A Socio-Pragmatic Approach to Bargaining in Mosuli Arabic with Reference to English

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1.1 Introduction

Since Hymes (1971) introduced the notion of communicative competence , including both the speaker's knowledge of the linguistic rules as well as the socio- cultural rules for a appropriate use, there has been an increasing interest in empirical research in this area and in practical applications of pragmatic studies, especially speech act ones. People in different countries may analyze pragmatic doctrines rather differently from each other, and these differences give rise to a great tendency for conducting studies in cross- cultural pragmatics (Farnia, etal. 2010). These cross- cultural speech act studies have given a better understanding of what a speaker needs to know in order to perform a certain linguistic act effectively and appropriately in communication.

However , there are two types of approaches in pragmatic studies, viz. sociopragmatic and pragmalinguistic. These terms were first employed by Levinson (1983:10-11) and then elaborated by Blum-Kulka (1997:55-56) ,who explains that in sociopragmatic studies , the focus is on the choice of strategies across different situations, examining the way in which pragmatic performance is subjected to social and cultural conditions, as where in pragmalinguistic studies, the focus is on examining the linguistic realizations in a particular

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function. The data analysis for the present study therefore, is going to be sociopragmatic in nature. Contextual factors ranging from cultural, social, and situational will be considered.

There are different types of speech acts such as apology, compliment, invitation, greeting, promise, etc. One of these speech acts is the speech act of bargaining. In fact, bargaining is influenced by the norms of the society. So, different cultural systems in different language communities results in different bargaining expressions.

Moreover, bargaining interactions necessitate knowing the ethno-pragmatic mechanics governing the bargaining exchange, which requires not only access to local cultural norms, which regulate interpersonal relationships, but also knowledge of which locutions are intrinsically compatible with the local norms of a proper interactional exchange (Chakrani, 2007:43). According to Chakrani, bargainers are frequently observed to strategically encode and decode their local belief systems and the cultural notions in constructing their speech utterances.

In this study, it is hypothesized that there are certain bargaining strategies used by Mosuli speakers. It is believed that these strategies are affected by the Islamic culture and the Mosuli culture as well. Also, it is hypothesized that bargaining expressions and phrases are recursive in nature which lead us to believe in the formulaic nature of bargaining expressions and strategies.

1.2 Aims of the Study

It seems that most of the previous studies on speech acts have been done on different kinds of speech acts such as request, apology, complaint, compliment, refusal among which the speech act of bargaining has received scant attention. We have not come across any study devoted to this speech act in

Mosuli Arabic. Therefore, we have decided to focus our study on this area so as to identify the strategies that are used in bargaining in Mosuli Arabic, and to describe the way bargaining expressions are performed by Mosuli sellers and buyers in Mosul. Moreover, we intend to reveal the reasons behind the use of these strategies by Mosuli sellers and buyers and to investigate how bargainers invoke and exploit their cultural context in recognizing and retooling the bargaining interaction.

1.3 The Problem

This research is conducted to cover the following problems:

1-What strategies of bargaining are used by Mosuli sellers and buyers ?

2- What are the linguistic elements that are involved in the production of   bargaining expressions ?

3-How important is the effect of Mosuli culture on bargaining expressions ?

1.4 Data Collection

In this research, an ethnographic approach in collecting data is followed. This approach focuses on the behaviour of the members of a particular community by studying them in naturally- occurring and ongoing selling (Dufon, 2002). Natural speech data has the advantage of being authentic and close to life (Ibid.).

The data analyzed consists of over (52) interactions recorded by hand immediately as they occur by the authors themselves during the academic year of 2011-2012. The data was taken from different markets and diverse bazzars in Mosul.

2. Literature Review
2.1 Theoretical Background

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The emphasis on language in use in the latter half of the twentieth century has led to the flourishing of pragmatic studies. One important approach in pragmatics is the application of the notion of speech acts. The essential insight of speech act theory is that language performs communicative acts. The founding father of speech act theory, the British philosopher John Austin(1962), proposed the concept of "performative", which states that the issuing of the utterance is the performing of an action. He further noted that to achieve their performative function as a speech act, such utterances need to meet certain contextual conditions, called felicity conditions, which were later formalized by Searle (1969). According to Austin (1962), the utterance that a speaker produces conveys three layers of meanings interrelated to three types of acts : locutionary acts, illocutionary acts, and perlocutionary acts (Pishghadam and Rasouli, 2011(a):12).

On the other hand, John Searle (1969) built upon Austin's work and proposed a systematic framework through incorporated speech acts, or more specifically, illocutionary acts, into a linguistic theory. According to Searle (1969: 21), "the speech act is the minimal unit of communication". Being aware of the significance of context, Searle (1969) takes Austin's felicity conditions a step further and systematizes the nature of the conditions as : the prepositional content condition, the preparatory condition, the sincerity condition, and the essential condition, which are necessary for a particular utterance to count as a given act; that is, for the successful performance of a particular speech act, a set of felicity conditions that correspond to the speech act performed have to be met (Pishghadam and Rasouli, 2011 (b) : 1-2).

Although speech act theory has been influential in a number of fields including pragmatics, there are a number of fundamental problems with the theory. Many researchers

criticize traditional speech act research for basing their findings on simulated speech in isolated and single- sentence utterances that are divorced from the context. Levinson (1983 : 270) observes that speech act theories have failed to appreciate the absolutely critical contribution of the context of situation in which the interaction takes place. Moreover, according to him, a context is a set of propositions, describing the beliefs, knowledge, commitments and so on of the participants in discourse, i.e. when a sentence is uttered, more has taken place than merely the expression of its meaning; in addition, the set of background assumptions has been altered (Levinson, 1983 : 276).

Goodwin and Duranti (1992 : 3 cited in Chakrani, 2007 : 44) also describe context as a frame that surrounds the event being examined and provides sources for its appropriate interpretation. They believe that there are three interlacing dimensions of context that are at play. The primary element is the cultural context, which encompasses our understanding of social norms of behavior and speech that incorporates the moral code, laws, cultural norms and behavioural expectations governing interpersonal relations. The cultural component of context is relatively more stable, and is referenced by speakers, as well as hearers, in encoding and decoding the linguistic meaning conveyed during a bargaining exchange. Of secondary importance to the analysis of bargaining interactions is the situational context which encompasses the features such as socioeconomic background, social status, age and interactants' knowledge of the market, and so forth.

2.2 Model of Analysis and Related Works

One of the remarkable works on bargaining was that of Roemer, etal. (1999) in which they compared American and

Russian bargaining patterns of conversational behaviours. The data were taken from 60 American and 52 Russian business people participating in intra- cultural face- to- face bargaining situations. Results confirmed the similarity in the patterns of bargaining and most importantly, the effects of bargaining on negotiation outcomes were found to vary substantially across cultures.

More recent works on bargaining are those by Pishghadam & Rasouli (2011a, 2011 b) in which the researchers analyzed the bargaining strategies used in English and Persian. Results indicated some differences and similarities between Persian and English native speakers in the employment of this speech act which provided some pedagogical solution to pragmatic difficulties of English language learners in classrooms and their miscommunication in general.

Finally, using Moroccan bargaining data, Chakrani (2007) investigated the importance of cultural context in the determination of the illoutionary force of speech utterances in the bargaining exchange. He was concerned with revealing marketer's ability to perform the speech act of bargaining and the effect of the Moroccan culture on this speech act. He showed how interactants in a bargaining exchange manipulate salient, shared cultural concepts and strategically organize and analyze each other's intentions, while indexing the different social roles and relationships in which they enter.

With an eye toward the previous literature on bargaining, a synthetic model has been suggested for the present study. However, we relied on Chakrani's (2007) content analysis scheme as a starting point for the development of our own approach.

2.3 Bargaining and Related Terms

This section aims to analytically clarify the overlapping among bargaining, persuading and negotiating. In bargaining, the speaker wants to induce the addressee(s), to give, to make a concession, or to agree to a compromise, and the addressee wants to achieve the same with the speaker. Bargaining presupposes at least two parties to a conflict and partial reciprocity of their wills (Holzinger, 2004: 199). Moreover, bargaining works through the mutual adjustment of claims or demands of the bargainers without changing their factual or normative beliefs or to change their best alternative to a negotiated agreement (Ibid : 2004, 202). Finally, bargaining is a kind of agreement which the buyer and seller of a good service dispute the price which will be paid and exact nature of the transaction that will take place, and eventually come to an agreement (www. 1,2012:4).

As for negotiating, it is a discussion intended to reach a mutually satisfactory agreement (www.2,2012:1). In a wider sense, negotiating means "reaching an agreement in a situation of potential conflict on the exchange of goods or other subjective values in marketing, or on controversial issues such as in a court hearing or parliamentary negotiations (Holzinger, 2004: 197).

To sum up, we can say that bargaining has a limited meaning than negotiating because it is concerned with buying and selling. As for negotiating it might involve buying and selling as well as political issues depending on the context.

Persuasion on the other hand is an alternative pricing strategy for bargaining in marketing (www.3,2012:7). In this sense the speaker tries to affect the buyer/sellers' beliefs, desires and actions.

3. Data Analysis and Discussion

Bargaining means cleverness, in that interactants in a bargaining exchange try to outwit one another by convincing

each other of the reasonableness of the price or lack thereof. The most celebrated aspect of bargaining is, however, its social aspect, where all participants engage in price- making, utilizing their social and linguistic skills to build and negotiate their identity, relationships and even lasting relationships. Participants, before even initiating the bargaining interchange, enter this bartering relationship with a mutual presupposition and expectation of social solidarity (Chakrani, 2007 : 45).

In fact the language of bargaining provides us with immediate access to cultural points of reference which allow us to outline the ''salient system of knowledge and beliefs : knowledge which is logically implied but not made explicit in the proposition, or knowledge of the world which is used in terms of expectations to process sentences "(Quastoff, 1998 : 159 cited in Chakrani, 2007 : 45). After examining the collected data for the present study, the following bargaining strategies have been identified:

1- Use of Supplication :

It seems that Islamic culture has affected the Mosuli society to a great extent in their daily communication. This appears clearly in the data in which people especially old people use supplications for the seller and his parents as a means to get lower prices. It has been noticed that attaining parental pleasure through obedience is a core cultural notion which is often mobilized by the bargainers.

Example (1)

Setting : A cloth store.

Interactants : A young seller and an old lady.

Situation : The old lady wants to buy three meters of cloth.

Buyer : الله يرضى عنك ابوي لاتطولا

(May Allah grant you his satisfaction. Don't keep me waiting)

Seller : والله مايصير راح اخسر الفين ع المتر

(I swear I can't. I'll lose two thousand for each meter).

Buyer : الله يحفظلك الحجيي، كوي انا اعغفها مليح كن غحنا سوا عالحج. فضني دامشي

(May Allah protects the hajia. I know her very well, we made pilgrim together. Come on lets reach to a bargain and let me leave).

Seller : صار لخاطخ الحجيي جيبي ١٥ ألف

(Ok for hajia's sake, give me 15 thousand)

Example (2)

Setting : A shoe store.

Interactants : A young seller and an old man with his son.

Situation : The old man wants to buy shoes for his son.

Buyer : بشقد هذا الحذاء ؟ مكتوب ٢٥ ليش اشصاغ ؟

(How much are the shoes ? It's written 25 why ? What for ?)

Seller : واله عمو هذا سعرو

(I swear uncle this is the price).

Buyer : لابقا وجبنا بينو جينا عليك راساً ديللة ابوي الله يرضى عنك تعبتو

(Come on, we came to you directly come on son, May Allah grant you his satisfaction. I'm tired)

Seller : تدلل عمو دعطيك هي بـ ٢٢ وبس لخاطغك

(I'll give it for 22 and its only for your sake)

    The literal meaning of the above speech acts is a blessing while the non- literal meaning of the speech acts is an order or request to reduce the price. The buyer, being an old (women/ man) in the above examples, fulfills the required conditions to perform this act of blessing correctly towards the seller, not by virtue of his (her) parenthood, but by virtue of his (her) age. In other words, the speaker was able to successfully utilize the supplications. Thus, it is the cultural importance allocated to parental obedience in Mosul which makes the performance of such an act socially and interactionally meaningful/ and enables the usage of this discursive strategic expression to win the bargaining duel.

2- Hospitality :

Through out our examination of the data, we have noticed that some of the bargaining participants draw upon the notion of hospitality to construct their utterances. Given the strong value attached to this notion, it has been a cultural practice in Mosuli families to host guests in their houses, even if they are strangers. Part of the formulaic expressions are :

The house is yours . البيت بيتك

Welcome come in . اهلا وسهلا اتفضلوا

In the west, the guest is positioned as the powerless and the disadvantaged, and hosting her/ him is translated as a favor. These different ways of viewing the guest- host dynamic influence the way we interpret the utterance :

-Do you want to chase me away   اتريد تطردني من المحل

In Mosuli Arabic (MA) it would be considered as breaching the sacredness of this concept, whereas in the west, it is a nonsensical expression and cannot be used as a linguistic device in bargaining discourse (Chakrani, 2007 : 48)

Example (3)

Setting : A shoe store.

Interactants : A young seller with two female buyers, a mother and daughter.

Situation : The buyers want high- heels for the daughter's graduation party.

Buyer : ليش ما تقبل اشنو تغيد تطردنا من المحل ٢٥ الف وبس

(Why don't you accept, do you want to chase us out from the shop. 25 thousand and that's it)

Seller : اتدللين المحل محلك

(The store is yours).

The buyer used the above phrase in particular to see if the seller lacks hospitality, which is against Islamic and Mosuli culture.

Example (4)

Setting : A clothing shop.

Interactants : A young seller with two female mid-aged buyers and a young lady.

Situation : The buyers are hesitated to go inside the shop and want pyjamas for the young bride..

Seller : اتفضلوا جديدي وبضاعة مرتبي كثيغ اشياء عندنا جوة اتفضلوا

(Please come in we have many neat and new items. Please, come in).

Buyer : انغيد بجامات لعروستنا غشعنا اش عندك

(We want pyjamas for our bride. Show us what you have got)

The seller uses phrases of hospitality in order to tempt the buyers to come in.

3- Honorifics :

In MA bargaining participants (i.e. buyer/ seller) often use honorifics, depending on the gender, age or profession of the addressee's. Although there are many different address forms in MA, the most common ones are :

Haji حجي / Hajia حجية

The sister الاخت / my sister اختي

My teacher استاذي / My daughter بنتي / My son ابني

Father يابا / Mother يوم

My brother اخوي / My father ابوي

Example (5)

Setting : A cloth store.

Interactants : A mid-aged seller and an old lady with her grand- daughter.

Situation : The buyer wants two meters of glittery cloth for her grand- daughter's engagement party.

Buyer : اختي اش محتاجة ؟

(Sister, what do you want ?)

Seller : بشقد هذا اخوي ؟

(How much is this, brother ?).

Buyer : والله حجية هذا القماش شوية غالي لانه اماراتي المتر بـ ٢٥ الف

(I swear Hajia this cloth is a little expensive because it is Emirati, 25 thousand a meter)

Seller : يابا اغيد شيء شوية انسب

(My father I want something a little cheaper)

As we notice above, there is an extensive use of honorifics which is very common in MA culture. They are used to show respect and politeness.

Example (6)

Setting : A second hand shop.

Interactants : A young seller and the mid-aged females.

Situation : The buyers want second hand shoes.

Buyer : يوم امي اختي والله مايصيغ قليل

(Mother, My mother, sister, I swear I can't it is not enough)

Buyer : ابوي واخوي عشغة على ثلاث احذية، كثيغ مليح

(My father, my brother ten for three pairs of shoes is very good)

To show politeness and respect both interactants use honorifics in a rhythmy way.

4- Suggestion and Advice :

Suggestion and advice are interrelated in bargaining. Suggestion refers to the "action of putting an idea into someone's mind through linking it to other words", and these words might be taken from the form of an advice which is "an opinion given about what to do". (Hornby, etal., 1974 : 573) Thus, both suggestion and advice facilitate the bargaining process .

Example (7)

Setting : A clothing store.

Interactants : A mid-aged seller and a mid-aged woman with her friend .

Situation : The buyers want stockings .

Seller : لو انا بمكانكِ اخذهم كلم لان طريق سوريا مسدود . الله اعلم اشوقت ينفتح

(If I were in your place, I would take them all because the Syrian road is closed and only Allah knows when it will open again).

Buyer : اوكي حجي اعطيني زوجين من كل لون

(Ok haji, give me two pairs from each colour).

Here the seller is able to offer a convincing suggestion and advice which the buyer takes into consideration.

Example (8)

Setting : A stationary store.

Interactants : A young seller and a young lady with her little sister.

Situation : The buyer wants a lab top suitcase for her friends birthday.

Buyer : بشقد هاذي الجنطة ؟

(How much is that suitcase ?)

Seller : بـ ١٢

(for twelve).

Buyer : اعطيني هي وغلفها لانه هدية لصديقتي ع عيد ميلادها ... اشقد حلوي

(Give it to me and wrap it because it's my friend's birthday …. It's so pretty)

Seller : ليش ماتاخذين اثنين اللكِ ولصديقتكِ لان غدا بعد غدا تصير الضرايب وكلشي يرتفع

(Why don't you take two, one for you and the other for your friend. Tomorrow or after tomorrow there will be taxes and everything will go up)

Buyer : اوكي خليهم اثنين

(Ok, I'll take two)

Here the seller takes a witty opportunity by convincing the buyer two suitcases instead of one through a suggestion and an advice.

5- Warning and Request :

The two strategies, i.e. warning and request are used only by three salespersons in our data. When they are used, they usually appear at the end of the discourse.

Example (9)

Setting : A shoe store.

Interactants : A young seller and a young couple.

Situation : The buyer wants a pair of shoes for his wife.

Buyer : خوش نرجعلك بعدين

(Ok, we will come back later on)

Seller : اذا ما اشتريتهم راح تندم لان بغيغ ،محلات رشا وماگالوا، نفس البضاعة وبضعف السعر

(If you don't buy them, you'll regret it because other stores, Rasha and the others, have the same product but double the price).

Example (10)

Setting : A stationary store.

Interactants : A young seller with a mid-aged man.

Situation : The buyer wants a calculator.

Buyer : خليني افكر

(Let me think.)

Seller : استاذي لاتفكر خذها وادعيلي

(Sir, don't think but take it and supplicate for me).

In example (9), the seller is warning the customer by telling him that he would regret if he doesn't buy the pair of shoes. While in example (10), the seller uses an imperative form to request the customer to buy and not to hesitate anymore. It is obvious that the sales person feels that a more powerful speech style is needed towards the end of the bargaining, when the customers are still not showing any interest in buying the product.

6- Show Concern, Interest or Compliment :

Several different speech acts are coded under this category, but they all indicate the sellers caring for the customers. One of the strategies is to point out possible questions/ concerns that the customer might have, i.e. to let the customer know that he (the seller) is thinking from the buyer's perspective.

Example (11)

Setting : A furniture store.

Interactants : a mid-aged seller and a couple.

Situation : The buyers want new furniture.

Buyer : ماشوية غالي ؟

(Isn't it a bit expensive ?)

Seller : تمام هو غالي بس والله اذا جاكم احد راح يتعجب بيهم ومثل مايقولون الغالي
رخيص وهذا مستورد خاص النا ما مثل التركي قعدتين وتنزت يللة انزلكم عشرة الاف
اشتقولون ؟ والله قيشكللكم.

(It is true that it's expensive but if anyone comes over they will be amazed, and just like they say what's expensive is cheap and this is imported especially for us not like the Turkish ones you sit a couple of times and throw it away. Ok., I'll lower the price ten thousand. What do you say ? It suits you a lot).

In the above example, the seller shows that he knows and cares about the customer's concern and also gives a little compliment about the couple.

Another way of showing concern is to repeat part or entire utterance the customer has just said.

Example (12)

Setting : A mobile shop.

Interactants : A mid-aged seller and a young girl.

Situation : The buyer wants a new cover for her mobile.

Buyer : ما احب لون الاحمر

(I don't like red)

Seller : ما احب لون الاحمر. عندنا اصفر، ابيض واسود . اشتقولين ؟

(I don't like red. We have yellow, white and black. What do you say ?).

Repeating the utterances only shows that one had heard correctly what has just been said, but also seems to display a sense of respect throughout bargaining.

7- Solidarity :

Under this category, the utterances used make the customers feel that there is a special bond between them and the seller by offering a special discount or free gift.

Example (13)

Setting : A clothing store.

Interactants : A mid-aged seller and two young ladies.

Situation : One of the ladies wants to buy a blouse.

Buyer : حجي بـ ٢٥ وبس احنا معيميلك من زمان

(Haji for 25 only we are your customers for a long time.)

Seller : هاي بس اللكِ برة قولي بـ ٣٥ وهاي القليدي همين هدية

(This is only for you, outside say it's for 35 and this necklace is also a gift).

Example (14)

Setting : A children clothing store.

Interactants : A young seller and a couple .

Situation : The couple wants a dress for their daughter.

Buyer : حيل، فستان مال طفلة بـ ٣٠.؟!

(wow, a dress for a little girl for 30 ?!)

Seller : دقيقة الفستان بثيثين واللكم شفقة وكولون ببلاش هدية مني

(Just a second, the dress is for thirty and for you a hat and stockings for free, a gift from me to you).

In example (13) the seller is offering a secret discount and also a free gift, while in example (14) a fair bargain plus a free gift where both sides are satisfied.

8- Promise and Guarantee :

        Speech acts of promise and guarantee are commonly used by the bargainer as a fundamental aspect of buyer- seller conformant gaining.

Example (15)

Setting : An electronic store.

Interactants : A young seller and a mid- aged man.

Situation : The buyer wants a new air-cooler.

Buyer : ماشوية غالي ابوي ؟

(Isn't it a bit expensive my father ?)

Seller: خذها كلمة مني حجي، لو تفتر السوق كلو ماتلقي بهذا السعر واضمنلك سنتين من الشركة

(Take my word haji, if you wander the whole market you won't find such a price and I'll give you a two year guarantee from the company).

Example (16)

Setting : A jewellary shop.

Interactants : A young seller and young female.

Situation : The female wants to buy Brazilian gold.

Seller : نوعية ممتازة، اش يصيغلو رجعينوا

(A great quality, anything happens bring it back).

Buyer : اذا هاكذ راح اخذوا

(If so, I'll take it)

There are other phrase used by sellers like :

- علي اذا صاغلوا شي

(It's on my account if anything happens)

- اغسلينوا اذا قلع عليه

(Wash it if it constringes it's on my account)

9- Questions and Informational Statements :

Throughout our examination of the data, we have noticed that buyers' questions are means toward building an essential accurate impressions of the sellers' utilities and attitudes (www.4,2012:98)

Example (17)

Setting : A clothing store.

Interactants : A young seller and mid- thirty woman.

Situation : The buyer wants a new blouse .

Buyer : اشنو منشئو ؟

(Where is it made from ?)

Seller : تركي بس نوعية حيل فاخرة ارقى نوعية بالسوق هسه

(Turkish; with a very high quality, it is the best in the market now).

Buyer : هذا القميص بينو الوان .. بينو احجام ؟

(Does this shirt have colours, sizes ?)

Seller : اي بينو الوان وحجم واحد استندر يناسب الكل

(Yes it has colours but one standard size which suits everyone).

Example (18)

Setting : Near a cart full of towels.

Interactants : A mid-aged seller and mid-aged buyers.

Situation : The buyer wants a couple of towels .

Buyer : هذا باله ؟

(Is this second hand)

Seller : اي باله جديدي خاوليات اوربية احسن بميت قاط من الصيني الموجود

(Yes, second hand brand new; European towels one hundred times better than those Chinese ones).

10- Swearing :

The speech act of swearing, is found in our data as well, especially on the part of the seller who uses swearing to convince the buyer throughout the bargaining process.

Example (19)

Setting : An electronic store.

Interactants : A mid-aged seller and buyers.

Situation : The buyer wants a sewing machine.

Buyer : هذا اشنو صيني ؟ ما اغيدوا اذا صيني

(Is this from China ? I don't want it if it's Chinese)

Seller : وغاس اولادي ! صيني بس باب اول يعني مثل الاوربي وانا ما احلف براس اولادي كذب

(I swear on my children life ! Chinese but first class which means it's just like the European and I don't swear on my children's life false).

Example (20)

Setting : A cosmetic store.

Interactants : A young seller and a mid - age woman with her daughters.

Situation : The buyer wants cosmetics .

Buyer : والله والله قدابيعوا بخمسة وثيثين بس للمعيميل بخمسة وعشرين اشقلتي ؟

(I swear, I sell it for 35 but for customers I know for 25. What do you say?)

Seller : يلا اجغبوا اذا طلع مليح اخبرك وحطلي ويحد اللخ على صفحة

(Ok, I'll try it. If it's good I'll call you and put another one a side as well).

In both examples, swearing by sellers is just like the fruit of life.

11- Making Comparison :

In this category, the seller usually compares the item that is bargained with that in his house or in the market.

Example (21)

Setting : An electronic store.

Interactants : A young seller and a mid-aged woman with her young son.

Situation : The buyer wants a meat grinder.

Buyer : ماكو غير نوعية

(Do you have another brand)

Seller : حجية هاي النوعية نفسها عدنا بالبيت صيغلها خمس سنوات وكثيغ مرتاحين الجماعة. اخبرلكي هم تتاكدين ؟ واخوية ماسمع كلامي واشتغى الصيني واتندم.

(Hajia, we have this same brand at home and my wife is relaxed unlike my brother who didn't listen to what I said and regretted buying another one).

The seller is comparing how his wife is comfortable with this particular brand unlike his brother.

Example (22)

Setting : An electronic store.

Interactants : A young seller and a couple with their two children.

Situation : The couple wants a washing machine.

Buyer : ماكو بالسوق من هاي النوعية كلم تقليد قدانطيكم شي مليح

(The market doesn't have this brand; all of them are imitations. I'm giving you something good)

In example (21) the seller compares between himself and his brother while in (22) the comparison is between his store and the others in the market.

12- Humor :

Humor refers to "putting the hearer 'at ease'" and is often based on mutual shared background knowledge and values if the humor is "positive" (www.5,2012:101). However, in the data "negative" humor is also obvious and is used when the seller is fed up with the buyer.

Example (23)

Setting : A clothing store.

Interactants : A young seller and a mid-aged buyer with her eldest daughter.

Situation : The ladies want to buy clothes.

Buyer : سارة هاي امك والله عبالي اختك الصغيغي. ياهلا بيك حجية

(Sarah, is this your mother. I thought it was your young sister. Welcome hajia)

Example (24)

Setting : A cosmetic shop.

Interactants : A mid-aged man with two young female buyers.

Situation : The ladies took everything off the shelves but didn't buy anything.

Buyer : يلله معة السلامي

(Good bye)

Seller : نزلتم المحل كلوا يلله معه السلامي دغوحوا

(You took everything down and you say good bye, O.K. go away). Clearly, then seller is upset with the buyers, he expresses what he feels in a comic way ,(i.e. expresses a negative sense of humor).

4. Conclusions

This research has been an attempt to define bargaining, describe it and identify the pragmatic strategies used by bargainers in Mosuli Arabic.

Based on the data which are naturally- occurring speech data, the pragmatic strategies used in bargaining can be confined into 12 strategies, some of them depend on the shared cultural values of Mosuli people. As such, it has been demonstrated that language and culture go hand in hand, or as kue & Lai (2007: 3) put it "Language and culture are interwined both affecting each other".

Thus, when Mosuli speakers bargain, they maintain some of their cultural features such as the use of supplication which is due to the great effect of Islam in Mosul society. In fact, interactants depend on their cultural knowledge to interpret the situational meaning of these expressions; which means that bargainers should know the specific cultural connotations associated with the use of a given expression, and also what these expressions mean when utilized in a bargaining exchange. Also hospitality and the use of honorifics are culturally bounded; they reveal the fact that politeness plays an important role in Mosul society. The rest of the strategies like advice & suggestion, warning and request, showing concern, solidarity, promise and guarantee, questions and informational statements, swearing, making comparison and humor, can be found as well in other communities which may open a door for future contrastive studies.

Moreover, it has been noticed the repetive use of the 12 bargaining strategies and expressions by Mosuli bargainers which confirms our hypothesis concerning the formulacity of this speech act. Formulacity is not only typical of the bargaining discourse. In fact, large amount of natural language is formulaic, automatic and rehearsed, rather than propositional, creative or freely generated which confirms Fillmore's findings in this concern. Such formulas should be construed as conventional expressions and socially

recognized formulas, in that they embody accepted ways of responding verbally to a variety of situations.

Findings also confirm the importance of context in interpreting the utterances. Thus many of the examples would be viewed differently if they were considered out of their sequential context.

Finally, since that bargaining discourse is socially constructed and culturally oriented, analysts of bargaining language should pay special attention to the cultural dynamics driving the interaction exchanges.

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A Socio-Pragmatic Approach to Bargaining in Mosuli Arabic with Reference to English

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دراسة النهج الاجتماعي التداولي للمساومة في اللهجة الموصلية مع الإشارة إلى اللغة الإنكليزية

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ملخص

يتضمن خطاب المساومة العديد من استراتيجيات البراغماطيقا الفعالة، والتي سـلطنا الضوء عليها في دراستنا؛ الإستراتيجيات المستعملة من الناطقين باللهجة العربية الموصـلية، ودورها الفعال في مساعدة الأفراد على تحقيق الهـدف المنـشود مـن وراء القيـام بعمليـة المساومة، ومن اجل تحقيق الغاية المرجوة من الدراسة فقد تم تحليـل العديـد مـن عمليـات المساومة وتقييمها، أمّا بالنسبة للعينة المنتقاة فكان اختيارها عشوائيا، وجرى تحليـل البيانـات طبقاً لأنموذج صناعي وقع اقتراحه من الباحثينِ أنفسهم، وبالنسبة لنتائج التحليل فإنَّها تشير إلى وجود ١٢ إستراتيجية للمساومة مـستعملة بكثـرة فـي اللهجـة العربيـة الموصـلية، وان الاستراتيجيات المذكورة قابلة لإعادة الاستعمال والتطبيق وبصورة متكررة، فاسـتعمال هـذه الاستراتيجيات سيكون متأثراً والى حد بعيد بالثقافة والتقاليد الإسلامية والموصلية، إذ تخلـص الدراسة إلى التأكيد على أهمية الظروف المحيطة، والتي لها الدور المهم في استعمال، وتطبيق الاستراتيجيات المذكورة .