing the speech acts in the English STs can be mostly translated into the Thai TTs by the similar pragmatic structures, i.e. the similar position, number, and function of the supportive moves as the STs. However, it can be seen that there are some differences found in the translation of the pragmatic structures. These differences may occur in the position, the number, and/or the function of the supportive moves. This research intends to answer the question of how different the pragmatic structures in the Thai TTs are from the pragmatic structures in the English STs in terms of the covertness of the structures, no matter which aspects of supportive moves the differences occur. From this question, the answers are expected based on the principle of the context of culture that the pragmatic structures in the Thai TTs which are found different from the English STs should be more covert, because the Thai language is in the high-context culture, while the English language is in the low-context culture. Because the dimension of the pragmatic structures can be studied in three aspects of the supportive moves, being more overt or more covert of the pragmatic structures in the translation can also be considered in three aspects of the supportive moves in the TTs compared with those in the STs. The consideration of being more overt or more covert in the translation of the pragmatic structures is concluded as follows.

Table 5.6 The consideration of differences in the translation of pragmatic structures

Aspect of the supportive moves in the pragmatic structures	**Differences in the translation of pragmatic structures**	
	More overt	**More covert**
Position of supportive moves	Moved to the right of the head act	Moved to the left of the head act
Number of supportive moves	less	more
Function of supportive moves	strengthened	softened

In translating the speech acts of directives, rejections, and inquiries by the different pragmatic structures from the STs, the translation may be more overt or more covert than the source variously. How the pragmatic structures of each speech act are rendered into Thai is reported henceforth.

5.2.2.1 Different pragmatic structures of directives in the English STs and the Thai TTs

The translation of directives by the different pragmatic structures from the English STs are found and reported in the following table

Table 5.7 The translation of directives from English into Thai by the different pragmatic structures from the STs

The direction of the translation	**ST pragmatic structure → TT pragmatic structure**	**Freq. (%)**
more overt	h+s → h+s (with less s)	5 (5.32%)
	h+s → h	4 (4.26%)
	s+h → s+h (with less s)	**11 (11.70%)**
	s+h → h+s	3 (3.19%)
	s+h → h	8 (8.51%)
	s+h+s → s+h+s (less s)	4 (4.26%)
	s+h+s → s+h	4 (4.26%)
	s+h+s → h+s	4 (4.26%)
Total of being more overt		43 (45.74%)
more covert	h → h+s	10 (10.64%)
	h → s+h	**20 (21.28%)**
	h+s → h+s (with more s)	2 (2.13%)
	h+s → s+h	3 (3.19%)
	h+s → s+h+s	5 (5.32%)
	s+h → s+h (with more s)	4 (4.26%)
	s+h → s+h+s	4 (4.26%)
	s+h+s → s+h+s (with more s)	3 (3.19%)
Total of being more covert		51 (54.26%)
TOTAL		**94 (100%)**

Referred to Table 5.5, within 319 directives, the pragmatic structures of 94 directives are translated into Thai by the different pragmatic structures from the STs. The differences of the pragmatic structures of the 94 directives is investigated and the findings are reported in Table 5.7. It can be seen from Table 5.7 that 54.26% of the

directives which are translated by more covert pragmatic structures than those of the English STs, and 45.74% by more overt. The most frequently-used method in translation of the pragmatic structures in the directives in the more-overt direction is to decrease the supportive moves, especially, the pre-h supportive moves, as seen in the following examples.

(23) ST: (Here you go.) **(Now,)** [eat up before it goes cold again.]

TT: (เอ้า) [นี่ก็รีบกินให้หมดเสียก่อนที่จะเย็นชืดไปอีกละ] /(ʔaw2) [nii2 kɔɔ2 riip2 kin0 haj2 mot1 sia4 kɔɔn1 thii2 caʔ1 yen0 chɯɯt2 paj0 ʔiik1 laʔ1]/ '(EXC) [this then hurry eat until empty before it will cold tasteless again SP]' (T30)

(24) ST: **(Oh,)** [don't be like that,] (Bridge.)

TT: [อย่ายัวะไปเลยน่า] (บริดจ์) /[yaa1 yua3 paj0 lɤɤj0 naa2](Brit1)/ '[don't be upset go a bit beyond](Bridge)' (BJ)

The examples (23)-(24) demonstrate the translation of the directives by the more-overt pragmatic structures than the STs. The example (23), Both ST and TT use the pragmatic structure 's+h', but one of two pre-h supportive moves in the ST, 'now', is omitted in the TTs. In the example (24), the pragmatic structure 's+h+s' in the ST is translated into the pragmatic structure 'h+s' in the TT; the pre-h supportive move, which is the exclamation word, 'oh' is omitted in the TT. The omission of the supportive moves in these two examples illustrates that it makes the pragmatic structure in the Thai TTs more overt, because the head acts in the TTs appear more explicitly than in the STs. Furthermore, it can be observed that the supportive moves that are omitted are h-softening supportive moves, which do not convey critical messages.

As reported in Table 5.7, the translation from English into Thai by more covert pragmatic structures in directives is as expected, because it is the translation from the low-context-culture language into the high-context-culture language. From the table, the most frequently-used method in translating the directives by more-covert pragmatic structure is to increase the supportive moves, and the supportive moves that are usually increased are the pre-h supportive moves. Besides, the translation by more covert pragmatic structures can be done by moving the supportive moves from the

post-h position in the STs to the pre-h position in the TTs (or left-movement). These are the examples.

(25) ST: [Listen,] **(Matt.)** (T30)

TT: (นี่) **(แมท)** [ฟังก่อนนะ] /(nii2) **(mɛɛt3)** [faŋ0 kɔɔn1 naʔ3]/ ‘(this) **(Matt)** [listen before SP]’

(26) ST: [You'd let me pay rent,] **(of course)**? (T30)

TT: **(ถ้าอย่างนั้น)**[เธอต้องให้ฉันจ่ายค่าเช่า] /**(tha2 yaaŋ1 nan3)**[thəə0 tɔŋ2 haj2 chan4 caaj1 khaa2 chaw2]/ ‘**(if like that)** [you must let me pay fee rent]’

The example (25)-(26) illustrate the translation of the directives by the different pragmatic structure from the ST by moving the position of the supportive moves. In both examples, the post-h supportive moves are moved to the front of the head acts in the TTs, or that is to say, the pragmatic structures ‘h+s’ in the STs are changed into the pragmatic structures ‘s+h’ in the TTs. They are the examples of the translation by more-covert pragmatic structure in directives.

(27) ST: [Pass the cherries,] (chump.) (T30)

TT: **(ไหน)**[ส่งเชอร์รี่มาซิ](เพื่อน) /**(naj4)** [soŋ1 chəə0rii2 maa0 siʔ3] (phɨan2)/ ‘**(where)**[pass cherries come SP](friends)’

(28) ST: [Come and dance.] (T30)

TT: [มาเต้นรำกันเถอะ]**(แมท)** /[maa0 ten2ram0 kan0 thəʔ1] **(mɛɛt3)**/ ‘[come dance together SP] **(Matt)**’

The examples (27)-(28) demonstrate the translation of the directives by the different pragmatic structures from the STs by increasing the supportive moves. In the example (27), the supportive move ‘ไหน’ /naj4/ ‘where’ is added prior to the head act in the TT, and in the example (28), the supportive move ‘Matt’ is added after the head act in the TT. The adding of these supportive moves softens the directive. In other words, the pragmatic structures ‘h+s’ (the example 27) and ‘h’ (the example 28) in the STs are replaced by the pragmatic structures ‘s+h+s’ and ‘h+s’, respectively, which are more covert than the STs.

5.2.2.2 Different pragmatic structures of rejections in the English STs and the Thai TTs

As seen in Table 5.5, the speech act of rejections is translated into the Thai TTs by not only the similar pragmatic structures to the English STs, but also the different ones. Although the percentage of the translation by the similar pragmatic structures to the STs is more than the percentage of the translation by the different pragmatic structures from the STs, these differences are worth-investigating. To see whether the translation of the rejections by the different pragmatic structures from the STs will be more covert as predicted is engrossing. The following table reports the translation of rejections by the different pragmatic structures from the English STs.

Table 5.8 The translation of rejections from English into Thai by the different pragmatic structures from the STs

The direction of the translation	**ST pragmatic structure → TT pragmatic structure**	**Freq. (%)**
more overt	**h+s → h+s (with less s)**	**11 (13.92%)**
	h+s → h	4 (5.06%)
	s+h → s+h (with less s)	6 (7.59%)
	s+h → h+s	2 (2.53%)
	s+h → h	10 (12.66%)
	s+h → s+h+s (less s)	1 (1.27%)
	s+h+s → s+h+s (less s)	5 (6.33%)
	s+h+s → s+h	2 (2.53%)
	s+h+s → h+s	4 (5.06%)
	s+h+s → h	1 (1.27%)
Total of being more overt		46 (58.23%)
more covert	h → h+s	4 (5.06%)
	h → s+h	4 (5.06%)
	h → s+h+s	1 (1.27%)
	h+s → h+s (with more s)	5 (6.33%)

	h+s → s+h	**8 (10.13%)**
	h+s → s+h+s	3 (3.80%)
	s+h → s+h (with more s)	5 (6.33%)
	s+h+s → s+h+s (with more s)	2 (2.53%)
	s+h+s → s+h (with more s)	1 (1.27%)
Total of being more covert		33 (41.77%)
TOTAL		**79 (100%)**

According to Table 5.5, the pragmatic structures of 79 out of 342 rejections are translated into Thai by the different pragmatic structures from the STs. The different mapping of the pragmatic structures of the 79 rejections is investigated and the findings are presented in Table 5.8. From Table 5.8, 58.23% of the rejections are translated by more overt different pragmatic structures in the Thai TTs, and 41.77% by more covert. The findings do not support the prediction that the translation of rejections from English into Thai by the different pragmatic structures from the STs should be use more covert pragmatic structures in the Thai TTs. The reason of the unexpected findings is because the frequently-used method in translation of the pragmatic structures in the rejections from English into Thai is to lessen the number of supportive moves, the lexical items expressing the introduction of rejections in the English STs are often omitted in the Thai TTs. The examples are provided, as follows.

(29) ST: **(Actually,)** [I'm going on to a nightclub.] (BJ)

TT: [ฉันจะไปไนต์คลับต่อ] /[chan4 caʔ1 paj0 naj3khlap1 tɔɔ1] '[I will go nightclub continue]'

(30) ST: **(Actually,)** [I'm just on my way to work.] (BJ)

TT: [ฉันกำลังจะไปทำงานค่ะ] /[chan4 kam0laŋ0 caʔ1 paj0 tham0ŋaan0 khaʔ2]/ '[I am going go work SP]'

(31) ST: **(Actually,)** [I was only six at the time.] (BJ)

TT: ตอนนั้นผมหกขวบเองฮะ /[tɔɔn0nan3 phom4 hok1 khuap1 ʔeeŋ0 haʔ3]/

'that time I six years just SP]'

The examples (29)-(31) demonstrate the omission of the supportive moves in the translation of the pragmatic structures in the speech act of rejections. From all above examples, the supportive move 'actually' that is used to soften the head acts by correcting the opinion of the hearer and providing the reasons in refusals is omitted in the TTs. The omission makes the pragmatic structures in the TTs more overt, because the number of the supportive moves in the structures is lessened and the head act-softeners are deleted.

(32) ST: [It's okay,] **(Mum.)** (I don't eat much, these days.) (T30)

TT: [ไม่เป็นไรหรอกครับ] (หมู่นี้ผมกินไม่ค่อยจุนักหรอก) /[maj2pen0raj0 rɔɔk1 krap3](muu1nee3 phom4 kin0 maj2 khɔj2 cuʔ1 nak3 rɔɔk1)/ '[not at all SP SP](these days I eat not a bit much SP SP)'

(33) ST: **(Oh,)** [don't be silly,] **(darling.)** (BJ)

TT: [เหลวไหลน่า] /[lew4 laj4 naa2]/ '[silly SP]'

The example (30)-(31) illustrate the other omission of the supportive moves in the translation of the pragmatic structures in the speech act of rejections, that is, the omission of the calling of the hearer or the address term. Modehiran (2005: 42) counted the address terms as one of the softening devices in performing speech acts. While performing speech acts, calling the name of the hearer or any address terms, e.g. kin terms, profession titles, and endearment terms can tone down the utterances and help the hearer feel more comfortable. Moreover, Holmes (2008:281) pointed out that the address terms can signify the solidarity or the respect to the hearer. Thus, to leave them out makes the rejections more overt as a result of the decreased number of the supportive moves in the pragmatic structures, and the blunter meaning of the head acts.

In addition, the translation by the different pragmatic structures from the STs by changing the function of the supportive moves is found in the translation of

the rejections. It is also considered as the translation by more overt pragmatic structures because the function of the supportive move is changed from ‘h-strengthening’ to ‘h-softening’, as seen below.

(34) ST: [I can't either.] **(I'm behind with my Ph.D as it is.)** (T30)

TT: [ผมก็ไปไม่ได้ครับ] **(แค่นี้ก็จะไม่จบดอกเตอร์อยู่แล้ว)** /[phom4 kɔɔ2 paj0 maj2 daj2 khrap3] **(khɛɛ2 nii3 kɔɔ2 caʔ1 maj2 cop1 dɔk3tɔɔ2 yuu1lɛɛw3)**/

‘[I then go not can SP]**(just this then will not finish Ph.D. definitely)**’

(35) ST: [No!] **(After you!)** (BJ)

TT: [ไม่เอา!] **(คุณอาบก่อนเลย)** /[maj2 ʔaw0!]**(khun0 ʔaap1 kɔɔn1 lɔɔj0)**/

‘[not take!]**(you bath before beyond)**’

The examples (32)-(33) show the conversion from h-softening supportive moves to h-strengthening ones; this makes the rejections go more overt. In the example (32), the supportive move in the English ST is to give the reason why the speaker refused the invitation of the hearer, but in the Thai TTs, a statement of giving the reason, which is h-softening, is translated into a statement of complaint, which is h-strengthening. As for the example (33), although the supportive moves of both the STs and TTs are used to confirm the refusals of the speaker to take a bath before the hearer, the supportive move in the ST is the self-oriented utterance, while the TT one is other-oriented. Laver (1981 cited in Luksaneeyanawin, 1994: 65) categorizes the language expressing phatic communion, which can reflect the relationship of the people, into three categories: 1) the neutral category used when the participants are not familiar and do not know the status of each other; 2) the self-oriented category used when the hearer has the higher status than the speaker; 3) the other-oriented category used when the speaker is in the higher status than the hearer. Hence, in the example (33), the translation of the self-oriented supportive move ‘after you’ into the other-oriented supportive move ‘คุณอาบก่อนเลย’ /khun0 ʔaap1 kɔɔn1 lɔɔj0/ ‘you bath before’ makes the supportive move sound more strengthening, because it gives the feeling of ordering from a person of higher status.

5.2.2.3 Different pragmatic structures of inquiries in the English STs and the Thai TTs

In translating inquiries, not only the similar pragmatic structures to the STs are found, but the different pragmatic structures from the STs are also used, as shown in Table 5.5 . How different the pragmatic structures in the Thai TTs are from the English STs is presented in the following table.

Table 5.9 The translation of inquiries from English into Thai by the different pragmatic structures from the STs

The direction of the translation	**ST pragmatic structure → TT pragmatic structure**	**Freq. (%)**
more overt	h+s → h+s (with less s)	2 (1.04%)
	h+s → h	17 (8.81%)
	s+h → s+h (with less s)	6 (3.11%)
	s+h → h+s	1 (0.52%)
	s+h → h	**20 (10.36%)**
	s+h+s → s+h	3 (1.55%)
	s+h+s → h+s	1 (0.52%)
	s+h+s → h	1 (0.52%)
	s → s+h	7 (3.63%)
	s → h	2 (1.04%)
Total of being more overt		60 (31.09%)
more covert	h → h+s	16 (8.29%)
	h → s+h	**76 (39.38%)**
	h → s+h+s	4 (2.07%)
	h+s → h+s (with more s)	1 (0.52%)
	h+s → s+h	15 (7.77%)
	h+s → s+h+s	6 (3.11%)
	s+h → s+h (with more s)	7 (3.63%)
	s+h → s+h+s	3 (1.55%)

	s+h+s → s+h+s (with more s)	2 (1.04%)
	s+h+s → s+h (with more s)	3 (1.55%)
Total of being more covert		133 (68.91%)
TOTAL		**193 (100%)**

Referred to Table 5.5, the pragmatic structures of 193 out of 640 inquiries are translated into Thai by the different pragmatic structures from the STs. The different mapping of the pragmatic structures of the 193 inquiries is investigated and the findings are reported in Table 5.9. Table 5.9 shows that 68.91% of the inquiries are translated by more covert different pragmatic structures in the Thai TTs, and 31.06% by more overt. This means that the findings support the prediction that the translation form English into Thai, which is the translation from the low-context-culture language into the high-context-culture language, should be in the direction of being more covert.

From the table, the most often-used method in translating the pragmatic structures of inquiries by more overt pragmatic structures in the Thai TTs is to omit the supportive moves, especially the h-softening ones, as illustrated in the following examples.

(36) ST: **(And)** [do what?]

TT: [ทำอะไรล่ะ] /[tham0 ʔaʔ1raj0 laʔ2]/ '[do what SP]' (T30)

(37) ST: [Are you staying for a while,] **(then)**?

TT: [จะมาอยู่สักพักงั้นสิ] /[caʔ1 maa0 yuu1 sak1phak3 ŋan3 siʔ1]/ '[will come stay a while that SP']' (T30)

The examples (36)-(37) illustrate the inquiries which are translated by the most often-used patterns in translation of the pragmatic structures of inquiries in the more-overt direction. These two examples show the translation from the pragmatic structures 's+h' and 'h+s' in the STs into the pragmatic structure 'h' in the TTs. The pre-h supportive move, 'and' is omitted in the example (36), and the post-h supportive move, 'then' is omitted in the example (37). The omission of the supportive move in

the TTs makes the pragmatic structures in the TTs more overt, since the head acts are expressed explicitly and blunttly.

The most often-used method in translating the pragmatic structures of inquiries by more covert pragmatic structures in the Thai TTs is to add the supportive moves; the supportive moves that are added are usually the pre-h supportive moves. These are the examples of the translation of the pragmatic structures of inquiries by more covert pragmatic structures than the STs in various patterns.

(38) ST: [What's Faye doing now,] **(then)**? (T30)

TT: **(ตกลง)**[เฟย์ทำอะไรอยู่ที่ไหนนะ] /**(tok1loŋ0)**[fee0 tham0 ʔaʔ1raj0 yuu1 thii2naj4 naʔ3]/ '**(agree)**[Faye do what stay where SP]'

(39) ST: [How long were you on the phone to her,]**(anyway)**? (T30)

TT: (**นี่จะว่าไป)**[คุณคุยกับแม่ผมนานแค่ไหนเนี่ย] /(**nii2 caʔ1 waa2 paj0)**[khun0 khuj0 kap1 mɛɛ2 phom4 naan0 khɛɛ2naj4 nia2]/ '**(this will say go)**[you talk with mother my lng how this]'

(40) ST: [How's your diet going,] **(Rebecca)**? (BJ)

TT: **(รีเบคกา)** [เธอลดน้ำหนักไปถึงไหนแล้วล่ะ] /**(rii0bek3kaa2)**[thəə0 lot3 naam3nak1 paj0 thŋ4 naj4 lɛɛw3 laʔ1]/ '**(Rebecca)**[you decrease weight go arrive where already SP]'

(41) ST: [What do you think,] **(Pam)**? (BJ)

TT: **(แพม)** [เธอคิดว่าไง] /**(phɛɛm0)**[thəə0 khit3 waa2 ŋaj0]/ '**(Pam)**[you think that how]'

The examples (38)-(41) exemplify the translation of inquiries by the different pragmatic structures from the STs, i.e. the supportive moves in the STs are moved from the post-h position to the pre-h position. The left-moved position of the supportive moves converts the structures from the h-begin into the s-begin and makes the inquiries in the Thai TTs more covert, because they are not uttered abruptly with the beginning of the head act. The supportive moves that are always left-moved in the TTs are the conclusory markers, e.g. then (the example 38), anyway (the example 39), and the address terms, e.g. names of the hearer (the examples 40-41).

The subsequent examples illustrate the translation of inquiries by more covert pragmatic structures in the Thai TTs with the addition of more supportive moves. The supportive moves that are added in the TTs can be grouped according to their meaning, and these are the examples.

(42) ST: [Who have you seen,] (Matt)? (T30)

TT: **(แล้ว)**[แกเจอใครบ้างไหม](แมท) /**(lɛɛw3)**[kɛɛ0 cəə0 khraj0 baaŋ2 maj4](mɛɛt3)/ '**(then)**[you meet who some SP](Matt)'

(43) ST: [Did the others get interviews?] (BJ)

TT: **(แล้ว)**[มีใครได้สัมภาษณ์ไหม] /**(lɛɛw3)**[mii0 khraj0 daj2 sam4phaat2 maj4]/ '**(then)**[have who get interview SP]'

(44) ST: [Where else is there?] (T30)

TT: **(งั้น)**[มีที่ไหนอีก] /**(ŋan3)**[mii0 thii2naj4 ʔiik1]/ '**(so)**[have where again]'

For the examples (42)-(44), the supportive moves used in linking what the speaker is speaking to what the speaker or the hearer previously spoke are added into the TTs. It is found that the supportive moves 'แล้ว' /lɛɛw3/ or 'งั้น' /ŋan3/ which mean 'so, and, then' are always put in front of the inquiries in the Thai TTs. It seems that they make the inquiries not too blunt and more covert.

(45) ST: (So,) [how are you]? (T30)

TT: **(เออ)** (แล้ว)[เธอล่ะเป็นไงมั่ง] /**(ʔəə0)**(lɛɛw3)[thəə0 laʔ2 pen0 ŋaj0 maŋ2]/ '**(EXC)**(and)[you SP be how some]'

(46) ST: [You know Pete's younger brother Ray?] (T30)

TT: **(เฮ้ย)** [จำเรย์น้องชายของพีทได้ไหม] /**(həj3)**[cam0 ree0 nɔɔŋ3chaaj0 khɔɔŋ4 phiit3 daj2 maj4]/ '**(EXC)**[remember Ray younger brother of Pete can SP]'

For the examples (45)-(46), the supportive moves used in getting the attention from the hearer are added into the TTs. Such supportive moves, e.g. เออ

/ʔəə0/, เฮ้ย /həj3/ are mostly the exclamations. They provide the hearer with some time before getting into the questions, so they make the inquiries more covert.

(47) ST: [You know what CDs are?] (T30)

TT: [หนูรู้จักซีดีไหม]**(ลูก)** /[nuu4 ruu3cak1 sii0dii0 maj4]**(luuk2)**/ '[you know CD SP]**(child)**'

(48) ST: [Who?] (BJ)

TT: [ใครคะ]**(แม่)** /[khraj0 khaʔ3]**(mɛɛ2)/** '[who SP]**(mother)**'

For the examples (47)-(48), the supportive moves used in calling the hearer are added into the TTs. They are the address terms, e.g. kin terms, name, etc. As already mentioned, the address terms are considered as the softening devices. Thus, adding such supportive moves makes the inquiries more covert.

(49) ST: [How's the be-wheeled suitcase?] (BJ)

TT: [กระเป๋ามีล้อลากเป็นอย่างไร] **(ใช้ดีไหม)** /[kra1paw4 mii0 lɔɔ3 laak2 pen0 yaaŋ1raj0]**(chaj3 dii0 maj4)**/ '[bag have wheels drag be how]**(use well SP)**'

For the example (49), the supportive move used in explicating and repeating the information of the head act is added in the TT. In translating, such supportive moves are added into the TTs in order to make the utterances sound natural in Thai, because the Thai people rarely say something sharply and briefly. Besides, this addition does not distort or change the main messages of the ST.

It can be realized from all above examples, the examples (38)-(49), that translating by the different pragmatic structures in terms of the position and number of the supportive moves make the inquiries in the TTs more covert. Converting the post-h supportive moves in the STs into the pre-h supportive moves in the TTs and adding the supportive moves which are not found in the STs into the TTs formally make the pragmatic structures in the TTs more covert because of the left-move position and more number of the supportive moves.

Noticeably, in translating the pragmatic structures of all the three speech acts by the different pragmatic structures from the STs, the pragmatic structures in the STs are converted into the pragmatic structure ‘s+h’ most, that is, no matter what structure the STs use, e.g. the pragmatic structures ‘h’, ‘h+s’, they are frequently translated into the pragmatic structure ‘s+h’ in TTs. The possible reason that may explain the popularity of the pragmatic structure ‘s+h’ in the translation of the pragmatic structures is because this pragmatic structure can reflect the suitable level of covertness of communication according to the preference of the Thai TL; it is not too abrupt and not too lengthy. So, when translated into Thai by the different pragmatic structures from the STs, the pre-h supportive moves are often added in the structure ‘h’ or the post-h supportive moves in the structure ‘h+s’ are often left-moved into the front position of the head acts, as seen in many examples above.

At last, the translation of the English dialogues into Thai in the last linguistic dimension of analysis, namely, the politeness strategies will be presented in the next section.

5.3 Comparison of politeness strategies in the English STs and Thai TTs

In studying the translation of the English dialogues into Thai, the last linguistic dimension of analysis which the similarities and differences between the English STs and Thai TTs are explored is the dimension of the politeness strategies. The similarities and differences in this dimension of analysis are determined at the strategy features, not specific linguistic realizations, because one politeness strategy feature can be expressed by more than one linguistic realization. As explicated in Chapters 3 and 4 (see Table 4.31), the politeness strategy features are signified by the meaning, but they can be identified by linguistic realizations. The various linguistic realizations expressing the similar politeness strategy feature are considered to have the same level of overtness-covertness in communication or the same degree of linguistic politeness. Consequently, the politeness strategy in the STs can be translated into the similar politeness strategy in the TTs, but via different linguistic realizations. In these cases, they are considered as using the same politeness strategy and being pragmatically equivalent (see the examples in the sub-section 5.3.1). In translating the speech acts of directives, rejections, and inquiries, both the similar

politeness strategies to the English STs and the different politeness strategies from the English STs are used. The frequencies and percentages of them are presented below.

Table 5.10 Comparison of politeness strategies of directives, rejections, and inquiries in the English STs and Thai TTs

Speech act	The STs translated into TTs with		
	Similar politeness strategy to the STs Freq. (%)	**Different politeness strategy from the STs Freq. (%)**	**Total Freq. (%)**
Directives	172 (53.92%)	147 (46.08%)	319 (100%)
Rejections	197 (57.60%)	145 (42.40%)	342 (100%)
Inquiries	419 (65.47%)	221 (34.53%)	640 (100%)

From the table, it can be inferred that in translating the politeness strategies in the speech acts of directives, rejections, and inquiries, the similar politeness strategies to the English STs are used in translating more than the different ones. It means that the aim of respect to the STs can be mostly achieved. However, it is interesting that in translating the politeness strategies, especially in directives and rejections, the similar politeness strategies to the STs are not used far more than the different ones, or it can be said that the similarities and differences are almost equally in the translation of the politeness strategies. It points out that, in comparison with the translation of the direct-indirect speech acts and the pragmatic structures, the translation adjustments are highly required in the translation of the politeness strategies. This may be because the politeness strategies are expressed by the internal modification of the utterances, and the internal modification can reflect the preferences or conventions of the language use of the English SL and Thai TL more clearly than the external modification, via sentence types in the dimension of direct-indirect speech acts, or the sentence sequencing in the dimension of pragmatic structures. Thus, the differences between the STs and TTs can be found considerable in the translation of the politeness strategies. Another interesting point is the ranking of the similarities and differences in the three speech acts. It can be seen from the table that the ranking of keeping the same as the STs is related to the ranking of the level of the imposition of the three speech acts, i.e. the speech act with the most imposition, namely the speech act of directives, can keep the same as the STs least (53.92%) and needs the adjustment most (46.08%), while the speech act with the least

imposition, namely the speech act of inquiries, can keep the same as the STs most (65.47%) and needs the adjustment least (34.53%). This reflects that the more imposition the speech act bears, the more the politeness strategies tends to be adjusted towards the TTs.

Next, the deeper investigation on the details of similarities and difernces in translation is presented.

5.3.1 Similar politeness strategies in the English STs and Thai TTs

As noted earlier, the consideration of the similarities in the politeness strategies between the STs and the TTs is done with the strategy features, not with specific linguistic realizations since each politeness strategy feature can be expressed by various linguistic realizations, but they can bring about the pragmatic equivalence. These are the examples of the translation of the speech acts of directives, rejections, and inquiries by the similar politeness strategies to the English STs.

(50) ST: [Go into work looking **drop-dead** gorgeous.] (BJ)

TT: [ไปทำงาน ทำตัวให้สวย**ปึ๋ง**] /[paj0 tham0ŋaan0 tham0 tua0 haj2 suaj4 **piŋ3**]/ '[go work make yourself to beautiful **outstandingly**]'

(51) ST: **[Do you want** to go and put your things away in your bedroom,] (darling)? (T30)

TT: [หนูเอาของไปเก็บในห้องนอนก่อน**ดีไหม**](ลูก) /[nuu4 ʔaw0 khɔɔŋ4 paj0 kep1 naj0 hɔŋ2nɔɔn0 kɔɔn1 **dii0 maj4**](luuk2)/ '[you take things go keep in bedroom before **good SP**](child)'

The examples (50)-(51) illustrate the translation by the similar politeness strategies to the STs in the speech act of directives. Both of them use the positive politeness strategy: the example (50) is in the feature of in-group identity by using the slang 'drop-dead' which means 'outstandingly or exceptionally'; and the example (51) is in the feature of care for and interest in the hearer by intensifying interest to the hearer with the question 'do you want…?'. In the example (50), the TT uses the same linguistic realization as the ST, that is, the slang 'drop-dead' in the ST is translated by the slang 'ปึ๋ง' /piŋ3/ 'outstandingly' in the TT to express the positive politeness feature of in-group identity. As for the example (51), the TT uses the

different linguistic realization from the ST in expressing the same features as the ST, i.e. the question ‘do you want…?’ in the ST is rendered to the TT by the question ‘…ดีไหม’ /…dii0 maj4/ ‘good or not’, both of them can express the same positive feature of care for and interest in the hearer by intensifying interest to the hearer, but they are the different linguistic realizations.

(52) ST: [**What**?] (T30)

TT: [**อะไร**กัน] /[**ʔaʔ1raj0** kan0] ‘[**what** together]’

(53) ST: [I wish.] (T30)

TT: [**ได้งั้นจริงก็ดีสิ**] /[daj2 ŋan3 ciŋ0 kɔɔ2 dii0 siʔ1]/ ‘[get that really then good]’

The examples (52)-(53) demonstrate the translation by the similar politeness strategies in the speech act of rejections. The example (52) uses the off-record strategy in performing the rejection by using the rhetorical question ‘what?’ in the ST and it can be translated into the TT by the same linguistic realization ‘อะไร’ /ʔaʔ1raj0/ ‘what’. The question ‘what’ here is not used to perform the inquiry, but to reject what the hearer said. The example (53) performs the rejection by the negative politeness strategy. Both of the ST and TT in this example employ the conventionally indirect expressions: the ST uses the expression ‘I wish’, which means that the things did not go like the hearer said but the speaker wished it; while the TT uses the expression ‘**ได้งั้นจริงก็ดีสิ**’ /daj2 ŋan3 ciŋ0 kɔɔ2 dii0 siʔ1/ ‘get that really then good’, which means the same as ‘I wish’ in the ST, but is expressed via the different expressions. Both expressions convey the same meaning and the negative politeness strategy feature, but they are the different linguistic realizations.

(54) ST: [Where do **you keep** your soup ladles?] (BJ)

TT: [**ลูกเก็บ**ทัพพีตักซุปไว้ไหนน่ะ] /[**luuk2 kep1** thap3pii0 tak1 sup3 waj3 naj4 naʔ2] ‘[**child keep** ladles scoop soup in where SP]’

(55) ST: (And) [you're his **little** brother?] (T30)

TT: (แล้ว)[**นาย**ก็เป็นน้องชายคนสุดท้องของ**เจ้านั่น**] /(lɛɛw3)[**naaj0** kɔɔ2 en0 nɔɔŋ3chaaj0 khon0sut1thɔɔŋ3 khɔɔŋ4 **caw2nan2**] ‘(and)[**you** then be brother youngest of **that man**]

The examples (54)-(55) exhibit the translation by the similar politeness strategies to the STs in the speech act of inquiries. Both of them use the positive politeness strategy: the example (54) is in the feature of care for and interest in the hearer by intensifying interest to the hearer with the question ‘where do you keep…?’ instead of the bald strategy ‘where is…?’; and the example (55) is in the feature of in-group identity by using the diminutive term ‘little’ expressing the intimacy. In the example (54), the TT uses the same linguistic realization as the ST, that is, the question ‘where do you keep…?’ in the ST is translated into the TT by the question ‘ลูกเก็บ...ไว้ไหน’ /luuk2 kep1…waj3 naj4/ ‘you keep…where’ to express the positive politeness feature of care for and interest in the hearer by intensifying interest to the hearer. As for the example (55), the TT uses the different linguistic realization in expressing the same features as the ST, i.e. the intimacy expressed by the diminutive term ‘little’ in the ST is rendered to the TT by the address term and pronoun expressing the intimacy, viz. ‘นาย’ /naaj0/ ‘you’ and ‘เจ้านั่น’ /caw2 nan3/ ‘that man’, all of them can express the same positive feature of in-group identity in the positive politeness strategy, but they are the different linguistic realizations.

As repeatedly mentioned, the similarities in the translation are anticipated for a good translation. Thus, when the linguistic forms in the STs can be kept in the TTs, it is not interesting to investigate further. The more interesting points are the differences, which should be explored further to see how different the TTs are from the STs, and which direction the translation goes: more overt or more covert.

5.3.2 Different politeness strategies in the English STs and Thai TTs

As seen in the Table 5.10, like the direct-indirect speech acts and the pragmatic structures, the politeness strategies can be translated into the Thai TTs by both the similar politeness strategies to the English STs and the different ones, but, unlike the other two linguistic dimensions, the proportion of the similarities and

differences found in the translation of the politeness strategies is very near. It can reflect that the politeness strategy is the linguistic dimension that requires much adjustment in translation. The adjustments that are found are very worth-studying to see whether they are done to make the translation more overt or more covert than the STs. This research primarily expects, based on the principle of the context of culture, that the higher degree of politeness strategies should be used in the translation of the politeness strategies from the English STs to the Thai TTs. The translation by the higher degree of politeness strategies means to translate the strategy on the left position to the right position on the scale of the politeness strategy (see Figure 4.1), and the translation by the lower degree of politeness strategies means to translate the strategy on the right position to the left position on the scale.

5.3.2.1 Different politeness strategies of directives in the English STs and the Thai TTs

According to Table 5.10, among three speech acts, the politeness strategies in the directives are translated by the different politeness strategies from the STs most. The following table reports how they are different.

Table 5.11 The translation of directives from English into Thai by the different politeness strategies from the STs

Degrees of politeness	**ST politeness strategy → TT politeness strategy**	**Freq. (%)**
To lower degree	Positive → Bald	6 (4.08%)
	Negative → Positive	9 (6.12%)
	Negative → Bald	**17 (11.56%)**
	Hybrid → Negative	6 (4.08%)
	Hybrid → Positive	4 (2.72%)
	Hybrid → Bald	2 (1.36%)
	Off-record → Negative	2 (1.36%)
	Off-record → Positive	3 (2.04%)
	Off-record → Bald	2 (1.36%)
	Mixing → Negative	1 (0.68%)
Total of lower degrees		52 (35.37%)
To higher degree	**Bald → Positive**	**35 (23.81%)**
	Bald → Negative	18 (12.24%)
	Bald → Hybrid	3 (2.04%)

	Bald → Off-record	2 (1.36%)
	Bald → Mixing	1 (0.68%)
	Positive → Negative	5 (3.40%)
	Positive → Hybrid	13 (8.84%)
	Positive → Off-record	2 (1.36%)
	Negative → Hybrid	12 (8.16%)
	Off-record → Mixing	4 (2.72%)
Total of higher degrees		95 (64.63%)
TOTAL		**147 (100%)**

Referred to Table 5.10, within 319 directives, the politeness strategies of 147 directives are translated into Thai by the different politeness strategies from the STs. The different politeness strategies of the 147 directives are investigated and the findings are reported in Table 5.11. Table 5.11 shows that 64.63% of the directives in the English STs are translated into higher degree of politeness strategies, and 35.37% are translated into lower degree of politeness strategies. The most frequently-found pattern of the translation into lower degree of politeness strategies in directives is the translation from the negative politeness strategy (or Strategy 3) in the STs to bald strategy (or Strategy 1) in the TTs. In translating the politeness strategies in the directives from English into Thai, the lexical and grammatical features marking the higher degrees of politeness strategies, e.g. using question tags, which signifies the positive politeness strategy, or 'just…', which signifies the negative politeness strategy are sometimes omitted. This omission makes the degree of politeness in translation higher in the TTs. These are the examples.

(56) ST: [Do let me know when you've finished reading, **won't you**?] (BJ)

TT: [อ่านจบเมื่อไหร่ก็บอกฉันนะ] /[ʔaan1 cop1 mɨa2raj1 kɔɔ2 bɔɔk1 chan4 naʔ3] '[read finish when than tell me SP]'

(57) ST: [**Just** ignore him.] (T30)

TT: [ไม่ต้องไปฟังเขา] (แมท) /maj2 tɔŋ2 paj0 faŋ0 khaw4](mɛt3)/ '[not must go listen him](Matt)'

The examples (56)-(57) illustrate the translation of the directives by the lower degree of politeness strategies. The lexical and grammatical features marking the positive politeness strategy in the feature of seeking agreement, 'won't you', in

the example (56) and the negative politeness in the feature of minimizing the imposition, ‘just’, in the example (57) are omitted in the TTs, so the positive and negative politeness strategies of the STs are converted to the bald strategy in the TTs. However, the degree of politeness of the speech acts can still be kept in the other linguistic dimensions, as in the example (57), although the negative politeness strategy is converted into the bald strategy, the politeness of this directive is still there in the dimension of pragmatic structure by adding the supportive move, ‘แมท’ /mɛt3/ ‘Matt’ into the TT.

The alteration of the linguistic dimensions in expressing or keeping the covertness of the communication of the STs in the TTs always occurs in the translation. As seen in the previous examples, sometimes the overtness or covertness of the speech acts in the TTs cannot be kept in the same linguistic dimension as the STs, but it is expressed in other linguistic dimensions instead.

As reported in Table 5.11, in translating directives by the different politeness strategies from the STs, the higher degree of politeness strategies are used more than the lower one, as anticipated. The most frequently-found pattern of the translation of politeness strategy in directives into the higher degree of politeness is the translation from the bald strategy in the STs to positive politeness strategy in the TTs. The lexical and grammatical features marking the positive politeness strategies in performing directives in the Thai TTs, e.g. the sentence particles ‘…เถอะ’ /thəʔ1/, and ‘…น่า’ /…naa2/, are often used in translating directives. These are the examples.

(58) ST: [Prepare to hand in your notice,] (kid.) (Yes,)(darling.) (I'm going to get you a job in television.) (BJ)

TT: [เตรียมใบลาออกไว้**เถอะ**] (แม่จะหางานทีวีให้ทำ) /[triam0 baj0 laa0ʔɔɔk1 waj3 **thəʔ1**](mɛɛ2 caʔ1 haa4 ŋaan0 thii0wii0 haj2 tham0)/ ‘[prepare form resignation for **SP**](mother will find job television to do)’

(59) ST: (Now,) [let yourself be surprised.] (T30)

TT: [นั่งประหลาดใจไปเถอะ**น่า**] /[naŋ2 praʔ1laat1caj0 paj0 thəʔ1 **naa2**]/ '[sit surprised go SP **SP**]'

The examples (58)-(59) illustrate the most frequently-found pattern of the translation of politeness strategy in directives into the higher degree of politeness, that is, the translation from the bald strategy in the STs into the positive politeness strategy in the TTs. From the above examples, while the head acts in the STs are performed baldly without redress; the head acts in the Thai TTs are redressed with the sentence particle '…เถอะ' /thəʔ1/, in the example (58), and '…น่า' /…naa2/, in the example (59). Both of them signify the positive politeness in the feature of in-group identity via persuasion and make the translation pragmatically more polite.

Besides, the politeness strategies in the directives can be translated into higher degree of politeness by the negative politeness strategy. These are the examples.

(60) ST: [Think about it,] (Matt.) (T30)

TT: (ก็)[**ลอง**คิดดูสิ] (แมท) /(kɔɔ2) [**lɔɔŋ0** kit3 duu0 siʔ1] (mɛt3)/ '(so)[**try** think look SP)(Matt)'

(61) ST:[Let me in.] (BJ)

TT: [ให้ฉันเข้าไป**หน่อย**] /[haj2 chan4 khaw2paj0 **nɔj1**] '[give me enter **a bit**]

The examples (60)-(61) exemplify the translation of the politeness strategies in directives from the bald strategy in the STs into the negative politeness strategy in the TTs. From the above examples, the head acts in the Thai TTs are redressed with the lexical items 'ลอง' /lɔɔŋ0/ 'try', in the example (60), and '…หน่อย' /…nɔj1/ 'a bit', in the example (61). Both of them can be considered as the imposition minimizers used in signifying the negative politeness in the feature of consideration. When these imposition minimizers are added into the translation, the bald politeness strategy from the STs is changed into the negative politeness strategy in the TTs.

5.3.2.2 Different politeness strategies of rejections in the English STs and the Thai TTs

The various patterns of the translation by the different politeness strategies from the English STs in the rejections are reported, as follows.

Table 5.12 The translation of rejections from English into Thai by the different politeness strategies from the STs

Degrees of politeness	**ST politeness strategy → TT politeness strategy**	**Freq. (%)**
To lower degree	**Positive → Bald**	**5 (3.45%)**
	Negative → Positive	2
	Negative → Bald	6
	Hybrid → Negative	2
	Hybrid → Positive	1
	Off-record → Negative	3
	Off-record → Bald	3
	Off-record → Hybrid	3
Total of lower degrees		25 (17.24%)
To higher degree	**Bald → Positive**	**43 (29.66%)**
	Bald → Negative	19 (13.10%)
	Bald → Hybrid	3 (2.07%)
	Bald → Off-record	8 (5.52%)
	Bald → Mixing	9 (6.21%)
	Positive → Negative	3 (2.07%)
	Positive → Hybrid	6 (4.14%)
	Positive → Off-record	1 (0.69%)
	Positive → Mixing	1 (0.69%)
	Negative → Hybrid	7 (4.83%)
	Negative → Off-record	1 (0.69%)
	Negative → Mixing	2 (1.38%)
	Off-record → Mixing	17 (11.72%)
Total of higher degrees		120 (82.76%)
TOTAL		**145 (100%)**

This table presents the investigation of the different politeness strategies in translating rejections from English into Thai. Back to Table 5.10, the politeness strategies of 145 out of 342 rejections are translated into Thai by the different politeness strategies from the STs. From the above table, it can be seen that 82.76% of the rejections in the English STs are translated with the higher degrees of politeness

strategies, and 17.27% are translated with the lower degrees of politeness strategies. The most frequently-found pattern of the translation into lower degree of politeness strategies in directives is the translation from the positive politeness strategy in the STs to bald strategy in the TTs, as illustrated in the following example.

(62) ST: [Not really.] (T30)

TT: (ก็)[ไม่นะ] /(kɔɔ2) [maj2 naʔ3]/ ‘(Well)[No SP]’

The example shows the translation of the politeness strategy in the rejection into the lower degree of politeness, that is, from the positive politeness in the ST into the bald strategy in the TT. The expression ‘not really’ in the ST signifies the feature of avoiding disagreement of the positive politeness strategy, but it is translated baldly into ‘ไม่นะ’ /maj2 naʔ3/ ‘no’ in the TT. However, it can be observed that the covertness of the communication in the ST can be preserved, but expressed through the pragmatic structure instead by adding the supportive move ‘ก็’ / kɔɔ2/ ‘Well’ to gain the time or to express the hesitation before rejecting.

As reported in Table 5.11, the politeness strategies in the rejections are translated into the TTs with higher-numbered politeness strategies more than the lower-numbered ones, as predicted. The most frequently-found pattern of the translation of politeness strategy in rejections with the higher-numbered politeness strategies is the translation from the bald strategy in the STs to positive politeness strategy in the TTs. This pattern is frequently found, because a large number of the lexical items that are used in everyday life, e.g. pronouns, sentence particles, in the Thai language convey the meaning of solidarity, which is the main feature of the positive politeness. These are the examples.

(63) ST: [I’m not going.] (BJ)

TT:[**หนู**ไม่ไป] /[nuu4 maj2 paj0]/ ‘[I not go]’

(64) ST: [You've got no choice in the matter.] (T30)

TT: [เรื่องนี้**แก**ไม่มีสิทธิ์เลือก]’ /[rɯaŋ2 nii3 kɛɛ0 maj2 mii0 sit1 lɯak2]/

‘[story this you no have right choose]’

(65) ST: [No way.]

TT: [ไม่มีทาง**ย่ะ**] /[maj2 mii0 thaaŋ0 yaʔ2]/ ‘[no have way SP]’

The examples (63)-(65) illustrate the translation of the politeness strategies in the rejections from the bald strategy in the STs to positive politeness strategy in the TTs. It can be seen from the examples that there are not any adjustments in the TTs, but the lexical items chosen to be used in the TTs, viz. the pronouns ‘หนู’ /nuu4/ ‘I’ and ‘แก’ /kɛɛ0/ ‘you’, and the sentence particle ‘ย่ะ’ /yaʔ2/ signify the positive politeness strategy. These lexical items can make the TTs pragmatically more polite on their own without any other adjustments.

Other than the specific characteristics of each language, the different norms of the linguistic realizations used in performing speech acts in each language make the politeness strategies of the TTs different from those of the STs. As presented in Chapter 4, the off record strategy (Strategy 4), including the mixing strategies (Strategies 2 plus 4 and 3 plus 4) are found outstandingly in performing rejections in Thai, e.g. using the rhetorical questions or overstating. These are the examples.

(66) ST: [You can't go home.] (T30)

TT: [จะกลับบ้านตอนนี้**ได้ไง**] /[caʔ1 klap1 baan2 tɔɔn0nii3 **daj2 ŋaj0**]/ ‘[will back home now **can how**]’

(67) ST: [I kid you not.] (T30)

TT: [ฉันจะหลอกพวก**แก**เล่น**ทำไม**] /[chan4 caʔ1 lɔɔk1 phuak2kɛɛ0 len2 **tham0maj0**]/’[I will kid you play **why**]’

(68) ST: [You used to love sprouts.] (T30)

TT: [เมื่อก่อน**แก**ชอบกะหล่ำดอก**จะตาย**] /[mɨ̀a2kɔɔn1 kɛɛ0 chɔɔp2 kaʔ1lam1dɔɔk1 **caʔ1 taaj0**]/ ‘[then you like sprouts **will die**]’

(69) ST: [I **don't think** **we**'re getting old.] (T30)

TT: [**ใคร**บอกว่าแก่กัน**ยะ**] /[**khraj0** bɔɔk1 waa2 kɛɛ1 kan0 yaʔ3]/ ‘[**who** tell that old together SP]’

The examples (66)-(69) demonstrate the translation of the rejections by the higher-numbered politeness strategies than the STs. The STs in the examples (66)-(68) are the rejections performed by the bald strategy which are translated into Thai by the off record strategy in the example (66) via the rhetorical question ‘ได้ไง’ /daj2 ŋaj0/ ‘how’, and the mixing strategies (Strategies 2 plus 4) via the pronoun ‘แก’ /kɛɛ0/ ‘you’ plus the rhetorical question ‘ทำไม’ /tham0maj0/ ‘why’ in the examples (67) and the overstatement ‘จะตาย’ /caʔ1 taaj0/ ‘will die’ in the example (68). As for the example (69), the rejection in the ST performed by the hybrid strategy (Strategies 2 plus 3) via the pronoun ‘we’ and the hedge ‘I don’t think’ is translated into Thai by the mixing strategies via the sentence particle ‘ยะ’ /yaʔ3/ plus the rhetorical question ‘ใครบอก’ /khraj0 bɔɔk1/ ‘who tell’. From the examples, it can be seen that these linguistic realizations, ‘ได้ไง’ /daj2 ŋaj0/ ‘how’, ‘ทำไม’ /tham0maj0/ ‘why’, ‘ใครบอก’ /khraj0 bɔɔk1/ ‘who tell’, which are the rhetorical questions, or ‘จะตาย’ /caʔ1 taaj0/ ‘will die’, which is the overstatement, are frequently used in daily lives of Thai people. All of them signify the off record strategy, which is found to be the highest in number in the scale of politeness strategies. These routine expressions in Thai make the translation of the politeness strategies in rejections from English into Thai more likely to be more polite.

5.3.2.3 Different politeness strategies of inquiries in the English STs and the Thai TTs

In the speech act of inquiries, the translation by the different politeness strategies from the STs can be found in various patterns, as gathered in the following table.

Table 5.13 The translation of inquiries from English into Thai by the different politeness strategies from the STs

Degree of politeness	**ST politeness strategy → TT politeness strategy**	**Freq. (%)**
To lower degree	**Positive → Bald**	**30 (13.57%)**
	Negative → Positive	4
	Negative → Bald	5
	Off-record → Bald	1
	None → Bald	9
	None → Off-record	1
Total of lower degrees		50 (22.62%)
To higher degrees	**Bald → Positive**	**88 (39.82%)**
	Bald → Negative	51 (24.89%)
	Bald → Hybrid	13 (5.88%)
	Bald → Off-record	3 (1.36%)
	Positive → Negative	6 (2.71%)
	Positive → Hybrid	3 (1.36%)
	Negative → Hybrid	3 (1.36%)
Total of higher degrees		171 (77.38%)
TOTAL		**221 (100%)**

Table 5.12 shows the various patterns of the different politeness strategies in inquiries. According to Table 5.10, the politeness strategies of 221 out of 640 inquiries are translated into Thai by the different politeness strategies from the STs. As predicted, Table 5.12 reports that the majority (77.38%) of the inquiries in the English STs are translated with the higher degrees of politeness strategies, and the minority (22.52%) are translated into the lower degrees of politeness. Like the translation of the politeness strategies in rejections, The most frequently-found pattern of the translation into lower degree of politeness strategies in inquiries is the translation from the positive politeness strategy in the STs to bald strategy in the TTs, as seen in the following example.

(70) ST: (Tom,) [what's happened **to you**?] (BJ)

TT: [เกิดอะไรขึ้น] /[kɔɔt1 ʔaʔ1raj0 khɯn2]/ ‘[happen what]’

(71) ST: (Bridget,) [where **the fuck** are you off to?] (BJ)

TT: [ออกไปไหน](บริดเจ็ท) /[ʔɔɔk1 paj0 naj4](brit1cet1)/ ‘[out go where](Bridget)’

The examples (70)-(71) explain the translation of the politeness strategies in inquiries from the bald strategy in the STs to positive politeness strategy in the TTs. It can be seen from the examples that some expressions in the English STs are not natural or acceptable if they are translated into the Thai TTs. In the examples, the STs convey the meaning that signifies the positive politeness strategies, e.g. ‘happen to you’ signifying the feature of caring and interesting to the hearer, and ‘where the fuck’ signifying the feature of in-group identity. When these expressions are omitted, the translation sounds more natural and acceptable, and at the same time, the politeness strategies are converted to the lower degree in the TTs.

As for the translation of the politeness strategies in inquiries with the higher degree of politeness, it is found that it mainly results from the sentence particles in Thai. The sentence particle is the linguistic realization that is not used in the English language, but it plays a very important role in Thai. Phanthumetha (2011: 116) calls the sentence particle in the Thai linguistics as ‘คำเสริม’ /kham0 sɔɔm4/ ‘additional word’, because it is added into the sentence in order to express the intention and attitude of the speaker and the relationship between the speaker and the hearer. Phanthumetha (2011: 116) categorizes the additional terms into 3 types: 1) the additional terms showing mood; 2) the additional terms showing inquiry; and 3) the additional terms showing status. Hence, in addition to the semantic meaning, each sentence particle conveys the pragmatic meaning, i.e. it can signify the politeness strategy, as seen in the following examples.

(72) ST: [Are you staying for a while,] (then)? (T30)

TT: [จะมาอยู่สักพักงั้นสิ] /[caʔ1 maa0 yuu1 sak3phak3 **ŋan3 siʔ1**]/ '[will come stay while **SP SP**]'

(73) ST: (I take it) [you don't like it?] (T30)

TT: (รู้สึกจะ)[ไม่ค่อยสนุกกับงานเท่าไรซีนะ] /(ruu4sɨk1)[maj2 khɔj2 saʔ1nuk1 kap1 ŋaan0 thaw2raj1 **sii0 naʔ3**]/ '(feel will)[not much fun with work how much **SP SP**]'

(74) ST: (So,) [things getting you down at home?] (T30)

TT: [เรื่องที่บ้านทำเธอเซ็งสินะ] /[rɨaŋ2 thii2 baan2 tham0 thəə0 seŋ0 **siʔ1 naʔ3**]/ '[story at home make you bored **SP SP**]'

The examples (72)-(74) represent the translation of the inquiries by the higher-numbered politeness strategies. From the examples, the inquiries in the STs are all performed by the bald politeness strategy, and they are translated into the TTs by the positive politeness strategy in the feature of in-group identity signified by the sentence particles with the meaning of sharing common ground. These sentence particles are, for example, งั้นสิ /ŋan3 siʔ1/, สินะ /siʔ1 naʔ3/. They are used very often in the Thai language in asking. Instead of asking the question directly as the STs do, the inquiries are translated by the strategies with higher degree of politeness via making a guess. These sentence particles in Thai are not the genuine question markers, so they do not make the inquiries in bald action, but they make the inquiries pragmatically more polite. They can be realized as the question markers from the contexts and they express the inquiries with the feeling that the speaker has the background knowledge of the hearer and the situation.

(75) ST: [What?] (BJ)

TT: [อะไรคะ] /[ʔa1raj0 **khaʔ3**]/ '[what **SP**]'

(76) ST: [Who?] (BJ)

TT: [ใครจ๊ะ] /[khraj0 **caʔ3**]/ '[who **SP**]'

(77) ST: [When?] (T30)

TT: [เมื่อไรวะ] /[mɨa2 raj0 **waʔ3**]/ ‘[when **SP**]’

(78) ST: [Do you know what these are?] (T30)

TT: [รู้ไหมว่านี่อะไร**เอ่ย**] /[ruu3 maj4 waa2 nii2 ʔa1raj0 **ʔəəj1**]/ ‘[know SP that this what **SP**]’

The examples (75)-(78) illustrate the translation of the inquiries by the higher-numbered politeness strategies signified by another group of the sentence particles. The inquiries performed by the bald strategy in the STs are translated into the TTs by the negative politeness strategy in the example (75) with the sentence particle ‘คะ’ /khaʔ3/, which is the deference marker in Thai; and by the positive politeness strategy in the example (76)-(77) with the sentence particles ‘จ๊ะ’ /caʔ3/ and ‘วะ’ /waʔ3/, which express the intimacy. As for the example (78), the inquiries in the STs is performed by the conventionalized indirect question, which signifies the negative politeness strategy, and it is translated into the TTs by the hybrid strategy (Strategy 2 plus 3) via the conventionalized indirect question as in the ST plus the sentence particle ‘เอ่ย’ /ʔəəj1/, which express the intimacy and informality. These sentence particles are pragmatically necessary in Thai and they make the inquiries in the TTs pragmatically more polite than the inquiries in the STs.

It can be perceived from the above examples that while the English STs can perform the inquiries bluntly, the sentence particles are always added into the Thai TTs to make the translation more natural in the Thai language. Adding these sentence particles is like adding higher degree of politeness strategies into the Thai TTs.

Obviously, in the translation of the politeness strategies of all three speech acts by the different politeness strategies from the STs, the most found pattern is the translation from the bald strategy in the STs into the positive politeness strategy. It can be discussed that this pattern of translation results from the linguistic and cultural differences of the English SL and the Thai TL; it can clearly show the preference of the overt communication in the English SL and the importance of the positive face in

the Thai TL. When translated into Thai by the different politeness strategies from the STs, the bald strategy are often adjusted towards the naturalness of the TL by modifying the head acts with the positive redresses, as seen in many previous examples.

In the next chapter, all of the similarities and differences between the English STs and the Thai TTs in translation of the speech acts of directives, rejections, and inquiries in the three linguistic dimensions of analysis presented in this chapter will be scaled to find out the translation strategies of each speech act.

CHAPTER 6
TRANSLATION STRATEGIES IN TRANSLATING DIRECTIVES, REJECTIONS, AND INQUIRIES FROM ENGLISH INTO THAI

After the comparison of directives, rejections, and inquiries in the English STs and the Thai TTs is reported in Chapter 5, Chapter 6 presents the analysis of the strategies used in the translation of those three speech acts. This is to fulfill the intentions of this research in examining the translation strategies adopted to cope with the differences in the linguistic forms of the three speech acts in the SL and TL. It is hypothesized that the translation strategies adopted in translating the speech acts of directives, rejections, and inquiries vary on a continuum from literal to free translation, that is, the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation. This hypothesis is based on the weightiness of the imposition of each speech act.

The chapter is divided into three main sections. To begin with, the categorization of the translation strategies is explicated in 6.1. Then, the translation strategies in translating each speech act are reported in 6.2: strategies in translating the speech act of directives (6.2.1), strategies in translating the speech act of rejections (6.2.2), and strategies in translating the speech act of inquiries (6.2.3). Finally, the trend of the translation strategy used in translating the three speech acts is presented in 6.3.

6.1 The categorization of the translation strategies

Based on the findings of the comparison of the linguistic forms between the STs and TTs reported in Chapter 5 together with the review of the literature on translation strategies presented in Chapter 2, the present research agree to the categorization of the translation strategies into continuum. However, the present research intends to propose the new practical criteria for scaling the translation strategy continuum. The more details are explicated below.

6.1.1 From ‘literal’ to ‘free’: the continuum of the translation strategies

The concept of ‘translation strategies’ is one of the primary concepts in the translation studies, but it is arguable as a result of various views and definitions, as reviewed in Chapter 2. Sometimes, the controversy is caused by the terminology. A pair of the most confusing and overlapping concepts in the translation studies is the concepts of ‘translation strategies’ and ‘translation procedures’. Munday (2012: 22) proposed the clear-cut definitions of the ‘translation strategies’ and ‘translation procedures’ that “[t]he distinction is an important one, even if it is sometimes blurred in the literature: a ‘strategy’ is the overall orientation of a translated text (e.g. literal translation, …) while a ‘procedure’ is a specific technique used at a given point in a text (e.g. borrowing, calque, …)”.

Among a number of terminologies to call the translation strategies, there are actually two groups of them no matter what they are called: *literal* and *free* translation (see Chapter 2) or the dichotomy of literal and free translation. The main issue of the distinction between the literal and free translation is the effort to maintain the form or meaning of the STs, respectively. Consequently, the more comprehensible terminology should be *word-for-word* and *sense-for-sense* translation because they clearly mean that the word-for-word translation is associated with the effort to maintain the form, while the sense-for-sense translation is associated with the effort to maintain the meaning. However, this research selects to use a pair of terminology ‘literal and free translation’ with the following significant reasons.

1) In translation, both form and meaning can be sometimes kept in the TTs simultaneously; there is no need to make the selection between the form and the meaning, for example,

   ST: I love you.

   TT: ฉันรักคุณ /chan4 rak3 khun0/ ‘I love you’

   (Both form and meaning can be kept in the TT.)

2) The term ‘word-for-word’ is too extreme, i.e. it is almost impossible to translate between different languages, especially languages from different families by means of word-for-word, even in a very simple sentence without any adjustments, for example,

ST: This is my book.

TT: นี้คือหนังสือของฉัน /nii3 khəə0 naŋ4səə4 khɔɔŋ4 chan4/ ‘this is book my’

(It cannot be translated word-for-word as ‘นี้คือของฉันหนังสือ’ /nii3 khəə0 khɔɔŋ4 chan4 naŋ4səə4/ ‘this is my book’)

Although the definition of the word-for-word translation is now not limited to the translation that is completely identical, but extended to nearly identical to the STs because “there are times where such direct rendition is not favorable because the translation will become meaningless or incomprehensible” (Poonlarp, 2009: 12) as in the above example, the term ‘word-for-word’ still leads to the traditional understanding. Some scholars, e.g. Catford (1965: 25) separate the literal translation from the word-for-word translation.

These two reasons make the terms ‘literal and free’ more suitable to be used in the present research. Moreover, it can be accepted from these two reasons that although the translation strategies are divided into the binary, they can be scaled in a continuum. Many translation scholars have the perspective on the translation strategies as the scale with different degrees, among others, Hatim and Munday (2004: 230) point out that “literal and free cannot be considered as poles, but as a cline”.

6.1.2 The traditional vs. the proposed criteria for the categorization of the translation strategy continuum

As reviewed in Chapter 2, there are several divisions or taxonomies of translation strategies in continuum (e.g. Dryden, 1680; Larson, 1984; Newmark, 1988). Definitely, the division of the translation strategies into continuum makes the categorization of the translation clearer than the two-pole division, because the differences of each strategy can be seen more clearly. However, the specific criteria for scaling the continuum of the previous translation strategies are not set clearly. There is only broad criterion saying that the translation strategies in continuum is divided on the basis of the similarities and differences between the STs and TTs, but

the clear framework of the division (what dimensions or aspects are used to determine the similarities and differences between the STs and TTs?) and the clear scale of the interval between each translation strategy (how different is one translation strategy from the next one on the cline?) are not provided. So, when the continuum of the translation strategies is employed to categorize the translation, it turns out to be done approximately between either literal or free translation and ends up with no use of the in-between translation strategies on the cline.

The current research intends to propose the criteria of dividing or scaling the translation strategies in translating the speech acts of directives, rejections, and inquiries based on the three linguistic dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies. These three linguistic dimensions can thoroughly express the level of covertness or indirectness in communication, which are directly related to the degree of linguistic politeness. The current reseatc assumes that when the level of covertness in communication is equal between the STs and the TTs, the level of politeness is also equal between them, and the pragmatic equivalence is achieved.

With the definite framework of the three linguistic dimensions of analysis, the proposed continuum of the translation strategies used in translating the three speech acts is composed of four translation strategies on the cline with the simple terminologies, as seen below

Figure 6.1 The continuum of the translation strategies in translating the directives, rejections, and inquiries in the English dialogues into Thai

The division of the translation strategies into four makes the categorization of the translation clearer, because these four translation strategies on the cline are scaled from the comparison of the English STs and the Thai TTs in three linguistic dimensions of analysis, as presented in Chapter 5. The similarities between the STs and the TTs in these three dimensions contributes to the literal translation, and the

differences between the STs and the TTs in these three dimensions contributes to the free translation. The present research proposes the criteria in scaling the translation strategies set from the similarities and differences between the STs and TTs in the three linguistic dimensions, as follows.

Table 6.1 The proposed criteria in scaling the translation strategies in translating directives, rejections, and inquiries in the English dialogues into Thai

Translation strategies	**The side of literal translation**		**The side of free translation**	
	Literal	Near-Literal	Near-free	Free
Scales	3 Similarities in comparison of all 3 linguistic dimensions	2 Similarities and 1 difference in comparison of all 3 linguistic dimensions	1 Similarity and 2 differences in comparison of all 3 linguistic dimensions	3 differences in comparison of all 3 linguistic dimensions

The criteria set in dividing the translation strategies in this research do not stick to the equivalence between the STs and TTs in terms of syntax. The literal translation, which results from the similarities in all three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies, may not be totally identical to the STs as word-for-word translation, but it is equivalent to the STs in the aspects of the level of covertness in communication or the degree of linguistic politeness, which is the core issue in this research. The categorization of the translation strategies proposed in this research is done with the definite framework based on the pragmatic equivalence, as Poonlarp (2009: 13) confirms that "[t]he issue of literal and non-literalness is not just a case between idiomatic and non-idiomatic expressions […]; it is also about how we interpret the message, how we extract and put together relevant meaning, and how we translate it". The proposed criteria with the definite framework makes the categorization of translation strategies and the scale of each interval between two translation strategies clearer and more practical than the traditional criteria which have no definite framework. To illustrate these claims, the following examples are given.

(1) ST: I haven't the faintest clue. (T30)

TT: ทายไม่ถูกหรอก /thaaj0 maj2 thuuk1 rɔɔk1/ ‘guess not correct SP’

(2) ST: How should I know? (T30)

TT: ฉันจะไปรู้ได้ไงเล่า /chan4 caʔ1 paj0 ruu4 daj2 ŋaj0 law2/ ‘I will go know how SP’

These above examples are both the speech act of the rejections. They illustrate the claim that the proposed criteria can make the categorization of translation strategies clearer and is based on the pragmatic equivalence. If the TTs are determined by the traditional criteria, only the example (2) is categorized as the literal translation because it can be seen clearly that the ST in the example (2) is literally translated into the TT, while the ST in the example (1) is not literally translated into the TT clearly. Actually, although the ST in the example (1) is not translated by means of word-for-word translation, the TT in the example (1) is similar in all three linguistic dimensions to the STs, both of them express the rejection via the indirect speech act, the pragmatic structure ‘h-only’, and the off-record politeness strategy (using the hint that the speaker refused to make a guess as the hearer requested). With the proposed criteria of the present research, the example (1) is also categorized as the literal translation because the ST and TT have the same level of linguistic politeness and the translation can achieve the pragmatic equivalence.

(3) ST: How old is she? (BJ)

TT: เธออายุเท่าไหร่ /thəə0 ʔaa0yuʔ3 thaw2raj1/ ‘you age how much’

(4) ST: Who? (BJ)

TT : ใครจ๊ะ /kraj0 caʔ3/ ‘who SP’

The examples (3)-(4) are the speech act of inquiries both. They illustrate the claim that the proposed criteria can clearly divide the interval between two translation strategies. If these two examples are determined by the traditional criteria, both of them are categorized as the literal translation because the STs are literally translated into the TTs. Actually, the TT in the example (4) is not totally literally translated, because the bald politeness strategy of the ST ‘who’ is converted into the positive

politeness strategy in the TT by adding the sentence particle expressing intimacy ‘จ๊ะ’ /caʔ3/. With the proposed criteria of the present research, the example (4) is categorized as the Near-literal translation because one out of three linguistic dimensions of the TT are different from those of the ST, this makes the ST and TT have the different degree of linguistic politeness. Because the traditional criteria have no definite framework, the categorization of the translation strategies is done roughly and the interval between strategies is unclear, while the proposed criteria can do the categorization of the translation strategies clearly with clear interval because of the set framework.

From the above examples, it can be seen that the proposed criteria for the categorization of the translation strategy are advantageous in categorizing the translation according to the pragmatic equivalence. It does not seem to be sensible to categorize the translation as free translation despite pragmatic equivalence, as seen in the example (1). In addition, the proposed criteria are helpful in making use of the level of pragmatic equivalence in categorizing the translation strategies. It seems to be more reasonable to categorize the translation with the different levels of pragmatic equivalence into the different translation strategies, as seen in the examples (3)-(4)

Henceforth, based on the proposed criteria, the translation strategies found in translating the speech acts of directives, rejections, and inquiries are reported.

6.2 Translation strategies in translating the speech acts of directives, rejections, and inquiries

The essence of the translation, as mentioned over and over, is the faithfulness to the STs, especially in literary translation, as Poonlarp (2009: 28) insists that “the works of fiction […] are generally expected to be translated literally”. Although the literal translation which is determined by the similarities between the STs and TTs in the three linguistic dimensions, according to the criteria proposed in this research, is the priority, the adjustments in the translation which can be seen in the differences between the STs and TTs and called ‘free translation’ are inevitably done for the sake of naturalness in the TL, particularly in the translation from the English SL into the Thai TL, which is the translation from the language in the low-context culture into the language in the high-context culture.

The present study intends to investigate the translation strategies used in translating the three basic speech acts: directives, rejections, and inquiries in the English dialogues into Thai, and to see whether the literal translation will be used more than the free translation by determining from the similarities and differences in the three linguistic dimensions of analysis: direct-indirect speech acts, pragmatic structures, and politeness strategies. It is believed that the weightiness of the imposition on the hearer of each speech act is related to the translation strategies, i.e. the more imposition the speech act has, the more TT-oriented the translation should be. Consequently, it is hypothesized that the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation. The report of the results is as follows.

6.2.1 Translation strategies in translating the speech acts of directives

The directive speech act is the speech act with the high imposition, so it is expected that the translation is needed to be adjusted to the Thai TL and the translation strategies on the side of free translation in the continuum may be used more than that of the side of the literal translation. The findings are presented in the following table.

Table 6.2 The translation strategy used in the translation of directives

Translation strategies	**The side of literal (ST-oriented) translation**		**The side of free (TT-oriented) translation**		**TOTAL**
	Literal	Near-literal	Near-free	Free	
Freq.(%) of usage	116 (36.36%)	112 (35.11%)	75 (23.51%)	16 (5.02%)	319 (100%)

From the table, it turns out that although the speech act of directives bears high imposition, the translation is not oriented to the free translation. The translation strategies on the side of literal translation are used more than the translation strategies in the other side, and the most frequently used translation strategy is the literal translation (36.36%). These findings confirm that the faithfulness to the STs is still crucial in the translation. However, this cannot judge that weightiness of the imposition is not relevant in using the translation strategies. The comparison of the

trend of the translation strategy usage in the three speech acts (in the section 6.3) can prove that weightiness of the imposition plays a role in the selection of the translation strategies.

From the findings, it is convincing that the literal translation or the translation with the similarities in all three linguistic dimensions can be used to render the directives from the English STs into the Thai TTs without causing any incomprehension, as seen in the examples below.

(5) ST: [I'm waiting.] (Matt.) (T30)

TT: [ฉันกำลังรออยู่นะ](แมท) /[chan4 kam0laŋ0 rɔɔ0 yuu1 naʔ3](mɛɛt3)/ '[I am waiting stay SP](Matt)'

This example illustrates the literal translation in translating directives. To explain the example, the Thai TT is similar to the English STs in all three linguistic dimensions; there is no any adjustment or difference between the ST and TT in the direct-indirect speech acts (both are indirect speech act), the pragmatic structure (both are in the 'h+s' structure), and the politeness strategy (both use the off-record strategy via the hint saying that the speaker was waiting, because he wanted to motivate the hearer to do what he wanted the hearer to do). Although the sentence particle 'นะ' /naʔ3/ is added in the TT, it does not make any difference in the TT since this sentence particle gives the indicative mood to the TT as the sentence in the ST is.

(6) ST: (Bridget.) [Turn your television set to BBC1.] (BJ)

TT: (บริดเจ็ท) [เปิดทีวีดูช่องบีบีซี 1] /(brit1cet1)[pɔt1 thii0wii0 duu0 chɔŋ2 bii0bii0sii0 nɨŋ1]/ '(Bridget)[turn on television watch channel BBC 1]'

The example (6) also represents the literal translation. All the three linguistic dimensions in the TT are similar to those of the STs. To begin with, they are the direct speech act. Next, the pragmatic structure of them is the 's+h' structure. Last, the politeness strategy of them is the bald-on record strategy. Although the verb 'ดู' /duu0/ 'watch' is added in the TT in order to specify what the speaker wanted the hearer do, it does not distort any aspects in the three main linguistic dimensions; the message of the ST and TT is still equivalent.

These two examples show that keeping the similar linguistic forms to the STs in the TTs or using the literal translation strategy in translating directives does not make the TTs weird or unnatural in many cases. Besides, they also show that the literal translation is not the word-for-word translation. However, the adjustments are still required in some cases. The translation strategies from the near-literal to free translation are used, as seen in the following examples.

(7) ST: [Pass the cherries,] (chump.) (T30)

TT: **(ไหน)**[ส่งเชอร์รี่มาซิ](เพื่อน) /**(naj4)**[soŋ1 chɔɔ0rii2 maa0 siʔ1](phɨan2)/

‘**(where)**[send cherries come SP](friends)’

This example explains the near-literal translation strategy or the translation with one difference from the ST among three linguistic dimensions. In the example, the TT differs from the ST in the dimension of the pragmatic structure, i.e. the ST is in the ‘s+h’ structure, but the TT is in the ‘s+h+s’ structure. The adding of the pre-h supportive move ‘ไหน’ /naj4/ ‘where’ into the TT makes the TT more covert than the ST. Other than this dimension, it can be seen that the other two dimensions in the TT are still similar to the ST. i.e. both of them are the direct speech act and use the bald-on record strategy.

(8) ST: [**May** I**?**] (BJ)

TT: [เต้นกับผม**นะ**] /[ten2 kap1 phom4 **naʔ3**]/ ‘[dance with me **SP**]’

The example (8) demonstrates the near-free translation strategy. There is only one similarity between the ST and TT in the dimension of pragmatic structure, i.e. both ST and TT are in the ‘h’ structure without the supportive moves. As for the dimensions of direct-indirect speech act and politeness strategy, the adjustments are found. In the dimension of direct-indirect speech acts, the ST is the indirect speech act, but the TT is converted to the direct speech act. In the dimension of politeness strategy, the ST is performed by the negative politeness strategy via the feature of deference by using the question with modal ‘may’, but the TT is changed to the positive politeness strategy via the feature of in-group identity by adding the sentence particle ‘นะ’ /naʔ3/ expressing persuasion. Overall, the two differences found in this

example make the TT more overt than the ST, but these adjustments, especially in the politeness strategy, can reflect the differences between the English SL and the Thai TL, as Hongladarom, and Chauksuvanit (2008: 129) observed that the English language puts the importance on the negative politeness, while the Thai language on the positive politeness.

(9) ST: [**Enough's enough.**] (T30)

TT: [พอทีเว้ย] **(เลิกยึกยักได้แล้ว)** /[phɔɔ0 thii0 **wəj3**]**(lək2 yɨk3yak3 daj2 lɛɛw3]**/ '[enough once **SP**]**(stop holding out already)**'

The examples (9) illustrates the free translation strategy or the translation without the similarities in the three linguistic dimensions. In the example, the indirect speech act in the ST is converted to the direct speech act in the TT; there is the addition of the supportive moves in the TT; and the negative politeness strategy in the ST: the feature of deference by using the conventionalized indirect expression is changed to the positive politeness strategy in the TT: the feature of in-group identity by using the sentence particle 'เว้ย' /wəj3/expressing the intimacy.

From the above examples illustrating the translation strategies with adjustments from the near-literal to free translation, it can be seen that the adjustments are made for the purpose of naturalness in the TL, i.e. in the translation, the TTs are occasionally adjusted towards the characteristics or the preferences of the TL; the message of the communication is still the same. Thus, it is interesting to investigate further on the various patterns of near-literal and near-free translation strategies (the translation strategies with the one or two differences) in order to see the frequency of each pattern. The following table presents the findings.

Table 6.3 The various patterns of the near-literal and the near-free translation strategies in translating the speech act of directives

Translation strategies	**Comparison of** **1) direct-indirect speech acts** **2) pragmatic structures** **3) politeness strategies**	**Freq. (%)**
Near-literal	similar-similar-different	63 (33.69%)
	similar-different-similar	39 (20.86%)
	different-similar-similar	10 (5.35%)
Total of Near-literal translation = 112		

Near-free	different-different-similar	7 (3.74%)
	different-similar-different	28 (14.97%)
	similar-different-different	40 (21.39%)
Total of Near-free translation = 75		
	TOTAL ALL	187 (100.00%)

From the Table 6.3, among a total of 187 translation with one or two differences (112 from near-literal translation, with one difference, and 75 from near-free translation, with two differences, see Table 6.2), in the translation of directives, the most-found pattern is the near-literal translation with the pattern 'similar-similar-different' or the translation with the similar direct-indirect speech act, and the pragmatic structure to the STs, but with the different politeness strategy; while the least-found pattern is the near-free translation with the pattern 'different-different-similar' or the translation with the different direct-indirect speech acts and the pragmatic structures from the STs, but with the similar politeness strategy. The pattern 'similar-different-different' and 'similar-different-similar' are also used a lot in translating the directives. It can be concluded from the table that the direct-indirect speech act is the linguistic dimension that can be kept similar to the STs most and the politeness strategy is the dimension that are changed from the STs most in the translation of the directives.

6.2.2 Translation strategies in translating the speech acts of rejections

The frequencies and percentages of each translation strategy in translating the rejections in the English dialogues into Thai are reported as follows.

Table 6.4 The translation strategy used in the translation of rejections

Translation strategies	**The side of literal (ST-oriented) translation**		**The side of free (TT-oriented) translation**		**TOTAL**
	Literal	Near-literal	Near-free	Free	
Freq. (%) of usage	140 (40.94%)	145 (42.40%)	51 (14.91%)	6 (1.75%)	342 (100%)

The table shows that in translating the speech act of rejections, the most-found translation strategy is the near-literal translation (42.40%) or the translation with one difference from the STs among three linguistic dimensions. It is found that the translation strategies on the side of the literal translation are still used more than the

translation strategies on the side of the free translation in translating rejections. This means that the respect to the STs is also the priority in the translation of rejections. However, the adjustments are sometimes needed in the translation of the rejections, as seen in the subsequent examples.

(10) ST: [You used to love sprouts.] (T30)

TT: [เมื่อก่อน**แก**ชอบกะหล่ำดอก**จะตาย**] /[mɨa2kɔɔn1 **kɛɛ0** chɔɔp2 kaʔ1lam1dɔɔk1 **caʔ1 taaj0**]/ ‘[in the past **you** liked sprouts **will die**]’

(11) ST: [Try three months after that at Elliot's house-warming.] (T30)

TT: [ถัดจากนั้นอีกสามเดือน งานขึ้นบ้านใหม่ของเอเลียต**ต่างหาก**] /[that1 caak1 nii3 ʔiik1 saam4 dɨan0 ŋaan0 khɨn2 baan2 maj1 khɔɔŋ4 ʔee0liat2 **taaŋ1haak1**]/ ‘later from that next three months party up to new house of Elliot **in separation**]’

The examples (10)-(11) represent the most-found translation strategy in translating the rejections, the near-literal translation. The only one difference of these two examples occurs at the dimension of politeness strategies. Chapter 5 reports that the linguistic dimension that are most found different form the STs is the dimension of politeness strategies. From the examples, the TTs are translated by the similar direct-indirect speech act, namely, the indirect speech act and the pragmatic structure, namely, the ‘h’ structure, to the STs. In the dimension of the politeness strategy, the TTs are translated by the different strategies from the STs via the addition of the Thai expressions expressing the refusals, namely, ‘จะตาย’ /caʔ1 taaj0/ ‘will die’ in (10) and ‘ต่างหาก’ /taaŋ1 haak1/ ‘in separation’ in (11). These two expressions convert the bald-on record strategy in the STs into the positive politeness strategy in the TTs.

In addition, the translation strategies on the side of the free translation are also used in translating rejections, though the percentages of the usage are rather less. The examples are given below.

(12) ST: [I'**m busy** on Sunday,] **(anyway)**. (BJ)

TT: **(พอดี)**[วันอาทิตย์ฉัน**ไม่ว่าง**] /**(phɔɔ0dii0)**[wan0ʔaa0thit3 chan4 **maj2 waaŋ2**]/ ‘**(anyway)**[Sunday I **not available**]’

The example (12) shows the near-free translation in translating the rejections. Two differences out of three linguistic dimensions in the translation are considered as the near-free translation. Two differences found in this example are at the dimensions of direct-indirect speech act and pragmatic structure, while in the dimension of politeness strategy, it is similar between the ST and TT: both of them use the bald-on record strategy to perform rejection. Both ST and TT in this example are performed by the bald-on record strategy, but the direct-indirect speech acts of them are different: the indirect speech act of the ST is translated into the direct speech act in the TT, since the adjective 'busy' in English can be rendered as '**ไม่**ว่าง' /**maj2** waaŋ2/ '**not** available', which is in the negative form, in Thai. Besides, the 'h+s' pragmatic structure in the ST is alternated to the 's+h' structure in Thai. These adjustments make the translation sound softening or more polite.

(13) ST: (But) [I **wasn't** the most popular kid at school,] **(that's for sure)**. (T30)

TT: (แต่)**(ที่จริง)**[ผมเองก็**ใช่ว่า**จะดังที่สุดในโรงเรียนหรอก] /(tɛɛ1)**(thii2 ciŋ0)**[phom4 ʔeeŋ0 kɔɔ2 **chaj2 waa2** caʔ1 daŋ0 thii2sut1 naj0 rooŋ0rian0 rɔɔk1]/ '(but)**(actually)**[I myself then **correct that** will popular most in school SP]'

The example (13) exemplifies the free translation which is found least in translating rejections. From the example, all three linguistic dimensions in the TT are different from those in the ST. To begin with, the direct speech act in the ST is translated into the indirect speech act in the TT with the expression of indirect rejection 'ใช่ว่า' /chaj2 waa2/, which means 'not like that'. Next, the 's+h+s' pragmatic structure in the ST is translated to the 's+h' structure with the move of the post-h supportive move in the ST to the pre-h supportive move in the TT and the omission of one out of two supportive moves. At last, the bald-on record strategy in the ST is converted into the negative politeness strategy via the conventionally indirect expression 'ใช่ว่า' /chaj2 waa2/ in the TT.

The examples (12)-(13) show that the translation strategies on the side of the free translation in translating rejections do not distort the main message of the STs, but they help improve the naturalness of the Thai language in the TTs. However, the free translation is found much less than the literal translation. The literal translation is still the best choice in the translation if possible, as seen in the following example, which illustrates the literal translation in translating the rejections.

(14) ST: [I**'ve got to meet someone.**] (BJ)

TT: [ฉัน**มีนัด**] /[chan4 **mii0 nat3**]/ '[I **have appointment**]'

The example (14) illustrates the literal translation or the translation with the similarities between the STs and TTs in all three linguistic dimensions. It may not be considered as the literal translation, if the literal translation is traditionally defines as the exactly or nearly word-for-word translation. To translate the rejection 'to have got to meet someone' in English as 'มีนัด' /mii0 nat3/ in Thai is considered as pragmatically equivalent. Moreover, the direct-indirect speech act, the pragmatic structure, and the politeness strategy of the TT in this example are similar to those of the ST, i.e. both of them are direct speech act, use the 'h' structure, and are performed by the bald-on record strategy.

Since the near-literal and the near-free translation strategies have one or two differences between the STs and TTs, there are various patterns of these two translation strategies, and the percentage of each of them can tell that in translating rejections, which linguistic dimension is preserved most, and which is adjusted most. The following table presents the various patterns of the neat-literal and near-free translation strategies in translating rejections with their percentages.

Table 6.5 The various patterns of the near-literal and near-free translation strategies in translating the speech act of rejections

Translation strategies	**Comparison of** **1) direct-indirect speech acts** **2) pragmatic structures** **3) politeness strategies**	**Freq. (%)**
Near-literal	similar-similar-different	93 (47.45%)
	similar-different-similar	46 (23.47%)
	different-similar-similar	6 (3.06%)
Total of Near-literal translation = 145		
Near-free	different-different-similar	5 (2.55%)
	different-similar-different	16 (8.16%)
	similar-different-different	30 (15.31%)
Total of Near-free translation = 51		
	TOTAL ALL	196 (100%)

It can be seen from Table 6.5 that, among a total of 196 translation with one or two differences (145 from Near-literal translation, with one difference, and 51 from Near-free translation, with two differences, see Table 6.4), in translating rejections, the most-found pattern is the Near-literal translation with the pattern ‘similar-similar-different’ or the translation with the similar direct-indirect speech act, and the pragmatic structure to the STs, but with the different politeness strategy; while the least-found pattern is the near-free translation with the pattern ‘different-different-similar’ or the translation with the different direct-indirect speech acts and the pragmatic structures from the STs, but with the similar politeness strategy. The pattern ‘similar-different-similar’ or the translation with the similar direct-indirect speech act and politeness strategy to the STs, but with the different pragmatic structure is also used much. It can be inferred from the table that the direct-indirect speech act is the linguistic dimension that can be kept similar to the STs most; while the pragmatic structures and the politeness strategy tend to be changed from the STs in the translation of rejections.

6.2.3 Translation strategies in translating the speech acts of inquiries

The speech act of inquiries is the speech act with the low imposition, so it is possible that the TTs can be more ST-oriented than TT-oriented. The translation strategies on the side of literal translation in the continuum should be used more than that of the side of the free translation. The findings are reported in the subsequent table.

Table 6.6 The translation strategy used in the translation of inquiries

Translation strategies	**The side of literal (ST-oriented) translation**		**The side of free (TT-oriented) translation**		**TOTAL**
	Literal	Near-literal	Near-free	Free	
Freq. (%) of usage	279 (43.59%)	270 (42.19%)	78 (12.19%)	13 (2.03%)	640 (100%)

The table reports that the translation of the inquiries is ST-oriented, as expected. The usage of the translation strategy in translating inquiries is in descending order: the literal translation gets the top rank with 43.59% and the free translation is at the bottom rank with 2.03%. The findings show that in translating inquiries, the translation strategies on the side of the literal translation on the proposed continuum can be used to render the STs to the TTs effectively, as seen in the examples below.

(15) ST: [What were you thinking,] (dude)? (T30)

TT: [คิดอะไรอยู่เหรอ](เพื่อน) /[khit3 ʔaʔ1raj0 yuu1 rəə4](phɨan2)/ ‘[think what stay QW](friend)’

(16) ST: (And) [who are the Bosnian Muslims]? (BJ)

TT: (และ)[ชาวบอสเนีย-มุสลิมคือใคร] /(lɛʔ3)[chaaw0bɔs3nia0-muʔ3slim0 khɨɨ0 khraj0]/ ‘(and)[Bosnian Muslims are who]’

The examples (15)-(16) illustrate that the literal translation or the translation without differences in all three linguistic dimensions can be used to translate the inquiries from the STs to the TTs effectively and naturally. From the examples, the direct speech act of the STs can be kept similar in the TT; the ‘h+s’ structure of the ST in (15) and the ‘s+h’ structure of the ST in (16) are rendered to the TTs by the same pragmatic structures; and the bald-on record strategy in the STs is still be used

in the TTs. Repeatedly, it can be seen from both examples that the literal translation is not the exact word-for-word translation; it is the translation that maintains the direct-indirect speech acts, the pragmatic structures, and the politeness strategies of the STs in the TTs. This translation strategy brings on the pragmatic equivalence in the translation.

(17) ST: [What?] (BJ)

TT: [หา] /**[haa4]**/ '**[EXC]**'

(18) ST: [What,] **(then)**? (BJ)

TT: **(งั้น)**[อะไรล่ะ] /**(ŋan3)**[ʔaʔ1raj0 laʔ2]/ '**(then)**[what SP]'

(19) ST: [How did it **happen**?] (T30)

TT: [นี่มัน**เป็นมาอีท่าไหน**เนี่ย] /[nii2 man0 **pen0maa0ʔii0thaa2naj4** nia]/

'[this it **how come** SP]'

The examples (17)-(19) illustrate the near-literal translation in translating the inquiries. Each one represents the difference between the ST and TT in one linguistic dimension: the example (17) has the difference in the direct-indirect speech act; the example (18) in the pragmatic structure; and the example (16) in the politeness strategy. In the example (17), the direct speech act in the ST is translated into the indirect one in the TT. The utterance 'หา' /haa4/ in Thai is the exclamation expressing the inquiry, so translating 'what?' in English into 'หา' /haa4/ in Thai can render the same pragmatic structure (the 'h' structure), and the politeness strategy (the bald-on record strategy) from the ST into the TT. In the example (18), the difference between the ST and TT is at the pragmatic structure; the 'h+s' structure in the ST is translated into the 's+h' in the TT. Other than this, the speech act type (direct speech act) and the politeness strategy (the bald-on record strategy) of the TT are same to those of the ST. In the example (19), the politeness strategy is converted from the bald-on record strategy in the ST into the positive politeness strategy in the TT. The positive politeness strategy in the TT is signified by the in group marker 'เป็นมาอีท่าไหน' /pen0 maa0 ʔii0 thaa2 naj4/ 'how come' which is the informal expression expressing the

positive feature of in-group identity. Other than the politeness strategy, the speech act type (direct speech act) and the pragmatic structure (the ‘h’ structure) in the ST can be maintained in the TT. The differences in these three examples make the TTs more covert than the STs, but the messages are not different.

The above examples explain the translation strategies on the side of the literal translation on the continuum. They show that the respect to the STs is the goal that the translators try to achieve, and if possible, the literal translation is always selected rather than the free translation. However, when necessary, the free translation will come into play. These are the examples.

(20) ST: [Who?] (BJ)

TT: [ใครคะ]**(แม่)** /[khraj0 **khaʔ3**]**(mɛɛ2)**/ ‘[who **SP**]**(mom)**’

(21) ST: [What have you been listening to?] (T30)

TT: [วันนี้**หนู**ได้ฟังอะไรบ้าง**จ๊ะ**]**(ลูก)** /[wan0nii3 **nuu4** daj2 faŋ0 ʔaʔ1raj0 baaŋ2 **caʔ3**]**(luuk2)**/ ‘[today **you** listened what some **SP**]**(child)**’

The examples (20)-(21) illustrate the near-free translation or the translation with two differences from the STs in any three dimensions of linguistic forms. The differences from the STs are made to adjust the translation to the nature of the TL. These two examples are adjusted at the pragmatic structures and the politeness strategies in order to make the TTs more covert and suitable for the context of participants. As for the pragmatic structure, the supportive moves are added in the TTs in both examples. As for the politeness strategy, the sentence particle expressing deference ‘คะ’ /khaʔ3/ is added in the example (20) to make the utterance suitable for speaking with the mother, and the pronoun expressing endearment ‘หนู’ /nuu4/ and the sentence particle expressing intimacy ‘จ๊ะ’ /caʔ3/ are added in the example (21) to make the utterance suitable for speaking with the little child. The addition of these sentence particles make the conversion of the politeness strategy from the bald-on record in the STs into the negative and positive politeness strategies, respectively. If these adjustments had not been made; the translation would have been still correct, but not natural and true-to-life. This is considered as the sociolinguistic differences

between the STs and the TTs; the address terms are used to maintain relationship in Thai.

The adjustments in some linguistic dimensions in the TTs bring about the near-literal translation strategy (with one difference from the STs) and the near-free translation strategy (with two differences from the STs). There are various patterns of these two translation strategies, according to which linguistic dimension of the STs is or is not maintained in the TTs. The percentage of each pattern can point out that in translating inquiries, which linguistic dimension is kept similar to the STs most, and which is adjusted towards the TTs most. The findings are reported below.

Table 6.7 The various patterns of the Near-literal and the Near-free translation strategies in translating the speech act of inquiries

Translation strategies	**Comparison of** **1) direct-indirect speech acts** **2) pragmatic structures** **3) politeness strategies**	**Freq. (%)**
Near-literal	similar-similar-different	134 (38.51%)
	similar-different-similar	117 (33.62%)
	different-similar-similar	19 (5.46%)
Total of Near-literal translation = 270		
Near-free	different-different-similar	4 (1.15%)
	different-similar-different	15 (4.31%)
	similar-different-different	59 (16.95%)
Total of Near-free translation = 78		
	TOTAL ALL	348 (100%)

Table 6.7 shows that, within a total of 348 translation with one or two differences (270 from near-literal translation, with one difference, and 78 from near-free translation, with two differences, see Table 6.6), in translating inquiries, the most-found pattern is the near-literal translation with the pattern ‘similar-similar-different’ (the translation with the similar direct-indirect speech act, and the pragmatic structure to the STs, but with the different politeness strategy); while the least-found pattern is the near-free translation with the pattern ‘different-different-similar’ (the

translation with the different direct-indirect speech acts and the pragmatic structures from the STs, but with the similar politeness strategy). Another frequently-found pattern is the pattern ‘similar-different-similar’ (the translation with the similar direct-indirect speech act and politeness strategy to the STs, but with the different pragmatic structure). It can be presumed from the table that, like the translation of rejections, the direct-indirect speech act is the linguistic dimension that can be kept similar to the STs most; while the pragmatic structures and the politeness strategy tend to be changed from the STs in the translation of the inquiries.

So far, it can be seen that in the translation of all three speech acts with the near-literal and near-free translation strategies (translation with one or two differences out of three linguistic dimensions), the most found pattern of the near-literal translation is ‘similar-similar-different’ and the most found pattern of the near-free translation is ‘similar-different-different’. These most found patterns confirm that the linguistic dimension that can be kept similar to the STs most is the direct-indirect speech acts, and the linguistic dimension that is change from the STs most is the politeness strategies, while the pragmatic structures is at the middle. When the speech act of the directives, rejections, and inquiries are translated from English into Thai, the politeness strategy is the linguistic dimension that requires the adjustment towards the TTs, while the direct-indirect speech act is the linguistic dimension that follows the STs. It can be concluded that the politeness strategies can best reflect the linguistic and cultural characteristics of the SL and TL.

6.3 The trend of literal and free translation in translating the speech acts of directives, rejections, and inquiries

The translation strategies used in translating the speech acts of directives, rejections, and inquiries reported in the previous section (6.2) show that the translation strategies which are oriented towards the STs or the translation strategies on the side of literal translation on the continuum are used more than the translation strategies which are oriented to the TTs or the translation strategies on the side of free translation on the continuum in translating all three basic speech acts. The results confirm that the literal translation takes the precedence over the free translation. This confirms that the faithfulness to the STs is the priority in the translation. But, if the translation strategies are separated into just the binary: the literal translation is

categorized into the pole of form-based or sign-oriented translation and the free translation is categorized into the pole of meaning-based or sense-oriented translation. When chosen between two poles, meaning or sense is more important than form or sign. This seems to be a paradox of the translation studies; the meaning or sense is the heart of translation, whereas the respect to the STs is also the priority in translation. Consequently, the continuum of the translation studies is more practical than the binary. However, the traditional continuum of the translation studies is still not practical enough, because no definite framework is proposed concretely. This research intends to fill this gap by proposing the framework of translation strategy categorization on the basis of pragmatic equivalence.

The literal translation can be based on meaning or oriented to sense. The literal translation in the present study does not mean the word-for-word translation; it means the translation with the similar direct-indirect speech act, pragmatic structure, and politeness strategy to the STs. Maintaining these three linguistic dimensions of the STs in the TTs leads to the pragmatic equivalence in the translation. The literal translation in the present study has the characteristics of 'modified literal translation' (Larson, 1984).

Although the literal translation is given the priority, the free translation is necessary and has an important role in making the translation of dialogues natural and realistic, particularly in the translation from English into Thai, which is the translation from the low-context-culture language into the high-context-culture context language. Chapter 5 shows that the translation of the speech acts of directives, rejections, and inquiries in English dialogues into Thai mostly goes more covert, as anticipated. This chapter intends to prove the hypothesis that the translation strategies used in translating the three speech acts are in continuum and varied upon the imposition of the speech acts; the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation. The findings in 6.2 can confirm the precedence of the literal translation over the free translation in each speech act. To see whether the imposition of the speech acts relates to the use of the translation strategy, the findings of all three speech acts should be determined together in comparison, as follows.

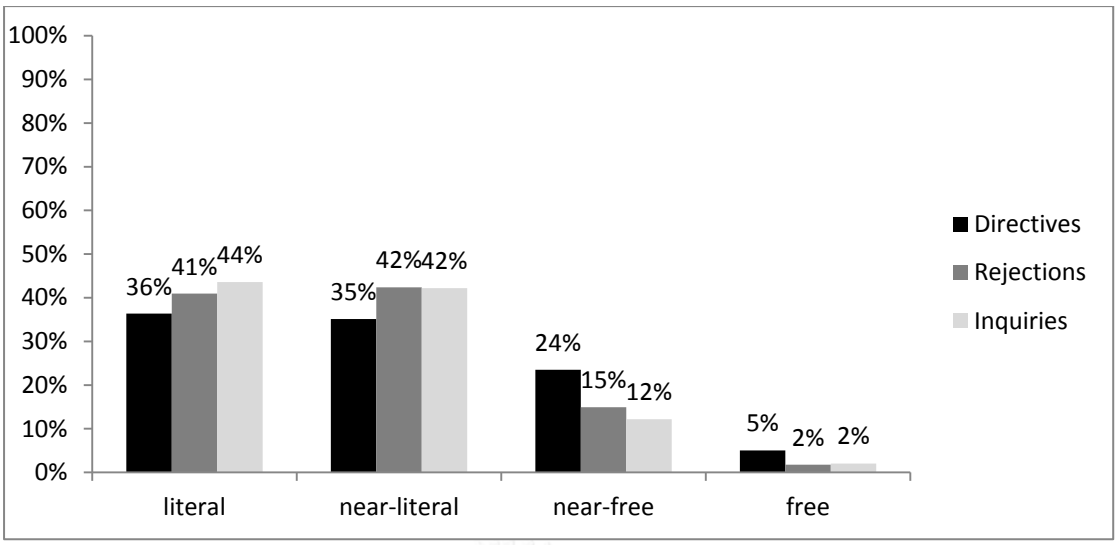

Figure 6.2 The translation strategies used in translating the speech acts of directives, rejections, and inquiries

The figure proves that the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation, since the percentages of the literal translation strategies are found most in the inquiries, and the percentages of the free translation strategies are found most in the directives. Although the percentages are not considerably different, it supports that the weightiness of the imposition is relevant to the translation strategy selection. It can be discussed that these results relate to the concerns on face-saving. It is possible that in the translation of the speech act with a high degree of imposition from English into Thai, the linguistic forms in the STs need to be adjusted towards the TL more than the translation of the speech act with the low imposition. The more imposition the speech act has, the more adjustment the translation needs. The speech act with the high imposition should be translated by face-saving strategies which are adjusted to the preference of the target culture. At the same time, the translation of the speech act with the low imposition from the English into Thai can made similar to the STs; the adjustments towards the preference of the TL culture may be not much in need.

CHAPTER 7
CONCLUSIONS AND DISCUSSIONS

This chapter concludes and discusses the findings of the study and the additional issues related to the findings. It comprises the major findings of the study (7.1), the implications of the study (7.2), and the recommendations for further studies (7.3). To begin with, the main findings of the study are summarized and discussed in the first section of the chapter. Then, the contributions of the research results are discussed in the second section of the chapter. In the end, the advices on the research which can be done further from the present research are given in the last section of the chapter.

7.1 The major findings of the study

Overall, this study is the empirical research intending to answer the two main research questions, they are:

1) What are the linguistic forms of directives, rejections, and inquiries in the English texts and Thai-translated texts and the factors governing them?
2) What are the translation strategies employed to cope with the differences in the linguistic forms of these three speech acts in the two languages?

The expected answers of these research questions or the hypotheses of the study are stated as follows,

1) In the speech act of directives, rejections, and inquiries, the overt linguistic forms, which express lower degree of linguistic politeness, are found more in English than in Thai, while the covert linguistic forms, which express higher degree of linguistic politeness, are found more in Thai than in English. Linguistic forms found in these three speech acts are governed differently by interpersonal and affective factors in English and Thai: linguistic forms in Thai are governed by more interpersonal and affective factors than in English.
2) The translation strategies adopted vary on a continuum from literal to free translation. The translation of directives is most oriented towards free

translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation.

The analyses and investigations are done with the dialogues performing the speech acts of directives, rejections, and inquiries, which are the three basic speech acts in everyone's daily life in two contemporary English fictions with acceptable Thai-translated versions. The analyses are divided into two main parts: the analysis of linguistic forms and the factors governing them; and the analysis of the translation. The first part of analysis is done with the English texts and Thai-translated texts separately to see the differences of the two languages. This first part of analysis attempts to answer the first research question or to prove the first hypothesis; the findings of this part are reported in Chapter 4. The second part of analysis is done with the English STs and Thai TTs by comparing the English STs and the Thai TTs linearly. This second part of analysis is to answer the second research question or to prove the second hypothesis; the presentation of the findings of this part are separated into two chapters: the comparison of the STs and TTs is presented in Chapter 5, and then, the overall generalization of the translation strategies adopted are drawn and concluded in Chapter 6.

The summary of the main findings of each part is recounted hereafter.

7.1.1 Differences of the two languages

In the present study, the linguistic forms of directives, rejections, and inquiries in the English texts and the Thai-translated texts are analyzed in the three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies. The linguistic forms in each dimension can express the degrees of linguistic politeness via the level of indirectness in communication. The neutral terms used to indicate the level of linguistic politeness in the present study are 'overt' and 'covert'. The terms 'overt-covert' mean the overt or covert communication which is closely related to the linguistic politeness, as Blum-Kulka (1987: 140) accepted that "the concept of politeness is linked to indirectness in general", but the terms 'direct-indirect' are not used in the present study because they may be confused with the 'direct-indirect' speech acts in the first linguistic dimension of analysis on the present research.

It is hypothesized that in performing the speech acts of directives, rejections, and inquiries, the overt (direct) linguistic forms are found more in English than in Thai, while the covert (indirect) linguistic forms are found more in Thai than in English. The hypothesis is hypothesized on the basis of Hall's (1976) 'high-low context' and Hofstede's (1984) 'cultural dimensions theory'

To summarize the main findings of the study and to make the proof of the hypothesis clearly-seen and understood, the linguistic forms in each dimension are separated into overt and covert linguistic forms, as follows.

Table 7.1: The overt (direct) and covert (indirect) linguistic forms in performing the speech acts of directives, rejections, and inquiries

Linguistic dimensions	**Overt linguistic forms (lower degree of politeness)**	**Covert linguistic forms (higher degree of politeness)**
Direct-indirect speech acts	Direct speech acts	Indirect speech acts
Pragmatic structures	'h-begin' structures : 'h' structures : 'h+s' structures	's-begin' structures : 's+h' structures : 's+h+s' structures : 's' structures
Politeness strategies	'without redress' strategies : bald-on record strategies	'with redress' strategies : positive politeness strategies : negative politeness strategies : hybrid strategies : off-record strategies : mixing strategies

The separation is on the basis of overt and covert (or direct and indirect) communication. The first linguistic dimension, the direct-indirect speech acts, is already in binary. As for the dimension of the pragmatic structures, the linguistic

forms are separated according to the appearance of the head act; the abruption of the head act brings about the overt communication, so the ‘h-begin’ pragmatic structures are categorized as the overt linguistic forms, and the ‘s-begin’ structures as the covert linguistic representation, as Wiroonhachaipong (2000) grouped the structures of requests in Thai and American English. Lastly, the separation of the third linguistic dimension, the politeness strategies, is based on the redress; the redressive actions make the communication more polite, so the ‘without redress’ politeness strategies are grouped into the overt linguistic forms, and the ‘with redress’ strategies into the covert linguistic forms. The clear-cut separation makes the major findings and the proof of the hypothesis in this chapter clearly-seen; the detailed findings of the English and Thai-translated linguistic forms in each level of covertness in performing the speech acts of directives, rejections, and inquiries are reported in Chapter 4.

The study found that the hypothesis stating that in performing the speech acts of directives, rejections, and inquiries, the overt linguistic forms are found more in the English texts than in the Thai-translated texts, while the covert linguistic forms are found more in the Thai-translated texts than in the English texts is proven true in most cases, except some speech acts in some dimensions, which the overt linguistic forms are found more in the Thai-translated texts or the covert linguistic forms are found more in the English texts. These can be seen in the following figures.

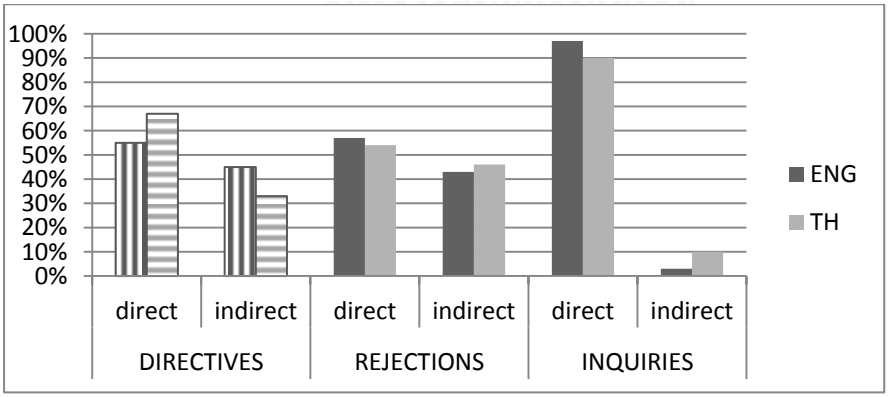

Figure 7.1 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the direct-indirect speech acts (in the perspective of the English-Thai comparison)
* The stripes in some bars mark the unexpected findings.

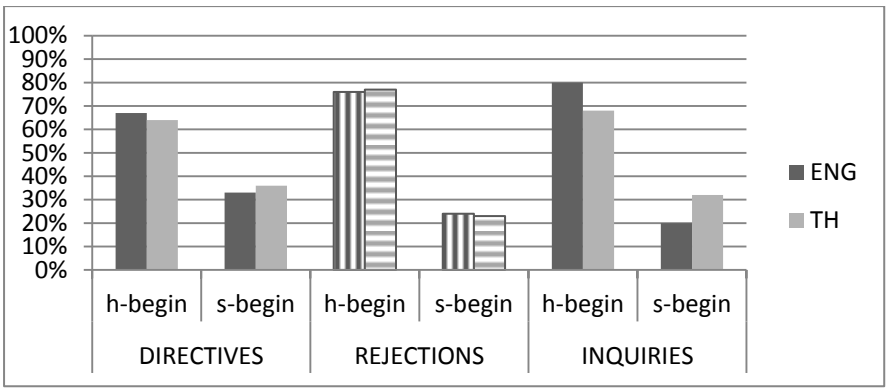

Figure 7.2 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the pragmatic structures (in the perspective of the English-Thai comparison)
* The stripes in some bars mark the unexpected findings.

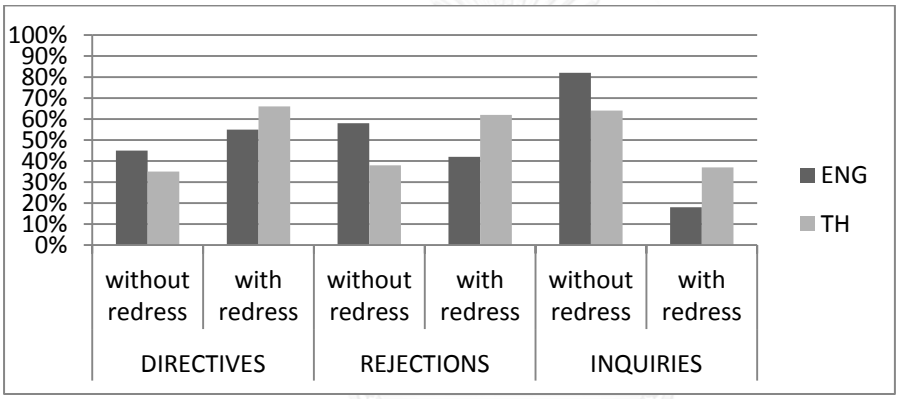

Figure 7.3 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the politeness strategies (in the perspective of the English-Thai comparison)

From the above figures, it can be proven that the overt linguistic forms are usually used more in the English texts than in the Thai-translated texts, and at the same time, the covert linguistic forms are usually used more in the Thai-translated texts than in the English texts. Consequently, the hypothesis that the overt linguistic forms are found more in English than in Thai, while the covert linguistic forms are found more in Thai than in English is confirmed. The findings prove that the contexts of culture have an influence on the selection of the linguistic forms of each language, and reflect that the English language, which is the low-context-culture language tends to use the overt linguistic forms more than the Thai language, which is the high-context-culture language; while the Thai language, even the translated texts, tends to use the covert linguistic forms more than the English language, since the high context

culture concerns for the interpersonal and affective factors more than the low context culture does. The factors governing the linguistic forms will be discussed later.

However, it is found in the present study that the direct-indirect speech acts of directives and the pragmatic structures of rejections show the different results, i.e. the overt linguistic forms are found more in Thai-translated texts than in the English texts, and the covert linguistic forms are found more in the English texts than in the Thai-translated. These unexpected results can be explained that the conventions of the English and Thai languages in using the covert linguistic forms are different, that is, the covert speech act type and pragmatic structures in English cannot be always translated by the covert speech act type and pragmatic structures in Thai, sometimes the overt linguistic forms are more suitable to be used in translating the indirect linguistic forms from English into Thai to gain the natural and acceptable meaning in the context. The unexpected findings result from this reason.

In addition, these surprising findings can be related to the proficiency in expressing the significant cultural and linguistic characteristics of each linguistic dimension. The direct-indirect speech acts and the pragmatic structures are the broad linguistic dimensions, that is to say, the utterances are analyzed broadly in these two dimensions: the sentence type in the dimension of direct-indirect speech act, and the utterance sequencing in the dimension of pragmatic structures; while the utterances are analyzed deeply and internally in the dimension of politeness strategy. The direct-indirect speech acts and the pragmatic structures may not reflect the significant characteristics of language as clearly as the politeness strategies. Hence, although the overt linguistic forms are found more in the Thai-translated texts and the covert ones are found more in the English texts in the direct-indirect speech acts of the directives and the pragmatic structures of the rejections, it does not mean that the Thai language prefers the overt linguistic forms and the English language prefers the covert linguistic forms in performing these two speech acts, because the covertness can be expressed via the other linguistic dimension which can reflect the significant cultural and linguistic characteristics more clearly, namely, the dimension of politeness strategies. This discussion can be seen in the figure 7.3; the overt linguistic forms are found more in the English texts than in the Thai-translated texts, while the covert linguistic forms are found more in the Thai-translated texts than in the English texts in

all three speech acts in the dimension of politeness strategies. So, it is proposed here that the differences of the English and Thai languages in performing the speech acts of directives, rejections, and inquiries is that the overt linguistic forms are used more in English than in Thai, while the covert linguistic forms are used more in Thai than in English, especially in the linguistic dimension of politeness strategies; only the dimensions of direct-indirect speech acts and pragmatic structures seem to be too broad to indicate the covertness of the utterances.

In the analysis of the linguistic forms of the three speech acts of the English texts and the Thai-translated texts, the Thai translated texts are expected to be similar to the English texts as much as possible. The differences that can be found in the Thai-translated texts are assumed to be the salient characteristics of the Thai language. In the present study, it is found that the Thai-translated texts can follow the usage of linguistic forms of the English texts in performing all the three speech acts in most cases, even in the different proportion, as seen in the following figures. Moreover, to confirm that the linguistic dimension of politeness strategies can reflect the differences of the two languages better than the other two linguistic dimensions: direct-indirect speech act and pragmatic structures, the following figures are shown.

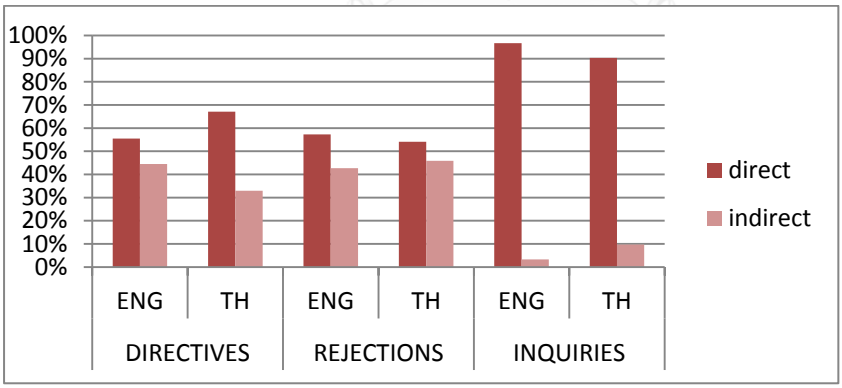

Figure 7.4 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the direct-indirect speech acts (in the perspective of the overt-covert linguistic representation comparison)

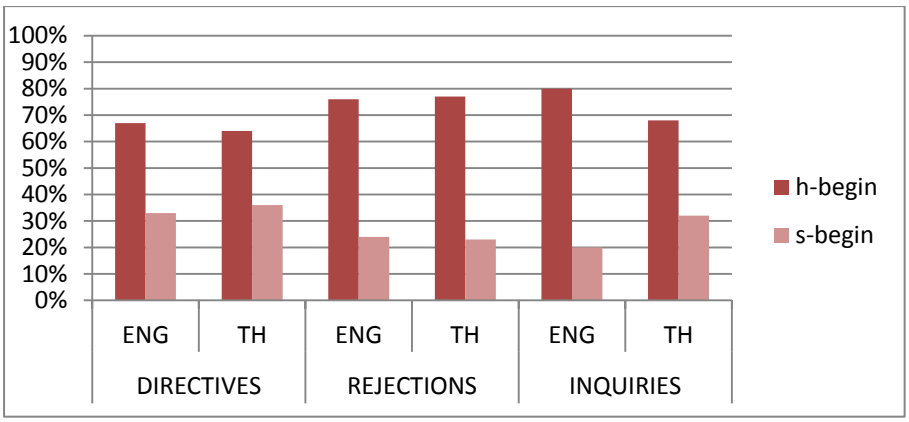

Figure 7.5 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the pragmatic structures (in the perspective of the overt-covert linguistic representation comparison)

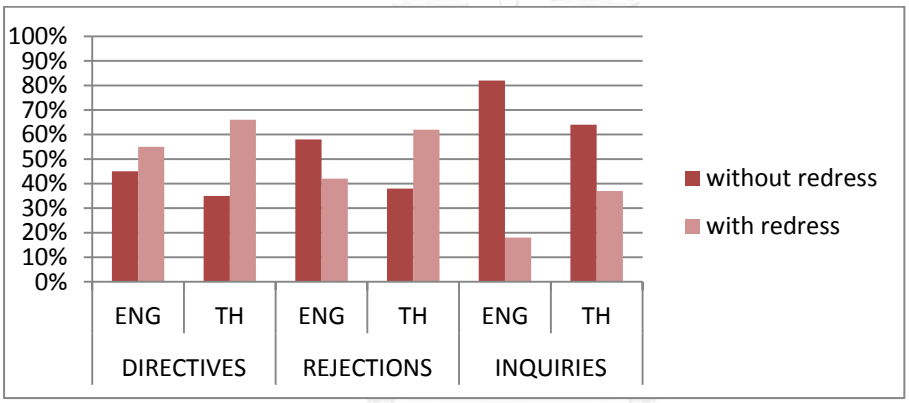

Figure 7.6 The differences of the English texts and Thai-translated texts in performing the directives, rejections, and inquiries via the politeness strategies (in the perspective of the overt-covert linguistic representation comparison)

The figures 7.4-7.6 show the same findings as the Figures 7.1-7.3, but in the different perspective. This perspective makes the trend of the selection of the overt and covert linguistic forms of the English and the Thai-translated texts clearly-seen. From the figures, it can be assumed that the English language tends to use the overt linguistic forms in performing all the three speech acts in almost all linguistic dimensions. This supports the hypothesis that the English language tends to be communicate overtly, because it is the low-context-culture language. The exception is at the politeness strategies in performing directives; the covert linguistic forms are found more than the overt ones in the English texts. This may result from the weightiness of imposition of the directives that makes the English language

communicate covertly despite the preference of the overt communication. Regarding the Thai language, it can be seen that the Thai-translated texts can follow the trend of using the overt linguistic forms of the English texts in performing all the three speech acts in the dimensions of direct-indirect speech acts and pragmatic structures, but in the dimension of politeness strategies, the different trend from the English texts appears in performing the rejections, that is, the English texts tend to use the overt politeness strategies, but the Thai-translated texts tend to use the covert ones. It can be concluded from these findings that the characteristics of the Thai language are shown more saliently in the dimension of the politeness strategies than in the dimensions of direct-indirect speech acts and pragmatic structures, because the differences from the English texts can be traced in this dimension, while in the other two dimensions, the English texts can influence the Thai translated-texts.

As earlier discussed, the dimensions of direct-indirect speech acts and pragmatic structures are too simple to express the linguistic politeness of the utterances. They are not subtle enough to reflect the significant characteristics of language, but the politeness strategies are. Interestingly, viewed through the perspective of the overt-covert linguistic representation comparison, it is obvious that the dimension of politeness strategies (the figure 7.5) can express the detailed features in performing speech acts. The findings of this dimension are most distinctive; they can show the influence of the imposition of each speech act in the selection of the linguistic forms most clearly: the directives which have the highest imposition are performed by the covert linguistic representation more than the overt ones in both languages, while the inquiries which have the lowest imposition are performed by the overt linguistic representation more than the covert ones in both languages. The expectation that the English language tends to use the overt linguistic forms, while the Thai language tends to use the covert linguistic forms can be seen in this dimension, at the speech act of rejections. So, the present study confirms that the imposition of each speech act influences on the selection of the linguistic forms in performing it, especially in the linguistic dimension of politeness strategies, and it is also proposed here that the linguistic forms used in performing the three speech acts in the English and Thai language are not considerably different, as generally understood. This can be seen from the trends of using the linguistic forms in the Thai-translated texts that are

mostly similar to that of the English texts, except the politeness strategies in performing the rejections that can reflect the characteristics of covertness-orientation of the Thai language.

Other than the linguistic forms of the three speech acts, the present study intends to investigate the interpersonal and affective factors governing them by hypothesizing that the linguistic forms in the Thai-translated texts are governed by more interpersonal and affective factors than in the English texts. The hypothesis is proven true but not in all cases, according to the summary of the significant factors governing the selection of the linguistic forms in performing directives, rejections, and inquiries in the comparison between the English texts and Thai-translated texts in the following table.

Table 7.1The significant factors governing the use of direct-indirect speech acts, pragmatic structures, and politeness strategies in directives, rejections, and inquiries in the English texts compared with the Thai-translated texts

Speech acts	**Direct-indirect speech acts**		**Pragmatic structures**		**Politeness strategies**	
	ENG	**TH**	**ENG**	**TH**	**ENG**	**TH**
Directives	**Distance**	-	**Sex**, age, status	Age, status	**Distance**	**Sex, age**
Rejections	Status	status	**Sex**, age, status	Age	-	**Sex, age, status, distance**
Inquiries	-	-	Sex, status	Sex, **age**, status	-	**Sex, age, status, distance**

From the table, it can be confirmed that the linguistic forms of directives, rejections, and inquiries are governed differently by interpersonal and affective factors in the English texts and the Thai-translated texts. As marked with underlines, the linguistic forms in the Thai-translated texts are governed by more interpersonal and affective factors than in the English texts in doing the inquiries via pragmatic structures, and in doing all three speech acts via politeness strategies, while the linguistic forms in the English texts are governed by more interpersonal and affective factors than in the

Thai-translated texts in doing the directives via direct-indirect speech acts and pragmatic structures, and doing the rejections via pragmatic structures. From the findings, it can be inferred that the linguistic forms in Thai are not always, but usually governed by more interpersonal and affective factors than in English, as marked by the underlines in the table. This interprets that the interpersonal and affective factors: sex, age, social status, and social distance are regarded in both high-context and low-context cultures, but in different norms (see Table 7.3). It is interesting when the significant factors in the English texts and the Thai-translated texts are different in governing the linguistic forms of the same speech acts in the same linguistic dimension, as marked by the bold letters in the table. It means that those factors are so important in the Thai-translated texts that they are different from the English original texts. Moreover, it is worth investigating the priority of these factors in each language. The frequency of each significant factor in each language is counted; the influence of the factors in each language can be presumed from this frequency, and the priority of each factor can be presumed from the ranking, as seen in the following table. Although this method seems to be makeshift, it can draw the conclusion of the significant factors governing the linguistic forms in the English and the Thai-translated texts quite clearly.

Table 7.2 The frequency and ranking of the significant factors governing the use of linguistic forms of directives, rejections, and inquiries in the English texts compared with the Thai-translated texts

Factors	**ENG**		**TH-translated**	
	Freq.	**Rank**	**Freq.**	**Rank**
Sex	3	2nd	4	3rd
Age	2	3rd	6	1st
Social status	4	1st	5	2nd
Social distance	2	3rd	2	4th
Total	11		17	

The frequency shown in this table is counted from the results in the table 7.2. It can be seen that the total number of the significant factors in the Thai-translated texts (17) is more than that of the English texts (11). It can be presumed from these

numbers that the interpersonal and affective factors have more influences on the selection of the linguistic forms in performing the three speech acts in the Thai-translated texts than in the English texts. The presumption corresponds to the hypothesis that the linguistic forms in Thai are governed by more interpersonal and affective factors than in English. Other than the frequency, the ranking of each factor reflects that the Thai language gives the first and second priorities to age and social status. This confirms the review of Modehiran (2005: 158), she reviewed that "[m]any researchers postulate that Thai society is close-knit and structured in the hierarchy, where the importance of giving deference to person with higher social status and/or with more seniority always come first (Cooper and Cooper, 1996; Komin, 1991; Mulder, 1992, among others)." As for the English language, social status and sex are at the first and second ranks, respectively. This may be interpreted that the society in the high-context culture, as Thai, puts more importance on age and social status than sex and social distance, while the society in the low-context culture, as British, puts more importance on social status and sex than age and social distance. So, the present study proposes here that the important factor governing the usage of linguistic forms of directives, rejections, and inquiries in both English and Thai is social status. Other than the social status, the English language gives the importance to sex, while the Thai language gives the importance to age. This supports the 'cultural division theory' of Hofstede (2006) that proposes that the low-context culture has clear gender role, while the high-context culture has strong seniority system.

After the differences of the two languages in performing the three speech acts was investigated, the translation strategies were then explored as the second part of the analyses in this study. Before the translation strategies were drawn, the translation of the three speech acts must be studied to see the similarities and differences between the English STs and the Thai TTs, because these similarities and differences are linked to the two main translation strategies: literal and free translation. The findings of the comparison of the STs and TTs are presented in Chapter 5, and the main findings of this part are now summarized and discussed, as follows.

7.1.2 Comparison of the STs and TTs

As previously stated, this study is the empirical research, so the translation strategies which are the main goal of this study would be drawn from the analysis of translation by examining the similarities and differences between the STs and TTs. The similarities bring about the literal translation, while the difference leads to the free translation. In the present study, to examine the similarities and differences between the STs and TTs is to compare the ST and TT linearly and see whether they are similar or different in the frame of three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies. It was expected on the basis of the context culture that if the differences were found, they should be the differences that make the TTs more covert, because the TTs is the Thai language which is the high-context-culture language, while the STs is the English language which is the low-context-culture language. The summary of the main findings are illustrated in the following figures: the first one shows the comparison of the similarities and differences between the STs and TTs, and the second one shows the comparison of the being-more overt and being-more covert when the differences are found.

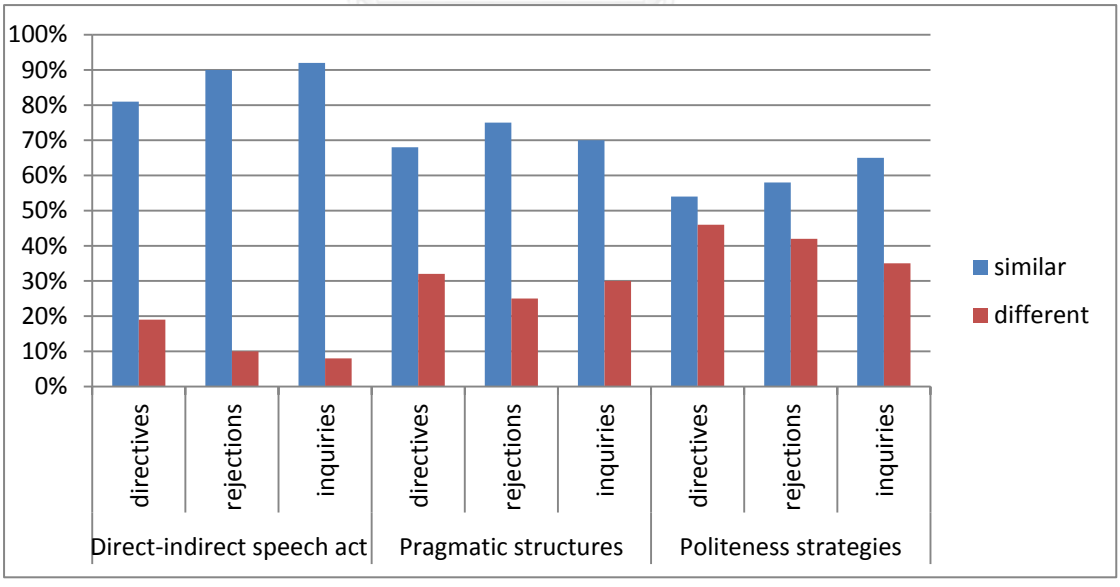

Figure 7.7 The comparison of similarities and differences in translating directives, rejections, and inquiries in the English dialogues into Thai

This figure shows that in the translation of directives, rejections, and inquiries, the TTs can be kept similar to the STs more than adjusted, in all three linguistic

dimensions. This verifies the principle of translation about the faithfulness to the STs. Moreover, this figure confirms that among three linguistic dimensions, the politeness strategy can express the characteristics of the language most clearly, as earlier proposed. It can be seen that the differences are found most in this dimension; it reflects that the politeness strategies are most needed to be adjusted towards the TL preferences to express the characteristics of the TL.

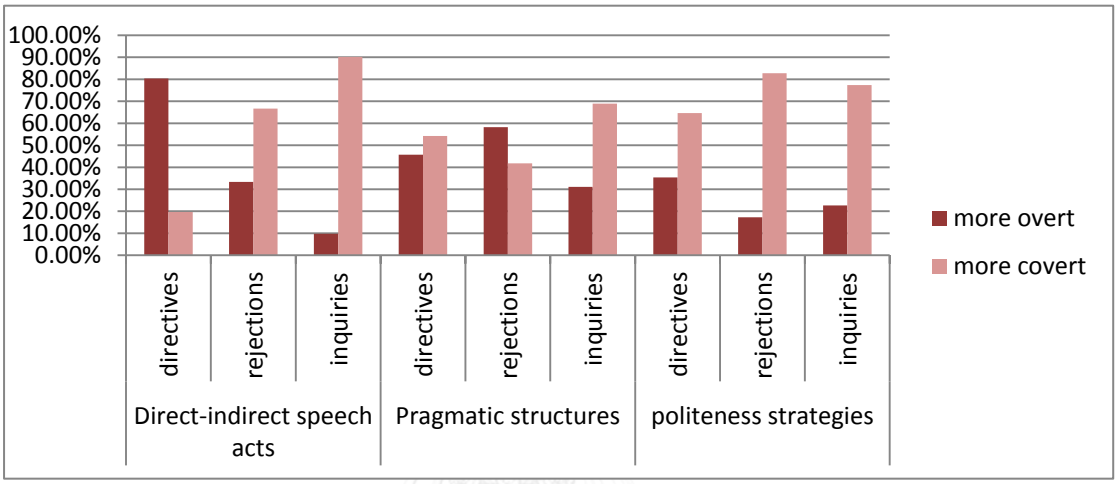

Figure 7.8 The comparison of being-more overt and being-more covert in the Thai TTs in the translation of directives, rejections, and inquiries in the English dialogues into Thai

This figure proves that most differences that were found in the translation of directives, rejections, and inquiries from the English STs into the Thai TTs are the differences that make the TTs go more covert. This is because the English-Thai translation is the translation from the low-context-culture language into the high-context-culture language. However, the translation that the TTs are more overt is also found, and it is found in the translation of the direct-indirect speech acts of the directives and the pragmatic structures of the rejections. These are the speech acts and the linguistic dimensions that are found in the analysis of the linguistic forms that the overt linguistic forms are used more in the Thai-translated texts than in the English texts. These findings can be still explained that the covertness-orientation in the translation of the directives and rejections can be expressed via the other linguistic dimension, that is, the politeness strategies. Although the direct-indirect speech acts of the directives and the pragmatic structures of the rejections are translated by more

overt linguistic forms in the TTs, the covertness can be expressed via the politeness strategies instead.

From the major findings in this part, it can be proposed here that the faithfulness to the STs is the first priority in translation, even in the translation of the pair of languages from different contexts of culture. It can be seen that, although the English-Thai translation is the translation from the low-context-culture language into the high-context-culture language, the translation of the directives, rejections, and inquiries from English into Thai is tried to maintain the similar linguistic forms to the STs, but if they are adjusted, they are mostly converted into more covert linguistic forms in the TTs.

7.1.3 Translation strategies

The strategies in translating the speech acts of directives, rejections, and inquiries, which are already presented in details in Chapter 6, can be drawn from the findings of the translation analysis which is done by comparing the English STs with Thai TTs linearly to explore the similarities and differences between them in the three linguistic dimensions. The present research proposes the definite framework of categorizing and scaling the translation strategies to be used instead of the traditional categorization which is theoretically, but not practically useful, because there is no clear criteria provided. The definite framework proposed in this research is based on the pragmatic equivalence via the three linguistic dimensions. The translation strategies, then, were drawn from scaling the continuum of the translation strategies from the similarities of all three dimensions, which is labeled ‘literal translation’, to the difference of all three dimensions, which is labeled ‘free translation’ (see the figure 6.1). To stratify the translation strategies into continuum, not binary, is accepted as the appropriate perspective of translation strategies by many scholars e.g. Vinay and Darbelnet (1958/2000), Larson (1984), Newmark (1988), Hatim and Munday (2004). The translation strategies in translating the three speech acts are concluded in Figure 6.2, which shows that the frequently-used translation strategies in all three speech acts are the strategies on the side of literal translation. The findings confirm that the heart of translation is still the respect to the STs; the adjustments are also

needed, but just for the necessity. However, each strategy is adopted to translate each speech act differently. It is hypothesized that the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation. This hypothesis is based on the level of imposition of each speech act and it is proven true because speech acts with high imposition are needed to be adjusted to the preferences of the TL more than speech acts with low imposition, according to the ranking summarized in the following table.

Table 7.3 The ranking of the speech acts translated by each translation strategies

Ranking	**The side of literal translation**		**The side of free translation**	
	Literal	**Near-literal**	**Near-free**	**Free**
1	Inquiries	Inquiries	Directives	Directives
2	Rejections	Rejections	Rejections	Rejections
3	Directives	Directives	Inquiries	Inquiries

The ranking concluded in this table shows that the translation of directives is most oriented towards free translation followed by the translation of rejections, while the translation of inquiries is most oriented towards literal translation. As hypothesized, this can be explained by the imposition of the speech acts. When the translation of the speech act with the highest imposition, namely, the speech act of directives, is most oriented towards free translation, and the translation of the speech act with the lowest imposition, namely, the speech act of inquiries is most oriented towards literal translation, it convinces that the speech acts with the high imposition requires more adjustments towards the TL more than the speech acts with the low imposition.

Concerning the translation strategies, it can be proposed here that in translation, if it is possible, the first priority is given to the literal translation, because the faithfulness to the STs is the most important, and the orientation towards which translation strategies depends on the imposition of the speech acts. The reasons why the translation of directives, rejections, and inquiries is all towards the side of literal translation in the present research can be discussed that literal translation can actually be done more easily than free translation, which needs the suitable adjustment. It can

be said that advantages of literal translation are not only to respect to the STs, but also to consume less attempts of a translator. Moreover, readers of translated works mostly have English as a second language, most of them can understand the linguistic constraints in translation. Lastly, the relationships of the characters in these two fictions are mostly equal, so there are not many stylistic variations in the dialogues, which require more adjustments in the Thai TTs.

7.2 The implications of the study

The discussions of the implications will be divided into two parts: the theories, and the applications.

7.2.1 The theories

The present study explores the translation strategies employed to cope with the differences in the linguistic forms of the three speech acts in the two languages. The exploration of the translation strategies in this study gives a highlight on the pragmatic equivalence, because the data of the present study are the dialogues in the fictions which the natural use of language is the crucial goal. The pragmatic equivalence is relied on the ideas that "[a] good translation is not simply concerned with transferring the propositional content of the SL text, but also its other pragmatic features (Hassan, 2011: 1), [a] good translator should find a way in which the desired meaning can be expressed in the receptor language even if the TL form is different from the SL form (Hassan, 2011: 4), in the process of translating a text the translator should know not only the languages involved, but also their cultures and rhetorical traditions (Enkvist, 1991: 14-15 cited in Hassan, 2011: 5)."

Based on the principle of "translation as the mapping of meaning" (e.g. Koller, 1979, Poonlarp and Luksaneeyanawin, 2009), this study designed the method of exploring the translation strategies. The process of meaning mapping in the translation means to derive the meaning in context of the STs and to transfer it to the TTs, but the mapping used in the translation strategy exploration is to compare the STs with the TTs linearly to see the similarities and differences in the three linguistic dimensions: direct-indirect speech acts, pragmatic structures, and politeness strategies, which are directly related to pragmatic politeness in language. The meaning mapping is the

translation process of the translator, while the ST-TT mapping is the process of analysis of the researcher. However, they are in common in terms of the attempt in searching for the translation equivalence.

In addition, the present study gives the support to the translation strategies into continuum; it proposes the four scales of the translation strategies, according to the three linguistic dimensions: literal, near-literal, near-free, and free translation. The literal translation is not the word-for-word translation which sometimes causes the incomprehensibility, but it is the translation that the linguistic forms in all three dimensions of the ST can be translated into the TT by the pragmatically similar linguistic forms. It is not necessary that the literal translation must make the same word choices as the STs, but the same level of covertness in communication as the STs. The findings give clear evidence that the faithfulness to the STs is the important priority in translation, and the present study proposes that the literal translation is highly potential in bringing about the pragmatic equivalence in the translation of directives, rejections, and inquiries in the English dialogues into Thai.

Other than translation strategies, this study investigates the linguistic forms of directives, rejections, and inquiries in the English texts and the Thai-translated texts and the factors governing them. The use that governs the variation of language can be actually called ‘context of communication’ (Firth, 1935), which is consisted of context of culture, context of situation, and context of experience of participants. This part of analysis was done to search for evidences that the use of the linguistic forms in the English and the Thai languages are different, even in the Thai-translated texts, not the naturally-produced texts. The texts studied in the present study are the English dialogues and the Thai-translated dialogues, so they are in the same contexts of situations and participants, but under two different contexts of culture: the original texts are from the low-context culture, while the translated texts are from the high-context culture, based on Hofstede (1984)’s classification of cultures. As the translation, the linguistic forms used in the Thai translated texts are expected to be similar to the English texts as much as possible. Hence, when the differences are found in the Thai-translated texts, they are assumed to be the salient characteristics of the Thai language. The most salient characteristic of the Thai TL, which can be traced from the differences from the English texts, can be seen in the linguistic dimension of

politeness strategies. It is the preference of positive politeness. This finding supports that the Thai culture puts the importance on the positive face (e.g. Hongladarom and Chauksuvanit, 2008).

Also, the present research supports that the weightiness of the imposition of each speech act is significant in the communication as Brown and Levinson (1987) proposed. The findings show that it affects the covertness of the linguistic forms in the two languages, the similarities and differences in translation, including the direction of the translation. As previously stated, it is obvious that the influences of the contexts of culture and the seriousness of the imposition of the speech acts on the linguistic dimensions of the direct-indirect speech acts and pragmatic structures are not as explicit as on the linguistic dimension of the politeness strategies, since some findings on the two first dimensions are beyond the expectations, but in the dimension of politeness strategies, the findings show that the contexts of culture and the imposition of the speech acts play an important role in the selection of linguistic forms as well as the translation strategies. The explanation is, as previously discussed, that the politeness strategies are more sensitive to the contexts, more complicated, and more sophisticated than the direct-indirect speech acts and pragmatic structures.

Another interesting finding contributes to the body of knowledge in pragmatics is the finding of the hybrid and mixing politeness strategies, that are proposed by Brown and Levinson (1987: 230-232), but rarely mentioned in other research. The hybrid strategy or the combination of the positive and negative politeness strategies can be found in the situations that the speaker wants to maintain the individuality, but in the friendly way; this is why it is called hybrid. As for the mixing strategies or the mixing of the on-record and off-record strategies, they are the off-record politeness strategy with the features of positive or negative politeness. According to the findings of the present research, both hybrid and mixing strategies are found more in the Thai TTs than in English STs.

It can be said that the present research makes many concepts both in linguistic and translation studies more concrete and practical, e.g. hybrid and mixing strategies in the study of politeness strategy, literal and free translation, pragmatic equivalence in the study of translation.

7.2.2 The applications

The findings of both parts of the data analyses in the present study can be applied to teaching: translation teaching and training of translators, as well as language teaching.

In terms of the translation teaching and training of translators, this study provides students and amateur translators with evidences that the respect to the STs is the priority in translation, but the teachers must emphasize that the respect to the STs in the translation is not to translate by means of word-for-word; the respect to the STs means to make the translation equivalent to the original, pragmatically, semantically, and if possible, syntactically. The teachers should suggest the students to view the translation strategies in continuum, and let them practice to find out their own cline of translation strategies with the practical criteria, because the continuum of translation strategies can be varied upon the suitable criteria, as seen in the present study that is based on the three linguistic dimensions. Moreover, the consideration of the translation with this discrete dimension is beneficial to the translation teaching in checking and marking the students' works. The checking and marking the works or exam papers of the translation studies has been so far a problem for the translation teachers, the criteria are often subjective. To have the clear-cut and fair rubric in checking and marking, the teachers can apply the methods of exploring the translation studies in the three linguistic dimensions in this study, they can check and mark the students' works in each linguistic dimension and they can allocate the points according to the complexity of the dimension (e.g. the direct-indirect speech acts and pragmatic structure should be have less points than the politeness strategies).

As for language teaching, this study provides the students with evidences that the appropriate language usage can be varied upon the uses or the context of communication, the teachers should make the students realize this as Modehiran (2005: 180) stresses that "to be successful in learning a second or a foreign language, not only must learners of English struggle to acquire its vocabulary, and grammar, which are parts of their linguistic competence, but they also have to struggle even harder to learn how to use the language appropriately in contexts; that is acquire pragmatic competence, which is the knowledge of appropriate language use: what to say, when to say it, how to say it and to whom to say it". The teachers can provide the

students with the examples from such empirical research in order to convince them that the effective communication results from using the language suitably in contexts; only one pattern of utterances cannot be used with all contexts. The teacher should teach them to determine various contexts, e.g. the different level of imposition of the speech acts, the different interpersonal and affective relations of the participants, and let them see the various utterances with different linguistic forms used in various contexts. The linguistic forms of directives, rejections, and inquiries in various contexts in this study can be used to be the examples and practices. The learning and teaching can be started from the simple dimensions and then gradually moved to more complicated dimension. The present study finds out that the dimension of politeness strategies is the most delicate dimension which requires to be selected more carefully than the dimensions of direct-indirect speech acts and pragmatic structures.

7.3 The recommendations for further studies

The present study is useful for the linguistic study of translation. Other than its findings and results which bring about the empirical proofs of the hypotheses, as a result of being an empirical research, the research design and the methodology of it provide the examples of the research methods for the ensuing research. However, the body of knowledge never arrives at a complete ending. The present study is considered as one piece of jigsaw or one stepping-stone to the deeper insight; further studies should be encouraged to other related interesting aspects, as follows.

The research design of the present study is based on the principle of context of culture; it is hypothesized that the more covert linguistic forms, which have higher degree of linguistic politeness, will be used in the translation from the English STs to the Thai TTs, because the SL is the low-context-culture language, while the TL is the high-context-culture language. It is interesting to do the further research with the same research design, but with other pairs of language, which are from the same kind of context culture, e.g. Thai-Japanese which are both from the high-context culture, but one language seems to be higher-context than the other. Such research should help confirm the importance of the context of culture in the translation.

To challenge the significance of the context of culture in the translation, the alternation of SL and TL is worth doing, the English language as the TL and the Thai

changed as the SL. It can be hypothesized with this alternation that the translation from Thai into English will be in the direction of being more overt, opposite to the translation from English into Thai, which is already proven in the present research that it is in the direction of being more covert. If the hypothesis is proven true, the importance of the context of culture in the translation will be more confirmed.

In addition, the present research is done on the translation of speech acts in dialogues, if the further research will be done on the translation of other text types, it may get the different results of the study.

Interestingly, the analysis of the linguistic forms of the two languages in the present research is done with the translated texts for the Thai language. Confirmed by the findings in the study itself, the translated texts are made to be similar to the original texts as much as possible for the sake of the faithfulness to the STs. This reason makes the translated texts different from the non-translated texts. The translated texts do not reflect all characteristics of the language as the naturally written texts do, although the really salient characteristics are still shown in the translated texts. Thus, another recommendation is to do the same research as the present study with the non-translated Thai texts instead of the Thai-translated texts for the investigation of the differences of the two languages.

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APPENDICES

APPENDIX A

THE DIRECTIVES, REJECTIONS, AND INQUIRIES IN ENGLISH DIALOGUES AND THAI TRANSLATION IN *BRIDGET JONES'S DIARY* (1996) *ไดอารี่ของบริดเจ็ท โจนส์* (2001)

Data No.	Speech act	Participants		Interpersonal & affective relation between S & H				Texts	
		speakers	hearers	sex	age	Status	distance	Source texts	Target texts
1	Inq	Bridget's mom	Bridget	ss	sj	hl	f	Hello, darling. I was just ringing to see what you wanted for Xmas.	หวัดดีลูก ที่แม่โทรมาเพราะจะถามลูกว่าอยากได้อะไรเป็นของขวัญคริสต์มาสต์น่ะจ้ะ
2	Inq	Bridget's mom	Bridget	ss	sj	hl	f	Would you like a surprise, darling?	ลูกอยากได้ของขวัญอะไรที่น่าตื่นเต้นบ้างไหมจ๊ะ
3	dir	Bridget's mom	Bridget	ss	sj	hl	f	I wondered if you'd like a set of wheels for your suitcase.	แม่ว่าลูกน่าจะมีที่ลากกระเป๋าแบบมีล้อไว้สำหรับลากกระเป๋าเดินทางนะลูก
4	rej	Bridget	Bridget's mom	ss	js	lh	f	But I haven't got a suitcase.	แต่หนูไม่มีกระเป๋าเดินทางนะคะ
5	rej	Bridget	Bridget's mom	ss	js	lh	f	I've already got a bag.	หนูมีถุงแล้วค่ะ
6	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, darling, you can't go around with that tatty green canvas thing. You look like some sort of Mary Poppins person who's fallen on hard times.	โธ่ ลูกจ๋า ลูกจะไปไหนมาไหนโดยหิ้วเจ้าถุงผ้าใบสีเขียวแบบนั้นได้อย่างไรกัน ดูแล้วเหมือนแมรี่ ป๊อบปินส์ตอนกำลังตกยากเลย
7	inq	Bridget's mom	Bridget	ss	sj	hl	f	Do you want it in navy on red or red on navy?	ลูกอยากได้สีแดงขอบน้ำเงิน หรือว่าสีน้ำเงินขอบแดงล่ะ
8	rej	Bridget	Bridget's mom	ss	js	lh	f	I don't want an air-hostess bag.	หนูไม่ยากได้กระเป๋าแบบแอร์โฮสเตส
9	inq	Bridget	Bridget's mom	ss	js	lh	f	Who's Julie Enderby?	ใครกันคะแม่ จูลี เอ็นเดอร์บี
10	rej	Bridget	Bridget's mom	ss	js	lh	f	I don't want a little bag with wheels on.	หนูไม่ต้องการกระเป๋าใบเล็กมีล้อค่ะ
11	inq	Bridget	Bridget's mom	ss	js	lh	f	Is there anything you'd like for Christmas?	แม่ล่ะคะ อยากได้อะไรเป็นของขวัญคริสต์มาส

12	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now, darling, you will be coming to Geoffrey and Una's New Year's Day Turkey Curry Buffet this year, won't you?	เออนี่ลูกจ๋า...วันปีใหม่ที่จะถึงนี้ ลูกจะมากินกะหรี่ไก่งวงที่บ้านลุงเจฟฟรีย์กับป้าอูนาใช่ไหมจ๊ะ
13	rej	Bridget	Bridget's mom	ss	js	lh	f	Ah. Actually, I…think I might have to work on New Year's Day.'	อ่า...จริงๆแล้ว...หนู...หนูคิดว่าช่วงวันปีใหม่ หนูคงต้องไปทำงานค่ะ
14	rej	Bridget	Bridget's mom	ss	js	lh	f	Mum, I've told you. I don't need to be fixed up with..	แม่คะ หนูบอกแม่แล้วไงว่าไม่จำเป็นต้องมาจับคู่หนูกับ...
15	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now come along, darling. Una and Geoffrey have been holding the New Year Buffet since you were running round the lawn with no clothes on! Of course you're going to come.	เอาน่า มาเถอะลูกจ๋า ป้าอูนากับลุงเจฟฟรีย์จัดงานเลี้ยงปีใหม่มาตั้งแต่ลูกยังแก้ผ้าเล่นอยู่ในสนามเลยนะ! ลูกต้องมาให้ได้
16	inq	Geoffrey	Bridget	cs	sj	hl	f	Which junction did you come off at?	หนูเลี้ยวตรงแยกไหนล่ะ
17	dir	Geoffrey	Una	cs	ea	es	f	Come on, let's get you a drink.	มา มา หาอะไรให้เธอดื่มหน่อย
18	inq	Geoffrey	Bridget	cs	sj	hl	f	How's your love-life, anyway?	แล้วชีวิตรักของหนูเป็นไงมั่งล่ะ
19	dir	Una	Bridget	ss	sj	hl	f	You career girls! I don't know! Can't put it off for ever, you know. Tick-tock-tick-tock.	พวกผู้หญิงบ้างานอย่างหนูนี่จริงๆเลย! ป้าไม่รู้จะทำอย่างไรแล้ว! หนูจะเลื่อนไปเรื่อยๆไม่ได้นะ เวลาใกล้จะหมดแล้วรู้ไหม ติ๊ก ต่อก ติ๊ก ต่อก
20	dir	Bridget's dad	Bridget	cs	sj	hl	f	Your mother has the entire Northamptonshire constabulary poised to comb the county with toothbrushes for your dismembered remains. Come and demonstrate your presence so I can start enjoying myself.	แม่เค้าพาคนทั้งนอร์ธแฮมตันไชร์มาชุมนุมที่นี่เพื่อรอดูลูก ไปโชว์ตัวให้พวกแม่เขาเห็นเสียทีสิ มัวแต่รอลูกอยู่นั่นแหละ ไม่เป็นอันเริ่มทำอะไรกันเสียที ลูกมาถึงก็ดีแล้ว พ่อจะได้ไปสนุกของพ่อบ้าง
21	inq	Bridget's dad	Bridget	cs	sj	hl	f	How's the be-wheeled suitcase?	กระเป๋ามีล้อลากเป็นอย่างไร ใช้ดีไหม
22	rej	Bridget	Bridget's dad	cs	js	lh	f	Big beyond all sense.	ใบใหญ่ไปหน่อยนะคะ
23	inq	Bridget	Bridget's dad	cs	js	lh	f	How are the ear-hair clippers?	แล้วกรรไกรตัดขนหูล่ะคะ ใช้ดีไหมคะพ่อ
24	dir	Una	Bridget	ss	sj	hl	f	Come along and meet Mark.	มามะ ป้าจะพาหนูไปเจอมาร์ค
25	rej	Mark	Una	cs	js	lh	unf	Not at all.	ไม่หรอกครับ
26	inq	Mark	Bridget	cs	ea	hl	unf	I. Um. Are you reading any, ah ... Have you read any good books lately?	ผม--เอ่ อ--คุณได้อ่าน--อ้า--หนังสือดีๆเล่มล่าสุดที่คุณได้อ่านคือเรื่องอะไรครับ

27	inq	Mark	Bridget	cs	ea	hl	unf	I read that when it first came out. Didn't you find there was rather a lot of special pleading?'	ผมอ่านเล่มนี้ตั้งแต่ที่มันออกใหม่ๆเลย คุณว่าไหม มันมีข้อถกเถียงโต้แย้งอยู่เต็มไปหมด
28	rej	Bridget	Mark	cs	ea	lh	unf	Oh, well, not too much...	อ่า คงมีไม่แยะนักหรอกค่ะ...
29	inq	Bridget	Mark	cs	ea	lh	unf	Have you been staying with your parents over New Year?	ช่วงปีใหม่นี่ คุณอยู่ที่บ้านพ่อแม่หรือคะ
30	inq	Mark	Bridget	cs	ea	hl	unf	You too?	คุณก็เหมือนกันหรือ
31	dir	Mark	Bridget	cs	ea	hl	unf	Maybe you should get something to eat.	ผมว่าคุณควรจะหาอะไรกินนะ
32	dir	Una	Mark	cs	sj	hl	f	Mark, you must take Bridget's telephone number before you go, then you can get in touch when you're in London.	มาร์ค ก่อนกลับเธอต้องขอเบอร์โทรศัพท์ของบริดเจ็ทไว้นะ พอเธอเข้าลอนดอนจะได้โทรหากันได้ไง
33	rej	Mark	Una	cs	js	lh	unf	I'm sure Bridget's life in London is quite full enough already, Mrs Alconbury.	ผมว่าชีวิตประวันของบริดเจ็ทในลอนดอนคงยุ่งจนไม่มีเวลาให้ใครแล้วล่ะครับป้า
34	rej	Bridget	Mark	cs	ea	lh	unf	Thank you, that's very kind. But I shall be taking one of my trains in the morning.	ขอบคุณค่ะ คุณมีน้ำใจมาก แต่ฉันก็มีรถไฟประจำตำแหน่งขบวนหนึ่งและจะนั่งมันกลับในตอนเช้า
35	inq	Sharon	Alex	cs	ea	es	f	Is this your new girlfriend?	แฟนใหม่เธอหรือ
36	rej	Alex	Sharon	cs	ea	es	f	Well. Huh. You know, she thinks she is, but we're not going out, we're just sleeping together.	ก็...อ้า...คือ เธอคิดว่าเธอเป็นแฟนผม แต่เราไม่ได้เดทกัน แค่นอนด้วยกันเฉยๆ ผมว่าจะบอกเลิกกับเธอ แต่ก็...
37	inq	Jude	Sharon , Bridget	ss	ea	es	f	Yes, but does that mean I should call him or not?	ใช่ แต่ฉันควรโทรหาเขาไหม
38	dir	Perpetua	Bridget	ss	ea	hl	f	Do let me know when you've finished reading, won't you?	อ่านจบเมื่อไหร่ก็บอกฉันนะ
39	inq	Tom	Bridget	cs	sj	es	f	Mark Darcy? But isn't he that famous lawyer - the human-rights guy?	มาร์ค ดาร์ซี เหรอ ใช่คนที่เป็นทนายดังเก่งเรื่องสิทธิมนุษยชนหรือเปล่า
40	rej	Daniel	Bridget	cs	ea	hl	f	I don't think you'll be needing that taxi, Jones.	โจนส์ ผมว่าคุณไม่ต้องเรียกแท็กซี่หรอก
41	dir	Daniel	Bridget	cs	ea	hl	f	This is just a bit of fun, OK? I don't think we should start getting involved.	เราแค่สนุกกันนะ ตกลงไหม ผมว่าเราอย่าเพิ่งเริ่มความสัมพันธ์จริงจังเลย
42	rej	Bridget	Bridget's mom	ss	js	lh	f	Mother, Tom has known he was a homosexual since he was ten.	แม่คะ ทอมรู้ตัวว่าเขาเป็นพวกรักร่วมเพศตั้งแต่สิบขวบ
43	inq	Bridget's dad	Bridget	cs	sj	hl	f	Have you noticed anything odd about your mother?	ลูกสังเกตไหมว่าแม่เค้าแปลกไป
44	inq	Bridget	Bridget's dad	cs	js	lh	f	You mean apart from being bright orange?	พ่อหมายถึงเสื้อผ้าสีส้มแป๊ดที่แม่ใส่หรือคะ

45	rej	Bridget's dad	Bridget	cs	sj	hl	f	Oh no, that was just the Vicar's new vestments which set her off this morning. They were a little on the frou-frou side, to tell the truth.	อ๋อ ไม่หรอก แม่เขาระแวง เพราะเสื้อคลุมตัวใหม่ที่บาทหลวงใส่เมื่อเช้านี้กระมัง ชุดมันดูกรุยกรายไปหน่อย
46	rej	Bridget	Bridget's dad	cs	js	lh	f	I can't say I did, to be honest, other than seeming very sort of blooming and confident.	ไม่รู้สิคะ เท่าที่เห็น แม่ดูเริงร่าและมั่นใจยิ่งขึ้น
47	inq	Woney	Bridget	ss	ea	es	f	Why aren't you married yet, Bridget?	บริดเจ็ททำไมเธอยังไม่แต่งงานล่ะ
48	dir	Cosmo	Bridget	cs	ea	es	f	You really ought to hurry up and get sprogged up, you know, old girl.	เธอรีบๆแต่งงานได้แล้วนะ แม่สาวแก่
49	dir	Woney	Bridget	ss	ea	es	f	Ooh. Tell us more.	เหรอ เล่าให้ฟังหน่อยสิ
50	inq	Cosmo	Bridget	cs	ea	es	f	So who is it, then?	แล้วเขาเป็นใครล่ะ
51	rej	Bridget	friends	ss, cs	ea	es	f	It's none of your business.	ไม่ใช่เรื่องของพวกเธอ
52	inq	Magda	Bridget	ss	ea	es	f	Will you be OK, hon?	เธอคงไม่เป็นไรนะจ๊ะที่รัก
53	rej	Bridget	Jeremy 's bro	cs	sj	hl	unf	Actually, I'm going on to a nightclub.	ฉันจะไปนต์คลับต่อ
54	dir	Bridget	Bridget's mom	ss	js	lh	f	Couldn't we all talk this through together over lunch?	ไว้คุยกันตอนทานข้าวเที่ยงดีกว่า
55	inq	Bridget	Bridget' s dad	cs	js	lh	f	And what, Dad?	และอะไรคะพ่อ
56	inq	Vaness a	Bridget	ss	ea	es	unf	Who are they from?	ใครส่งมาเหรอ
57	inq	Perpet ua	Bridget	ss	ea	hl	f	How many did you get?	เธอได้ดอกไม้กี่ช่อล่ะ
58	dir	Perpet ua	Bridget	ss	ea	hl	f	Come on!	บอกมาสิ!
59	inq	Perpet ua	Bridget	ss	ea	hl	f	How many?	กี่ช่อ
60	dir	Bridget	Vaness a	ss	ea	es	unf	Shall we open it?	งั้นแกะดูกันเลยดีมั้ย
61	dir	Bridget	Vaness a	ss	ea	es	unf	Go on.	แกะเลย
62	rej	Bridget' s mom	Bridget	ss	sj	hl	f	No. There is no one else.	เปล่าจ๊ะ ไม่มีใคร
63	inq	Bridget	Bridget' s mom	ss	js	lh	f	So why are you being so mean to Dad?	แล้วทำไมแม่ถึงใจร้ายกับพ่อนักล่ะคะ
64	rej	Bridget	Bridget' s mom	ss	js	lh	f	Jamie and I are your children too.	พี่เจมีกับหนูก็เป็นลูกแม่เหมือนกันนะคะ

65	inq	Jamie	Bridget	cs	sj	hl	f	Get any Valentines this year, did you?	ช่วงวาเลนไทน์มีเดทกับเขาบ้างรึเปล่าฮึ
66	inq	Daniel	Bridget	cs	ea	hl	f	Have you heard about this, Bridget?	บริทเจ็ท คุณได้ยินเรื่องนี้บ้างไหม
67	dir	Daniel	Bridget	cs	ea	hl	f	Marry me.	แต่งงานกับผมเถอะ
68	dir	Bridget's mom	Bridget	ss	sj	hl	f	Don't you think you should get dressed, darling?	ลูกน่าจะแต่งตัวบ้างนะ
69	inq	Bridget	Bridget's mom	ss	js	lh	f	What about Julio?	แล้วจูลิโอล่ะคะแม่
70	rej	Bridget's mom	Bridget	ss	sj	hl	f	Just because I'm "friends" with Julio doesn't mean I can't have other "friends".	แม่กับจูลิดอเป็นแค่ 'เพื่อน' กัน ไม่ได้แปลว่าแม่จะมี 'เพื่อน' อื่นอีกไม่ได้
71	dir	Sharon	Bridget	ss	ea	es	f	Call me if he doesn't ask.	ถ้าเขาไม่ชวนก้โทรมาละกัน
72	inq	Bridget	Sharon	ss	ea	es	f	What time are we meeting tomorrow?	พรุ่งนี้เจอกันกี่โมง
73	inq	Sarah	Magda	ss	ea	es	f	How did he do in his AGPAR?'	เขาได้คะแนนเอจีพีเออาร์เท่าไร
74	inq	Bridget	Daniel	cs	ea	lh	f	Why? What?	หา
75	inq	Daniel	Bridget	cs	ea	hl	f	What's the matter?	เป็นอะไรไปเหรอ
76	inq	Daniel	Bridget	cs	ea	hl	f	A ladder, Bridge?	บันไดเหรอบริดเจ็ท
77	inq	Daniel	Bridget	cs	ea	hl	f	What sort of ladder?	บันไดอะไร
78	dir	Bridget	Daniel	cs	ea	lh	f	Shut up.	หุบปากเถอะ
79	dir	Bridget	Daniel	cs	ea	lh	f	It's all chop-change chop-change with you. Either go out with me and treat me nicely, or leave me alone. As I say, I am not interested in fuckwittage.	คุณน่ะขึ้นๆลงๆอยู่ตลอด ถ้าไม่เดทกับฉันแล้วทำตัวดีๆ ก็อย่ามายุ่งกับฉัน เพราะฉันไม่สนใจผู้ชายขี้เอา
80	dir	Tom	Bridget	cs	ea	es	f	It is your birthday ffid you should invite exactly and only who you want.	นี่มันวันเกิดเธอนะ เธอควรเชิญเฉพสะคนที่เธอต้องการ
81	inq	Tom	Bridget	cs	ea	es	f	And Jerome?	แล้วเจโรมล่ะ
82	inq	Bridget	Tom	cs	ea	es	f	What?	อะไรนะ
83	inq	Tom	Bridget	cs	ea	es	f	And Jerome?	เจโรมล่ะ
84	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	อะไรคะ

85	dir	Bridget's dad	Bridget	cs	sj	hl	f	Bridget. Turn your television set to BBC1.	บริดเจ็ท เปิดทีวีดูช่องบีบีซี 1
86	inq	Simon	Bridget	cs	ea	es	unf	Did you want something, Bridget?	มีอะไรเหรอบริดเจ็ท
87	inq	Simon	Bridget	cs	ea	es	unf	Yeees?	ว่าไงเหรอ
88	inq	Perpetua	Bridget	ss	ea	hl	f	I'm sorry?	อะไรนะ
89	inq	Perpetua	Bridget	ss	ea	hl	f	So?	แล้วไง
90	rej	Mark	Natasha	cs	ea	es	f	It's not a level, it's a perfectly good point.	มันไม่ใช่ระดับ มันเป็นประเด็นที่ดีต่างหาก
91	rej	Natasha	Mark	cs	ea	es	f	No. No. I'm sorry, you're deliberately being obtuse,	ไม่ ไม่ใช่ค่ะ ขอโทษนะคะ คุณเถียงข้างๆ คูๆนี่
92	rej	Natasha	Mark	cs	ea	es	f	I'm not talking about a ventilating | dccoastructtonalistic freshness of vision. I'm talking about | the ultimate vandaiizatUm of the cultural framework,'	ฉันไม่ได้หมายถึงการสร้างวิสัยทัศน์ใหม่ แต่เป็นเรื่องการทำลายล้าง ขั้นร้ายแรง ของโครงสร้างทางวัฒนธรรมต่างหาก
93	rej	Bridget	Natasha	ss	ea	lh	unf	I wasn't, I just really like Blind Date,	ฉันไม่ได้หมายความไปถึงขั้นนั้น ฉันแค่ชอบ 'ไบลนดื เดท'
94	rej	Bridget	Daniel	cs	ea	lh	f	No thank you, I have found inner poise and given up smoking,	ไม่ค่ะ ขอบคุณ ฉันค้นพบรัศมีแห่งความสง่าเลยเลิกสูบ
95	inq	Bridget	Daniel	cs	ea	lh	f	Have you been at the party? I didn't see you.	คุณมานานหรือยังคะ ฉันไม่เห็นคุณเลย
96	inq	Bridget	Daniel	cs	ea	lh	f	How do you know MarkDarcy?	คุณรู้จักมาร์ค ดาร์ซี ด้วยเหรอคะ
97	inq	Daniel	Bridget	cs	ea	hl	f	Bloody old woman. How do you know him?	แล้วคุณล่ะ ยายแก่ ไปรู้จักเขาได้อย่างไร
98	dir	Daniel	Bridget	cs	ea	hl	f	Come on, Bridge.	ไปน่าบริดจ์
99	dir	Daniel	Bridget	cs	ea	es	f	I need to have a serious discussion about your blouse.	ผมอยากคุยเรื่องเสื้อของคุณอย่างจริงจัง
100	rej	Bridget	Daniel	cs	ea	lh	f	I've got to meet someone.	ฉันมีนัด
101	dir	Daniel	Bridget	cs	ea	es	f	Come on, Bridge.	ไม่เอาน่า บริดจ์
102	rej	Bridget	Daniel	cs	ea	lh	f	No.	ไม่
103	inq	Tom	Bridget	cs	ea	es	f	Are you in love?	เธอกำลังมีความรักเหรอ
104	rej	Bridget	Jude	ss	ea	es	f	I'm fine.	สบายดีนี่

105	inq	Bridget	Jude	ss	ea	es	f	What's the matter?	ทำไมเหรอ
106	rej	Jude	Bridget	ss	ea	es	f	Nothing. No, I just thought.. .	ไม่มีอะไรจ้ะ ฉันนึกว่า...
107	inq	Bridget	Jude	ss	ea	es	f	What? What?'	อะไร อะไร
108	dir	Simon	Bridget	cs	ea	es	unf	Bridgiiiiiiiit! Have you got a fag?	บริดเจ็ท! มีบุหรี่ไหม
109	rej	Bridget	Simon	cs	ea	es	unf	No, I've given up.	ไม่มี ฉันเลิกแล้ว
110	rej	Simon	Bridget	cs	ea	es	unf	Oh, nothing, nothing. Just a bit... drawn.	เอ้อ ไม่มีอะไร ไม่มีอะไร แค่หย่อนไปนิดหน่อย
111	inq	Tom	Bridget	cs	ea	es	f	Are you all right?	เป็นไงบ้าง
112	inq	Bridget	Tom	cs	ea	es	f	Why?	ทำไมเหรอ
113	rej	Bridget	Tom	cs	ea	es	f	No, I was fine.	ไม่เป็นไร สบายดี
114	inq	Magda	Jeramy	cs	ea	es	f	Jerrers, you fucking adulterous bastard! How do you open the bonnet on the Saab!	เจรา! แก ไอ้เฒ่า ริคบชู้! บอกมาว่าจะเปิดฝากระโปรงรถซาบได้ยังไงวะ
115	dir	Magda	Jeramy	cs	ea	es	f	Just tell me how to open the fucking bonnet'	บอกมาสิว่าจะเปิดกระโปรงรถได้ไง
116	inq	Bridget	Dan	cs	ea	es	unf	What is it?	ทำไมคะ
117	dir	Bridget	Daniel	cs	ea	lh	f	Go away, Daniel.	ไปให้พ้น แดเนียล
118	dir	Daniel	Bridget	cs	ea	es	f	No. Lemme explain.	เดี๋ยว ให้ผมอธิบายหน่อย
119	rej	Bridget	Daniel	cs	ea	lh	f	No.	ไม่
120	dir	Bridget	Daniel	cs	ea	lh	f	Go away. You're drunk.	ไปได้แล้ว คุณเมา
121	inq	Bridget	Daniel	cs	ea	lh	f	What?	อะไรคะ
122	inq	the chemist	Bridget	cs	ea	es	unf	You want a pregnancy test?	คุณจะซื้อแท่งตรวจครรภ์เรอะ
123	dir	Bridget	the chemist	cs	ea	es	unf	Shhh.	จุ๊ๆ
124	inq	the chemist	Bridget	cs	ea	es	unf	How late's your period?	ประจำเดือนขาดไปกี่วันแล้วครับ
125	dir	the chemist	Bridget	cs	ea	es	unf	You'd be better with the blue one. It tells you if you're pregnant on the first day after your period is due.	คุณใช้อันสีน้ำเงินดีกว่า มันจะบอกว่าคุณท้องหรือเปล่า ตั้งแต่วันแรกที่ถึงกำหนดประจำเดือนต้องมา

126	inq	Sharon	Bridget	ss	ea	es	f	What? Bridget? I can't hear. Are you in trouble with the police?	อะไรนะ บริดเจ็ท ฉันไม่ได้ยิน เธอโดนตำรวจจับเหรอ
127	rej	Bridget	Sharon	ss	ea	es	f	No, ... The blue line in the pregnancy test.	เปล่า...เส้นสีน้ำเงินในแท่งตั้งครรภ์
128	inq	Daniel	Bridget	cs	ea	es	f	Had a good week?	เป็นไงบ้าง
129	rej	Daniel	Bridget	cs	ea	es	f	No! After you!'	ไม่เอา! คุณอาบก่อนเลย
130	rej	Bridget	Daniel	cs	ea	lh	f	No, no, no! After you!'	ไม่! ไม่! ไม่! คุณก่อน
131	rej	Daniel	Bridget	cs	ea	es	f	Really! I insist.'	จริงๆ ผมให้คุณอาบก่อน
132	rej	Bridget	Daniel	cs	ea	lh	f	No, no, I won't hear of it. Let me find you a guest towel and some miniature seashell-shaped soaps.	ไม่ ไม่ ฉันจะหาผ้าเช็ดตัวและสบู่ก้อนจิ๋วรูปหอยให้คุณ
133	dir	Sharon	friends	ss	ea	es	f	Pass me one of those mini-pizzas, will you?	ส่งพิซซ่าจิ๋วมาอันสิ
134	inq	Bridget	Daniel	cs	ea	lh	f	What is it?	มีอะไร
135	dir	Daniel	Bridget	cs	ea	es	f	Can I come up?	ให้ผมขึ้นไปได้ไหม
136	inq	Daniel	Bridget's friends	cs	ea	es	unf	How far are you going?	จะไปไหนกันครับ
137	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, hello, darling, guess what?	หวัดดีจ้ะลูก ทายสิว่าแม่โทรมาทำไม
138	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	หา
139	rej	Bridget	Bridget's mom	ss	js	lh	f	Mum. Ican't really talk, I'm expecting…	แม่คะ ตอนนี้หนูไม่สะดวกคุย หนูรอ...
140	rej	Bridget's mom	Bridget	ss	sj	hl	f	Now come along, Bridget I don't want any silliness.	ไม่เอาน่า บริดเจ็ท อย่าหลบแม่ดีกว่า
141	rej	Bridget	Bridget's mom	ss	js	lh	f	But I don't want to come out in shocking pinks and bottle greens	แต่หนูไม่อยากมีผมสีชอกกิ้ง พิงค์และเขียวเข้ม
142	rej	Bridget	Bridget's mom	ss	js	lh	f	Mum, I'm not going to Color Me Beautiful.	แม่คะ หนูไม่ไปคัลเลอร์ มี บิวตี้ ฟูลหรอก
143	rej	Bridget's mom	Bridget	ss	sj	hl	f	Bridget, I'm not listening to any more of this.	บริดเจ็ท แม่ไม่ฟังลูกแล้วนะ
144	dir	Magda	Bridget	ss	ea	es	f	You should make the most of being single while it lasts, Bridge.	เธอควรใช้ชีวิตโสดให้คุ้มนะบริดจ์
145	dir	Magda	Bridget	ss	ea	es	f	Don't suppose you fancy coming shopping tomorrow morning, do you?	พรุ่งนี้เช้าเธอจะไปชอปปิ้งกับฉันไหม
146	rej	Bridget	Magda	ss	ea	es	f	Er. Well, I've got to go to work.	เอ่อ ฉันต้องไปทำงาน

147	dir	Bridget	Magda	ss	ea	es	f	You could seize power.	เธอน่าจะยึดอำนาจคืน ปฏิวัติเลย
148	dir	Bridget	Magda	ss	ea	es	f	Go back to work.	กลับไปทำงาน
149	dir	Bridget	Magda	ss	ea	es	f	Take a lover.	หาแฟนใหม่
150	dir	Bridget	Magda	ss	ea	es	f	Bring Jeremy up short.	ทิ้งเจรามีชะ
151	rej	Magda	Bridget	ss	ea	es	f	Not with two children under three.	ไม่ได้หรอก ฉันมีลูกตั้งสองคนอายุยังไม่ถึงสามขวบ
152	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	หา
153	rej	Bridget	Bridget's mom	ss	js	lh	f	Mother. If you're coming round to my flat with a television crew, I won't be in it.	แม่คะ ถ้าแม่กับทีมงานจะมาที่แฟลต หนูจะไม่อยู่ที่นั่นแน่
154	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, but you must.	ไม่ได้ ต้องอยู่นะ
155	rej	Bridget	Bridget's mom	ss	js	lh	f	No.	ไม่ค่ะ
156	inq	Bridget	Bridget's mom	ss	js	lh	f	Why, anyway? What?	มาทำไมคะ อะไรกันคะ
157	rej	Bridget	Bridget's mom	ss	js	lh	f	I'm not pre-menopausal, Mother!	หนูไม่ใช่ผู้หญิงที่กำลังจะหมดประจำเดือนนะแม่
158	rej	Bridget	Bridget's mom	ss	js	lh	f	And I'm not Suddenly Single either. I'm suddenly part of a couple.'	และหนูก็ไม่ได้โสดด้วย หนูมีแฟนแล้ว
159	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, don't be silly, darling.	นี่อย่ามาหลอกแม่หน่อยเลย
160	inq	Bridget's mom	Bridget	ss	sj	hl	f	Who?	ใครจ๊ะ
161	rej	Bridget	Bridget's mom	ss	js	lh	f	Never you mind.	แม่อย่ารู้เลยค่ะ
162	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, please, darling. I've told them I've found someone.	ช่วยแม่หน่อยนะลูก แม่บอกเขาไปแล้วว่ามีคนให้สัมภาษณ์แล้ว
163	rej	Bridget	Bridget's mom	ss	js	lh	f	No.	ไม่ค่ะ
164	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, pleeeeeease. I've never had a career all my life and now I'm in the autumn of my days and I need something for myself,	น่า นะ ตลอดชีวิตแม่ไม่เคยมีงานทำเลย ตอนนี้แม่มีความสุขกับงาน แม่อยากทำอะไรเพื่อตัวเองบ้าง
165	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, please, Bridget. Remember, I gave you the gift of life.	ได้โปรดช่วยแม่เถอะ บริดเจ็ท แม่เป็นคนให้ชีวิตลูกนะ
166	inq	Wicksy	Daniel	ss	ea	es	f	Daniel, have you met Vanessa?	ดาเนียล นายพบวาเนซซาแล้วหรือยัง

167	inq	Rebecca	Bridget	ss	ea	es	f	How's Magda?	แมกดาเป็นไงบ้าง
168	inq	Rebecca	Bridget	ss	ea	es	f	She's incredibly attractive, isn't she?	แมกดาดูดีเหลือเชื่อเลยว่าไหม
169	inq	Sharon	Rebecca	ss	ea	es	f	How's your diet going, Rebecca?	รีเบคกา เธอลดน้ำหนักไปถึงไหนแล้วล่ะ
170	inq	Jude	Bridget	ss	ea	es	f	Are you all right, Bridge?	เป็นอะไรหรือเปล่า บริดเจ็ท
171	rej	Bridget	Jude	ss	ea	es	f	Fn.	ดิ หนิ
172	inq	Bridget	Siman	cs	ea	es	f	How old is she?	เธออายุเท่าไหร่
173	inq	Bridget	Tom	cs	ea	es	f	What?	อะไร
174	inq	Bridget	Tom	cs	ea	es	f	What?	อะไรเหรอ
175	inq	Bridget	Tom	cs	ea	es	f	I look really old for my age, don't I?	ฉันดูแก่กว่าวัยเยอะเลยใช่ไหม
176	rej	Tom	Bridget	cs	ea	es	f	No, you look like a five-year-old in your mother's makeup.	ไม่ใช่อย่างนั้น เธอดูเหมือนเด็ก 5 ขวบที่เอาเครื่องสำอางของแม่มาละเลงหน้าต่างหาก
177	dir	Tom	Bridget	cs	ea	es	f	Look.	เอ้า ดูซะ
178	inq	Tom	Bridget	cs	ea	es	f	What's going on?	เกิดอะไรขึ้นน่ะ
179	inq	Bridget	Bridget's mom	ss	js	lh	f	Who?	ใครคะแม่
180	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	หา
181	dir	Bridget's mom	Bridget	ss	sj	hl	f	Don't say "what", Bridget, say "pardon".	บริดเจ็ท อย่าพูดว่า 'หา' สิจ๊ะ ลูกควรพูดว่า 'อะไรนะคะ'
182	dir	Daniel	Bridget	cs	ea	es	f	Why don't you book somewhere for next weekend? Nice country house hotel. '	คุณจองเลย ไปอาทิตย์หน้าก็ได้ โรงแรมคันทรี่ เฮาส์ดีๆ หรือที่ไหนก็ได้ ผมจ่ายเอง
183	inq	Bridget	Daniel	cs	ea	lh	f	So who are the Bosnian Serbs?'	แล้วชาวบอสเนียขเซิร์บล่ะ ใครกัน
184	rej	Daniel	Bridget	cs	ea	es	f	Well, if you spent a bit less time reading brochures and more time reading the papers you might know,	ถ้าคุณใช้เวลาอ่านแผ่นพับน้อยลง อ่านหนังสือพิมพ์ให้มากขึ้น คุณก็จะรู้เองแหละ
185	inq	Bridget	Daniel	cs	ea	lh	f	So what is going on?	เอาล่ะ ถ้าอย่างนั้นเกิดอะไรขึ้นที่บอสเนีย
186	rej	Daniel	Bridget	cs	ea	es	f	God, look at that bridesmaid's tits.	โห ดูหัวนมเพื่อนเจ้าสาวสิ
187	inq	Bridget	Daniel	cs	ea	lh	f	And who arc the Bosnian Muslims?	และชาวบอสเนีย-มุสลิมคือใคร

188	rej	Daniel	Bridget	cs	ea	es	f	I cannot believe the size of that man's lapels.	ผมไม่อยากจะเชื่อเลยว่าคอเสื้อของไอ้หมอนั่นแบะกว้างได้ขนาดนั้น
189	inq	Bridget	Daniel	cs	ea	lh	f	Are the Bosnian Serbs the same lot who were attacking Sarajevo?	แล้วชาวบอสเนียข-เซิร์บน่ะ ชุดเดียวกับที่โจมตีซาราเจโวหรือเปล่า
190	inq	Bridget	Daniel	cs	ea	lh	f	Whose territory is Srebrenica in, then?	แล้วซรีบรินิก้าอยู่ในดินแดนของใคร
191	inq	Bridget	Daniel	cs	ea	lh	f	So how come the people from the safe area were attacking before?'	ดินแดนที่ปลอดภัยทำไมเคยถูกโจมตี
192	dir	Daniel	Bridget	cs	ea	es	f	Shut up.	เงียบเถอะ
193	dir	Bridget	Daniel	cs	ea	lh	f	Just tell me if the Bosnians in Srebrenica are the same lot as the ones in Sarajevo.	บอกมาสิว่าชาวบอสเนียในซรีบรินิก้าเป็นพวกเดียวกับพวกที่อยู่ในซาราเจโว
194	rej	Daniel	Bridget	cs	ea	es	f	Muslims.	พวกมุสลิมต่างหาก
195	inq	Bridget	Daniel	cs	ea	lh	f	Serbian or Bosnian?	ชาวเซอร์เบียหรือชาวบอสเนียล่ะ
196	dir	Daniel	Bridget	cs	ea	es	f	Look, will you shut up?	เงียบซะทีได้ไหม
197	rej	Daniel	Bridget	cs	ea	es	f	I do.	ฉันรู้
198	rej	Bridget	Daniel	cs	ea	lh	f	You don't.	คุณไม่รู้
199	inq	Bridget	Daniel	cs	ea	lh	f	So you do think I'm fat.	คุณคิดว่าฉันอ้วนเหรอ
200	dir	Daniel	Bridget	cs	ea	es	f	OK, this is it It's very simple. All you do is not eat any food which you have to pay for.	เอ่าะ ฟังนะ ง่ายมากเลย ช่วงแรกของการลดน้ำหนัก ห้ามกินอะไรก็ตามท่คุณต้องจ่ายเงินซื้อเอง
201	dir	Daniel	Bridget	cs	ea	es	f	Oh, don't be like that, Bridge,	อย่ายัวะไปเลยน่าบริดจ์
202	dir	Bridget	Bridget's mom	ss	js	lh	f	I'll just take the phone in the other room. Hang on.	รอประเดี๋ยวนะคะ หนูจะย้ายโทรศัพท์ไปห้องอื่น
203	inq	Bridget's mom	Bridget	ss	sj	hl	f	So what do you think, darling?'	ลูกคิดว่าไงจ๊ะ
204	rej	Bridget	Bridget's mom	ss	js	lh	f	Um, I don't know. I was bringing the phone into the other room like 1 said,	อื่มม...ไม่รู้ค่ะ หนูบอกแม่แล้วไงคะว่าขอย้ายโทรศัพท์มาอีกห้อง
205	inq	Bridget's mom	Bridget	ss	sj	hl	f	Ah. So you didn't hear anything?	อ้าว งั้นลูกก็ไม่ได้ยินที่แม่เล่าเลยหรือ
206	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	อะไรคะแม่
207	dir	Bridget's mom	Bridget	ss	sj	hl	f	Don't you think that's fun! Tarts and Vicars! Imagine!	ลองคิดดูซิจ๊ะ ว่าจะสนุกขนาดไหน ทาร์ทส์แอนด์วิการ์ส์! นึกภาพดูสิลูก!

208	dir	Bridget's mom	Bridget	ss	sj	hl	f	Anyway, we thought it would be super if you and Daniel could come. We're all dying to meet him.	เอาล่ะ พวกเราว่าคงจะดีแน่ ถ้าลูกและดาเนียลจะมางาน พวกเราอยากเจอเขาจะแย่แล้ว
209	rej	Bridget	Bridget's mom	ss	js	lh	f	I don't think it's really Daniel's-	หนูคิดว่าดาเนียลคงไม่...
210	inq	Daniel	Bridget	cs	ea	es	f	What's going on?	เกิดอะไรขึ้นน่ะ
211	inq	Daniel	Bridget	cs	ea	es	f	Who are you talking to?	คุยกับใครอยู่
212	dir	Daniel	Bridget	cs	ea	es	f	Give it to me!	ส่งมานี่
213	inq	Daniel	Bridget's mom	cs	js	lh	unf	What can we do for you?	มีธุระอะไรกับเราหรือครับ
214	dir	Daniel	Bridget	cs	ea	es	f	A firm hand, that's all it needs.	ตัดบทหน่อยสิ แค่นี้เอง
215	dir	Bridget	Daniel	cs	ea	lh	f	Right, that's it.	พอแล้ว
216	dir	Daniel	Bridget	cs	ea	es	f	Hey, don't be like that, Bridge.	โธ่ อย่างอนสิ บริดจ์
217	dir	Daniel	Bridget	cs	ea	es	f	You just need to learn how to interpret dreams.'	คุณต้องหัดแปลความหมายของความฝันนะ
218	inq	Bridget	Daniel	cs	ea	lh	f	What's the dream telling me, then?	ฝันนี้บอกอะไรฉันล่ะ
219	rej	Daniel	Bridget	cs	ea	es	f	Not exactly.	ไม่ใช่อย่างนั้น
220	inq	Bridget	Daniel	cs	ea	lh	f	What, then?	งั้นอะไรล่ะ
221	inq	Bridget	Daniel	cs	ea	lh	f	What?	หา
222	inq	Bridget	Daniel	cs	ea	lh	f	Which is what?	แล้วเป้าหมายหลักในชีวิตฉันคืออะไร
223	dir	Bridget	Daniel	cs	ea	lh	f	I thought you needed to wake up because we're supposed to be there at two-thirty.	ตื่นได้แล้วค่ะ บ่ายสองครึ่งเราต้องไปถึงที่นั่น
224	inq	Daniel	Bridget	cs	ea	es	f	Where?	ที่ไหนเหรอ
225	rej	Daniel	Bridget	cs	ea	es	f	Oh God, love. Listen, I've just realized, I've got so much work to do this weekend. I'm really going to have to stay at home and get down to it.'	โอ๊ย ที่รักจ๋า ผมเพิ่งรู้ว่ามีงานต้องทำช่วงวันหยุดนี่เยอะมาก ผมคงต้องอยู่บ้านแล้วล่ะ
226	inq	Una	Bridget	ss	sj	hl	f	We're all looking forward to meeting your new boyfriend. Where is he?	เรารอพบแฟนใหม่หนูอยู่นะ เขาอยู่ไหนล่ะจ๊ะ
227	dir	Una	Geoffrey	cs	ea	es	f	Geoffrey! Go-and-see-to-the-barbecue.	เจฟฟรีย์ ไปได้แล้ว-และ-ดู-บาร์บีคิวด้วย

228	inq	Natasha	Bridget	ss	ea	hl	unf	Have you come from another party?	ไปงานอื่นมาเหรอคะ
229	rej	Bridget	Natasha	ss	ea	lh	unf	Actually, I'm just on my way to work.	ฉันกำลังจะไปทำงานค่ะ
230	dir	Bridget's mom	Julio	cs	sj	es	f	Can't stop.	อย่าหยุด
231	dir	Bridget's mom	Julio	cs	sj	es	f	Shooting.	ถ่ายต่อเลยค่ะ
232	inq	Mark	Bridget	cs	ea	hl	f	Daniel Cleaver?	ดาเนียล คลีเวอร์
233	inq	Una	Mark	cs	sj	hl	f	Is he a friend of yours, Mark?	เขาเป็นเพื่อนเธอหรือมาร์ค
234	rej	Mark	Una	cs	js	lh	unf	Absolutely not.	ผมไม่มีทางคบเป็นเพื่อนแน่ๆฮะ
235	rej	Mark	Una	cs	js	lh	unf	I think I could say again, with total confidence, absolutely not.	ผมมั่นใจว่าเขาไม่ดีพอ
236	inq	Mark	Bridget	cs	ea	hl	f	What?	หา
237	inq	Mark	Bridget	cs	ea	hl	f	I was just trying to figure out what you mean. Have I…? Are you suggesting that I am jealous of Daniel Cleaver? Over you?	คุณหมายความว่าอะไร หาว่าผม...คุณกำลังบอกว่า ผมหึงคุณกับดาเนียลน่ะหรือ
238	rej	Bridget	Mark	cs	ea	lh	f	No, not over me.	ไม่ใช่หึงฉัน
239	dir	Natasha	Mark	cs	ea	es	f	Mark, darling. Come and tell your mother about the dining furniture we saw in Conran.	มาร์คขา มาเล่าให้แม่คุณฟังเรื่องโต๊ะกินข้าวที่เราเห็นที่คอนแรนหน่าอยสิคะ
240	dir	Mark	Bridget	cs	ea	hl	f	Just take care of yourself.	ดูแลตัวเองดีๆนะ
241	dir	Una	Bridget	ss	sj	hl	f	You career girls! Can't put it off forever you know.	หนูน่ะ พวกสาวทำงาน! จะเลื่อนไปตลอดไม่ได้นะ รู้ไหม
242	dir	Bridget	Daniel	cs	ea	lh	f	Let me in.	ให้ฉันเข้าไปหน่อย
243	rej	Daniel	Bridget	cs	ea	es	f	I told you, I'm on the phone.	ผมบอกแล้วไงว่าติดสายอยู่
244	dir	Bridget	Daniel	cs	ea	lh	f	Let me in.	ให้ฉันเข้าไปหน่อย
245	dir	Bridget	Daniel	cs	ea	lh	f	Press the buzzer, Daniel.	กดเปิด ดาเนียล
246	inq	Daniel	Bridget	cs	ea	es	f	What have you got on?	นั่นคุณใส่ชุดอะไรน่ะ
247	inq	Daniel	Bridget	cs	ea	es	f	Are you all right?	คุณเป็นอะไรหรือเปล่า
248	inq	Daniel	Bridget	cs	ea	es	f	What are you doing?	คุณทำอะไรน่ะ

249	rej	Bridget	Daniel	cs	ea	lh	f	Nothing, nothing. Just thought I might have left a skirt of mine behind the sofa,	เปล่าค่ะ เปล่า สงสัยฉันจะทิ้งกระโปรงไว้หลังโซฟา
250	inq	Daniel	Bridget	cs	ea	es	f	What are you doing?	ทำอะไรของคุณน่ะ
251	inq	Daniel	Bridget	cs	ea	es	f	Bridge…What are you doing in here?	บริดจ์...เข้ามาทำอะไรในนี้
252	inq	Daniel	Bridget	cs	ea	es	f	Mmmm, you've still got the bunny girl outfit on underneath, haven't you?	อื้ม...ยังใส่ชุดนางกระต่ายไว้ข้างในใช่ไหม
253	dir	Bridget	Daniel	cs	ea	lh	f	Ooh yes, better make that cuppa.	อ๋อ ใช่ ไปชงชากันเถอะ
254	dir	Daniel	Bridget	cs	ea	es	f	After you.	คุณออกไปก่อน
255	inq	Daniel	Bridget	cs	ea	es	f	What's the matter with you?	เป็นอะไรไปน่ะ
256	rej	Bridget	Daniel	cs	ea	lh	f	No-thing.	เปล่านี่
257	inq	Daniel	Bridget	cs	ea	es	f	Are you sure everything's all right. Bridge?	บริดจ์ แน่ใจนะว่าไม่เป็นอะไร
258	inq	Bridget	Daniel	cs	ea	lh	f	Why?	ทำไมหรือ
259	inq	Daniel	Bridget	cs	ea	es	f	I just wondered if there was an explanation, that's all.	ผมว่าคุณคงอธิบายได้นะ ว่าเพราะอะไร
260	dir	Daniel	Bridget	cs	ea	es	f	For God's sake, will you sit still for two minutes!	โอ๊ย จะบ้าตาย อยู่เฉๆยสักสองนาทีได้ไหม
261	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now come along, darling. Brace up.	เอาล่ะ ลูก ฮึดหน่อย
262	dir	Bridget's mom	Bridget	ss	sj	hl	f	Back to sleep.	กลับไปนอนต่อ
263	dir	Bridget's mom	Bridget	ss	sj	hl	f	Go into work looking drop-dead gorgeous.	ไปทำงาน ทำตัวให้สวยปิ๊ง
264	inq	Bridget	Bridget's mom	ss	js	lh	f	Are you all right, Mum?	แล้วแม่ล่ะคะ เป็นอย่างไรบ้าง
265	dir	Bridget's mom	Bridget	ss	sj	hl	f	Don't be silly, darling.	อย่าคิดมากไปเลยลูก
266	dir	Bridget	Bridget's mom	ss	js	lh	f	But will you think who might have a number for Lisa?	แต่ลูกอย่าลืมนึกให้ออกนะว่าใครมีเบอร์ลิซา
267	dir	Bridget	Bridget's mom	ss	js	lh	f	Let me give you my direct line, darling.	เดี๋ยวแม่ให้เบอร์ตรงของแม่ไว้
268	dir	Bridget	Bridget's mom	ss	js	lh	f	And let's have no more of this silly whining.	ส่วนลูกเลิกคร่ำครวญเรื่องงี่เง่าได้แล้ว
269	dir	Bridget's mom	Bridget	ss	sj	hl	f	Give him hell, baby.	จัดการให้สาสมเลย

270	dir	Bridget's mom	Bridget	ss	sj	hl	f	Prepare to hand in your notice, kid. Yes, darling … . I'm going to get you a job in television.	เตรียมใบลาออกไว้เถอะ แม่จะหางานทีวีให้ทำ
271	dir	Daniel	Bridget	cs	ea	es	f	Darling, please, we realty need to talk.	ที่รัก ได้โปรดเถอะ เราต้องคุยกันนะ
272	inq	Bridget	Jude	ss	ea	es	f	So what did you do?	แล้วเธอทำไงต่อ
273	inq	Sharon	Jude	ss	ea	es	f	Why didn't he turn up? I hope the sadistic worm had a decent excuse,	ทำไมมันไม่ยอมไปตามนัด ไอ้เวรนั่นมันคงมีข้อแก้ตัวนะ
274	inq	Bridget	Jude	ss	ea	es	f	Have you got a commitment problem?	เธอมีปัญหาเรื่องการผูกมัดด้วยหรือ
275	inq	Bridget' s mom	Bridget	ss	sj	hl	f	Where do you keep your soup ladles?	ลูกเก็บทัพพีตักซุปไว้ไหนน่ะ
276	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now-Have a look through these bags while I heat up the soup.'	ระหว่างแม่อุ่นซุป ลูกก็ไปดูถุงพวกนั้นสิจ๊ะ ว่าแม่เอาอะไรมาบ้าง
277	dir	Bridget' s mom	Bridget	ss	sj	hl	f	Don't be silly, darling.	อย่าเหลวไหลสิจ๊ะ
278	dir	Bridget's mom	Bridget	ss	sj	hl	f	If you don't do something about your appearance you'll never get a new job, never mind another boyfriend.	ถ้าลูกไม่ทำอะไรสักอย่าง ไม่เปลี่ยนการแต่งตัว ลูกไม่มีทางได้งานใหม่หรอก รวมทั้งแฟนใหม่
279	inq	Daniel	Bridget	cs	ea	es	f	Bridge, what are you doing here?	บริดจ์ คุณมาทำอะไรที่นี่
280	rej	Bridget	Daniel	cs	ea	lh	f	What does it look like?	จะให้ฉันทำอะไรในห้องน้ำได้ล่ะ
281	dir	Tom	Bridget	cs	ea	es	f	Come and talk to Gav. He's really, like, into you.	มาคุยกับกาฟหน่อยสิ เขาปิ๊งเธอมากเลยนะ
282	dir	Patchouli	Bridget	ss	js	hl	f	Richard says to come to the conference, know what I'm sayin'?	ริชาร์ดบอกให้เข้าประชุมด้วย เข้าใจที่ฉันบอกไหม
283	dir	Richard	Bridget	cs	sj	hl	f	Come on! Come on!	เข้ามาเลย มาเลย
284	dir	Richard	Bridget	cs	sj	hl	f	Well? Come on, say something!	ไงล่ะ...เร็วสิ ตอบอะไรหน่อย
285	inq	Perpet ua	Bridget	ss	ea	hl	f	Ah, Bridget. What have you been to see?'	อา บริดเจ็ท ได้ดูโชว์อะไรบ้างล่ะ
286	rej	Bridget	Perpet ua	ss	ea	lh	f	Actually, I'm just about to go to ... get the train.	คือ ฉันกำลังจะไป...ขึ้นรถไฟ
287	dir	Perpetua	Bridget	ss	ea	hl	f	Anyway, you owe me seventy-five pounds for the room.	อย่างไรก็ตามนะ เธอต้องจ่ายค่าห้องฉันมาเจ็ดสิบห้าปอนด์
288	inq	Bridget	Perpet ua	ss	ea	lh	f	What?	หา
289	rej	Bridget	Perpet ua	ss	ea	lh	f	But... but, there weren't...	แต่...แต่...ฉันไม่ได้

290	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	อะไรล่ะคะ
291	inq	Bridget	Bridget's mom	ss	js	lh	f	What did he say?	เขาพูดว่าอะไรหรือคะ
292	dir	Bridget's mom	Bridget	ss	sj	hl	f	Anyway, you can ask him all about it at the ruby wedding.	ไม่เป็นไร ลูกถามเขาเองในงานเลี้ยงสิจ๊ะ
293	rej	Bridget	Bridget's mom	ss	js	lh	f	I'm not going all the way to Huntingdon to celebrate the ruby wedding of two people I have spoken to once for eight seconds since I was three, just to throw myself in the path of a rich divorcee who describes me as bizarre.	หนูคงไม่ถ่อไปถึงฮันติงดอน เพื่อไปฉลองครบรอบแต่งงานของคนสองคนที่หนูเคยคุยด้วยแป๊บเดียว ครั้งเดียว ตอนหนูอายุสามขวบ และไปเจอคนรวยหย่าแล้ว แถมยังบอกว่าหนูแปลกอีก
294	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now, don't be silly, darling.	นี่อย่าเป็นแบบนี้สิ
295	rej	Bridget	Bridget's mom	ss	js	lh	f	Mum. It's my first day at work today. I'm really nervous. I don't want to talk about Mavis Enderby.	แม่คะ วันนี้หนูเริ่มงานใหม่นะ หนูตื่นเต้นมาก และไม่อยากฟังเรื่องมาวิส เอ็นเดอร์บี
296	inq	Bridget's mom	Bridget	ss	sj	hl	f	Oh, my godfathers, darling! What are you going to wear?	ตายแล้ว แล้วลูกใส่ชุดอะไรล่ะนี่
297	dir	Bridget's mom	Bridget	ss	sj	hl	f	Oh, now you're not going to go looking like a sloppy tramp in dull colours.	โอ๊ย ลูกจะดูแย่นะ สีสันน่าเบื่อ
298	dir	Bridget's mom	Bridget	ss	sj	hl	f	Put something smart and bright on. What about that lovely cerise two-piece you used to wear.	หาอะไรที่ดูเท่ สีสดๆสิ อย่างชุดเสื้อกระโปรงสีแดงที่ลูกเคยใส่ไงจ๊ะ
299	dir	Richard	Bridget	cs	sj	hl	f	Come on, come on.	เชิญ เชิญ
300	dir	Richard	everyone in the meeting	ss, cs	sj	hl	f	Come on. I'm not paying you for nothing. Have an idea.	ว่ามาเลย ฉันไม่ได้จ้างให้พวกเธอมานั่งฟังนะเฟ้ย มีไอเดียบ้างไหม
301	dir	Bridget	Richard	cs	js	lh	f	Why don't you interview Joanna Trollope?	ทำไมไม่สัมภาษณ์ โจแอนนา ทรอลโลพล่ะคะ
302	inq	Richard	Bridget	cs	sj	hl	f	A trollop?	ทรอลลอพ(ผู้หญิงปากร้าย)หรือ
303	inq	Richard	Bridget	cs	sj	hl	f	What trollop?	ทรอลลอพไหน
304	inq	Richard	everyone in the meetin	ss, cs	sj	hl	f	Anyone got a number for Joanna Trollope?'	มีใครรู้เบอร์ติดต่อโจแอนนา ทรอลลอพบ้าง
305	inq	Bridget's mom	Bridget	ss	sj	hl	f	What on earth are you doing, silly?	กำลังทำอะไรอยู่จ๊ะ
306	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	อะไรคะ

307	dir	Bridget's mom	Bridget	ss	sj	hl	f	Malcolm and Elaine are having the ruby wedding in London now, on the twenty-third, so you will be able to tome and keep Mark company.	มัลคัมกับอีเลนจะฉลองครบรอบวันแต่งงานในลอนดอนแล้วจ้ะ วันที่ยี่สิบสามลูกคงสะดวกไปงานเป็นเพื่อนมาร์คแล้วนะ
308	rej	Bridget	Bridget's mom	ss	js	lh	f	I don't want to keep Mark company.	หนูไม่อยากไปเป็นเพื่อนมาร์ค
309	rej	Bridget	Bridget's mom	ss	js	lh	f	I'm not going.	หนูไม่ไป
310	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now, come along, darling.	น่า ไปนะ
311	dir	Bridget's mom	Bridget	ss	sj	hl	f	Let's not start.	อย่าชวนแม่ทะเลาะเลย
312	inq	Bridget	Bridget's mom	ss	js	lh	f	Are you going with Julio or Dad?	แม่จะไปกับจูลิโอหรือพ่อล่ะคะ
313	dir	Bridget	Bridget's mom	ss	js	lh	f	You can't do that.	แม่ทำแบบนั้นไม่ได้นะคะ
314	rej	Bridget's mom	Bridget	ss	sj	hl	f	But Daddy and I are still friends, darling. I'm just friends with Julio as well.	แต่พ่อกับแม่ยังเป็นเพื่อนกันอยู่นะ แม่ก็เป็นเพื่อนกับจูลิโอด้วย
315	inq	Magda	Bridget	ss	ea	es	f	How...?	ยังไงเหรอ
316	dir	Alex	Bridget	ss	ea	es	f	Well, in that case, you can bring him to us next Saturday when you come to dinner, can't you?	ถ้าอย่างนั้น เสาร์หน้า เธอพาเขามาด้วยนะ
317	dir	Richard	Bridget	cs	sj	hl	f	Bridget, you're Dole Youths Clamp-down.	บริทเจ็ท เธอไปตามเรื่องพวกวัยรุ่นว่างงานที่อยู่ได้ด้วยเงินสวัสดิการของรัฐ
318	inq	Richard	Patchouli	cs	sj	hl	f	Where's the Dole Youths OB?	พวกหมอสูติที่ดูแลเยาวชนว่างงานที่รับเงินสวัสดิการของรัฐอยู่ไหนนะ
319	dir	Richard	Bridget	cs	sj	hl	f	Get me six Dole Youths.	สัมภาษณ์เยาวชนว่างงานที่รับเงินสวัสดิการของรัฐมาหกคน
320	inq	the camera man	Bridget	cs	ea	lh	f	What are we doing, then?	แล้วเราจะทำอย่างไรกันดีล่ะ
321	dir	Tom	Bridget	cs	ea	es	f	What about Gav?	กาฟไง
322	inq	Bridget	Tom	cs	ea	es	f	Gav?	กาฟเหรอ
323	inq	Bridget	Tom	cs	ea	es	f	D'you think he'd mind?'	เขาจะไปเหรอ
324	rej	Bridget	Tom	cs	ea	es	f	He wasn't.	เขาไม่ได้ชอบซักหน่อย
325	dir	Bridget	Tom	cs	ea	es	f	Shut-unrrp.	หุบปากได้แล้ว
326	rej	Tom	Bridget	cs	ea	es	f	He was.	เขาชอบเธอ

327	dir	Tom	Bridget	cs	ea	es	f	Stop obsessing. Leave it to me.	เลิกกังวลได้แล้ว ฉันจัดการเอง
328	inq	Bridget	Gav	cs	sj	es	unf	Were you there?	คุณดูอยู่แถวนั้นหรือเปล่าคะ
329	rej	Gav	Bridget	cs	js	es	unf	Actually, I was only six at the time.	ตอนนั้นผมหกขวบเองฮะ
330	inq	Bridget's dad	Bridget	cs	sj	hl	f	Bridget, my dear, you are coming to the horror event next Saturday, aren't you?	บริดเจ็ทลูกรัก จะไปงานวันเสาร์หน้าใช่ไหมลูก
331	inq	Bridget	Bridget's dad	cs	js	lh	f	The Darcys' ruby wedding, you mean.	งานครบรอบแต่งงานของพวกดาร์ซีเหรอคะ
332	inq	Bridget	Bridget's dad	cs	js	lh	f	What's wrong, Dad?	พ่อเป็นอะไรไปคะ
333	dir	Bridget	Bridget's dad	cs	js	lh	f	Let's go to the pictures instead.	เราไปดูหนังแทนดีกว่าค่ะ
334	rej	Bridget	Bridget's dad	cs	js	lh	f	They won't.	พวกเขาไม่ทำแบบนั้นหรอกค่ะ
335	rej	Bridget's dad	Bridget	cs	sj	hl	f	Oh yes, they will.	ทำแน่
336	inq	Bridget	Bridget's dad	cs	js	lh	f	What?	อะไรคะ
337	dir	Richard	Bridget	cs	sj	hl	f	Bridget! We're on! Fire. I want you on-camera.	บริดเจ็ท เราจะทำเรื่องไฟไหม้ ฉันต้องการให้เธออยู่หน้ากล้อง
338	dir	Richard	Bridget	cs	sj	hl	f	Go, go, go go, go!	เริ่ม เริ่ม เริ่ม เริ่ม เริ่ม
339	dir	Richard	Bridget	cs	sj	hl	f	Go, go, go, Newcastle!	เริ่ม เริ่ม นิวคาสเซิ่ล!
340	dir	Richard	Bridget	cs	sj	hl	f	Bridget, stand by in Lewisham. Coming to you in thirty seconds'.	บริดเจ็ท เตรียมพร้อมทีสีวิสแฮม จะถึงคิวคุณในอีก 30 วินาที
341	dir	Richard	Bridget	cs	sj	hl	f	Bridget! We're on you. What the fuck are you doing? You're meant to be sliding down the pole, not climbing up it.	ยบริดเจ็ท! เราตัดมาที่เธอแล้ว ทำอะไรอยู่หา เธอต้องรูดลงไปตามเสา ไม่ใช่ปีนขึ้นเสา
342	dir	Richard	Bridget	cs	sj	hl	f	Go, go, go.	ลงไป ลงไป ลงไป
343	dir	Richard	Bridget	cs	sj	hl	f	Lewisham, we're out of time. Wind it up, wind it up, Bridget.'	ลีวิสแฮม หมดเวลาแล้ว พูดสรุป พูดสรุป บริดเจ็ท
344	dir	Patchouli	Bridget	ss	ea	hl	f	Oh, like, don't take any notice of Richard, right? He's, like, you know, really into control, right.	โอ้ แบบ...อย่าไปสนริชาร์ดเลย เขา...แบบ ...เธอก็รู้ ชอบบงการ ใช่ไหม
345	rej	Bridget's dad	Una	cs	ea	es	f	Oh, don't be absurd, Una. It's a sensational party,'	โธ่ เหลวไหลน่า อูนา น่าตื่นตาตื่นใจออก
346	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now, darling. Why on earth aren't you talking to Mark?	ลูกจ๋า ทำไมยังไม่ไปคุยกับมาร์คล่ะ

347	inq	Una	Bridget's mom	ss	ea	es	f	What do you think, Pam?	แพม เธอคิดว่าไง
348	inq	Mark	Bridget	cs	ea	hl	f	What are you doing?	คุณทำอะไรน่ะ
349	inq	Mark	Bridget	cs	ea	hl	f	Mmm?	หือ
350	rej	Mark	Bridget	cs	ea	hl	f	Oh, don't be ridiculous.	เหลวไหลน่า
351	dir	Bridget	Mark	cs	ea	lh	f	Look.	ดูสิ
352	inq	Natasha	Bridget	ss	ea	hl	unf	John Rocha?	จอห์น โรชาหรือ
353	dir	Siman D.	Bridget	cs	js	lh	unf	Don't suppose you fancy a dance?	เต้นรำกับผมไหมครับ
354	dir	Siman D.	Bridget	cs	js	lh	unf	So can we have a dance?	เต้นรำกันเลยไหมครับ
355	rej	Bridget	Simaon D.	cs	sj	hl	unf	Well, I don't know.	เอ่อ ไม่ไหวกระมังคะ
356	dir	Siman D.	Bridget	cs	js	lh	unf	I mean out here. Just for a moment.	เราเต้นกันข้างนอกนี่ดีกว่า แค่เดี๋ยวเดียวก็ได้ครับ
357	dir	Siman D.	Bridget	cs	js	lh	unf	Please, I've never danced with an older woman before.	นะครับ ผมไม่เคยเต้นรำกับผู้หญิงที่แก่กว่าเลย
358	dir	Siman D.	Bridget	cs	js	lh	unf	Would you mind? I'd be most awfully, awfully graterul.	เต้นรำกับผมนะครับ ผมจะรู้สึกเป้นเกียรติมาก
359	dir	Mark	Simon D.	ss	sj	hl	f	I'll take over, now, Simon,	ฉันเต้นแทนดีกว่านะไซมอน
360	dir	Mark	Simon D.	ss	sj	hl	f	Back inside. You should be in bed now.'	กลับเข้าไปเถอะ เธอควรเข้านอนได้แล้ว
361	dir	Mark	Bridget	cs	ea	hl	f	May I?	เต้นกับผมนะ
362	rej	Bridget	Mark	cs	ea	lh	f	No.	ไม่ค่ะ
363	inq	Mark	Bridget	cs	ea	hl	f	What's the matter?	ทำไมล่ะ
364	inq	Mark	Bridget	cs	ea	hl	f	How's the...Have you read any good books lately?	คุณ เอ่อ...คุณเพิ่งอ่านหนังสืออะไรดีๆ จบไปบ้างไหม...
365	dir	Bridget	Mark	cs	ea	lh	f	Mark, If you ask me once more if I've read any good books lately I'm going to eat my head.	มาร์ค ถ้าถามฉันเรื่องอ่านหนังสืออีก ฉันจะกินหัวตัวเองให้ดูเดี๋ยวนี้เลย
366	dir	Bridget	Mark	cs	ea	lh	f	Why don't you ask me something else?	ทำไมไม่คุยเรื่องอื่นบ้าง
367	inq	Mark	Bridget	cs	ea	hl	f	Douglas Hurd?	ดักกลาส เฮิร์ดน่ะหรือ

368	inq	Bridget	Mark	cs	ea	lh	f	Like what, you mean?	เช่นอะไรคะ
369	inq	Bridget	Mark	cs	ea	lh	f	Has my mum put you up to this?	แม่ฉันบอกให้ชวนเหรอ
370	rej	Mark	Bridget	cs	ea	hl	f	No ... I.. .	เปล่า...ผม
371	inq	Bridget	Mark	cs	ea	lh	f	UnaAlconbury?	ป้าอูนาล่ะสิ
372	rej	Mark	Bridget	cs	ea	hl	f	No, no...	ไม่ใช่ ไม่ใช่
373	inq	Bridget	Mark	cs	ea	lh	f	It's your mum, isn't it?	แม่คุณใช่ไหม
374	rej	Mark	Bridget	cs	ea	hl	f	But Una Alconbury told me you were a sort of literary whizz-woman, completely obsessed with books.	แต่ป้าอูนาบอกว่าคุณเป็นหนอนหนังสือตัวยงหลงใหลในการอ่านมาก
375	inq	Bridget	Mark	cs	ea	lh	f	What else did she tell you?	แล้วบอกอะไรอีก
376	inq	Bridget	Mark	cs	ea	lh	f	What have you got against him, anyway?	ทำไมคุณไม่ชอบเขาล่ะคะ
377	inq	Natasha	Mark	cs	ea	es	f	Markee! What are you doing down there?'	มาร์คคี! ทำอะไรอยู่ข้างล่างคะ
378	inq	Bridget	Mark	cs	ea	lh	f	But you're going out with somebody.	แต่คุณมีคนที่คบอยู่แล้วนี่คะ
379	inq	Mark	Bridget	cs	ea	hl	f	Just dinner? Some time?	แค่ทานข้าวเย็น ได้ไหมครับ
380	dir	Richard	Bridget	cs	sj	hl	f	Get yourself down to the High Court. I don't want to see you climbing up any poles or lamp-posts.	รีบไปศาลเลย ฉันไม่อยากเห็นเธอปีนเสาอีกนะ
381	dir	Richard	Bridget	cs	sj	hl	f	I want a hard-headed interview. Ask her if this means it's OK for us all to murder people every time we don't fancy having sex with them.	ฉันต้องการบทสัมภาษณ์ ถามหล่อนว่าไม่ผิดใช่ไหมที่จะฆ่าคนที่เราไม่ต้องการมีเซ็กส์ด้วย
382	dir	Richard	Bridget	cs	sj	hl	f	What are you waiting for, Bridget? Off you go.'	รออะไรอยู่อีกล่ะ บริดเจ็ท ไปได้แล้ว
383	inq	Patchouli	Bridget	ss	ea	hl	f	Are you OK? You look a bit freaked out.	เป็นอะไรไปหรือเปล่า เธอดูสติแตกนะ
384	rej	Bridget	Patchouli	ss	ea	lh	f	No, no, I'm fine.	เปล่า เปล่า ฉันสบายดี
385	dir	the camera assistant	Bridget	cs	ea	lh	f	Did you get my Minstrels?	คุณซื้อมินเตรลส์ให้ผมได้หรือเปล่า
386	inq	Bridget	the camera assistant	cs	ea	hl	f	Did the others get interviews?	แล้วมีใครได้สัมภาษณ์ไหม
387	inq	Bridget	Mark	cs	ea	lh	f	Didn't they?	อย่างนั้นหรือ

388	inq	Bridget	Mark	cs	ea	lh	f	But how do you know?'	คุณรู้ได้อย่างไรล่ะ
389	dir	Mark	Bridget	cs	ea	hl	f	Look, she's out there in my car.	นั่นไง เธออยู่ในรถผม
390	dir	Elena	Mark	cs	ea	es	f	You bring me Dairy Box, please, instead of Quality Street?	ไม่เอาควอลิตี้ สตรีทแล้วค่ะ ขอเป็นแดรีบ็อกสีแทนได้ไหม
391	dir	the camera man	the camera assistant	ss	sj	hl	f	Derek! Get us a Twix and a Lion Bar, will you?	เฮ้ย ดีเรค! ซื้อทวิกซ์กับไลออน บาร์มาฝากด้วยนะ
392	inq	Mark	Bridget	cs	ea	hl	f	So where were you last night?'	เมื่อคืนคุณไปไหนมา
393	inq	Mark	Bridget	cs	ea	hl	f	What, at five past eight? When I rang on your doorbell twelve times?	หา สองทุ่มห้านาทีนะ ผมกดออดตั้งสิบสองหน
394	inq	Mark	Bridget	cs	ea	hl	f	Big hairdryer?	เครื่องเป่าอันใหญ่หรือเปล่า
395	inq	Bridget	Mark	cs	ea	lh	f	Why?	ทำไมหรือคะ
396	dir	Mark	Bridget	cs	ea	hl	f	Maybe you should get a quieter hairdryer or begin your toilette a little earlier.	คุณน่าจะหาเครื่องเป่าผมที่มันเสียงเบาหน่อยนะ หรือแต่งตัวให้เสร็จเสียเนิ่นๆ
397	dir	Mark	Bridget	cs	ea	hl	f	Anyway. Come on,	เอาล่ะ มาทางนี้สิ
398	dir	Mark	Bridget	cs	ea	hl	f	Get your cameraman ready, I'll see what I can do for you.	เรียกช่างหล้องคุณมาด้วย ผมคงช่วยคุณได้
399	dir	Tom	Bridget	cs	ea	es	f	Shut up, Bridge!	หุบปากเถอะ บริดจ์
400	rej	Sharon	Bridget	ss	ea	es	f	I's not.	ฉันไม่เมา
401	rej	Bridget	Sharon	ss	ea	es	f	You's blurr are.	เธอแหละเมา
402	dir	Jude	friends	ss	ea	es	f	Look. Shuddup.	หุบปากได้แล้วววว
403	dir	Jude	friends	ss	ea	es	f	Shagernoth-ebol Chardonnay?	กระดกแชมเปญกันต่อเถอะ
404	inq	Richard	Bridget	cs	sj	hl	f	Do you know?	เธอรู้หรือเปล่า
405	dir	Richard	Bridget	cs	sj	hl	f	Come on, Bridget-fuddng-late-again.	เร็วเข้า บริดเจ็ท สายอีกแล้ว
406	inq	Richard	Bridget	cs	sj	hl	f	What do lesbians actually do in bed?'	เลสเบี้ยนทำอะไรกันบนเตียง
407	dir	Bridget	Richard	cs	js	lh	f	Actually, I think we should be doing the off-screen romance between Darcy and Elizabeth.	ที่จริง เราน่าจะทำเรื่องรักนอกจอระหว่างดาร์ซีกับอลิซาเบธนะคะ
408	inq	Tom	Bridget	cs	ea	es	f	Do you think I should have a melanoma?	ย้อมขนแมวเป็นสีดำดีไหม

409	inq	Bridget	Tom	cs	ea	es	f	Is it a beauty contest or a fancy dress contest?	เขาประกวดอะไรล่ะ เน้นความงามหรือแฟนซี
410	inq	Bridget	Tom	cs	ea	es	f	Do you have to be a pouffe to enter?	ต้องเป็นกระเทยเหรอ ถึงเข้าประกวดได้
411	inq	Bridget	Tom	cs	ea	es	f	What?	อะไรนะ
412	inq	Bridget	Tom	cs	ea	es	f	What's wrong with it?	ไม่ดีตรงไหน
413	dir	Tom	Bridget	cs	ea	es	f	'What's wrong with it? Chuh! Look at it.	ไม่ดีตรงไหนเหรอ ดูสิ
414	inq	Tom	Bridget	cs	ea	es	f	How many calories are you supposed to eat if you're on a diet?	ถ้าจะลดอาหาร เธอว่าควรกินสักกี่แคลอรี่ดี
415	inq	Tom	Bridget	cs	ea	es	f	How many calories in a boiled egg?	ไข่ต้มกี่แคลอรี่
416	inq	Tom	Bridget	cs	ea	es	f	Banana?	กล้วยล่ะ
417	inq	Bridget	Tom	cs	ea	es	f	Large or small?	ใหญ่หรือเล็ก
418	inq	Bridget	Tom	cs	ea	es	f	Peeled?	ปอกเปลือกหรือเปล่า
419	inq	Tom	Bridget	cs	ea	es	f	Olive?	มะกอกล่ะ
420	inq	Bridget	Tom	cs	ea	es	f	Black or green?	ดำหรือเขียว
421	inq	Tom	Bridget	cs	ea	es	f	Hobnob?	ช็อกโกแลตบิสกิต
422	inq	Tom	Bridget	cs	ea	es	f	Box of Milk Tray?	มิลค์ เทรย์หนึ่งกล่อง
423	inq	Tom	Bridget	cs	ea	es	f	How do you know all this?	เธอรู้ได้อย่างไร
424	inq	Tom	Bridget	cs	ea	es	f	OK. Nine eights.	โอเค เก้าคูณแปด
425	inq	Tom	Bridget	cs	ea	es	f	What letter comes before J?	ตัวอะไรต่อจากเจ
426	dir	Tom	Bridget	cs	ea	es	f	Quick!	ตอบเร็ว
427	inq	Mark	Bridget	cs	ea	hl	f	What are you going to cook?	คุณจะทำอะไรเลี้ยง
428	inq	Mark	Bridget	cs	ea	hl	f	Are you good at cooking?	คุณทำเป็นหรือ
429	dir	Mark	Bridget	cs	ea	hl	f	Well, don't do anything too complicated. Remember everyone's coming to see you, not to eat parfaits in sugar cages.	ดีแล้วล่ะ อย่าทำอะไรยุ่งยากเลย เพราะทุกคนอยากเจอคุณมากกว่าอยากินอะไรวิจิตรพิสดาร

430	inq	Bridget	Jude	ss	ea	es	f	Do you think we should call the police and get them to break in?	เราควรแจ้งตำรวจให้พังประตูเข้าไปไหม
431	inq	Bridget	Jude	ss	ea	es	f	What did they say?	แล้วตำรวจว่าอย่างไร
432	rej	Bridget	Jude	ss	ea	es	f	Something's wrong, though, I just know.	แต่มันผิดปกตินะ
433	inq	Bridget	Jude	ss	ea	es	f	Where to, though?	ย้ายไปวางไหนดีล่ะ
434	inq	Jude	Bridget	ss	ea	es	f	How about Wealth?	ที่ความร่ำรวยเป็นไง
435	rej	Bridget	Jude	ss	ea	es	f	Hmm, I don't know, what with Christmas coming up and everything.	อืม...ไม่รู้สิ นี่จวนคริสต์มาสแล้วนะ
436	dir	Sharon	Bridget	ss	ea	es	f	Should you ring first?	กดกริ่งก่อนดีไหม
437	dir	Bridget	Tom	cs	ea	es	f	Tom! Let us in.'	ทอม ให้เราเข้าไปหน่อย
438	inq	Tom	Bridget	cs	ea	es	f	Who's us?	ใครมาบ้าง
439	rej	Tom	Bridget	cs	ea	es	f	I'd rather you didn't come up, hon, to be honest.	ฉันไม่อยากพบใคร
440	dir	Sharon	Tom	cs	ea	es	f	Bloody well let us in.	เปิดให้เราเข้าไปเร็ว
441	dir	Sharon	Tom	cs	ea	es	f	Don'the such a primabloody donna.	อย่างี่เง่าไปเลยน่า
442	dir	Sharon	Tom	cs	ea	es	f	Come on, you silly sod. Let us in.	เร็วๆให้เราเข้าไหน่อย
443	inq	Bridget	Tom	cs	ea	es	f	Tom, what's happened to you?	เกิดอะไรขึ้น
444	inq	Bridget	Tom	cs	ea	es	f	What happened?	เกิดอะไรขึ้น
445	inq	Sharon	Tom	cs	ea	es	f	Was it you I saw in Ladbroke Grove on Thursday night, then?	คนที่ฉันเจอบนแลดโบรค โกรฟคืนวันพฤหัสน่ะ ใช่เธอหรือเปล่า
446	dir	Richard	Bridget	cs	sj	hl	f	Bridget, put that recipe book away for God's sake.	บริดเจ็ท เก็บตำรากับข้าวได้แล้ว
447	inq	Bridget	Bridget's mom	ss	js	lh	f	Go? Go where?	ไปไหนคะ
448	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, don't be a silly-willy, darhng. Of course I told you. You must learn to listen.	ไม่เอาน่าลูกจ๋า แม่เคยบอกแล้ว ลูกไม่ฟังเอง
449	inq	Bridget	Bridget's mom	ss	js	lh	f	What?	อะไรคะ
450	rej	Bridget	Bridget's mom	ss	js	lh	f	I'm in the middle of work, Mum.	หนูกำลังมีงานยุ่งค่ะ

451	dir	Bridget	Bridget's mom	ss	js	lh	f	Can't Julio lend you some money?'	ยืมจูลิโอไม่ได้เหรอคะ
452	inq	Bridget	Bridget's mom	ss	js	lh	f	Where are you?	แม่อยู่ไหนคะ
453	inq	Richard	Bridget	cs	sj	hl	f	Bridget, where the fuck are you off to?'	ออกไปไหนบริดเจ็ท
454	inq	Richard	Bridget	cs	sj	hl	f	You found the Banger Bobbit Boy yet?	หาเด็กจู๋ไหม้ได้หรือยัง
455	inq	Bridget	Bridget's mom	ss	js	lh	f	What's going on?	เกิดอะไรขึ้นคะ
456	inq	Bridget	Bridget's mom	ss	js	lh	f	What are you doing outside here when it's not on your way to the airport?	แม่มาทำอะไรแถวนี้ มันไม่ใช่ทางผ่านไปสนามบินสักหน่อย
457	inq	Bridget	Bridget's mom	ss	js	lh	f	How are you going to manage without your banker's card?	แล้วจะเอาเงินที่ไหนใช้ ถ้าลืมเอาการ์ดไป
458	inq	Bridget	Bridget's mom	ss	js	lh	f	Why can't Julio lend you the money? Why?	ทำไมจูลิโอไม่ให้แม่ยืมก่อน ทำไม
459	inq	Bridget	Bridget's mom	ss	js	lh	f	What are you up to? What?	แม่มีอะไรหรือเปล่าคะ อะไรคะ
460	inq	Tom	Bridget	cs	ea	es	f	What's this, hon?'	นี่อะไร
461	inq	Tom	Bridget	cs	ea	es	f	Is it marmalade?	แยมส้มเหรอ
462	inq	Bridget's dad	Bridget	cs	sj	hl	f	Are you on your own?	อยู่คนเดียวหรือเปล่าลูก
463	inq	Bridget	Bridget's dad	cs	js	lh	f	What? What?	อะไรคะพ่อ อะไร
464	inq	Bridget	Bridget's dad	cs	js	lh	f	What's happened?	เกิดอะไรขึ้นคะ
465	inq	Bridget	Bridget's dad	cs	js	lh	f	What did they do?	แม่กับจูลิโอทำอะไรคะ
466	inq	Bridget	Bridget's dad	cs	js	lh	f	Didn't you know?	พ่อไม่รู้เรื่องเลยเหรอคะ
467	inq	Bridget	Bridget's dad	cs	js	lh	f	So what happened?	แล้วเกิดอะไรขึ้นคะ
468	inq	Jude	Bridget	ss	ea	es	f	What happened?	มีอะไรหรือ
469	inq	Bridget	Mark	cs	ea	lh	f	What do you mean?	หมายความว่าอะไรคะ
470	inq	Mark	Bridget	cs	ea	hl	f	Where's your mother now?	ตอนนี้แม่คุณอยู่ไหน
471	dir	Bridget's mom	a policeman	cs	sj	es	unf	Let go of me, you silly bitty.	ปล่อยฉันนะไอ้งั่ง
472	dir	Bridget	Bridget's mom	ss	js	lh	f	Mum. You might be charged with a criminal offence.	แม่คะ แม่อาจมีความผิดคดีอาญานะคะ

473	dir	Bridget	Bridget's mom	ss	js	lh	f	I think you should go quietly to the station with the policemen.	หนูว่าแม่ยอมไปสถานีตำรวจกับตำรวจเสียดีๆนะคะ
474	rej	Bridget's mom	Bridget	ss	sj	hl	f	We'll see, darling.	ไม่มีอะไรหรอกลูก
475	inq	Bridget	Bridget's mom	ss	js	lh	f	Have you walked free?	แม่พ้นข้อกล่าวหาแล้วเหรอคะ
476	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, don't be silly, darling. Walked free!' I don't know!	โอ๊ย เหลวไหล ข้อกล่าวหาอะไรลูก ข้อกล่าวหา! แม่ไม่รู้เรื่อง!
477	inq	Bridget	Bridget's mom	ss	js	lh	f	So what happened?	เกิดอะไรขึ้นคะ
478	rej	Bridget's mom	Bridget	ss	sj	hl	f	All sorted out now, darling, just a silly misunderstanding.	ทุกอย่างเรียบร้อยแล้วจ้ะ แค่เข้าใจผิดกันนิดหน่อย
479	inq	Bridget	Bridget's mom	ss	js	lh	f	What happened. Mother?	เกิดอะไรขึ้นคะแม่
480	inq	Bridget	Bridget's mom	ss	js	lh	f	What about everyone's money and the time-share apartments?	แล้วเรื่องเงินของทุกคนกับอพาร์ทเมนต์ร่วมล่ะ
481	inq	Bridget	Bridget's mom	ss	js	lh	f	Where's my two hundred quid?	เงินสองร้อยปอนด์ของหนูด้วย
482	inq	Bridget	Bridget's mom	ss	js	lh	f	Where is Julio?	จูลิโอยู่ไหนคะ
483	inq	Bridget's dad	Bridget's mom	cs	ea	es	f	What about my house?	แล้วบ้านของฉันล่ะ
484	inq	Bridget's dad	Bridget's mom	cs	ea	es	f	And the savings?	เงินเก็บด้วย
485	rej	Bridget's mom	Bridget's dad	cs	ea	es	f	I don't know what you're talking about, Daddy. There's nothing wrong with the house.	ฉันไม่รู้ว่าคุณพูดเรื่องอะไรของคุณนะคุณพ่อ บ้านยังอยู่เหมือนเดิม
486	inq	Una	Bridget's dad	cs	ea	es	f	Is that too milky for you, Colin?	ใส่นมมากไปหรือเปล่าน่ะ คอลิน
487	dir	Una	Bridget's dad	cs	ea	es	f	Look, there's absolutely no need to worry.	ไม่ต้องห่วงหรอก
488	inq	Bridget	Jude	ss	ea	es	f	Rebecca's? Sunday? What Rebecca's? What?	บ้านรีเบคคาเหรอ วันอาทิตย์ อะไรนะ
489	rej	Bridget	Jude	ss	ea	es	f	I'm busy on Sunday, anyway.	พอดีวันอาทิตย์ฉันไม่ว่าง
490	inq	Sharon	Bridget	ss	ea	es	f	What are you wearing for Rebecca's party?	เธอจะใส่ชุดอะไรไปงานปาร์ตี้บ้านรีเบคคา
491	inq	Bridget's mom	Bridget	ss	sj	hl	f	By the way, are you coming to ... the Vibrant TV party on Tuesday?	เกือบลืม ลูกจะมา--งานไวแบรนท์ทีวีปิตี้อังคารนี้หรือเปล่า
492	rej	Bridget	Bridget's mom	ss	js	lh	f	I haven't been invited.	หนูไม่ได้รับเชิญค่ะ
493	rej	Bridget	Bridget's mom	ss	js	lh	f	I haven't been.	หนูไม่ได้รับเชิญ

494	rej	Tom	Bridget	cs	ea	es	f	Sorry, I'm taking Jerome to the PACT party at the Groucho Club.'	เสียใจย่ะ ฉันจะพาเจโรมไปปาร์ตี้ที่กรูโชคลับ
495	inq	Dan	Bridget	cs	ea	es	unf	Did you get your mail?	คุณได้จดหมายหรือยัง
496	inq	Bridget's mom	Bridget	ss	sj	hl	f	Darling, I was just ringing to check what time you're arriving on Friday night.	ลูกจ๋า แม่โทรมาเช็กว่าคืนวันศุกร์ลูกจะมาถึงกี่โมง
497	rej	Bridget	Bridget's mom	ss	js	lh	f	Mum, as I think we've discussed, I'm not coming home on Friday, I'm coming home on Christmas Eve.	แม่คะ หนูนึกว่าเราคุยกันแล้วนี่คะ วันศุกร์หนูไม่หลับบ้าน หนูจะไปวันคริสต์มาสอีฟเลย
498	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, don't be silly, darling.	เหลวไหลน่า
499	rej	Bridget's mom	Bridget	ss	sj	hl	f	You can't sit in the flat on your own all weekend when it's Christmas. What are you going to eat?	ลูกจะอยู่บ้านคนเดียวตลอดสุดสัปดาห์ช่วงคริสต์มาสไม่ได้นะ จะเอาอะไรกิน
500	rej	Daniel	Bridget	cs	ea	hl	f	Listen, Bridge. You know 1 always watch the match on Saturday nights?	คืออย่างนี้นะ บริดจ์ คุณก็รู้นี่ว่าผมดูบอลทุกคืนวันเสาร์
501	rej	Daniel	Bridget	cs	ea	hl	f	Shall I come round tomorrow before the football?	พรุ่งนี้ ผมค่อยไปหาคุณได้ไหม
502	inq	Bridget's mom	Bridget	ss	sj	hl	f	Now, what are you going to put on for Christmas Day?	ลูกจะใส่ชุดอะไรในวันคริสต์มาสจ๊ะ
503	rej	Bridget's mom	Bridget	ss	sj	hl	f	Oh, don't be silly, Bridget,	เหลวไหลน่าบริดเจ็ท
504	rej	Bridget's mom	Bridget	ss	sj	hl	f	You can't wear that on Christmas Day.	ลูกแต่งตัวอย่างนี้ในวันคริสต์มาสไม่ได้นะ
505	dir	Bridget's mom	Bridget	ss	sj	hl	f	Now, are you going to come into the lounge and say hello to Auntie Una and Uncle Geoffrey before you change?'	มาสวัสดีป้าอูนากลับลุงเจฟฟรีย์ในห้องนั่งเล่นก่อนลูก แล้วไปเปลี่ยนชุดซะ
506	inq	Geoffrey	Bridget	cs	sj	hl	f	So, come on, then, Bridget! How's yer love-life!'	เป็นไงบ้าง บริดเจ็ท หนูมีแฟนหรือยังจ๊ะ
507	inq	Granny	Bridget	ss	sj	hl	f	Is that a chocolate biscuit?	นั่นบิสกิตชอคโกแลตเรอะ
508	dir	Bridget's mom	Bridget	ss	sj	hl	f	Stand up straight, darling.	ยืนตรงๆสิลูก
509	inq	Una	Bridget	ss	sj	hl	f	So what are you going to do about babies, Bridget?	เมื่อไรจะมีลูกล่ะ บริดเจ็ท
510	dir	Granny	Bridget	ss	sj	hl	f	Oh look, a penis.	อ้า ดูสิ ไอ้จู๋
511	dir	Una	Bridget's mom	ss	ea	es	f	I think this gravy's going to need sieving, Pam.	ฉันว่าต้องใช้กระชอนทำน้ำเกรวี่นะแพม
512	rej	Bridget's mom	Una	ss	ea	es	f	I don't think it will, dear.	ฉันว่าไม่ต้องทำอย่างนั้นหรอก

513	dir	Bridget's mom	Una	ss	ea	es	f	Have you tried stirring it?	เธอลองคนดูหรือยัง
514	dir	Una	Bridget's mom	ss	ea	es	f	Don't patronize me, Pam.	อย่ามาสอนฉันเลยน่าแพม
515	dir	Mark	everyone in the party	ss, cs	ea	es	f	Everyone keep completely still and quiet, as if everything is normal.	ทุกคน อยู่เฉยๆ อย่าส่งเสียงครับ ทำตัวเหมือนทุกอย่างปกติ
516	rej	Bridget	Mark	cs	ea	lh	f	Mark, what are you saying? There is no normal.	มาร์ค คุณพูดอะระ มันไม่ปกติสักหน่อย
517	dir	Mark	Bridget	cs	ea	hl	f	Try again.	ลองอีกที
518	inq	Bridget	Bridget's mom	ss	js	lh	f	Mum? Do you know where the sieve is? Una's a bit worried about the gravy.	แม่คะ แม่รู้หรือเปล่าคะ ว่ากระชอนอยู่ตรงไหน ป้าอูนาจะได้ทำเกรวี่ต่อ
519	rej	Bridget's mom	Bridget	ss	sj	hl	f	What's Una done with this gravy. Durr! We're going to have to use the Magimix!	แล้วนี่อูนาจะทำอะไรกับน้ำเกรวี่ เฮ้อ เราต้องใช้ที่คนต่างหากล่ะ
520	inq	Bridget's mom	Bridget's dad	cs	ea	es	f	What a to do! Are you all right, Daddy?	ทำอย่างไรต่อล่ะนี่ พ่อเป็นอะไรหรือเปล่า
521	dir	Mark	Bridget	cs	ea	hl	f	Come on.	ไปกันเถอะ
522	inq	Bridget	Mark	cs	ea	lh	f	What?	หา
523	dir	Bridget's mom	Bridget	ss	sj	hl	f	Don't say "what", Bridget, say "pardon"	อย่าพูด 'หา' สิ บริดเจ็ท พูดว่า 'อะไรนะคะ'
524	inq	Bridget	Mark	cs	ea	lh	f	How come he came back to England?	เขากลับมาที่อังกฤษอีกทำไมล่ะคะ
525	inq	Bridget	Mark	cs	ea	lh	f	What?'	หา
526	inq	Bridget	Mark	cs	ea	lh	f	So what did you do?	คุณทำอย่างไรคะ
527	inq	Bridget	Mark	cs	ea	lh	f	How did you know?	คุณรู้ได้อย่างไร
528	inq	Bridget	Mark	cs	ea	lh	f	Why did you bother doing all this?	ทำไมคุณยอมเสียเวลาคะ
529	inq	Bridget	Mark	cs	ea	lh	f	Why didn't you ring me up before Christmas, then?	ทำไมก่อนคริสต์มาสคุณไม่โทรหาฉันเลยล่ะคะ
530	inq	Bridget	Mark	cs	ea	lh	f	What?	หา
531	inq	Bridget	Mark	cs	ea	lh	f	But what...?	แต่..หา...
532	dir	Mark	Bridget	cs	ea	hl	f	Don't you mean but pardon?	คุณควรพูดว่า อะไรนะครับ

APPENDIX B

THE DIRECTIVES, REJECTIONS, AND INQUIRIES IN ENGLISH DIALOGUES AND THAI TRANSLATION IN *TURNING THIRTY* (2000)

Turning Thirty ปีนี้ไม่อยากโสด (2006)

Data No.	Speech act	Participants		Interpersonal & affective relation between S & H				Texts	
		speakers	hearers	sex	age	Status	distance	Source texts	Target texts
1	inq	Matt	Elaine	cs	sj	es	f	Who is it?	ใครน่ะ
2	inq	Elaine	Matt	cs	js	es	f	Are you in?	จะให้บอกว่าอยู่ไหม
3	inq	Matt	Elaine	cs	sj	es	f	Where's my dinner?	มื้อเย็นผมล่ะ
4	rej	Elaine	Matt's mom	ss	js	lh	unf	No.	ไม่ค่ะ
5	rej	Elaine	Matt's mom	ss	js	lh	unf	I don't think It'll be Matt, Cynthia.	หนูไม่คิดว่าจะเป็นแมทหรอกค่ะ ซินเธีย
6	rej	Matt	Elaine	cs	sj	es	f	It was your turn to cook.	ก็วันนี้เป็นเวรคุณทำอาหารนี่นา
7	inq	Matt	Elaine	cs	sj	es	f	How long were you on the phone to her anyway?	นี่จะว่าไป คุณคุยกับแม่ผมนานแค่ไหนเนี่ย
8	inq	Matt	Elaine	cs	sj	es	f	What were you two talking about?	คุณคุยอะไรกับแม่ผมน่ะ
9	inq	Matt	Elaine	cs	sj	es	f	What kind of girl stuff?	เรื่องแบบไหนของผู้หญิงล่ะ
10	inq	Matt	Elaine	cs	sj	es	f	She wasn't asking you when we're having kids again, was she?	แม่คงไม่ถามคุณอีกใช่ไหมว่าเราจะมีลูกกันเมื่อไร
11	dir	Matt	Elaine	cs	sj	es	f	Tell me she wasn't.	บอกผมมาเชียวว่าแม่ไม่ได้ถามเรื่องนั้น
12	inq	Matt	Elaine	cs	sj	es	f	So what did you say?	แล้วคุณบอกแม่ไปว่าอย่างไร
13	inq	Matt	Elaine	cs	sj	es	f	What did she say?	แล้วแม่ว่าอย่างไร
14	inq	Matt	Elaine	cs	sj	es	f	What did you say about my coming home?	แล้วคุณบอกแม่ไปว่าอย่างไร เรื่องผมจะกลับบ้านน่ะ

15	inq	Matt	Elaine	cs	sj	es	f	What did she say?	แล้วแม่ว่าอย่างไรนะ
16	inq	Matt	Elaine	cs	sj	es	f	How did she sound?	ตอนพูดน่ะ น้ำเสียงแม่เป็นอย่างไรล่ะ
17	inq	Matt	Elaine	cs	sj	es	f	What's up?	มีอะไรเหรอ
18	inq	Matt	Elaine	cs	sj	es	f	Forget something?	ลืมอะไรหรือเปล่า
19	inq	Matt	Elaine	cs	sj	es	f	You can't not say what anymore.	คุณพูดอะไรต่อไปไม่ได้อีกเหรอ
20	inq	Elaine	Matt	cs	js	es	f	Are you laughing at me or with me?	ที่หัวเราะนี่อารมณ์ไหนไม่ทราบ
21	inq	Elaine	Matt	cs	js	es	f	What do you think this all means?	คุณว่าทั้งหมดนี่มันหมายความว่าไงกันฮึ
22	inq	Elaine	Matt	cs	js	es	f	Do you think it's normal to be so civilised?	คุณว่าตกลงมันปกติไหมที่เราเลิกกันแบบผู้ดีผู้ดีเนี่ย
23	rej	Matt	Elaine	cs	sj	es	f	I don't think so.	ผมว่าไม่นะ
24	inq	Matt	Elaine	cs	sj	es	f	You've got what exactly?	คุณรู้อะไร
25	inq	Elaine	Matt	cs	js	es	f	'What are you thinking?	กำลังคิดอะไรอยู่เหรอ
26	inq	Matt	Elaine	cs	sj	es	f	'What brought things to a head for you?	อะไรที่ทำให้คุณคิดเรื่องเลิกกันขึ้นมา
27	inq	Matt	Elaine	cs	sj	es	f	The English Patient?	เรื่อง*ดิอิงลิชเพเชียนท์*น่ะเหรอ
28	inq	Matt	Elaine	cs	sj	es	f	Gadzillions?	เป็นโกฏิคนเชียวหรือ
29	inq	Matt	Elaine	cs	sj	es	f	Were we?	เราเป็นอย่างนั้นจริงเหรอ
30	rej	Elaine	Matt	cs	js	es	f	Well, maybe not that stage exactly.	เอ้อ...อาจจะไม่ถึงกับ*ขั้นนั้น*เสียทีเดียว
31	inq	Matt	Elaine	cs	sj	es	f	Which deli girl?	สาวในร้านอาหารคนไหนน่ะ
32	rej	Elaine	Matt	cs	js	es	f	No	ไม่ช่าย
33	inq	Matt	Elaine	cs	sj	es	f	What's she like, this Ms P?	แล้วแม่สาวดีพร้อมของผมนี่เป็นอย่างไรหรือ
34	inq	Elaine	Matt	cs	js	es	f	And what about my next bloke?	แล้วพ่อหนุ่มรายต่อไปของฉันล่ะ
35	inq	Elaine	Matt	cs	js	es	f	Have you been reading my diary?	นี่คุณแอบอ่านไดอะรี่ของฉันหรือเปล่านี่
36	rej	Matt	Elaine	cs	sj	es	f	No.	เปล่า

37	inq	Elaine	Matt	cs	js	es	f	Bees?	ผึ้งหรือ
38	inq	Elaine	Matt	cs	js	es	f	Did they live?	แล้วมันหายไหม
39	inq	Matt	Elaine	cs	sj	es	f	'What's the matter?	เป็นอะไรไป
40	inq	Matt's boss	Matt	ss	sj	hl	f	What will you do with yourself?	แล้วนายจะทำอะไรกับชีวิตล่ะ
41	rej	Matt	Matt's boss	ss	js	lh	f	No.	ไม่ล่ะครับ
42	inq	Matt	Elaine	cs	sj	es	f	How was work?	วันนี้งานเป็นไงมั่ง
43	inq	Elaine	Matt	cs	js	es	f	How was your day?	แล้ววันนี้คุณเป็นไงมั่ง
44	inq	Elaine	Matt	cs	js	es	f	Have you got everything you need?	ได้ของที่ต้องการครบหรือยัง
45	inq	Elaine	Matt	cs	js	es	f	What about your toothbrush?	แปรงสีฟันเอาไปหรือยัง
46	inq	Matt	Elaine	cs	sj	es	f	What?	เรื่องอะไรหรือ
47	dir	Elaine	Matt	cs	js	es	f	Call me when you reach England.	ถึงอังกฤษแล้วโทรศัพท์มานะ
48	inq	Taxi driver	Matt	ss	js	lh	unf	Where to, mate?	ไปไหนพี่
49	inq	Taxi driver	Matt	ss	js	lh	unf	Been on holiday, have you?	ไปเที่ยวมาเหรอครับ
50	rej	Matt	Taxi driver	ss	sj	hl	unf	Nah.	เปล่าหรอก
51	inq	Taxi driver	Matt	ss	js	lh	unf	Is your name Matt Beckford?	พี่ชื่อแมท เบ็คฟอร์ด หรือเปล่า
52	inq	Matt	Taxi driver	ss	sj	hl	unf	And where do you know me from?	แล้วตกลงคุณรู้จักผมมาจากไหน
53	inq	Matt	Taxi driver	ss	sj	hl	unf	Dave Qoddard's little brother?	น้องชายคนเล็กของเจ้าเดฟ กอดดาร์ด น่ะเรอะ
54	inq	Matt	Taxi driver	ss	sj	hl	unf	What's he doing now?	ตอนนี้เดฟทำอะไรอยู่ล่ะ
55	inq	Matt	Taxi driver	ss	sj	hl	unf	Is he a brain surgeon, then?	แล้วตกลงเดฟเป็นศัลยแพทย์สมองหรือเปล่า
56	inq	Matt	Taxi driver	ss	sj	hl	unf	And you're his little brother?	แล้วนายก็เป็นน้องชายคนสุดท้องของเจ้านั่น
57	inq	Matt	Taxi driver	ss	sj	hl	unf	What?	อะไรเหรอ
58	rej	Matt	Taxi driver	ss	sj	hl	unf	I doubt it.	ไม่จริงละม้าง

59	rej	Matt	Taxi driver	ss	sj	hl	unf	But I wasn't the most popular kid at school, that's for sure.	แต่ที่จริงผมเองก็ไม่ใช่ว่าจะดังที่สุดในโรงเรียนหรอก
60	dir	Matt	Taxi driver	ss	sj	hl	unf	Here it is. It's the one with the immaculate, manicured lawn.	ถึงแล้วครับ บ้านหลังที่สนามหญ้าตัดเสียเนี้ยบไม่มีที่ตินั่นแหละ
61	inq	Matt	Taxi driver	ss	sj	hl	unf	How much?	เท่าไร
62	rej	Matt	Taxi driver	ss	sj	hl	unf	You can't do that.	ไม่ได้
63	rej	Taxi driver	Matt	ss	js	lh	unf	I can't take that.	ผมรับเงินพี่ไม่ได้หรอก
64	inq	Matt's dad	Matt	ss	sj	hl	f	Are you staying for a while, then?	จะมาอยู่สักพักงั้นสิ
65	inq	Matt's dad	Matt	ss	sj	hl	f	No Elaine, then?	อีเลนไม่มาด้วยหรือ
66	rej	Matt	Matt's mom	cs	js	lh	f	It's okay, Mum. I don't eat much, these days.	ไม่เป็นไรหรอกครับ หมู่นี้ผมกินไม่ค่อยจุนักหรอก
67	rej	Matt	Matt's mom	cs	js	lh	f	The bedroom's spotless. Mum.	ห้องนอนน่ะสะอาดเอี่ยมจะแย่อยู่แล้วละฮะแม่
68	rej	Matt	Matt's mom	cs	js	lh	f	No, she won't. Mum.	อีเลนไม่ว่าอะไรหรอกแม่
69	inq	Matt's mom	Matt	cs	sj	hl	f	Where is she?	แล้วอยู่ไหนล่ะ
70	dir	Matt's mom	Matt	cs	sj	hl	f	You should be with Elaine.	ลูกน่าจะอยู่เป็นเพื่อนอีเลนนะ
71	rej	Matt	Matt's mom	cs	js	lh	f	She'll be fine.	เธอไม่เป็นไรหรอกฮะ
72	inq	Matt's mom	Matt	cs	sj	hl	f	How long are you home for?	แล้วนี่จะกลับมาอยู่นานแค่ไหน
73	inq	Matt's mom	Matt	cs	sj	hl	f	How long's quite a while?	สักพักหนึ่งของแกนี่มันนานแค่ไหนกันฮึ
74	inq	Matt's mom	Matt	cs	sj	hl	f	Give or take what?	มากน้อยกว่านั้นน่ะ ตกลงมันเท่าไหร่กันแน่
75	inq	Matt's mom	Matt	cs	sj	hl	f	What about Elaine?	แล้วอีเลนล่ะ
76	inq	Matt's mom	Matt	cs	sj	hl	f	And what about your job?	แล้วงานของแกล่ะ
77	inq	Matt	Matt's mom	cs	js	lh	f	What's for dinner, then?	อาหารเย็นมีอะไรบ้างครับ
78	dir	Matt's mom	Matt	cs	sj	hl	f	Eat up.	กินให้เกลี้ยงเลยนะ
79	dir	Matt	Matt's mom	cs	js	lh	f	Why don't you sit down, Mum?	แม่นั่งสิฮะ
80	inq	Matt's mom	Matt	cs	sj	hl	f	Is it salt you want?	อยากได้เกลือหรือเปล่าลูก

81	rej	Matt	Matt's mom	cs	js	lh	f	Honestly, Mum. I don't think I can manage all these.	บอกตามตรงนะฮะแม่ ผมว่าผมคงกินหมดนี่ไม่ไหวหรอก
82	rej	Matt's mom	Matt	cs	sj	hl	f	Nonsense. They're good for you.	เหลวไหลน่ะ กินแล้วดี มีประโยชน์ออก
83	rej	Matt	Matt's mom	cs	js	lh	f	But I don't like them.	แต่ผมไม่ชอบนี่
84	rej	Matt's mom	Matt	cs	sj	hl	f	Yes, you do.	ชอบสิ ทำไมจะไม่ชอบ
85	rej	Matt	Matt's mom	cs	js	lh	f	No. I've never liked sprouts.	ไม่ฮะ ผมไม่เคยชอบไอ้กะหล่ำดอกนี่เลย
86	rej	Matt's mom	Matt	cs	sj	hl	f	You liked sprouts when 1 cooked your dinners.	แกชอบกำหล่ำดอกอย่างที่แม่ทำนี่นา
87	rej	Matt's dad	Matt	ss	sj	hl	f	You used to love sprouts.	เมื่อก่อนแกชอบกะหล่ำดอกจะตาย
88	rej	Matt	Matt's dad	ss	js	lh	f	That was Tony, Dad, and he may have liked playing marbles with them but he didn't like eating them either.	นั่นมันโทนี่ต่างหากละพ่อ และถึงโทนี่จะเอาไปดีดเล่นต่างลูกหินจริง เจ้านั่นมันก็ไม่ชอบกินกะหล่ำดอกเหมือนกัน
89	rej	Matt's mom	Matt	cs	sj	hl	f	No.	ไม่ใช่
90	rej	Matt's mom	Matt's dad	cs	ea	es	f	Yvonne used to love sprouts. I think you must be thinking of Yvonne. She definitely had a thing for sprouts.	อีวอนต่างหากที่ชอบกินกะหล่ำดอก ฉันว่าคุณคงนึกถึงอีวอนมากกว่ามั้ง จริงๆแล้วแม่คนนั้นน่าชอบกะหล่ำดอกเอามากๆเลย
91	rej	Matt	Matt's mom	cs	js	lh	f	Tony never liked sprouts.	โทนี่ไม่เคยชอบกะหล่ำดอก
92	rej	Matt	Matt's mom	cs	js	lh	f	Yvonne never liked sprouts.	อีวอนก็ไม่เคยชอบ
93	rej	Matt	Matt's mom	cs	js	lh	f	Ed never liked sprouts.	เอ็ดก็ไม่เคยชอบ
94	rej	Matt	Matt's mom	cs	js	lh	f	I certainly don't like sprouts.	ผมเองก็แน่นอนว่าไม่เคยชอบ
95	rej	Matt	Matt's mom	cs	js	lh	f	And I'm not eating these sprouts. Not now. Not in a little while. Not ever!	และผมก้จะไม่กินกะหล่ำดอกจานนี้ด้วย จะตอนนี้หรือตอนไหน ผมก็ไม่กินทั้งนั้น!!
96	dir	Matt's mom	Matt	cs	sj	hl	f	Here you go. Now, eat up before it goes cold again.	เอ้า นี่ก็รีบกินให้หมดเสียก่อนที่จะเย็นชืดไปอีกละ
97	dir	Matt's dad	Matt	ss	sj	hl	f	Only it is quite late, Matthew.	นี่มันก็ค่อนข้างดึกมากแล้วนา แมทธิว
98	inq	Matt's dad	Matt	ss	sj	hl	f	What are you laughing at?	หัวเราะอะไรน่ะ
99	inq	Matt's dad	Matt	ss	sj	hl	f	Is it the milk-bottle bloke?	ข่าวไอ้หนุ่มขวดนมนั่นหรือเปล่า
100	inq	Matt's dad	Matt	ss	sj	hl	f	So?	ตกลงว่า?

101	inq	Matt	Matt's dad	ss	js	lh	f	So?	ว่าอะไรฮะ
102	inq	Matt's dad	Matt	ss	sj	hl	f	So?	แล้วตกลงว่าอย่างไร
103	inq	Matt's dad	Matt	ss	sj	hl	f	So, how are you, Matt?	แล้วตกลงว่า ลูกเป็นอย่างไรบ้างแมท
104	dir	Matt	Matt's dad	ss	js	lh	f	Cheers, Dad.	ดื่มฮะพ่อ
105	inq	Matt	Gershw in	ss	ea	es	f	How's Zoe?	โซอี้เป็นไงบ้าง
106	inq	Matt	Gershw in	ss	ea	es	f	Enjoying it?	ยังสนุกกับงานดีไหม
107	inq	Matt	Gershw in	ss	ea	es	f	And how's my lovely goddaughter?	แล้วลูกสาวอุปถัมภ์ผู้น่ารักของฉันเป็นไงบ้าง
108	inq	Matt	Gershw in	ss	ea	es	f	And how's work?	แล้วงานแกเป็นไงบ้าง
109	inq	Gershw in	Matt	ss	ea	es	f	So…	แล้วตกลงว่าไงล่ะ...
110	inq	Gershw in	Matt	ss	ea	es	f	What is it you don't want to talk about?	ตกลงเรื่องอะไรวะที่แกไม่อยากพูดถึงเสียเหลือเกิน
111	inq	Gershw in	Matt	ss	ea	es	f	I take it she's what's brought you home?	เรื่องนี้ชีนะที่ทำแกเผ่นกลับมาบ้าน
112	inq	Gershw in	Matt	ss	ea	es	f	For a while?	กลับมาแค่พักหนึ่งใช่ไหม
113	inq	Gershw in	Matt	ss	ea	es	f	Well. . . it's not splitting up, is it?	ยังไงล่ะ...แปลว่าไม่ได้เลิกกันหรือเปล่าวะ
114	inq	Gershw in	Matt	ss	ea	es	f	So what happened next?	แล้วอย่างไรต่อ
115	inq	Gershw in	Matt	ss	ea	es	f	When?	เมื่อไรวะ
116	inq	Gershw in	Matt	ss	ea	es	f	What about your new job?	แล้วงานใหม่ล่ะ
117	inq	Gershw in	Matt	ss	ea	es	f	Her what?	เปลี่ยนอะไรวะ
118	dir	Matt	Gershw in	ss	ea	es	f	Keep up, will you?	นี่แกตามให้ทันหน่อยได้ไหม
119	rej	Matt	Gershw in	ss	ea	es	f	No.	เปล่า
120	rej	Matt	Gershw in	ss	ea	es	f	No, it's more than that	ไม่ว่ะ มันไม่ใช่แค่นั้น
121	inq	Gershw in	Matt	ss	ea	es	f	Why not?	ทำไมไม่ยืดวะ
122	inq	Matt	Gershw in	ss	ea	es	f	What?	อะไรหรือ

123	dir	Matt	Gershwin	ss	ea	es	f	I shouldn't do that,	อย่าเชียว
124	dir	Matt	Gershwin	ss	ea	es	f	Don't even think about going down that road.	อย่าแม้แต่คิดให้เปลืองสมอง
125	rej	Gershwin	Matt	ss	ea	es	f	I dunno.	ไม่รู้ดิ
126	inq	Shop assistant	Matt	ss	js	lh	unf	'How's it looking?	ลองใส่แล้วเป็นไงมั่งฮะ
127	inq	Matt	Shop assistant	ss	sj	hl	unf	Isn't this a bit tight?	มันคับไปหน่อยมั้ยเนี่ย
128	rej	Shop assistant	Matt	ss	js	lh	unf	It's cut to be close-fitting.	เสื้อรุ่นนี้เขาต้องใส่แบบพอดีตัว
129	dir	Matt's dad	Matt	ss	sj	hl	f	You're not paying for me	ห้ามแกจ่ายเด็ดขาด
130	dir	Matt	Matt's dad	ss	js	lh	f	Why not?	ทำไมถึงไม่ได้ล่ะฮะ
131	rej	Matt's dad	Matt	ss	sj	hl	f	Because you just can't.	บอกว่าไม่ได้ก็ไม่ได้สิ
132	dir	Matt's mom	Matt	cs	sj	hl	f	You don't want to be spending your hard-earned money on me and your dad. Put your money away.	ห้ามเอาเงินที่แกหาได้อย่างยากลำบากมาสิ้นเปลืองกับพ่อแม่เด็ดขาด เก็บเงินนั่นเสีย
133	rej	Matt	Matt's mom	cs	js	lh	f	It's only twenty-two pounds fifty!	แค่ยี่สิบสองปอนด์กับอีกห้าสิบเพนนีเองเนี่ยนะฮะ!
134	rej	Matt	Matt's mom	cs	js	lh	f	It's not going to break the bank.	แค่นี้ไม่ถึงกับสิ้นเนื้อประดาตัวหรอกน่า
135	rej	Matt	Matt's dad	ss	js	lh	f	No.	จำไม่ได้ฮะ
136	rej	Matt's dad	Matt	ss	sj	hl	f	You must remember it,	ต้องจำได้สิ
137	rej	Matt	Matt's dad	ss	js	lh	f	No, Dad.	ก็ผมจำไม่ได้จริงๆนี่พ่อ
138	rej	Matt	Matt's dad	ss	js	lh	f	I don't remember any mynah bird. As far as I can recall I've never seen a mynah bird in my life.	แล้วจะว่าไปเท่าที่ผมจำได้ ตั้งแต่เกิดมาผมยังไม่เคยเห็นนกขุนทองสักตัวเลยด้วยซ้ำ
139	rej	Matt's dad	Matt	ss	sj	hl	f	You do remember it, you're just being bloody stubbord now!	ฉันรู้ว่าแกจำได้ แต่แกมันดื้อด้านยั่วโมโหไปอย่างนั้นเอง
140	inq	Matt	Matt's mom	cs	js	lh	f	What are these?	อะไรครับนี่
141	rej	Matt	Matt's mom	cs	js	lh	f	But no one uses money-off coupons any more. Mum, it's so . . .	สมัยนี้ไม่มีใครเขาใช้คูปองส่วนลดยังงี้กันแล้วแม่ มัน...
142	rej	Matt's mom	Matt's dad	cs	ea	es	f	But Matthew's already offered. Jack	แต่แมทธิวเค้าอาสาแล้วนี่แจ็ค

143	rej	Matt	Gershwin	ss	ea	es	f	We'd never do anything like that to you, Gershwin.	เฮ้ย เกอร์ชวิน พวกเราไม่มีทางทำอะไรอย่างนั้นกับแกหรอก
144	dir	Zoe	Matt	cs	ea	es	f	Cancel it.	ยกเลิก
145	inq	woman in the	Matt	cs	ea	es	unf	Matt Beckford?	แมท เบ็คฟอร์ด ใช่ไหมคะ
146	inq	Matt	woman in the	cs	ea	es	unf	Ginny Pascoe?	จินนี่ พาสโค เหรอเนี่ย
147	inq	Ginny	Matt	cs	ea	es	f	When was the last time?	ครั้งสุดท้ายนี่เมื่อไรนะ
148	rej	Ginny	Matt	cs	ea	es	f	Wrong!	ผิดย่ะ
149	inq	Matt	Ginny	cs	ea	es	f	It wasn't?	ไม่ใช่เหรอ
150	inq	Matt	Ginny	cs	ea	es	f	Are you sure?	เธอแน่ใจหรือ
151	rej	Ginny	Matt	cs	ea	es	f	Try three months after that at Elliot's house-warming.	ถัดจากนั้นอีกสามเดือน งานขึ้นบ้านใหม่ของเอเลียตต่างหาก
152	dir	Ginny	Matt	cs	ea	es	f	Don't say it! Don't you dare say it!	อย่าพูดเชียวนะ! เธออย่าได้บังอาจพูดออกมาเชียว!!
153	rej	Matt	Ginny	cs	ea	es	f	No.	เปล่านะ
154	rej	Ginny	Matt	cs	ea	es	f	You were, you lying git.	ทำไมจะไม่ใช่ล่ะ คนโกหก
155	inq	Ginny	Matt	cs	ea	es	f	Okay, so what are you suggesting?	ถ้ายังงั้นจะเอายังไงไม่ทราบ
156	rej	Matt	Ginny	cs	ea	es	f	I'm not suggesting anything. I am merely throwing around a few ideas.	ไม่เอายังไงทั้งนั้นแหละ นี่ฉันก็แค่ช่วยคิดและเสนอดูเฉยๆ
157	dir	Matt	Ginny	cs	ea	es	f	Why don't you throw one in too?	แล้วทำไมเธอไม่ลองเสนออะไรเสียบ้างล่ะ
158	dir	Ginny	Matt	cs	ea	es	f	How about some sort of pact?	งั้นก็ เอาเป็นว่าเรามาทำสัญญากันไหมล่ะ
159	inq	Matt	Ginny	cs	ea	es	f	What kind?	สัญญาอะไร
160	rej	Ginny	Matt	cs	ea	es	f	No way! Are you mad? That's only two years away!	ไม่มีทางย่ะ! …เธอจะบ้าเหรอ ยี่สิบหกก็อีกแค่สองปีเองน่ะสิ !
161	dir	Matt	Ginny	cs	ea	es	f	Then, you choose.	งั้นเธอก็เลือกมาสิว่าเมื่อไร
162	dir	Ginny	Matt	cs	ea	es	f	I think we should hang on until we're thirty.	ฉันว่าเรารอไปจนถึงสามสิบจะดีกว่า
163	inq	Matt	Ginny	cs	ea	es	f	Thirty? Are you sure?	สามสิบเนี่ยนะ แน่ใจหรือ
164	dir	Matt	Ginny	cs	ea	es	f	If this is a pact, let's shake on it.	ถ้าจะสัญญาเป็นเรื่องเป็นราวก็มาจับมือกันหน่อย

165	inq	Ginny	Matt	cs	ea	es	f	How are you?	เธอเป็นไงบ้าง
166	inq	Ginny	Matt	cs	ea	es	f	Are you still in London?	นี่เธออยู่ที่ลอนดอนใช่ไหม
167	inq	Ginny	Matt	cs	ea	es	f	So are you back visiting your mum and dad?	แล้วนี่กลับมาเยี่ยมพ่อกับแม่ใช่ไหม
168	dir	Ginny	Matt	cs	ea	es	f	Are you actually going to speak to me or do I have to guess?	ตกลงเธอจะพูดอะไรออกมาไหมเนี่ย หรือว่าจะให้ฉันเดาเอา
169	inq	Ginny	Matt	cs	ea	es	f	How's it going? The spending quality time with Ma and Pa Beckford?	แล้วเป็นไงบ้างล่ะ ครอบครัวสุขสันต์กันกับป๊ะป๋าหม่าม้าดีไหม
170	inq	Matt	Ginny	cs	ea	es	f	What are you doing here?	ตกลงเธอมาทำอะไรที่นี่
171	inq	Ginny	Matt	cs	ea	es	f	In the Kings Arms?	ที่ร้านคิงส์อาร์มส์เนี่ยน่ะเหรอ
172	dir	Ginny	Matt	cs	ea	es	f	Well, for starters.	อ่า เริ่มจากตรงนั้นก่อนก็ได้
173	inq	Matt	Ginny	cs	ea	es	f	Last time 1 heard anything about your toings and froings you were living it up in Brighton, weren't you?	ครั้งสุดท้ายที่ได้ยินข่าวมา รู้สึกว่าเธอกำลังเริงร่าอยู่ในไบรตันอย่างนั้นใช่ไหม
174	inq	Matt	Ginny	cs	ea	es	f	Was it sudden?	เสียปุบปับหรือเปล่า
175	rej	Ginny	Matt	cs	ea	es	f	Not really.	ไม่เชิงหรอก
176	inq	Matt	Ginny	cs	ea	es	f	So, how are you?	เออ แล้วเธอล่ะเป็นไงมั่ง
177	inq	Ginny	Matt	cs	ea	es	f	Anyway, what do you do in Mew York, you flash git?	แล้วเธอล่ะไปทำอะไรอยู่ในนิวยอร์คฮึ พ่อหนุ่มไฮโซ
178	inq	Ginny	Matt	cs	ea	es	f	What? Building them? Using them? Wearing them on your head?	ด้านไหนล่ะ ประกอบคอมพิวเตอร์ ใช้คอมพิวเตอร์ หรือเอาสวมไว้บนศีรษะ
179	dir	Ginny	Matt	cs	ea	es	f	You always were hopeless with details.	จะเล่าอะไรให้มันละเอียดหน่อยก็ไม่ได้
180	rej	Matt	Ginny	cs	ea	es	f	It's really boring.	เล่าไปก็น่าเบื่อเปล่าๆ
181	dir	Ginny	Matt	cs	ea	es	f	Try me.	ก็ลองเล่ามาก่อนสิ
182	inq	Matt	Ginny	cs	ea	es	f	How about yourself? What are you up to?'	แล้วเธอล่ะ เธอทำอะไรอยู่
183	inq	Matt	Ginny	cs	ea	es	f	Where do you teach?	สอนที่ไหน
184	dir	Ginny	Matt	cs	ea	es	f	Have a guess.	เดาดูสิ
185	inq	Matt	Ginny	cs	ea	es	f	Not King's Heath Comp?	คงไม่ใช่ที่คิงส์ฮีธคอมป์นะ

186	dir	Matt	Ginny	cs	ea	es	f	Don't tell me.	เดี๋ยวๆ อย่าเพิ่งบอกนะ
187	inq	Matt	Ginny	cs	ea	es	f	Let me see - Mr Collins, geography, Mr Haynes, physics, Mrs Perkins, maths, and Mr Thorne, English?	อ่า อาจารย์คอลลินส์สอนภูมิศาสตร์ อาจารย์เฮย์นส์สอนฟิสิกส์ อาจารย์เพอร์กินสสอนคณิตศาสตร์ แล้วอาจารย์ธอร์นสอนภาษาอังกฤษ ใช่ไหม
188	rej	Ginny	Matt	cs	ea	es	f	Mr Haynes teaches history.	อาจารย์เฮย์นส์สอนประวัติศาสตร์ ต่างหาก
189	inq	Ginny	Matt	cs	ea	es	f	Anyone special in your life?	มีใครเป็นพิเศษในชีวิตหรือยัง ฮึ
190	inq	Ginny	Matt	cs	ea	es	f	Any kids?	มีลูกหรือยัง
191	inq	Ginny	Matt	cs	ea	es	f	Any pets?	เลี้ยงสัตว์อะไรหรือเปล่า
192	inq	Matt	Ginny	cs	ea	es	f	What about yourself?	เธอล่ะ
193	dir	Matt	Ginny	cs	ea	es	f	Well, feel free to say no, if you want to.	อ่า ถ้าอยากปฏิเสธล่ะก็ ได้เลยนะ ไม่ต้องเกรงใจ
194	inq	Matt	Ginny	cs	ea	es	f	How late is your bloke?	แฟนเธอมาสายแค่ไหนแล้วล่ะเนี่ย
195	dir	Matt	Ginny	cs	ea	es	f	Why don't you come over and say hello to Gershwin? He's here as well. It's his birthday today. He'd love to see you.	เธอจะแวะทักทายเกอร์ชวินหน่อยไหมล่ะ หมอนั่นก็อยู่ที่นี่ วันนี้วันเกิดของเขา เกอร์ชวินต้องดีใจแน่ ถ้าได้เจอเธอ
196	inq	Ginny	Matt	cs	ea	es	f	Are you sure?	เธอแน่ใจนะ
197	rej	Ginny	Matt	cs	ea	es	f	No.	ไม่ใช่ย่ะ
198	dir	Matt	Ginny	cs	ea	es	f	You'd be doing me a huge favour.	ถ้าเธอไปนี่จะเป็นพระคุณต่อฉันมากเลยนะจะบอกให้
199	dir	Matt	Ginny	cs	ea	es	f	Come and join us, or I might be forced to do something really drastic.	มานั่งด้วยกันเถอะน่า อย่าบังคับให้ฉันต้องใช้กำลังเชียวนะ
200	inq	Ian	Gershwin	ss	ea	es	unf	So, you guys went to same school with Genny.	พวกคุณเคยเรียนที่เดียวกันกับจินนี่สินะครับ
201	rej	Ginny	Ian	cs	ea	es	f	You're not just a supply teacher!	เธอไม่ใช่แค่ครูสอนแทนเฉยๆเสียหน่อย!
202	dir	Ginny	Ian	cs	ea	es	f	Go on, Ian, tell him.	เล่าให้แมทฟังสิเอียน
203	dir	Ginny	Matt	cs	ea	es	f	Just ignore him.	ไม่ต้องไปฟังเขา แมท
204	rej	Davina	Gershwin	cs	ea	es	f	We'd love to, Gershwin,' 'but we've both got to be at work extra early tomorrow.	เราเองก็อยากไปอยู่นะ เกอร์ชวิน แต่ว่าพรุ่งนี้เราสองคนมีงานตอนเช้ามากๆ เช้าเป็นพิเศษเลยละ

205	rej	Dom	Gershwin	ss	ea	es	f	Can't do it tonight, mate.	คืนนี้ไม่ได้ว่ะเพื่อน
206	rej	Christina	Gershwin	cs	ea	es	f	We couldn't even if we wanted to. My sister won't babysit past eleven thirty.	ถึงจะอยากไป แต่ฉันก็ไปไม่ได้จริงๆ น้องสาวฉันอยู่ดูลูกๆให้เราเลยห้าทุ่มครึ่งไม่ได้แน่
207	rej	Neil	Gershwin	ss	ea	es	f	No can do, birthday boy.	ไม่สามารถว่ะ คุณเจ้าของวันเกิด
208	rej	Ian	Gershwin	ss	ea	es	unf	I can't either. I'm behind with my Ph.D as it is.	ผมก็ไปไม่ได้ครับ แค่นี้ก็จะไม่จบดอกเตอร์อยู่แล้ว
209	dir	Matt	Ian	ss	ea	es	unf	Come on, Ian, mate!	ไปเถอะน่าเอียน--เพื่อนยาก
210	rej	Matt	Ian	ss	ea	es	unf	You can't go home.	จะกลับบ้านตอนนี้ได้ไง
211	rej	Ian	Matt	ss	ea	es	unf	I appreciate your candour...'but I can't, honestly.	ขอบคุณที่อุตส่าห์บอกรักกันตรงๆ...แต่ผมไปไม่ได้จริงๆครับ
212	inq	Gershwin	Zoe	cs	ea	es	f	What about you, babe?	แล้วคุณล่ะ ที่รัก ว่าไงจ๊ะ
213	inq	Gershwin	Zoe	cs	ea	es	f	Are you sure?	แน่ใจนะจ๊ะ
214	inq	Gershwin	Ginny	cs	ea	es	f	'What about you. Gin?	เธอว่าไงจิน
215	dir	Gershwin	Ginny	cs	ea	es	f	Please!	น่านะ ได้โปรด
216	rej	Ginny	Gershwin	cs	ea	es	f	I can't stay out late on a school night.	ฉันอยู่ดึกได้ที่ไหนล่ะ พรุ่งนี้ต้องไปสอน
217	dir	Ginny	friends	ss, cs	ea	es	f	Shall we just get a taxi into town?	เรียกแท็กซี่เข้าเมืองกันไหม
218	dir	Matt	friends	ss, cs	ea	es	f	Hadn't we better have some sort of game-plan first? Where's good to go at. . .ten past eleven on a Wednesday night?	จะไม่วางแผนกันก่อนเหรอ...ว่าจะไปต่อที่ไหนกันดีตอน...ห้าทุ่มสิบนาทีของคืนวันพุธ
219	dir	Zoe	friends	ss, cs	ea	es	f	We could go to the Dome.	จะไปเดอะโดมกันไหมล่ะ
220	rej	Ginny	friends	ss, cs	ea	es	f	We can't go there!	ไม่ได้นะ!
221	inq	Matt	Gershwin	ss	ea	es	f	Where else is there?	งั้นมีที่ไหนอีก
222	dir	Ginny	friends	ss, cs	ea	es	f	Forget going to a club.	อย่าไปมันเลยขล่งคลับเนี่ย
223	dir	Ginny	friends	ss, cs	ea	es	f	Let's nip to the off-licence, get some beers, go back to mine and stay up all night.	เราแวะซื้อเบียร์แล้วไปโต้รุ่งที่บ้านฉันดีกว่า
224	dir	Ginny	Gershwin	cs	ea	es	f	She can sleep in my bed, if she wants.	ไปนอนบนเตียงฉันก็ได้นะ

225	dir	Ginny	Gershwin	cs	ea	es	f	Don't worry about it. It's not a problem..	ไม่ต้องเป็นห่วงน่า ไม่มีปัญหาอยู่แล้ว
226	dir	Gershwin	Zoe	cs	ea	es	f	Ginny said you can sleep in her bed.	จินนี่บอกให้ขึ้นไปนอนบนเตียงข้างบนแน่ะ
227	inq	Gershwin	Zoe	cs	ea	es	f	Do you want to do that?	ไปไหมจ๊ะ
228	inq	Gershwin	Zoe	cs	ea	es	f	Are you sure you don't want to go home?	หรือจะกลับบ้านเลยไหม
229	inq	Matt	Ginny	cs	ea	es	f	Knackered yet?	ว่าไง หมดสภาพแล้วหรือยัง เธอน่ะ
230	rej	Ginny	Matt	cs	ea	es	f	No way.	ไม่มีทางย่ะ
231	dir	Ginny	Matt	cs	ea	es	f	Pass the cherries, chump.	ไหนส่งเชอร์รี่มาซิเพื่อน
232	inq	Matt	Ginny	cs	ea	es	f	How long have you been seeing him?	พวกเธอคบกันมานานเท่าไรแล้วนะ
233	inq	Matt	Ginny	cs	ea	es	f	But you don't live together?	แต่ก็ไม่ได้อยู่ด้วยกันใช่ไหม
234	inq	Matt	Ginny	cs	ea	es	f	But you've got plans to move in together?	แต่ก็วางแผนจะย้ายมาอยู่ด้วยกันใช่ไหมล่ะ
235	rej	Ginny	Matt	cs	ea	es	f	No, Ian and I haven't got any plans to move in together. At least, none that I'm aware of.	เปล่าหรอก ฉันกับเอียนยังไม่มีแผนจะย้ายมาอยู่ด้วยกัน แต่เขาจะคิดวางแผนยังไงของเขา อันนี้ฉันก็ไม่รู้นะ
236	inq	Ginny	Matt	cs	ea	es	f	What about your own?	แล้วเธอล่ะเป็นยังไงมั่ง
237	inq	Matt	Ginny	cs	ea	es	f	What about it?	ของฉันทำไมเหรอ
238	inq	Ginny	Matt	cs	ea	es	f	The ex-girlfriend you mentioned in the Kings Arms? Is she American?	แฟนเก่าที่พูดถึงตอนอยู่ที่คิงส์อาร์มน่ะ เป็นสาวอเมริกันใช่ไหม
239	inq	Ginny	Matt	cs	ea	es	f	What's she like?	เธอเป็นยังไงมั่ง
240	inq	Ginny	Matt	cs	ea	es	f	So what went wrong?	แล้วเกิดอะไรขึ้นถึงเลิกกันล่ะ
241	rej	Matt	Gershwin	ss	ea	es	f	No.	เปล่า
242	dir	Gershwin	Matt	ss	ea	es	f	Enough of the jibes.	เลิกกัดเว้ย
243	dir	Gershwin	Matt	ss	ea	es	f	Let's get to business.	มาคุยเรื่องสำคัญกันได้แล้ว
244	inq	Ginny	Gershwin	cs	ea	es	f	What business?	เรื่องสำคัญอะไรเหรอ
245	inq	Ginny	Gershwin	cs	ea	es	f	Has anyone seen any of the old gang recently?	หลังๆนี่มีใครได้ข่าวเพื่อนๆในกลุ่มเราบ้างไหมเนี่ย

246	inq	Gershwin	Ginny	cs	ea	es	f	What was she up to?	แล้วตอนนี้เบฟทำงานอะไรอยู่
247	inq	Gershwin	friends	ss, cs	ea	es	f	You know Pete's younger brother Ray?	เฮ้ย จำเรย์น้องชายของพีทได้ไหม
248	rej	Ginny	Gershwin	cs	ea	es	f	Him? Get married? Never.	อย่างหมอนั่นเนี่ยนะจะแต่งงาน ไม่มีทาง
249	rej	Ginny	Gershwin	cs	ea	es	f	Never. Never. Never.	ไม่มีทาง ไม่มีท้าง ไม่มีทาง
250	inq	Gershwin	Matt	ss	ea	es	f	Who have you seen.Matt?	แล้วแกเจอใครบ้างไหมแมท
251	inq	Gershwin	friends	ss, cs	ea	es	f	What about Katrina?	แล้วแคทริน่าล่ะ
252	inq	Gershwin	friends	ss, cs	ea	es	f	Has no one heard from her?	ไม่มีใครได้ข่าวเลยเหรอ
253	inq	Ginny	Matt	cs	ea	es	f	She was in London, wasn't she?	เธอยังอยู่ในลอนดอนใช่ไหมฮึ
254	inq	Matt	Ginny	cs	ea	es	f	What?	อะไรเหรอ
255	inq	Matt's mom	Matt	cs	sj	hl	f	Is that you, Matthew?	นั่นลูกเรอะ แมทธิว
256	inq	Matt	Matt's mom	cs	js	lh	f	You haven't been awake all night waiting for me, have you?	นี่อยู่รอผมทั้งคืนหรือเปล่าเนี่ย
257	rej	Matt's mom	Matt	cs	sj	hl	f	You must be joking.	ตลกน่ะ
258	dir	Matt's mom	Matt	cs	sj	hl	f	You'd better get off to bed.	ไปนอนได้แล้วไป
259	dir	Matt's mom	Matt	cs	sj	hl	f	Matthew, it's the phone for you.	แมทธิว โทรศัพท์แน่ะ
260	dir	Matt's mom	Matt	cs	sj	hl	f	Matthew, it's the phone for you.	แมทธิว โทรศัพท์
261	rej	Matt	Matt's mom	cs	js	lh	f	It's the middle of the night.	โธ่ ยังดึกอยู่เลยแม่
262	dir	Matt	Matt's mom	cs	js	lh	f	Get them to call back at a decent hour.	บอกให้โทรศัพท์มาเวลาที่เป็นผู้เป็นคนกว่านี้หน่อยเถอะ
263	rej	Matt's mom	Matt	cs	sj	hl	f	I'm not your skivvy, you know.	นี่ฉันไม่ใช่คนใช้นะ
264	rej	Matt	Ginny	cs	ea	es	f	No, you're all right.	อ๋อ ไม่เป็นไรหรอก
265	inq	Matt	Ginny	cs	ea	es	f	Where are you?	อยู่ไหนเนี่ย
266	inq	Matt	Ginny	cs	ea	es	f	Shouldn't you be at work or something?	ไม่ต้องไปทำงานหรืออะไรหรอกเหรอ
267	inq	Matt	Ginny	cs	ea	es	f	How are Gershwin and Zoe?	เกอร์ชวินกับโซอี้เป็นไงบ้าง

268	inq	Ginny	Matt	cs	ea	es	f	Have you seen the sky today?	วันนี้เธอเห็นท้องฟ้าหรือยัง
269	dir	Ginny	Matt	cs	ea	es	f	Never mind all that. Go and take a look out of a window.	เอาน่ะ ลองมองออกไปดูนอกหน้าต่างเสียก่อน
270	rej	Ginny	Matt	cs	ea	es	f	I wish.	ได้งั้นจริงก็ดีสิ
271	inq	Ginny	Matt	cs	js	es	f	Are you in?	แล้วเธอล่ะว่าไง จะไปไม่ไป
272	inq	Gershwin	Matt	ss	ea	es	f	Do you know what this reminds me of?	รู้ไหมว่ามันทำให้ฉันคิดถึงอะไร
273	inq	Matt	Gershwin	ss	ea	es	f	The summer we finished our A levels?	ตอนหน้าร้อนที่เราจบชั้นเอเลเวลส์ใช่ไหมล่ะ
274	inq	Gershwin	Matt	ss	ea	es	f	How did you guess?	เดาถูกได้ไงวะ
275	inq	Matt	friends	ss, cs	ea	es	f	Do you know what I was doing this time last year?	รู้ไหมว่าเวลานี้ของปีที่แล้ว ฉันทำอะไรอยู่
276	inq	Ginny	Matt	cs	ea	es	f	What?	อะไรเหรอ
277	inq	Ginny	Gershwin	cs	ea	es	f	How about you, Gershwin?	แล้วเธอล่ะ เกอร์ชวิน
278	inq	Matt	friends	ss, cs	ea	es	f	When did you feel that you were actually a fully fledged grown-up?	พวกนายสองคนรู้สึกว่าเป็นผู้ใหญ่เต็มตัวเอาเมื่อไหร่น่ะ
279	inq	Ginny	Matt	cs	ea	es	f	What about you?	แล้วเธอล่ะ
280	rej	Gershwin	Matt	ss	ea	es	f	No.	ไม่จริงงะ
281	inq	Gershwin	Matt	ss	ea	es	f	You're having me on?	นี่แกอำฉันเล่นใช่ไหม
282	dir	Ginny	Matt	cs	ea	es	f	Can we see it?	ขอดูหน่อยสิ
283	dir	Ginny	Matt	cs	ea	es	f	Go on, please.	น่านะ ได้โปรด
284	rej	Matt	Ginny	cs	ea	es	f	Never. Never in a million years.	ไม่มีทาง อีกกี่ล้านปีก็ไม่มีทาง
285	inq	Ginny	Gershwin	cs	ea	es	f	So what does thirty mean to you?	นี่ อายุสามสิบน่ะมีความหมายพิเศษอะไรสำหรับเธอบ้างไหม
286	inq	Gershwin	Ginny	cs	ea	es	f	Same question back to you. Gin.	งั้นขอฉันถามอย่างเดียวกันกับเธอบ้าง จิน
287	inq	Gershwin	Ginny	cs	ea	es	f	As opposed to?	ซึ่งแทนที่จะ...?
288	dir	Ginny	Matt	cs	ea	es	f	Come on then, Matt.	เอ้า ว่าไปซีแมท
289	rej	Matt	Ginny	cs	ea	es	f	I dunno.	ไม่รู้ดิ

290	inq	Gershwin	Matt	ss	ea	es	f	You're kidding, right?	นี่แกยกตัวอย่างเล่นๆใช่ไหมเนี่ย
291	inq	Matt	Ginny	cs	ea	es	f	Neckies?	เน็กกี้ส์อะไรน่ะ
292	dir	Ginny	Gershwin	cs	ea	es	f	Come on, Gershwin, tell us something that'll prove you're just as crap as us.	ขอละ เกอร์ชวิน ช่วยเล่าอะไรที่อุบาทว์พอฟัดพอเหวี่ยงกับเรื่องฉันสองคนหน่อยเหอะ
293	dir	Ginny	Gershwin	cs	ea	es	f	Try us.	เล่ามาก่อนเหอะน่า
294	rej	Matt	Gershwin	ss	ea	es	f	In case it has escaped your attention, Gershwin, you haven't got a garden to do any gardening in. You live in a second floor flat.	เผื่อว่าแกไม่ได้สังเกตนะ เกอร์ชวิน... บ้านแกน่ะไม่มีสวนให้ทำเว้ย แกอยู่แฟลตชั้นสองนะเพื่อน
295	rej	Gershwin	Matt	ss	ea	es	f	Shows what you know. There's more to me than meets the eye, you know. I've got an allotment.	แกนี่ไม่รู้อะไรเสียแล้ว เห็นอย่างนี้เถอะ ฉันมีสวนเช่าเว้ย
296	rej	Ginny	Gershwin	cs	ea	es	f	'Never!	ไม่จริ๊ง!
297	rej	Gershwin	friends	ss, cs	ea	es	f	I kid you not.	ฉันจะหลอกพวกแกเล่นทำไม
298	rej	Matt	Gershwin	ss	ea	es	f	You, Gershwin Palmer, have an allotment?	แก...นายเกอร์ชวิน พาล์มเมอร์ เนี่ยนะเช่าที่ทำสวน
299	rej	Matt	Gershwin	ss	ea	es	f	You can't have an allotment. You're Gershwin.	แกจะมีสวนได้ไง แกมันไอ้เกอร์ชวินชัดๆ
300	inq	Matt	Gershwin	ss	ea	es	f	How come you never mentioned it until now?	แล้วทำไมไม่เคยเล่าให้ฟังกันบ้างเลย
301	inq	Gershwin	Matt	ss	ea	es	f	So, do you still fancy her, then, after all this time?	ว่าไง ตกลงว่าผ่านมานานขนาดนี้ แกยังชอบจินนี่อยู่หรือเปล่าวะ
302	inq	Matt	Gershwin	ss	ea	es	f	What are you having?	ทำอะไรกินกันล่ะ
303	dir	Gershwin	Matt	ss	ea	es	f	Your company would be appreciated.	ถ้าแกมาด้วยละก็ จะเป็นพระคุณมากเลย
304	inq	Gershwin	Matt	ss	ea	es	f	Are you in?	ว่าไง มาได้ไหม
305	rej	Matt	Gershwin	ss	ea	es	f	I'd love to, mate, but I promised to make an appearance at the Beckford family dinner table today.	ก็อยากอยู่หรอกเพื่อน แต่ฉันสัญญาไว้แล้วว่าจะไปปรากฏตัวในงานเลี้ยงอาหารค่ำรวมญาติตระกูลเบ็คฟอร์ดวันนี้เนี่ยสิ
306	dir	Gershwin	Matt	ss	ea	es	f	They won't mind you missing one Sunday dinner surely? You live there.	ไม่ไปแค่อาทิตย์เดียวเขาคงไม่ว่าหรอกมั้ง แกก็กลับมาอยู่บ้านแล้วนี่นะ
307	rej	Matt	Gershwin	ss	ea	es	f	Yeah, they will.	ว่าสิ
308	inq	Matt	Gershwin	ss	ea	es	f	Your birthday?	วันเกิดแกน่ะหรือ

309	inq	Matt	Gershwin	ss	ea	es	f	Did you?	แล้วกลับไหม
310	inq	Gershwin	Matt	ss	ea	es	f	Have you thought any more about Ginny?	แกยังคิดเรื่องจินนี่อยู่อีกไหมเนี่ย
311	rej	Matt	Gershwin	ss	ea	es	f	Far from it, mate.	บอกว่าไม่หลงนี่ยังน้อยไปเว้ยเพื่อน
312	rej	Matt	Gershwin	ss	ea	es	f	Nah. It wasn't electricity	ม่ายน่อ ไม่ใช่ปิ๊งเป๊ิงอะไรหรอก
313	inq	Matt	Gershwin	ss	ea	es	f	What do you think?	แกว่าดีไหม
314	inq	Matt	Bev	cs	ea	es	f	And Jimmy is?	แล้วจิมมี่นี่ใคร
315	rej	Bev	Matt	cs	ea	es	f	Never mind Congrats, fella.	ไม่ต้องมายินดงยินดีเลย เพื่อนเอ๋ย
316	inq	Bev	Matt	cs	ea	es	f	What on earth made you decide to call me at three thirty on a Sunday afternoon after. . .nearly six years of no see or hear -	แล้วไม่ทราบว่าอะไรดลใจให้จู่ๆก็โทรศัพท์มาหาฉันเอาตอนบ่ายสามโมงครึ่งของวันอาทิตย์แบบนี้ หลังจาก...เกือบหกปีที่ไม่ได้เจอะเจอหรือได้ข่าวคราวกันเลย
317	inq	Bev	Matt	cs	ea	es	f	You still see Gershwin? How is he?	เธอยังเจอเกอร์ชวินอยู่หรือนี่ เขาเป็นไงบ้าง
318	inq	Matt	Bev	cs	ea	es	f	I just wanted to see if you're okay.	ที่โทรศัพท์มาก็เพราะอยากรู้ว่าเธอสบายดีหรือเปล่า
319	dir	Bev	Matt	cs	ea	es	f	You should come up and stay with us before you go to Australia.	ก่อนเธอจะไปออสเตรเลีย ขึ้นมาพักกับเราก่อนสิ
320	inq	Matt	Katrina	cs	ea	es	f	I take it you don't like it?	รู้สึกจะไม่ค่อยสนุกกับงานเท่าไรซีนะ
321	inq	Matt	Katrina	cs	ea	es	f	Is it too late, then?	มันสายไปแล้วหรือ
322	dir	Katrina	Matt	cs	ea	es	f	Never mind the card. Matt.	อย่ามัวห่วงเรื่องการ์ดเลย แมทเอ๊ย
323	dir	Katrina	Matt	cs	ea	es	f	Worry about the days you've got left in your twenties and savour them because, believe me, it's all downhill from here.	เป็นห่วงคืนวันที่เธอมีเหลืออยู่วัยทีเลขอายุยังนำหน้าด้วย ๒ ไว้เถอะ แล้วดื่มด่ำกับมันให้คุ้มค่า เพราะเชื่อได้เลยว่า หลังจากนั้นชีวิตมันจะมีแต่ดิ่งลงเหว
324	rej	Matt	Katrina	cs	ea	es	f	Not really.	ก็ไม่นะ
325	inq	Matt	Pete	ss	ea	es	f	This is all yours?	นี่ของแกทั้งหมดหรือนี่
326	dir	Pete	Matt	ss	ea	es	f	Hang on a sec.	รอแป๊บนะ
327	dir	Pete	Billy	ss	sj	hl	f	Mind the shop.	ดูแลร้านดีๆละ
328	dir	Pete	Billy	ss	sj	hl	f	Don't be cheeky.	อย่าซ่านักรู้ไหม

329	dir	Pete	Matt	ss	ea	es	f	Have a seat, mate.	นั่งสิเพื่อน
330	rej	Matt	Pete	ss	ea	es	f	Yeah, in a second. I just want to check out your videos.	เดี๋ยวก่อน แป๊บหนึ่ง ขอฉันดูวิดีโอแก หน่อย
331	inq	Matt	Pete	ss	ea	es	f	Every single episode?	มี่ทุกตอนเลยจริงเหรอ
332	inq	Matt's mom	Matt	cs	sj	hl	f	Who is it?	นั่นใครน่ะ
333	inq	Matt	Elaine	cs	ea	es	f	What are you doing?	คุณทำอะไรอยู่เนี่ย
334	inq	Elaine	Matt	cs	js	es	f	Anyway, how are you? How are you coping?	ว่าแต่คุณเถอะ เป็นอย่างไร ทำใจได้บ้าง หรือยัง
335	rej	Elaine	Matt	cs	js	es	f	You don't sound fine at all. Matt.	เสียงคุณไม่เห็นจะดีเลยแมท
336	rej	Elaine	Matt	cs	js	es	f	You know what I mean.	ไม่ได้หมายถึงยังงั้น
337	inq	Elaine	Matt	cs	js	es	f	Did you sleep okay?	ได้นอนหรือเปล่า
338	rej	Elaine	Matt	cs	js	es	f	Not necessarily.	มันก็ไม่จำเป็นนะ
339	inq	Matt	Ginny	cs	ea	es	f	So what do we do now?	แล้วเราต้องทำไงกันต่อ
340	inq	Ginny	Gershwin	cs	ea	es	f	Why?	ทำไมล่ะ
341	rej	Matt	Ginny	cs	ea	es	f	I don't think Gershwin was trying to say that we're special.	ฉันว่าเกอร์ชวินไม่ได้จะบอกว่าเราวิเศษ กว่าใครหรอก
342	inq	Matt	Gershwin	ss	ea	es	f	Don't you think that's the way it is, Gershwin?	แกคิดยังงั้นใช่ไหม เกอร์ชวิน
343	inq	Matt	Ginny	cs	ea	es	f	A what?	เป็นอะไรนะ
344	inq	Ginny	Matt	cs	ea	es	f	What are you doing now?	เดี๋ยวเธอจะทำอะไรต่อ
345	inq	Matt	Ginny	cs	ea	es	f	What are you up to? Seeing Ian?	แล้วเธอล่ะ จะทำอะไร ไปหาเอียนหรือ
346	rej	Ginny	Matt	cs	ea	es	f	No. I'm doing nothing too.	เปล่า ฉันก็อยู่ว่างๆเหมือนกัน
347	rej	Matt	Ginny	cs	ea	es	f	No. Far from it. I'm just glad you can talk about it with me, that's all.	ไม่หรอก...ไม่ใช่ยังงั้นเลย ฉันดีใจที่เธอพูด เรื่องนี้ให้ฉันฟัง
348	dir	Ginny	Matt	cs	ea	es	f	I can see you want to ask me something. Go ahead.	รู้สึกเธอมีอะไรอยากจะถามฉันใช่ไหม ถามมาสิ
349	dir	Matt	Ginny	cs	ea	es	f	Look, I don't want you to get upset.	ไม่เป็นไรน่า นะ...อย่าเศร้าสิ ฉันไม่อยาก ให้เธอเศร้าหรือเสียใจ
350	rej	Ginny	Matt	cs	ea	es	f	No. It's okay. Matt.	ไม่หรอก...ฉันไม่เป็นไรหรอกแมท

351	rej	Matt	Ginny	cs	ea	es	f	Just a little bit.	ก็ใช่ว่าไม่ชอบอะไรมากมาย...
352	rej	Ginny	Matt	cs	ea	es	f	Sometimes you just don't want it to stop.	บางครั้งเธอก็ไม่จำเป็นต้องช่วยปลอบให้ฉันหายเศร้านี่
353	dir	Ginny	Matt	cs	ea	es	f	You should tell them that.	เธอควรจะบอกให้พวกท่านรู้เสียนะ
354	rej	Matt	Ginny	cs	ea	es	f	I think it's great that you had that with your mum but my folks haven't got the faintest clue what to do with emotions.	ไอ้ที่เธอกับแม่บอกรักกันน่ะฉันว่าเป็นสิ่งที่ดีมาก แต่ครอบครัวฉันทำซึ้งกันอย่างนั้นไม่เป็นหรอก
355	dir	Ginny	Matt	cs	ea	es	f	Feel free to call me for a drink, a moan or just to hang out	เธอโทรศัพท์หาฉันได้ทุกเมื่อนะ ไม่ว่าจะโทรศัพท์มาชวนไปดื่ม ไปฟังเธอบ่น หรือแม้แต่ไปเตร็ดเตรกันที่ไหนเฉยๆก็ได้ทั้งนั้น
356	inq	Ginny	Ian	cs	ea	es	f	To what do I owe this pleasure?	มีเรื่องอะไรดีๆหรือเปล่านี่
357	rej	Ian	Ginny	cs	ea	es	f	Bad news, I'm afraid.	เกรงว่าจะเป็นข่าวร้ายน่ะ
358	inq	Ginny	Ian	cs	ea	es	f	You haven't even told me what the bad news is yet.	คุณยังไม่ได้บอกฉันเลยว่า ข่าวร้ายที่ว่าน่ะมันคืออะไร
359	inq	Gershwin	Ginny	cs	ea	es	f	Same again, Qinny?	เธอดื่มเหมือนเดิมใช่ไหม จินนี่
360	rej	Ginny	Gershwin	cs	ea	es	f	No, thanks.	ไม่ละ ขอบใจ
361	inq	Matt	Gershwin	ss	ea	es	f	What do you think that was about?	เฮ้ย แกว่าเรื่องอะไรวะ
362	inq	Matt	Ginny	cs	ea	es	f	Where's Ian?	เอียนไปไหนแล้วล่ะ
363	inq	Matt	Ginny	cs	ea	es	f	He can't have gone already?	คงไม่ได้กลับไปแล้วหรอกนะ
364	inq	Gershwin	Ginny	cs	ea	es	f	Lovers' tiff?	มีพ่อแง่แม่งอนกันหรือไง
365	inq	Matt	Ginny	cs	ea	es	f	So?	แล้วไงล่ะ
366	inq	Gershwin	Ginny	cs	ea	es	f	Ferrari or Porsche?	เฟอร์รารี่หรือพอร์ชน่ะ
367	rej	Ginny	Gershwin	cs	ea	es	f	I don't know!	ไม่รู้!!
368	rej	Ginny	Matt	cs	ea	es	f	Can't stand them. Couldn't stand them at university either.	เกลียดชะมัด ทนไม่ได้เอาเลยละ สมัยเรียนก็ทนไม่ได้เหมือนกัน
369	dir	Matt	Ginny	cs	ea	es	f	You don't get to be anyone but yourself.	เธอก็เป็นตัวของเธอเองไป ไม่ต้องเป็นอย่างอื่นเลย
370	rej	Ginny	Matt/Ger	cs	ea	es	f	Thanks, but no thanks, boys.	ขอบใจย่ะ แต่ไม่ดีกว่าจ้ะหนุ่มๆ

371	inq	Ginny	Matt/Ger	cs	ea	es	f	What do you say? Next weekend, are you up for it?	ว่าไงสนใจไหม อาทิตย์หน้านี้แล้ว ว่างหรือเปล่า
372	inq	Ginny	Matt/Ger	cs	ea	es	f	You are joking?	พวกเธอพูดเล่นใช่ไหมเนี่ย
373	dir	Matt's mom	Matt	cs	sj	hl	f	Matthew! It's the phone for you!	แมทธิว มีโทรศัพท์มาแน่ะ
374	inq	Matt	Matt's mom	cs	js	lh	f	Who is it?	ใครโทรศัพท์มาครับนั่น
375	inq	Matt	Matt's mom	cs	js	lh	f	What does he want?	มันโทรศัพท์มาทำไมแม่
376	dir	Matt's mom	Matt	cs	sj	hl	f	But if you don't get your backside down here in a minute, you'll never find out because I'll put the phone down!	แต่ถ้าแกไม่รีบย้ายก้นลงมาข้างล่างเดี๋ยวนี้ แกก็จะไม่มีวันรู้ เพราะฉันจะวางหูเดี๋ยวนี้
377	rej	Matt	Gershwin	ss	ea	es	f	No.	เปล่า
378	inq	Matt	Gershwin	ss	ea	es	f	So what can I do for you, sir?	ว่าไง มีอะไรให้รับใช้หรือท่าน
379	inq	Matt	Gershwin	ss	ea	es	f	How big a favour?	รบกวนเป็นอย่างสูงมากไหม
380	inq	Matt	Gershwin	ss	ea	es	f	I have no idea what you're on about.	แกพูดเรื่องอะไรเนี่ย ไม่เห็นเข้าใจ
381	inq	Matt	Gershwin	ss	ea	es	f	You're asking me to look after her?	นี่กำลังจะขอให้ฉันเลี้ยงลูกให้แกงั้นเรอะ
382	dir	Gershwin	Matt	ss	ea	es	f	You'd be doing me and Zoe a massive favour.	ถ้าได้ละก็นะ เท่ากับว่าแกช่วยฉันกับโซอี้ ได้อย่างมากเลยละ
383	inq	Gershwin	Matt	ss	ea	es	f	Are you sure?	แกแน่ใจนา
384	inq	Matt	Charlotte	cs	sj	hl	f	What do you fancy doing today, Charlotte?	วันนี้อยากทำอะไรจ๊ะ ชาร์ล็อต
385	dir	Zoe	Charlotte	ss	sj	hl	f	Do you want to go and put your things away in your bedroom, darling?	หนูเอาของไปเก็บในห้องนอนก่อนดีไหม ลูก
386	inq	Matt	Zoe	cs	ea	es	f	Is she allowed to watch TV?	อนุญาตให้แกดูทีวีได้หรือเปล่า
387	dir	Zoe	Charlotte	ss	sj	hl	f	You be a good girl for your uncle Matt, won't you?	หนูจะเป็นเด็กดีกับอาแมทใช่ไหมลูก
388	inq	Matt	Charlotte	cs	sj	hl	f	Do you know what these are?	รู้ไหมว่านี่อะไรเอ่ย
389	inq	Charlotte	Matt	cs	js	lh	f	What do they do?	เอาไว้ทำอะไรคะ
390	inq	Matt	Charlotte	cs	sj	hl	f	You know what CDs are?	หนูรู้จักซีดีไหมลูก
391	inq	Matt	Charlotte	cs	sj	hl	f	Do you know who that is?	รู้ไหมจ๊ะว่านี่ใคร

392	inq	Matt	Charlotte	cs	sj	hl	f	'Have you heard of Michael Jackson?	เคยได้ยินชื่อไมเคิล แจ็คสัน ไหม
393	inq	Charlotte	Matt	cs	js	lh	f	Is it Mummy?	แม่มาหรือเปล่า
394	dir	Matt	Ginny	cs	ea	es	f	Come in.	เข้ามาสิ
395	inq	Matt	Ginny	cs	ea	es	f	How did you know I was here?	รู้ได้ไงว่าฉันอยู่นี่
396	dir	Charlotte	Ginny	ss	js	lh	f	Look what we've been doing.	มาดูสิคะว่าเราเล่นอะไรกันอยู่
397	dir	Charlotte	Matt	cs	js	lh	f	Uncle Matt, will you play that record again? The one we were just dancing to?	อาแมทขา เล่นแผ่นเสียงอีกได้ไหมคะ เอาเพลงที่เรากำลังเต้นกันอยู่เมื่อกี้น่ะ
398	inq	Zoe	Ginny	ss	ea	es	f	Have you been doing this all afternoon?	นี่ทำแบบนี้กันมาตลอดบ่ายเลยหรือเนี่ย
399	inq	Zoe	Charlotte	ss	sj	hl	f	What have you been listening to?	วันนี้หนูได้ฟังอะไรบ้างจ๊ะลูก
400	inq	Matt	Ginny	cs	ea	es	f	Where does she get these words?	แกจำคำพวกนี้มาจากไหนน่ะ
401	inq	Zoe	Charlotte	ss	sj	hl	f	So, what's cool music, then, Charlotte?'	งั้นไหนบอกแม่ซิว่า เพลงเจ๋งๆท่ว่าน่ะ มีอะไรมั่งจ๊ะ ชาร์ล็อต
402	inq	Zoe	Charlotte	ss	sj	hl	f	So what's not cool?	งั้นอะไรที่ไม่เจ๋งมั่งล่ะลูก
403	rej	Matt	Ginny	cs	ea	es	f	No, no, no.	ไม่ล่ะ ไม่ ไม่
404	inq	Ginny	Matt	cs	ea	es	f	So, things getting you down at home?	เรื่องที่บ้านทำเธอเซ็งสินะ
405	rej	Ginny	Matt	cs	ea	es	f	You're joking, right? Things can't be that bad.	เธอพูดเล่นใช่ไหม อะไรมันจะแย่ขนาดนั้นเชียวเรอะ
406	rej	Ginny	Matt	cs	ea	es	f	Never!	ถามจริง!
407	inq	Ginny	Matt	cs	ea	es	f	But you're not serious about going to Australia now, surely?	แต่เธอไม่ได้จริงจังเรื่องที่จะรีบไปออสเตรเลียใช่ไหม ฮึ
408	rej	Matt	Ginny	cs	ea	es	f	I'm totally serious.	ฉันจริงจังที่สุด
409	inq	Ginny	Matt	cs	ea	es	f	But what about us?	แล้วเรื่องพวกเราล่ะ
410	inq	Ginny	Matt	cs	ea	es	f	Aren't we having a good time?	อยู่ที่นี่กับพวกฉันไม่สนุกเหรอ
411	rej	Ginny	Matt	cs	ea	es	f	I invited you to come out with us.	ฉันก็ชวนเธอไปด้วยอยู่นี่ไง
412	rej	Matt	Ginny	cs	ea	es	f	And I turned you down! I'm nobody's third wheel, thank you very much.	ฉันไปไม่ได้หรอก ! จะลากให้ฉันไปนั่งเป็นก้างเหรอ ไม่ละ ขอบใจ
413	inq	Matt	Ginny	cs	ea	es	f	You're joking, right?	พูดเล่นใช่ไหมเนี่ย

414	rej	Ginny	Matt	cs	ea	es	f	Deadly serious, sir. Why would I joke?	พูดจริงสิคะคุณ ฉันจะพูดเล่นทำไม
415	inq	Matt	Ginny	cs	ea	es	f	But what about Ian?	เดี่ยว แล้วเอียนล่ะ
416	inq	Ginny	Matt	cs	ea	es	f	What about Ian?	เอียนทำไมหรือ
417	rej	Ginny	Matt	cs	ea	es	f	Mind what? An old schoolfriend moving into the spare room? Of course not.	เขาจะว่าอะไรล่ะ ก้แค่เพื่อนเก่าย้ายเข้ามาอยู่ ห้องว่างๆก็เยอะแยะ ไม่ว่าหรอก
418	dir	Matt	Ginny	cs	ea	es	f	You'd let me pay rent, of course?	ถ้าอย่างนั้นเธอต้องให้ฉันจ่ายค่าเช่า
419	rej	Ginny	Matt	cs	ea	es	f	No rent, as I've already made clear.	ก็บอกแล้วไงว่าไม่เก็บค่าเช่า
420	inq	Matt	Ginny	cs	ea	es	f	And you're sure you're sure?	เธอแน่ใจว่าเธอแน่ใจแน่ๆนะ
421	inq	Matt	Ginny	cs	ea	es	f	What kind of rules did you have in mind?'	กฎกติกาแบบไหนบ้างหรือที่เธอคิดไว้
422	dir	Ginny	Matt	cs	ea	es	f	No washing-up left in the sink longer than twenty-four hours.	ห้ามหมกจานชามไว้ในอ่างโดยไม่ล้างเกินยี่สิบสี่ชั่วโมง
423	dir	Ginny	Matt	cs	ea	es	f	No leaving just two sheets of loo roll for the next person.	ห้ามเหลือกระดาษชำระในห้องน้ำไว้แค่สองแผ่น ใกล้หมดแล้วต้องเปลี่ยนใส่ม้วนใหม่ทันที
424	rej	Ginny	Matt	cs	ea	es	f	You can't make up rules, you cheeky git. I'm the landlady.	เธอไม่มีสิทธิ์ทะลึ่งมาตั้งกฎย่ะ ตาบ้า ฉันเป็นเจ้าของบ้านนะ
425	dir	Ginny	Matt	cs	ea	es	f	Go on.	เอ้า ว่ามาสิ
426	inq	Ginny	Matt	cs	ea	es	f	What's this rule you've got?	กฎอะไรของเธอไม่ทราบ
427	dir	Matt	Ginny	cs	ea	es	f	No girl-pants or brassieres drying on radiators.	ห้ามตากกางเกงกับยกทรงบนเครื่องทำความร้อนเด็ดขาด
428	inq	Ginny	Matt	cs	ea	es	f	Good night?	คืนนี้เป็นไงมั่งจ๊ะ สนุกหรือเปล่า
429	inq	Matt	Ginny	cs	ea	es	f	How about yours?	แล้วของเธอเป็นไงมั่ง
430	inq	Matt	Ginny	cs	ea	es	f	How was it?	เป็นไงบ้างล่ะ
431	inq	Ginny	Matt	cs	ea	es	f	So come on, Mr Misery, why was tonight so awful for you?	เอ้า ไหนว่ามาซิ พ่อหนุ่มนักเศร้า ทำไมคืนนี้ของเธอถึงได้ง่อยนักง่อยหนา
432	rej	Matt	Ginny	cs	ea	es	f	No special reason.	ไม่มีเหตุผลพิเศษอะไรหรอก
433	inq	Ginny	Matt	cs	ea	es	f	Hard day with Charlotte?	วันนี้ชาร์ล็อตดื้อหรืองอแงหรือไง
434	rej	Matt	Ginny	cs	ea	es	f	Not in the least. She was brilliant.	ไม่เลยสักนิด แกน่ารักจะตายไป

435	inq	Ginny	Matt	cs	ea	es	f	So what's wrong, then?	แล้วตกลงเธอเป็นอะไรเนี่ย
436	rej	Matt	Ginny	cs	ea	es	f	That's the second time you've invited me to play gooseberry. I have my dignity. I don't need your charity. . . yet.	นี่เป็นครั้งที่สองแล้วนะที่เธอชวนฉันไปนั่งเป็นก้าง ฉันก็มีศักดิ์ศรีนะ ไม่ต้องมาทำการกุศลแถวนี้...ยังไม่ต้อง
437	inq	Ginny	Matt	cs	ea	es	f	What are you doing now? Off to bed?	แล้วนี่จะทำอะไรต่อ จะเข้านอนแล้วหรือยัง
438	rej	Matt	Ginny	cs	ea	es	f	Not this early.	หัววันอย่างนี้เนี่ยนะ
439	rej	Matt	Ginny	cs	ea	es	f	You're joking!	พูดเป็นเล่น!
440	dir	Ginny	Matt	cs	ea	es	f	Never mind computers. Let's open a bottle of wine or three, relax and have a good old talk.	ช่างหัวคอมพิวเตอร์เถอะ มาเปิดไวน์ดื่มกันสักขวดหรือสามขวด นั่งพักให้สบายแล้วคุยกันดีกว่า
441	inq	Ginny	Matt	cs	ea	es	f	You miss her, don't you?	เธอคิดถึงเขาละสิ ใช่ไหม
442	inq	Matt	Ginny	cs	ea	es	f	Who?	เขาไหน
443	dir	Ginny	Matt	cs	ea	es	f	So, are you going to tell me what went wrong with you two?	ตกลงจะเล่าให้ฉันฟังหรือเปล่าว่าเกิดอะไรขึ้นกับเธอสองคนกันแน่
444	rej	Ginny	Matt	cs	ea	es	f	No, no, no.	ไม่ ไม่ ไม่เลย
445	rej	Ginny	Matt	cs	ea	es	f	Talking about relationships isn't gloomy - it's therapy.	การคุยเรื่องคามสัมพันธ์ไม่ใช่เรื่องหดหู่--มันเป็นการบำบัดต่างหาก
446	inq	Ginny	Matt	cs	ea	es	f	What?	อะไร
447	rej	Matt	Ginny	cs	ea	es	f	No. It was bad.	ไม่เลย...มันแย่ด้วยซ้ำ
448	inq	Ginny	Matt	cs	ea	es	f	What made you change your mind?	แล้วอะไรทำให้เธอเปลี่ยนใจ
449	inq	Matt	Ginny	cs	ea	es	f	What thing?	อะไร
450	inq	Matt	Ginny	cs	ea	es	f	How about you and Ian?	แล้วเธอกับเอียนล่ะ
451	inq	Matt	Ginny	cs	ea	es	f	What did you have in mind?	แล้วที่เธอเคยจินตนาการเอาไว้ มันเป็นยังไงล่ะ
452	inq	Ginny	Matt	cs	ea	es	f	What about you, Matt? How did you think things would be for you when you turned thirty?	แล้วเธอล่ะแมท สมัยก่อนเคยคิดฝันอะไรไว้สำหรับวัยสามสิบบ้าง
453	inq	Ginny	Matt	cs	ea	es	f	Who else did you have in mind?	แล้วไม่มีใครอื่นในใจอีกหรือ
454	rej	Ginny	Matt	cs	ea	es	f	Is this a good idea, Matt?	มันจะดีเหรอแมท

455	inq	Matt	Ginny	cs	ea	es	f	You're not sure?	เธอไม่แน่ใจเหรอ
456	inq	Matt	Ginny	cs	ea	es	f	What aren't you sure about?	ไม่แน่ใจเรื่องอะไร
457	dir	Matt	Ginny	cs	ea	es	f	No.	ไม่ต้อง
458	inq	Matt	Ginny	cs	ea	es	f	Don't you want to do this?	นี่ตกลงเธออยากจะทำอย่างนี้แน่หรือเปล่า
459	inq	Ginny	Matt	cs	ea	es	f	Do you?	เธออยากเหรอ
460	inq	Ginny	Matt	cs	ea	es	f	Are you sure sure? Or are you just sure?	เธอแน่ใจสุดๆเลยหรือเปล่า หรือว่าแค่แน่ใจเฉยๆ
461	inq	Matt	Ginny	cs	ea	es	f	What now?	อะไรอีกล่ะทีนี้
462	dir	Ginny	Matt	cs	ea	es	f	Now, stop sulking.	ที่นี้เลิกทำหน้าม่ยู่
463	dir	Ginny	Matt	cs	ea	es	f	And let's discuss this like the adults we are.	แล้วคุยกันให้สมกับเป็นผู้ใหญ่หน่อย
464	dir	Ginny	Matt	cs	ea	es	f	Let's agree right now that we're not going to get all weird about this.	เรามาตกลงกันก่อนว่า หลังจากนี้ห้ามทำท่าแปลกๆ หรือทำตัวห่างเหินใส่กันเด็ดขาด
465	inq	Matt	Ginny	cs	ea	es	f	Anything else?	มีอะไรอีกไหม
466	inq	Ginny	Matt	cs	ea	es	f	What about if one of us changes our mind?	แล้วถ้าหากเราคนใดคนหนึ่งเกิดเปลี่ยนใจขึ้นมาล่ะ
467	inq	Matt	Ginny	cs	ea	es	f	Are you going to change your mind?	นี่เธอจะเปลียนใจเหรอ
468	rej	Ginny	Matt	cs	ea	es	f	Not necessarily.	อาจไม่ได้หมายถึงฉันก็ได้
469	dir	Matt	Ginny	cs	ea	es	f	Believe me, Ginny.	เชื่อฉันเถอะ จินนี่
470	rej	Matt	Ginny	cs	ea	es	f	I strongly doubt that I'm going to change my mind.	ฉันไม่เปลี่ยนใจหรอก
471	inq	Ginny	Matt	cs	ea	es	f	So we're agreed?	เป็นอันว่าเราตกลงกันแล้วใช่ไหม
472	inq	Matt	Ginny	cs	ea	es	f	Anything else?	มีอะไรอีกไหมเนี่ย
473	inq	Matt	Ginny	cs	ea	es	f	Are you sure?	แน่ใจนะ
474	rej	Ginny	Matt	cs	ea	es	f	Nothing.	ไม่มีอะไรหรอก
475	dir	Ginny	Matt	cs	ea	es	f	Just ignore me.	ช่างฉันเถอะ
476	rej	Ginny	Matt	cs	ea	es	f	It's nothing. Honestly.	ไม่มีอะไรน่า จริงๆ

477	inq	Matt	Ginny	cs	ea	es	f	What is it?	มีอะไรก็ว่ามาเถอะ
478	inq	Matt	Ginny	cs	ea	es	f	Why?	ทำไมล่ะ
479	inq	Ginny	Matt	cs	ea	es	f	Other than the fact that I'm in a relationship with Ian and you're getting over your ex-girlfriend and moving to Australia quite soon?	นอกเหนือจากเหตุผลที่ว่าฉันกำลังคบอยู่กับเอียน กับเหตุผลที่ว่าเธอเองก็กำลังพยายามทำใจลืมแฟนเก่า แล้วย้ายไปอยู่ออสเตรเลียน่ะหรือ
480	inq	Ginny	Matt	cs	ea	es	f	Because you know what the other word for repeated procedures is, don't you?	เธอก็รู้ใช่ไหมว่า เรื่องซ้ำซากคาราคาซังที่ว่านี่ เราเรียกอีกอย่างว่าอะไร
481	inq	Matt	Ginny	cs	ea	es	f	A nightmare?	ฝันร้ายน่ะหรือ
482	inq	A woman (Susanna)	Ian	cs	ea	es	f	Which do you think? The Hungarian we had last time or this Italian number with fifty pence knocked off?	คุณชอบแบบไหนคะ ไวน์ฮังการีที่เราดื่มกันหนก่อน หรือว่าไวน์อิตาลีขวดนี้ที่ลดราคาห้าสิบเพนนี
483	inq	Ian's son	Ian	ss	js	lh	f	Daddy. Jammy Dodgers or chocolate-chip cookies?'	พ่อฮะ จะเอาแจมมี่ดอดเจอร์หรือว่าคุกกี้ช็อกโกแลตชิปดีฮะ
484	rej	Ian	Ian's son	ss	sj	hl	f	Neither.	ไม่เอาทั้งคู่นั่นแหละ
485	dir	Ian	Ian's son	ss	sj	hl	f	We don't want your teeth to fall out, now, do we? Go and put them back, there's a good boy.	เราไม่อยากให้ลูกฟันผุร่วงหมดปากซะก่อน เป็นเด็กดีแล้วเอาไปวางคืนไว้เสีย
486	inq	Susanna	Matt	cs	ea	es	unf	Is this your little girl?	ลูกสาวเหรอคะเนี่ย
487	rej	Matt	Susanna	cs	ea	es	unf	No, she's not mine, and neither are these tampons.	แกไม่ใช่ลูกสาวผมหรอกฮะ ผ้าอนามัยแบบสอดพวกนี้ก็ไม่ใช่เหมือนกัน
488	rej	Matt	Susanna	cs	ea	es	unf	They're not my partner's.	ไม่ใช่ของแฟนผมหรอกครับ
489	inq	Susanna	Matt	cs	ea	es	unf	Ginny who Ian used to work with?	จินนี่ที่เอียนเคยทำงานด้วยน่ะหรือคะ
490	dir	Susanna	Matt	cs	ea	es	unf	You and Ginny should come round for dinner sometime.	คุณกับจินนี่น่าจะแวะมาทานข้าวเย็นที่บ้านบ้างนะ
491	dir	Susanna	Matt	cs	ea	es	unf	Well, anyway, just get her to give Ian a call when she's come through the other side/	แต่อย่างไรก็ฝากบอกให้เธอโทรศัพท์มาหาเอียนหน่อยแล้วกัน ถ้าสะสางงานเสร็จหมดเรียบร้อยแล้ว
492	dir	Ginny	Matt	cs	ea	es	f	Leave me alone until I'm human.	ขอฉันอยู่คนเดียวก่อน ตอนนี้กำลังหงุดหงิด คืนร่างเป็นมนุษย์เมื่อไรค่อยคุยกัน
493	inq	Matt	Ginny	cs	ea	es	f	Are you decent?	โป๊อยู่หรือเปล่า
494	dir	Ginny	Matt	cs	ea	es	f	Come in.	เข้ามาสิ

495	inq	Ginny	Matt	cs	ea	es	f	What can I do for you, Mr Beckford?	มีอะไรให้ดิฉันรับใช้คะ คุณเบ็คฟอร์ด
496	inq	Ginny	Matt	cs	ea	es	f	What's this in aid of?	เนื่องในวาระอะไรมิทราบคะ
497	rej	Matt	Ginny	cs	ea	es	f	Nothing.	ไม่มีอะไรนี่
498	inq	Ginny	Matt	cs	ea	es	f	You want to borrow some money, don't you?	จะยืมเงินใช่ไหมเนี่ย
499	rej	Matt	Ginny	cs	ea	es	f	No.	เปล่า
500	rej	Matt	Ginny	cs	ea	es	f	No, I was just thinking how nice it is when someone does stuff like this.	ไม่ใช่อะไรหรอกน่า ก็แค่รู้สึกว่ามันเป็นอะไรที่ดีๆเท่านั้นเอง
501	rej	Ginny	Matt	cs	ea	es	f	No.	ไม่เอา
502	inq	Ginny	Matt	cs	ea	es	f	Is he staying for long?	ภาคนี้จะอยู่อีกนานไหม
503	inq	Matt	Ginny	cs	ea	es	f	Did the phone ring while you'were in the bath?	ตอนเธออาบน้ำอยู่มีเสียงโทรศัพท์หรือเปล่า
504	inq	Ginny	Matt	cs	ea	es	f	Was it something important?	ทำไมเหรอ มีเรื่องสำคัญอะไรหรือเปล่า
505	inq	Matt	Ginny	cs	ea	es	f	No one else phoned?	แล้วไม่มีคนอื่นโทรศัพท์มาอีกเลยหรือ
506	dir	Ginny	Matt	cs	ea	es	f	Anyway, enough of telephone messages. Ask me how my day was.	เอาเถอะ เลิกคุยเรื่องโทรศัพท์ก่อน ถามฉันสิว่าวันนี้เป็นอย่างไรบ้าง
507	inq	Matt	Ginny	cs	ea	es	f	How was it?	วันนี้เป็นอย่างไรบ้าง
508	inq	Matt	Ginny	cs	ea	es	f	Where to?	แล้วจะหนีไปไหน
509	inq	Matt	Ginny	cs	ea	es	f	Somewhere with a beach, maybe?	ไปที่ที่มีหาดทรายอะไรอย่างนั้นหรือเปล่า
510	inq	Ginny	Matt	cs	ea	es	f	Are you going to come with me?	เธอจะไปกับฉันด้วยไหม
511	inq	Matt	Ginny	cs	ea	es	f	What are you up to tonight?	คืนนี้เธอจะทำอะไร
512	inq	Ginny	Matt	cs	ea	es	f	How about you?	แล้วเธอล่ะ
513	inq	Ginny	Matt	cs	ea	es	f	You've got the I-want-to-go-back-to-America blues again, haven't you?	เธอแอบเศร้าอยากกลับอเมริกาอีกแล้วใช่ไหม
514	inq	Matt	Ginny	cs	ea	es	f	Are you hungry?	หิวหรือเปล่า
515	inq	Ginny	Matt	cs	ea	es	f	Is that an offer to cook?	เสนอตัวทำอาหารหรือ
516	inq	Matt	Ginny	cs	ea	es	f	What do you fancy?	อยากกินอะไรล่ะ

517	inq	Ginny	Matt	cs	ea	es	f	Did you say hello?	แล้วได้ทักทายกันรึเปล่า
518	inq	Matt	Ginny	cs	ea	es	f	You already know, don't you?	เธอรู้อยู่แล้วใช่ไหม
519	inq	Matt	Ginny	cs	ea	es	f	You already know he's married, don't you?	เธอรู้อยู่แก่ใจว่าเอียนแต่งงานแล้ว ใช่ไหม
520	dir	Matt	Ginny	cs	ea	es	f	Let's go.	ไปกันเหอะ
521	inq	Ginny	Matt	cs	ea	es	f	Where to?	ไปไหน
522	inq	Matt	Ginny	cs	ea	es	f	What do you mean?	หมายความว่าไง
523	inq	Matt	Ginny	cs	ea	es	f	And then?	แล้วอย่างไรต่อ
524	inq	Matt	Ginny	cs	ea	es	f	In the geography department?	ในภาควิชาภูมิศาสตร์นั่นเอง ใช่ไหม
525	inq	Matt	Ginny	cs	ea	es	f	When did you find out he was married?	แล้วเธอรู้ว่าเขาแต่งงานแล้วตอนไหน
526	inq	Matt	Ginny	cs	ea	es	f	And?	แล้วไง
527	inq	Matt	Ginny	cs	ea	es	f	What do you mean too late?	เธอหมายความว่าไง สายเกินไป
528	rej	Ginny	Matt	cs	ea	es	f	It's not all right.	เป็นไรสิ
529	rej	Matt	Ginny	cs	ea	es	f	It's okay. I don't think of you like that at all.	ไม่เป็นไรน่า ฉันจะไม่คิดอะไรกับเธอแบบนั้นหรอก
530	inq	Matt	Ginny	cs	ea	es	f	His wife - Susanna - doesn't know?	ซูซานน่า...เมียเขาน่ะคงไม่รู้เรื่องรู้ราวด้วยเลยใช่ไหม
531	inq	Matt	Ginny	cs	ea	es	f	So where does Ian tell her he is when he's with you?	แล้วเวลาเอียนกับเธอออกมาเจอกัน เอียนบอกซูซานน่าว่าไปไหน
532	inq	Matt	Ginny	cs	ea	es	f	Is he going to leave her?	แล้วเอียนจะเลิกกับเมียหรือเปล่า
533	inq	Matt	Ginny	cs	ea	es	f	And he does love you?	แล้วเขารักเธอจริงๆเหรอ
534	inq	Ginny	Matt	cs	ea	es	f	What do you think I should do?	เธอคิดว่าฉันควรจะทำอย่างไร
535	rej	Ginny	Matt	cs	ea	es	f	It's not that simple.	มันไม่ง่ายอย่างนั้นน่ะสิ
536	inq	Ginny	Matt	cs	ea	es	f	What?	มีอะไรเหรอ
537	rej	Ginny	Matt	cs	ea	es	f	You're rabbling, Matt.	เพ้อเจ้อแล้วแมท
538	inq	Matt	Ginny	cs	ea	es	f	Are you going to be okay?	เธอไม่เป็นไรนะ

539	inq	Matt	Ginny	cs	ea	es	f	What?	ว่าไง
540	rej	Ginny	Matt	cs	ea	es	f	Nothing.	ไม่มีอะไร
541	rej	Matt	Katrina	cs	ea	es	f	I wouldn't have described him exactly like that.	ถ้าเป็นฉัน ฉันคงไม่นิยามมันโหดขนาดนั้นหรอกนะ
542	rej	Ginny	Matt	cs	ea	es	f	Nothing.	ไม่มีอะไร
543	rej	Ginny	Matt	cs	ea	es	f	It's nothing. I was just going to ramble, really.	ไม่ใช่อะไรหรอก พูดไปก็คงพล่ามเรื่อยเจื้อยน่ะ
544	inq	Ginny	Matt	cs	ea	es	f	What do you think of this one?'	ชุดนี้เป็นไง
545	inq	Ginny	Matt	cs	ea	es	f	Better or worse than the last one?	เทียบกับชุดที่แล้วดีกว่าหรือแย่กว่า
546	inq	Ginny	Matt	cs	ea	es	f	So it's a casual place that we're going to?	เธอบอกว่าที่ที่เราจะไปเป็นสถานที่สบายๆ ลำลองๆใช่ไหม
547	inq	Matt	Ginny	cs	ea	es	f	Am I?	งั้นเหรอ
548	dir	Ginny	Matt	cs	ea	es	f	I'll just be a minute.	งั้นขออีกหนึ่งนาที
549	inq	Ginny	Matt	cs	ea	es	f	What about this?	แล้วชุดนี้ล่ะ เป็นไง
550	inq	Ginny	Matt	cs	ea	es	f	Better or worse than the one before?	ดีกว่าหรือแย่กว่าชุดเมื่อกี้
551	inq	Ginny	Matt	cs	ea	es	f	Trainers or shoes?	รองเท้าธรรมดาหรือผ้าใบดี
552	rej	Ginny	Matt	cs	ea	es	f	No, trainers definitely.	ไม่ละ รองเท้าผ้าใบดีกว่า
553	inq	Ginny	Matt	cs	ea	es	f	Jacket or no jacket?	แจ็คเก็ตหรือไม่แจ็คเก็ตดี
554	rej	Ginny	Matt	cs	ea	es	f	But we're getting a taxi, aren't we, so I could go without the jacket?	แต่เราจะนั่งแท็กซี่ไปไม่ใช่เหรอ งั้นไม่ต้องใส่แจ็คเก็ตไปก็ได้นี
555	inq	Ginny	Matt	cs	ea	es	f	People who what?	คนที่ทำไม...
556	rej	Matt	Ginny	cs	ea	es	f	Nothing.	ไม่มีอะไร
557	dir	Ginny	Matt	cs	ea	es	f	Go on, Matt, say something - make a toast.	เอาหน่อยสิแมท กล่าวอะไรหน่อย จะได้ชนแก้วกัน
558	rej	Matt	Ginny	cs	ea	es	f	No, thanks. I'm crap at that sort of thing.	ไม่ดีกว่า ขอบใจ เรื่องกล่าวปราศรัยนี่ฉันห่วยตีนักละ
559	dir	Matt	Ginny	cs	ea	es	f	Why don't you? It's your night, after all.	เธอสิน่าจะกล่าวอะไรหน่อย คืนนี้เป็นคืนของเธอทั้งที
560	rej	Ginny	Matt	cs	ea	es	f	I couldn't. I'm crap at these things too.	ไม่ไหวละ...ฉันเองก็ห่วยเรื่องพรรค์นี้เหมือนกัน

561	dir	Ginny	Matt	cs	ea	es	f	But it would mean a lot if you did.	แต่ถ้าเธอเป็นคนกล่าว มันจะมีความหมายสำหรับฉันมากนะ
562	dir	Gershwin	Matt	ss	ea	es	f	Come on.	เอาหน่อยน่า
563	dir	Gershwin	Matt/Ginny	ss, cs	ea	es	f	One of you makes a toast before this stuff goes flat, will you?	ใครก็ได้ ช่วยกล่าวอะไรเสียทีเถอะ ก่อนที่แชมเปญจะหายฟู่เสียหมด
564	dir	Katrina	Matt	cs	ea	es	f	Pete and I want to do the big Where-are-they-now conversation.	ฉันกับพีทอยากจะคุยเรื่อง "ตอนนี้เพื่อนเก่าของเราอยู่ไหน" กันแล้วละ
565	dir	Matt	Katrina	cs	ea	es	f	My suggestion is that if we're going to do this, let's just keep to the unusual - the I-never-thoughMhey'd-be-doing-that-in-a-million-yearsones.	แต่ฉันแนะนำว่า ถ้าจะคุยกันจริงๆละก็ ขอเปลี่ยนเป็นเรื่อง "ฉันไม่อยากเชื่อว่ามันจะเป็นอย่างนั้นไปได้" แทนจะดีกว่า
566	inq	Gershwin	Katrina	cs	ea	es	f	Did you say hello?	แล้วเธอเข้าไปทักหรือเปล่า
567	rej	Gershwin	Katrina	cs	ea	es	f	You lie.	โกหกชัดๆ
568	inq	Gershwin	Pete	ss	ea	es	f	Where did they get on?	คนที่ว่านี่ขึ้นป้ายไหนล่ะ
569	inq	Pete	Gershwin	ss	ea	es	f	What do you mean where did they get on?	หมายความว่าไง ขึ้นป้ายไหน
570	rej	Matt	Pete	ss	ea	es	f	Dunno.	ไม่รู้ว่ะ
571	rej	Ginny	Bev	ss	ea	es	f	David Coote? Never!	อีตาเดวิด คู้ต เนี่ยนะ ไม่เลย!
572	rej	Matt	Ginny	cs	ea	es	f	David Coote did not have a third nipple.	เดวิด คู้ต มีหัวนมสามหัวที่ไหนเล่า
573	dir	Matt	Bev	cs	ea	es	f	Bev, help me out here.	เบฟ ช่วยยืนยันทีซิ
574	rej	Bev	Matt	cs	ea	es	f	How should I know?	ฉันจะไปรู้ได้ไงเล่า
575	inq	Katrina	Bev	ss	ea	es	f	Coke made him throw up?	ดื่มโค้กแล้วอ้วกเรอะ
576	rej	Bev	Katrina	ss	ea	es	f	The Coke didn't make him throw up. But the half bottle of his dad's whisky might've had something to do with it.	ไม่ได้อ้วกเพราะโค้กหรอก แต่เพราะวิสกี้ที่เหลืออยู่ครึ่งขวดของพ่อเขานั่นต่างหาก
577	inq	Katrina	Pete	cs	ea	es	f	Short girl with blonde hair?	ยายเตี้ยๆผมบลอนด์นั่นใช่ไหม
578	inq	Katrina	Pete	cs	ea	es	f	Used to hang about with Liz Maher?	คู่ซี้ป่าท่องโก๋กะยายลิซ มาห์ร น่ะหรือ
579	rej	Bev	Katrina	ss	ea	es	f	You're thinking of Annette Roloson.	นั่นมันแอนเน็ต โรโลสัน ต่างหาก
580	dir	Bev	Pete	cs	ea	es	f	Over to you, Pete.	เอ้า เล่าต่อสิพีท

581	dir	Pete	Matt	ss	ea	es	f	Watch yourself, Beckford... 'Remember I've got a black belt in wedgies.	อย่ากวน เบ็คฟอร์ด...จำไม่ได้หรือว่าฉันน่ะแชมป์เหนี่ยวกางเกงในสายดำเชียวนะ
582	rej	Ginny	Gershwin	cs	ea	es	f	We didn't call her that. Shelley Heath did.	เราไม่ได้เป็นคนตั้งฉายานี้ให้เธอเสียหน่อย ...เชลลีย์ ฮีธ ต่างหากเป็นคนเริ่มเรียกก่อน
583	dir	Ginny	Pete	cs	ea	es	f	Tell us your story, Pete.	เล่าต่อเถอะพีท
584	inq	Ginny	Pete	cs	ea	es	f	What's Faye doing now, then?	ตกลงเฟย์ทำอะไรอยู่ที่ไหนนะ
585	rej	Bev	Pete	cs	ea	es	f	No!	ไม่จริง!
586	rej	Ginny	Pete	cs	ea	es	f	Never!	ไม่มีทาง!
587	rej	Katrina	Pete	cs	ea	es	f	Get out of here!	โกหกแน่ๆ!
588	rej	Gershwin	Pete	ss	ea	es	f	You're joking!	พูดเป็นเล่น!
589	inq	Bev	Pete	cs	ea	es	f	Is she pretty?	สวยหรือเปล่า
590	inq	Katrina	Pete	cs	ea	es	f	What did your ex think?	เมียเก่าเธอเขาว่าไง
591	rej	Matt	Ginny	cs	ea	es	f	I'm totally awake.	ฉันยังตาสว่างอยู่เลย
592	dir	Ginny	Pete	cs	ea	es	f	I think we should try to stay up all night again.	ฉันว่าเราพยายามอยู่โต้รุ่งกันอีกสักทีดีไหม
593	inq	Matt	friends	ss, cs	ea	es	f	What about everyone else?	แล้วคนอื่นล่ะว่าไง
594	inq	Matt	Katrina	cs	ea	es	f	Sleep well?	นอนหลับสบายไหม
595	rej	Katrina	Matt	cs	ea	es	f	No. Terrible.	ไม่เลย
596	inq	Katrina	Matt	cs	ea	es	f	You?	แล้วเธอล่ะ
597	dir	Katrina	Matt	cs	ea	es	f	Guess what?	นี่ ทายสิ
598	rej	Matt	Katrina	cs	ea	es	f	I haven't the faintest clue.	ทายไม่ถูกหรอก
599	inq	Matt	Katrina	cs	ea	es	f	When did whatever it is happen?	แล้วไอ้ที่เธอว่าเนี่ย เกิดขึ้นเมื่อไร ฮึ
600	inq	Matt	Katrina	cs	ea	es	f	Where?	ตรงไหน
601	inq	Matt	Katrina	cs	ea	es	f	Are you trying to tell me that you…	นี่เธอกำลังจะบอกฉันว่า...
602	rej	Katrina	Matt	cs	ea	es	f	Not that! Less than that.	ไม่ถึงขนาดนั้นย่ะ ! น้อยกว่านั้น

603	inq	Matt	Katrina	cs	ea	es	f	Who with?	กับใคร
604	inq	Matt	Katrina	cs	ea	es	f	How did it happen?	นี่มันเป็นมาอีท่าไหนเนี่ย
605	rej	Katrina	Matt	cs	ea	es	f	I don't know	ฉันก็ไม่รู้
606	inq	Matt	Katrina	cs	ea	es	f	'What? You're going to make a r-e-1-a-t-i-o-n-s-h-i-p out of it?	ว่าไงนะ นี่เธอสองคนจะคบหาเป็น ฟอ-แอ-นอ กันด้วยเหรอเนี่ย
607	inq	Katrina	Matt	cs	ea	es	f	'What does that mean?	แปลว่าอะไรน่ะ
608	rej	Katrina	Matt	cs	ea	es	f	It's a bit cynical, isn't it?	เธอมองโลกแง่ร้ายไปหน่อยหรือเปล่า
609	rej	Matt	Katrina	cs	ea	es	f	I prefer to call it realistic.	เรียกว่าฉันมองโลกในแง่ที่มันเป็นอยู่จริงจะดีกว่า
610	rej	Matt	Katrina	cs	ea	es	f	We're just friends...She's already in love with someone.	เราเป็นเพื่อนกันเฉยๆ...เธอรักคนอื่นอยู่แล้ว
611	inq	Katrina	Matt	cs	ea	es	f	Who?	ใครเหรอ
612	inq	Katrina	Matt	cs	ea	es	f	And what about you?'	แล้วเธอล่ะ
613	inq	Matt	Katrina	cs	ea	es	f	And what about me?'	แล้วฉันทำไม
614	inq	Katrina	Matt	cs	ea	es	f	Who are you in love with?	แล้วเธอล่ะรักใคร
615	dir	Ginny	friends	ss, cs	ea	es	f	You can't go just yet.	พวกเธอยังไปไม่ได้นะ
616	rej	Matt	Ginny	cs	ea	es	f	I shouldn't bother.	ฉันว่าอย่าลำบากเลยน่า
617	rej	Gershwin	Matt	ss	ea	es	f	You wish.	ฝันไปเถอะ
618	rej	Gershwin	Matt	ss	ea	es	f	You've got no choice in the matter.	เรื่องนี้แกไม่มีสิทธิ์เลือก
619	inq	Bev	Gershwin	cs	ea	es	f	So what have you got planned?	แล้ววางแผนอะไรกันไว้ล่ะเนี่ย
620	rej	Ginny	Pete	cs	ea	es	f	Definitely not.	ไม่มีทาง
621	rej	Matt	Ginny	cs	ea	es	f	What do you mean I'm not sure? You weren't sure last time, were you?	หมายความว่าไง ฉันไม่แน่ใจ เธอต่างหากล่ะที่ไม่แน่ใจเมื่อคราวก่อนน่ะ ใช่ไหม
622	inq	Ginny	Matt	cs	ea	es	f	So what's your answer?	ตกลงเธอจะตอบว่าอย่างไร
623	inq	Ginny	Matt	cs	ea	es	f	What aren't you sure about?	ไม่แน่ใจเรื่องอะไร
624	inq	Matt	Ginny	cs	ea	es	f	You think you might actually be what?	เธอคิดว่าเธออาจจะอะไร

625	rej	Ginny	Matt	cs	ea	es	f	I think nothing.	ไม่ได้คิดอะไรเสียหน่อย
626	rej	Matt	Ginny	cs	ea	es	f	No, there's no need.	อย่าเลย ไม่ต้องหรอก
627	rej	Ginny	Matt	cs	ea	es	f	I think there is.	ต้องสิ
628	inq	Ginny	Matt	cs	ea	es	f	What are you doing?	ทำอะไรอยู่
629	inq	Matt	Ginny	cs	ea	es	f	Is it?	งั้นเหรอ
630	inq	Matt	Ginny	cs	ea	es	f	How?	ยังไงล่ะ
631	dir	Matt	Ginny	cs	ea	es	f	I... er ... know this is difficult but I think we need to talk.	ฉัน...เอ่อ...ฉันรู้ว่าเรื่องนี้มันพูดยากและน่าลำบากใจ แต่ฉันว่าอย่างไรเราก็ต้องคุยกันหน่อยแล้วละ
632	inq	Matt	Ginny	cs	ea	es	f	You're afraid that if we talk about it suddenly it will come to an end?	เธอกลัวใช่ไหมว่า ถ้าเราต้องคุยเรื่องนี้กันจะแปลว่าทุกอย่างต้องจบลง
633	dir	Ginny	Matt	cs	ea	es	f	You first.	เธอว่ามาก่อนสิ
634	inq	Matt	Ginny	cs	ea	es	f	The conversation or the situation?	ที่ว่าไม่รอดน่ะ หมายถึงการคุยกันหรือว่าเรื่องระหว่างเรา
635	rej	Ginny	Matt	cs	ea	es	f	It's not like that. It's nothing like that.	ก็มันไม่ใช่อย่างนั้นน่ะสิ ไม่ใช่ยังงั้นเลยสักนิดเดียวนะ
636	inq	Matt	Ginny	cs	ea	es	f	So, are you saying that you want this to be it?	สรุปว่า เธออยากให้เราสองคนคบกันจริงจังอย่างนั้นหรือ
637	rej	Ginny	Matt	cs	ea	es	f	No.	ไม่จ้ะ
638	rej	Ginny	Matt	cs	ea	es	f	Of course not.	ฉันไม่ได้พูดยังงั้น
639	inq	Ginny	Matt	cs	ea	es	f	What?	อะไรเหรอ
640	dir	Ginny	Matt	cs	ea	es	f	Listen, Matt.	นี่แมท ฟังก่อนนะ
641	rej	Ginny	Matt	cs	ea	es	f	Of course I'd love you to stay.	ทำไมฉันจะไม่อยากให้เธออยู่
642	rej	Matt	Ginny	cs	ea	es	f	It would be under normal circumstances, Ginny, but these aren't normal circumstances, are they?	ถ้าพูดถึงสถานการณ์ทั่วไปละก็ จริงอยู่นะจินนี แต่สำหรับเรามันไม่ใช่อย่างนั้น
643	rej	Matt	Ginny	cs	ea	es	f	I'm not saying that we should make a go of it because of some stupid pact.	ฉันไม่ได้บอกว่าเราต้องคบกันเพราะสัญญางี่เง่าอะไรนั่นหรอก
644	dir	Ginny	Matt	cs	ea	es	f	But for now let's just have a nice day.	ตอนนี้เราหาอะไรทำสนุกๆกันก่อนดีกว่า

645	inq	Matt	Ginny	cs	ea	es	f	And do what?	ทำอะไรล่ะ
646	dir	Ginny	Matt	cs	ea	es	f	Let's go shopping.	ไปช็อปปิ้งกัน
647	inq	Matt	Ginny	cs	ea	es	f	What?	ว่ามาสิ
648	inq	Ginny	Matt	cs	ea	es	f	What about these?	ตัวนี้เป็นไง
649	rej	Matt	Ginny	cs	ea	es	f	No, they're green.	ไม่เอาเขียวเขียว
650	dir	Ginny	Matt	cs	ea	es	f	Come on. Matt, even this can't offend your sensibilities. I could really fancy you in this suit.'	เถอะน่าแมท แค่สูทตัวเดียวคงไม่ทำให้เธอเสียศูนย์ไปได้หรอก ฉันว่าเธอใส่แล้วคงจะปิ๊งน่าดู
651	rej	Matt	Ginny	cs	ea	es	f	Light grey? I'd spend my life tripping backwards and forwards from the dry-cleaners, riot in a million years, my dear.	สีเทาอ่อนเนี่ยนะ มีหวังชีวิตนี้ต้องเข้าออกร้านซักแห้งไม่เว้นแต่ละวันแน่ อีกล้านปีก็ไม่มีทางหรอกจ๊ะ ทีรัก
652	dir	Matt	Ginny	cs	ea	es	f	Steady on.	ไปดูเสื้อผ้ากันต่อเถอะ
653	rej	Ginny	Matt	cs	ea	es	f	Never mind steady on. There's plenty more where that came from.	เรื่องเสื้อผ้าเอาไว้ก่อนเถอะน่า มีเวลาดูอีกเยอะแยะ
654	rej	Matt	Ginny	cs	ea	es	f	I don't expect you to understand because you're not me.	ฉันไม่ได้คาดหวังให้เธอเข้าใจหรอกนะ เพราะเธอก็ไม่ใช่ฉันเสียด้วย
655	rej	Ginny	Matt	cs	ea	es	f	I wouldn't go that far but you have convinced me of something.	ยังไม่ถึงขนาดนั้นหรอก แต่เธอก็ทำให้ฉันเห็นด้วยกับอะไรบางอย่าง
656	inq	Matt	Ginny	cs	ea	es	f	What?	อะไรล่ะ
657	rej	Gershwin	Zoe	cs	ea	es	f	I'm not that bothered about what's going on.	ฉันไม่ได้อยากรู้เรื่องอะไรด้วยเสียหน่อย
658	inq	Zoe	Matt	cs	ea	es	f	What I want to know is what is going on with you and Ginny.	และสิ่งที่ฉันอยากรู้ก็คือ เกิดอะไรขึ้นระหว่างเธอกับจินนี่ฮึ
659	dir	Zoe	Matt	cs	ea	es	f	I need to know the details and I need to know them now!'	ฉันต้องการรู้รายละเอียด และฉันก็ต้องการรู้เดี๋ยวนี้เลย !
660	dir	Zoe	Matt	cs	ea	es	f	I want to know everything.	ฉันอยากรู้ทั้งหมด
661	dir	Zoe	Matt	cs	ea	es	f	Come on. Spill the beans.	เถอะน่า...เล่ามาให้หมดเปลือกเลยเชียว
662	dir	Gershwin	Matt	ss	ea	es	f	Enough's enough.	พอทีเว้ย เลิกยึกยักได้แล้ว
663	dir	Gershwin	Matt	ss	ea	es	f	So come on, out with the details. When, how and most of all why?	เพราะฉะนั้นแกพูดมาเลยเชียว โดยละอียด เมื่อไร อย่างไร และที่สำคัญที่สุดทำไม

664	rej	Matt	Gershwin	ss	ea	es	f	The how is a little bit trickier, though I don't really know how the how part happened ...	เรื่อง"อย่างไร"นี่อธิบายยากว่ะ ฉันเองก็ไม่รู้จริงๆว่ามันเกิดขึ้นได้อย่างไร
665	inq	Zoe	Matt	cs	ea	es	f	Which one?	คนคนไหน
666	inq	Zoe	Matt	cs	ea	es	f	I mean, what about Australia, for instance?	เอ้า ยกตัวอย่างง่ายๆเลย เรื่องงานที ออสเตรเลีย เธอจะว่าไง
667	inq	Zoe	Matt	cs	ea	es	f	And you'd live where, exactly?	แล้วเธอจะไปอยู่ที่ไหน
668	inq	Zoe	Matt	cs	ea	es	f	He's married, isn't he?'	เขาแต่งงานแล้วใช่ไหม
669	dir	Zoe	Matt	cs	ea	es	f	Don't lie. Matt.	อย่าโกหก แมท
670	inq	Gershwin	Matt	ss	ea	es	f	Is Zoe right?	โซอี้พูดถูกหรือเปล่าแมท
671	inq	Gershwin	Matt	ss	ea	es	f	Is Ian married?	เอียนแต่งงานแล้วเรอะ
672	inq	Zoe	Matt	cs	ea	es	f	Has he got any children?	แล้วเขามีลูกหรือเปล่า
673	inq	Matt	Gershwin	ss	ea	es	f	Did Zoe find out about it?	แล้วโซอี้จับได้หรือเปล่า
674	inq	Matt	Gershwin	ss	ea	es	f	What happened then?	แล้วจากนั้นเกิดอะไรขึ้น
675	inq	Matt	Gershwin	ss	ea	es	f	So things are okay now?	ตกลงตอนนี้ไม่มีเรื่องอะไรกันแล้วใช่ไหม
676	inq	Matt	Gershwin	ss	ea	es	f	What for?	เรื่องอะไรวะ
677	inq	Ginny	Matt	cs	ea	es	f	How were Gershwin and Zoe?	เกอร์ชวินกับโซอี้เป็นไงบ้าง
678	inq	Ginny	Matt	cs	ea	es	f	What did you get up to?	แล้วทำอะไรกันบ้าง
679	rej	Matt	Ginny	cs	ea	es	f	Nothing much.	ไม่ค่อยมีอะไรหรอก
680	inq	Ginny	Matt	cs	ea	es	f	Was Charlotte about?	ชาร์ล็อตนอนแล้วหรือยัง
681	inq	Ginny	Matt	cs	ea	es	f	Have you eaten?	แล้วเธอว์กินอะไรมาหรือยัง
682	dir	Ginny	Matt	cs	ea	es	f	Are you going to tell me what's going on?	ตกลงจะบอกฉันไหมว่าเกิดอะไรขึ้น
683	rej	Matt	Ginny	cs	ea	es	f	There's nothing wrong.	ไม่มีอะไรหรอกน่า
684	rej	Ginny	Matt	cs	ea	es	f	Yeah, and it looks like it.	ดูแล้วน่าเชื่อเหลือเกินนี่
685	dir	Ginny	Matt	cs	ea	es	f	I'm waiting. Matt.	ฉันกำลังรออยู่นะแมท

686	inq	Ginny	Matt	cs	ea	es	f	Why?	ทำไมล่ะ
687	inq	Ginny	Matt	cs	ea	es	f	What's changed your mind?	อะไรทำให้เธอเปลี่ยนใจ
688	dir	Matt	Ginny	cs	ea	es	f	We're not teenagers any more. We can't do things like that.	เราไม่ใช่วัยรุ่นแล้วนะ เราจะมาทำอะไรอย่างนี้กันอยู่ไม่ได้แล้ว
689	dir	Ginny	Matt	cs	ea	es	f	I'm sorry too. But even so I think you'd better go. For good this time.	ฉันเองก้เสียใจ แต่ถึงอย่างนั้นฉันก็ว่าเธอควรไปเสียดีกว่า แล้วคราวนี้ก็ไม่ต้องกลับมาอีก
690	rej	Matt	Elaine	cs	sj	es	f	No.	ไม่หรอกน่า
691	rej	Matt	Elaine	cs	sj	es	f	Not at all.	ไม่เลย
692	inq	Elaine	Matt	cs	js	es	f	What did you break up over?	แล้วเลิกกันเรื่องอะไรล่ะเนี่ย
693	dir	Elaine	Matt	cs	js	es	f	You don't think you can salvage this?	นี่คุณไม่คิดจะกู้สถานการณ์เลยหรือไง
694	rej	Matt	Elaine	cs	sj	es	f	No. It's definitely over.	ไม่ละ เรื่องนี้มันจบแล้วจริงๆ
695	rej	Elaine	Matt	cs	js	es	f	But I thought you were prepared to forget your new job for her?	แต่คุณเคยพูดเองนี่ว่าพร้อมจะทิ้งงานใหม่เพื่อจินนี่เขาเลยไม่ใช่เหรอ
696	dir	Matt	Elaine	cs	sj	es	f	Let's not discuss this any more - it's depressing me.	อย่าคุยเรื่องนี้กันอีกเลยจะยิ่งทำให้ผมหดหู่หนักเข้าไปอีก
697	rej	Matt	Elaine	cs	sj	es	f	I wouldn't call bumping into a few people I know in a supermarket the pinnacle of my career.	กะอีแค่เดินไปเจอคนรู้จักไม่กี่คนในซูเปอร์มาร์เก็ตนี่ ยังไม่ถือเป็ยจุดสูงสุดในอาชีพการงานของผมหรอกนะ
698	rej	Elaine	Matt	cs	js	es	f	I'm not just talking about that.	ฉันไม่ได้หมายถึงแค่เรื่องนั้นเสียหน่อย
699	rej	Elaine	Matt	cs	js	es	f	But I wouldn't go back to Brooklyn.	แต่ฉันไม่มีทางกลับไปอยู่บรูคลินแน่นอน
700	rej	Elaine	Matt	cs	js	es	f	I don't think we're getting old.	ใครบอกว่าแก่กันยะ
701	inq	Elaine	Matt	cs	js	es	f	What time is it?	นี่กี่โมงแล้ว
702	rej	Matt	Elaine	cs	sj	es	f	What?	อะไรกัน
703	rej	Matt	Elaine	cs	sj	es	f	I wasn't born at twelve forty-five a.m.	ผมไม่ได้เกิดตอนเที่ยงคืนสี่สิบห้าเสียหน่อย
704	inq	Elaine	Matt	cs	js	es	f	So when were you born?	งั้นคุณเกิดกี่โมงไม่ทราบ
705	inq	Matt	Elaine	cs	sj	es	f	Well, how do you know?	แล้วคุณนั่นแหละรู้ได้อย่างไรไม่ทราบ

706	rej	Elaine	Matt	cs	js	es	f	Not "sleep with you" sleep with you, but sleep as in two people being unconscious in the same bed at the same time.	ไม่ได้หมายถึง "นอนด้วยกัน" แบบนั้น หรอกย่ะ แต่นอนด้วยกันแบบคนสองคน หมดสติอยู่บนเตียงเดียวกันในเวลาเดียวกัน อย่างนั้นต่างหาก
707	inq	Matt	Elaine	cs	sj	es	f	What for?	จะนอนด้วยกันไปทำไมเหรอ
708	inq	Matt	Elaine	cs	sj	es	f	What time is it?	นี่กี่โมงแล้ว
709	rej	Elaine	Matt	cs	js	es	f	No.	เปล่า
710	inq	Matt	Elaine	cs	sj	es	f	What are they?	มีอะไรบ้างเนี่ย
711	rej	Elaine	Matt	cs	js	es	f	Do you think I spent hours fiddling about with wrapping-paper just to tell you what's in them?	ถ้าฉันกะว่าจะมานั่งเล่าให้คุณฟังว่ามีอะไรบ้าง ฉันจะเสียเวลาเป็นชั่วโมงนั่งห่อของขวัญเพื่ออะไรล่ะ
712	dir	Elaine	Matt	cs	js	es	f	Open them and find out yourself.	แกะดูเองซี่
713	dir	Elaine	Matt	cs	js	es	f	Ten dollars for your thoughts.	บอกหน่อยซิว่า...
714	inq	Elaine	Matt	cs	js	es	f	What were you thinking, dude?	คิดอะไรอยู่เหรอ...เพื่อน
715	rej	Matt	Elaine	cs	sj	es	f	When?	คิดอะไรเมื่อไรกัน
716	rej	Matt	Elaine	cs	sj	es	f	I wasn't thinking anything.	ผมไม่ได้คิดอะไรเสียหน่อย
717	rej	Elaine	Matt	cs	js	es	f	Liar.	โกหก
718	rej	Matt	Elaine	cs	sj	es	f	I wasn't.	เปล่าโกหก
719	inq	Elaine	Matt	cs	js	es	f	What do you think of your new birthday skin?	ตกลงคุณคิดอย่างไรกับผิวหน้าตัวเองในวันเกิดบ้าง
720	rej	Matt	Elaine	cs	sj	es	f	I'm not disappointed, I'm just sort of surprised.	ก็ไม่ได้ผิดหวังหรอก เพียงแต่ประหลาดใจเท่านั้นเอง
721	rej	Matt	Gershwin	ss	ea	es	f	I don't want to change my mind.	ฉันไม่อยากเปลี่ยนใจเสียหน่อย
722	rej	Matt	Gershwin	ss	ea	es	f	I am not.	ฉันไม่ได้เป็นอย่างนั้นเสียหน่อย
723	rej	Gershwin	Matt	ss	ea	es	f	You are. Or, at least, you were at school.	ทำไมจะไม่เป็น หรือไม่ก็ อย่างน้อยก็เคยเป็นสมัยเรียนละวะ
724	inq	Gershwin	Elaine	cs	ea	es	unf	How has he been today?	วันนี้อาการมันเป็นอย่างไรบ้างครับ
725	dir	Zoe	friends	ss, cs	ea	es	f	Come on. Let's go.	เอ้า พวกเรา รีบไปกันได้แล้ว
726	inq	Matt	Zoe	cs	ea	es	f	Are you driving?	จะขับรถไปเหรอ

727	dir	Matt	Gershwin	ss	ea	es	f	Tell your wife that drinking on my birthday is compulsory.	นี่บอกเมียแกทีว่า งานวันเกิดฉันไม่เมาไม่ได้นะเว้ย
728	dir	Elaine	Matt	cs	js	es	f	Not another word.	เลิกพูดได้แล้ว
729	dir	Elaine	Matt	cs	js	es	f	Just sit back and enjoy the ride.	นั่งให้สบาย แล้วก้อยู่เฉยๆเถอะ เดี๋ยวดีเอง
730	inq	Matt	Gershwin	ss	ea	es	f	What are we doing here?	นี่เรามาทำอะไรกันที่นี่เนี่ย
731	inq	Gershwin	Elaine	cs	ea	es	unf	Have you got the blindfold?	ผ้าปิดตาพร้อมหรือยัง
732	dir	Gershwin	Matt	ss	ea	es	f	So be a good boy.	จงเป็นเด็กดี
733	dir	Gershwin	Matt	ss	ea	es	f	Let Elaine blindfold you.	นั่งนิ่งๆแล้วให้อีเลนผูกตาซะ
734	inq	Matt	Gershwin	ss	ea	es	f	But where are we going?	แล้วเราจะไปไหนกัน
735	rej	Elaine	Matt	cs	js	es	f	It's a surprise and we're not going to tell you until we're ready to surprise you.	ก็ถ้ากะจะบอกแล้วจะปิดตาทำไมเล่า ก็ต้องปิดตาไว้ก่อน พอถึงเวลาค่อยเปิดให้ดู
736	dir	Elaine	Matt	cs	js	es	f	Now, let yourself be surprised.	นั่งประหลาดใจไปเถอะน่า
737	dir	Gershwin	Elaine	cs	ea	es	unf	You can unblindfold him now, Elaine.	เอาผ้าผูกตาออกได้แล้วละ อีเลน
738	inq	Matt	Gershwin	ss	ea	es	f	So how did this happen?	แล้วงานนี้มันเกิดขึ้นได้อย่างไรนี่
739	inq	Matt	Gershwin	ss	ea	es	f	How did this all get sorted? Did you stand in Safeway with a megaphone and wait for everyone who ever came to school here to come through?	แกทำอย่างไรน่ะ ไปยืนถือโทรโข่งอยู่กลางเซฟเวย์ รอให้เพื่อนโรงเรียนเก่าเราผ่านมาแล้วร้องชวนหรืออย่างไร
740	rej	Gershwin	Matt	ss	ea	es	f	I haven't done anything. Well, very little.	ฉันไม่ได้ทำอะไรเลย เอ่อ ช่วยแค่นิดหน่อยเองน่ะ
741	inq	Matt	Gershwin	ss	ea	es	f	So who did?	แล้วฝีมือใครกันเนี่ย
742	dir	Bev	Matt	cs	js	es	f	Think about it, Matt.	ก็ลองคิดดูสิแมท
743	inq	Matt	Bev	cs	ea	es	f	You're saying Ginny did this?	นี่จะบอกว่า จินนี่เป็นคนจัดการอย่างนั้นหรือ
744	inq	Matt	Katrina	cs	ea	es	f	So where is Ginny?	แล้วจินนี่อยู่ไหนล่ะ
745	inq	Matt	Katrina	cs	ea	es	f	Is she here?	จินนี่มาหรือเปล่า
746	rej	Pete	Matt	ss	ea	es	f	I'm afraid not, mate.	เธอไม่ได้มาว่ะเพื่อน

747	dir	Elaine	Matt	cs	js	es	f	Come and dance.	มาเต้นรำกันเถอะแมท
748	dir	Elaine	Matt	cs	js	es	f	Loosen up a little!	ปล่อยตัวปล่อยใจสนุกกันหน่อยน่า
749	inq	Katrina	Matt	cs	ea	es	f	Are you enjoying yourself at last?	เป็นไง ตอนนี้รู้สึกสนุกสนานบ้างหรือยัง
750	inq	Matt	Katrina	cs	ea	es	f	You?	แล้วเธอล่ะ
751	inq	Ginny	Matt	cs	ea	es	f	So you're telling me...that all the clothes you have bought since you turned twenty-six have been dark blue or black?	นี่เธอกำลังบอกฉันว่า...เสื้อผ้าทั้งหมดที่เธอซื้อตั้งแต่อายุยี่สิบหกเป็นสีกรมท่า ไม่ก็ดำทั้งหมด
752	rej	Katrina	Matt	cs	ea	es	f	I told you, it's the best relationship I've had in a long time.	ก็บอกแล้วไงว่า นี่เป็นความสัมพันธ์ที่ดีที่สุดเท่าที่ฉันเคยมีมาในช่วงเวลาที่ยาวนานมากๆ
753	inq	Matt	Katrina	cs	ea	es	f	So you're sure it's a relationship?	ตกลงเธอแน่ใจว่ามันเป็นความสัมพันธ์หรือ พวกเธอคบหากันจริงๆจังๆใช่ไหม
754	inq	Katrina	Matt	cs	ea	es	f	What do you mean?	หมายความว่าไง
755	inq	Katrina	Matt	cs	ea	es	f	I take it this has to do with her non-appearance tonight?	นี่เองใช่ไหมสาเหตุที่ทำให้จินนี่ไม่มาในคืนนี้
756	inq	Matt	Ginny	cs	ea	es	f	You were in?	ตอนนั้นอยู่บ้านหรอกเหรอ
757	inq	Matt	Ginny	cs	ea	es	f	Do you ever wish that we were all back here?	เธอเคยคิดอยากจะให้พวกเราทุกคนกลับมาอยู่ตรงนี้กันสักครั้งไหม
758	rej	Matt	Ginny	cs	ea	es	f	No, I mean all back here again at school or in the sixth form.	ไม่ใช่อย่างนั้น ฉันหมายถึงกลับไปสมัยมัธยมกันเหมือนเดิมน่ะ
759	inq	Matt	Ginny	cs	ea	es	f	How did you know I'd be here?	รู้ได้อย่างไรว่าฉันอยู่ที่นี่
760	inq	Matt	Ginny	cs	ea	es	f	How's Ian?	เอียนเป็นไงบ้าง
761	inq	Matt	Ginny	cs	ea	es	f	What happened?	มีอะไรเกิดขึ้นเหรอ
762	rej	Ginny	Matt	cs	ea	es	f	You don't. Not really. You just think you do.	เธอไม่ได้อยากคบฉันจริงหรอก เธอแค่นึกว่าเธออยากเฉยๆ
763	inq	Matt	Ginny	cs	ea	es	f	What do we do then?	แล้วที่นี้ เราสองคนจะเป็นอย่างไรต่อไป
764	inq	Matt	Ginny	cs	ea	es	f	What?	อะไรเหรอ
765	inq	Matt	Ginny	cs	ea	es	f	Which is?	ซึ่งก็คือ...
766	dir	Ginny	Matt	cs	ea	es	f	Shall we get back to the party?	กลับไปที่งานกันไหม

767	inq	Matt	Ginny	cs	ea	es	f	What?	อะไรล่ะ
768	inq	Matt	Ginny	cs	ea	es	f	And?	แล้วไง
769	inq	Matt	Ginny	cs	ea	es	f	Why?	ทำไมล่ะ

VITA

Nicha Klinkajorn was born on October 16, 1977 in Bangkok, Thailand. She started her education at Suanbua School. Then, from primary to high school, she went to Rajini Bon School. She earned a BA (1st Class Honours) in Translation from the faculty of Humanities, Kasetsart University in 1997, and an MA in Language and Culture for Communication and Development from the Institute of Language and Culture for Rural Development (the Research Institute for Languages and Cultures of Asia, at present), Mahidol University in 2001, supported by the grant from Kasetsart University.

Nicha Klinkajorn has worked as a lecturer at the department of English, faculty of Liberal Arts and Science, Kasetsart University since her master's degree graduation. In 2008, she asked for an academic leave to pursue a doctoral degree in Linguistics, faculty of Arts, Chulalongkorn University with the allocation of scholarship in the programme of Strategic Scholarships for Frontier Research Network for the Joint Ph.D. Programme from the Office of the Higher Education Commission, Ministry of Education (Thailand). In 2011- 2012, she was a Miscellaneous Postgraduate Research Student at the Centre for Translation Studies, University of Leeds, UK.