

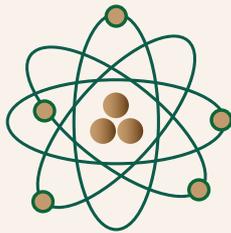


# مجلة جامعة شقراء

## للعلوم الإنسانية والإدارية

دورية علمية محكمة نصف سنوية تصدر عن جامعة شقراء

العدد السادس عشر  
محرم ١٤٤٢هـ / سبتمبر ٢٠٢١





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## تعريف بالمجلة

مجلة دورية علمية محكمة نصف سنوية، تصدر عن جامعة شقراء، وتعنى بنشر الدراسات والأبحاث التي لم يسبق نشرها والمتوافر فيها مقومات البحث العلمي من حيث أصالة الفكرة، ووضوح المنهجية، ودقة التوثيق في التخصصات الإنسانية والإدارية المكتوبة باللغة العربية أو اللغة الإنجليزية.

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التميز في نشر الأبحاث المتخصصة في مجال العلوم الإنسانية والإدارية.

### الرسالة:

نشر الأبحاث العلمية المتميزة وفق معايير البحث العلمي في مجال العلوم الإنسانية والإدارية.

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1. الإسهام في نشر العلوم الإنسانية والإدارية وتطبيقاتها .
  2. تشجيع المهتمين في مجال العلوم الإنسانية والإدارية لنشر إنتاجهم العلمي والبحثي المبتكر.
  3. إتاحة الفرصة لتبادل الإنتاج العلمي والبحثي على المستويين: المحلي، والعالمى.

- تعبّر المواد المقدّمة للنشر بالمجلة عن آراء ونتائج واستنتاجات مؤلفيها.
- يتحمل الباحث/ الباحثون المسؤولية الكاملة عن صحة الموضوع والمراجع المستعملة.
- تحتفظ المجلة بحق إجراء تعديلات للتنسيقات التحريرية للمادة المقدّمة، حسب مقتضيات النشر.
- يجب ألا يزيد عدد صفحات البحث عن (30) صفحة مقاس (A4).
- تكتب البحوث باللغة العربية أو الإنجليزية، ويرفق عنوان البحث وملخصه باللغة العربية للبحوث المكتوبة باللغة الإنجليزية، وعنوان البحث وملخصه باللغة الإنجليزية للبحوث المكتوبة باللغة العربية، على أن تكون ترجمة الماخص إلى اللغة الإنجليزية صحيحة ومتخصصة، ولن تُقبل الترجمة الحرفية للنصوص عن طريق مواقع الترجمة على الإنترنت. ويتضمن الماخص فكرة مختصرة عن موضوع الدراسة ومنهجها وأهم نتائجها بصورة مجملّة، ولا يزيد عن 250 كلمة.
- يرفق بالماخص العربي والإنجليزي الكلمات المفتاحية (Kay Words) من أسفل، ولا تزيد عن خمس كلمات.
- تُستخدم الأرقام العربية (1,2,3,4 ... Arabic) سواء في متن البحث أو ترقيم الصفحات أو الجداول أو الأشكال أو المراجع.
- يُقدّم أصل البحث مُخرَجًا في صورته النهائية، وتكون صفحاته مرقمة ترقيماً متسلسلاً باستخدام برنامج Ms Word، وخط Traditional Arabic، مع مراعاة أن تكون الكتابة بينط 14 للمتن، و 12 في الحاشية، و10 للجداول والأشكال، وبالنسبة للغة الإنجليزية فتكتب بخط Times- Roman بينط 12، و(10) في الحاشية، و (8) في الجداول والأشكال، مع مراعاة أن تكون الجداول والأشكال مدرجة في أماكنها الصحيحة، وأن تشمل العناوين والبيانات الإيضاحية الضرورية، ويراعى ألا تتجاوز أبعاد الأشكال والجداول مساحة الصفحة على أن تكون هوامش الصفحة (3) من كل الاتجاهات، والتباعد بين السطور مسافة مفردة، وبين الفقرات (10)، ويكون ترقيم الصفحات في منتصف أسفل الصفحة.

- ترسل الأبحاث إلى المجلة على البريد الإلكتروني [lha@su.edu.sa](mailto:lha@su.edu.sa)
- ترسل نسخة من البحث بصيغة Word ونسخة PDF.
- يُعرض البحث على هيئة التحرير قبل إرساله للتحكيم، وللهيئة الحق في قبوله أو رفضه.
- يكتب عنوان البحث، واسم المؤلف (المؤلفين)، والرتبة العلمية، والتخصص، وجهة العمل، وعنوان المؤلف (المؤلفين) باللغتين العربية والإنجليزية.
- يجب أن تكون الجداول والأشكال –إن وجدت– واضحة ومنسقة، وترقم حسب تسلسل ذكرها في المتن، ويكتب عنوان الجدول في الأعلى، أما عنوان الشكل فيكتب العنوان في الأسفل؛ بحيث يكون ملخصاً لمحتواه.
- يجب استعمال الاختصارات المقننة دولياً بدلاً من كتابة الكلمة كاملة مثل سم، ملم، كلم، و % (لكل من سنتيمتر، ومليمتر، كيلومتر، والنسبة المئوية، على التوالي). يُفضل استعمال المقاييس المترية، وفي حالة استعمال وحدات أخرى، يُكتب المعادل المتري لها بين أقواس مربعة.
- تستعمل الحواشي لتزويد القارئ بمعلومات توضيحية، ويشار إلى التعليق في المتن بأرقام مرتفعة عن السطر بدون أقواس، وترقم الحواشي مسلسلة داخل المتن، وتكتب في الصفحة نفسها مفصولة عن المتن بخط مستقيم.
- لا تُعاد البحوث إلى أصحابها سواء نُشرت أو لم تنشر.
- يُتبع أحدث إصدار من جمعية علم النفس الأمريكية APA لكتابة المراجع وتوثيق الاقتباس (الإصدار السادس).
- تُعد نسبة التشابه similarity المقبولة هي 30%، وإذا زاد البحث عن هذه النسبة يُعرض على هيئة تحرير المجلة للبت فيه، والتأكد من تجنب السرقة الأكاديمية plagiarism، والمحافظة على الأصالة البحثية.
- ألا يكون البحث مستلماً من رسالة الماجستير أو الدكتوراه.



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## **Conversational Implicatures in Najdi Arabic**

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### **Abstract:**

The aim of this study is to test the applicability of Grice's theory (1957) of the cooperative principle and conversational implicatures to spoken Arabic discourse. It examines the presence and the categories, if any, of conversational implicatures within the spoken discourse of six speakers of Najdi Arabic (NA) in informal situations. The data used for the analysis comprises a ten-hour audio-recording and transcription of three face-to-face conversations. The study revealed that Grice's theory of conversational implicatures describes well the implicatures in NA. Most of the categories of generalized and particularized conversational implicatures are found in the data. The analysis shows that the topic of the conversation, the formality of the situation, and the gender of the interlocutor may have an effect on the implicatures employed. In addition, the study showed that maxims vary in their relative importance, with the maxim of quality being the strongest and the most prominent to be observed.

**Key Words:** Arabic spoken discourse, Arabic pragmatic, conversational implicatures, cooperative principle, Najdi Arabic.

## المعاني الضمنية في الحوار في اللهجة النجدية

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أستاذ اللغويات المساعد كلية اللغات والترجمة ، جامعة الإمام محمد بن سعود الإسلامية

### المستخلص:

تهدف هذه الدراسة إلى اختبار مدى إمكانية تطبيق نظرية فرايس (1957) المتعلقة بالمبادئ الحوارية (الصدق، والإيجاز، والوضوح، والطريقة) والمعاني الضمنية لقصد المتكلم (implicatures) على الحوارات في العربية المنطوقة. وتسعى الدراسة إلى التحقق من وجود المعاني الضمنية وتحديد أنواعها - إن وجدت - في اللهجة النجدية المستعملة في حوارات غير رسمية بين ستة متحدثين بها. اعتمدت الدراسة في التحليل على مادة صوتية مسجلة لعشر ساعات كاملة تحوي محادثات غير رسمية. أظهرت نتائج الدراسة أن نظرية فرايس تفسر تفسيراً دقيقاً المعاني الضمنية في اللهجة النجدية. وتوصلت الدراسة إلى أن معظم أنواع المعاني الضمنية بنوعها العام والمحدد، والتي نصت عليها النظرية، كانت موجودة في الحوارات. كما أن التحليل الكيفي للنتائج أظهر أن هناك عوامل قد تؤثر في نوع وكم المعاني الضمنية في الحوار مثل موضوع الحوار، ومدى رسمية اللقاء، وجنس المتحدث. وأوضحت نتائج تحليل الحوارات أن المبادئ الحوارية تتفاوت في مستوى أهميتها بالنسبة للمتحدثين المشاركين في الدراسة، وإذا كان هناك تعارض بينها فإن المبدأ الأقوى هو مبدأ الصدق، وهو المبدأ الذي يجري تطبيقه حتى لو أدى ذلك لعدم تطبيق المبادئ الأخرى.

**الكلمات المفتاحية:** العربية المنطوقة، التداولية في العربية، المبادئ الحوارية، المعاني الضمنية، نظرية فرايس، اللهجة النجدية.

## Introduction

The theory of conversational implicatures is one of the essential key theories in pragmatics and spoken discourse analysis (Wen-ji, 2009). It plays a significant role in explaining the implicit rules that govern oral communication through language. Its basis stems from the cooperative principle in communication as put forward by Grice in the 1970s. Grice was the first to systemize the study of conversation and to clearly elicit the guidelines and mechanisms, which he called *maxims*, which govern the process of conversation. He was able to analyze and resolve the puzzling dilemma regarding how speakers mean more than what they say and how listeners grasp and absorb that *implicated* meaning. The theory raised heated debate regarding the applicability of the Gricean reasoning to different pragmatic interpretations and contexts (Odrowaz-Sypniewska, 2019; Simons, 2017; Recanati, 2017).

Results from previous studies showed that data from different languages can develop, modify, and enrich the theory to meet universal standards (Keenan, 1976; Daym, 2009; Al-Qaderi, 2015). Some researchers contend that the theory or at least some of its aspects are more likely culture-specific, as they best describe conversations in Western cultures (Keenan, 1976 & Thomas, 1995). A few studies which analyzed Arabic data support that view specifically regarding the maxim of Quantity (Daym, 2009 ; Al-Qaderi, 2015). According to these studies, Arab speakers usually make their contribution more informative than required.

## Research objectives

To evaluate the suggestions of earlier studies regarding conversation implicatures in spoken Arabic, the present study's objective is to test the applicability of the theory to conversations in a local variety of spoken Arabic. Specifically, it examines the realization of conversational implicatures and their various types, if any, in the Najdi variety of Arabic spoken in the central province of Saudi Arabia. The study takes into account all types of generalized and particularized implicatures proposed by Grice (1957) and detailed later by Thomas (1995). It clarifies the subtle differences between different categories of implicatures, such as *flouting* maxims as opposed to *violating* them. The study provides authentic illustrative utterances that fit under different types of conversational implicatures extracted from spontaneous, face-to-face, informal conversations in NA.

## Research questions

1. Can Grice's theory of conversational implicatures explain implicatures in NA?
2. What are the types of conversational implicatures, if any, that are found in NA?
- 1.3 The cooperative principle and the four maxims

Grice, in his article "Meaning" (1957), made a distinction between the natural meaning of an utterance which can be elicited via conventional means, and the non-natural meaning that is often implicated, but not stated (Wen-ji, 2009). The conversational implicature theory is interested in this intended meaning that is communicated but not actually said. According to Levinson (1983), utterances have a stable semantic core and an unstable, context-dependent pragmatic overlay, which is referred to as the implicature. It emerges from the speaker's intention

to communicate something without saying it directly, and the astounding ability of the hearer to recognize and absorb that intended meaning. Grice systemized the study of such implicated meaning by laying forth the Cooperative Principle which both speakers and hearers depend on to understand each other. According to Grice, conversation is not merely a sequence of words and role plays, but rather it is a highly cooperative process. His careful study of this cooperation revealed that it actually operates on four levels, which he called maxims. In his words, Grice (1975) describes the cooperative principle as follows:

**Cooperative Principle:**

Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

**A. Quantity**

Make your contribution as informative as is required (for the current purpose of the exchange).

Do not make your contribution more informative than is required.

**B. Quality – Try to make your contribution one that is true - and two more specific maxims:**

Do not say what you believe to be false.

Do not say that for which you lack adequate evidence.

**C. Relation –Be relevant**

**D. Manner- Be perspicuous- and various maxims such as:**

Avoid obscurity of expression.

Avoid ambiguity.

(c) Be brief (avoid unnecessary prolixity).

(d) Be orderly.

These maxims explain how conversations operate. In order to avoid communication breakdown, interlocutors are assumed to speak sincerely, relevantly, clearly, and provide sufficient information. Both speakers and listeners believe that each of them follows the maxims to produce and interpret speech. If speakers follow (technically observe) all these maxims, they are said to produce generalized conversational implicatures, which do not require the context to be interpreted. On the other hand, if speakers intentionally do not observe any of these maxims, they are still assumed to be cooperative, but they produce particularized conversational implicatures that require a specific context for their interpretation. There are several types of particularized implications. which are best explained by Thomas (1995). These are (a) flouting a maxim, (b) violating a maxim, (c) infringing a maxim, (d) opting out of a maxim and (e) suspending a maxim. Elaboration on these different types of implicatures and their subcategories will be provided in the discussion of the data with relevant supporting examples.

**Literature review**

Among the early researchers who provided a critical analysis to theory of conversational implicatures is Keenan (1976), who questioned the universality of conversational implications. His study of the Malagasy language in Madagascar revealed some variation in the adherence to the cooperative principle 'be informative'. In that culture, interlocutors seem to withhold information on many occasions, especially if that information is significant and is inaccessible to the conversation partner. Yet Keenan failed to recognize that even with that refusal, interlocutors are actually generating implicatures by not observing the maxims which are worthy of study. He noticed that the interpersonal relationship as well as the gender of the interlocutor have an effect on their conversational behavior. The closer the relationship between the interlocutors, the more likely they are to 'be informative'. In addition, women proved to be more 'informative' than men. He concluded that cross-cultural studies are required to test the applicability of Grice's theory to different languages and cultures.

Wen-ji's (2009) study is a kind of illustration of the theory of conversational implicatures in communication. It provided several examples of different kinds of implicatures. The researcher integrated the explanation of the theory with practical experience. However, the study seems to be unclear about the difference between the concepts of violating a maxim as opposed to flouting it (which will be discussed later in this study). The conclusion of the study indicated that more studies are required to develop the theory.

A similar descriptive study is proposed by Alo and Akhimien (2006). Similar to Wen-ji (2009), they analyzed the theory of conversational implicatures, providing more examples in English. They argued that the theory has profound implications in pedagogy. Learners of English need to be aware of the implicated meaning of utterances, since they regard it as an important part of the communicative competence of a language.

Al-Qaderi (2015) analyzed 15 semi-structured interviews in a Yemeni local variety of Arabic to elicit one type of conversational implicatures, namely those which flout (i.e. intentionally do not follow) the maxims. The study neglected other types of implicatures. The findings indicated that the maxim of quantity was flouted the most. In many of the examples used to illustrate flouting the maxim of quantity, speakers digress frequently and provide some unnecessary information. It seems that the nature of the data collection method affects this result. Participants know they are being interviewed and are required to provide information about several topics. Another possible interpretation could be related to digression in Arabic discursive culture or specifically in Yemeni culture. The second most flouted maxim is the relation maxim, followed by quality and finally manner. Yet, the researcher did not provide explanations for interpreting this result.

Al-Qaderi's (2015) results are similar to an earlier study by Daym (2009). Daym examined some selected extracts of written Modern Standard Arabic. He focused on one of the maxims, namely quantity. He found that 'over-informativeness' is a characteristic of Arabic, which is the reason for the recurrent flouting of this maxim. He argued that Arabic cultural, syntactic and rhetorical factors favor over-informativeness, digression, repetition, and redundancy. In his view, this culture-specific nature of the language shows that Grice's maxim of quantity is not applicable to Arabic discourse. In addition, he held that explicitness is another characteristic of

Arabic. This means that Arabs prefer to observe the maxim of manner 'be explicit'. Implicit meaning and thus particularized implicatures are not so common. However, Daym did not consider the fact that Grice's maxims are developed to explain oral communication rather than aspects of written language. Modern Standard Arabic is the high formal variety of Arabic which is not used for daily conversations.

The studies indicated in the short review above were not based on natural spoken data to examine the applicability of the theory to Arabic. They were also limited in scope to focus on one type of Grice's maxims. The present study aims at analyzing all types of implicatures in Najdi Spoken Arabic generated in a natural language situation where close adult interlocutors speak naturally and informally.

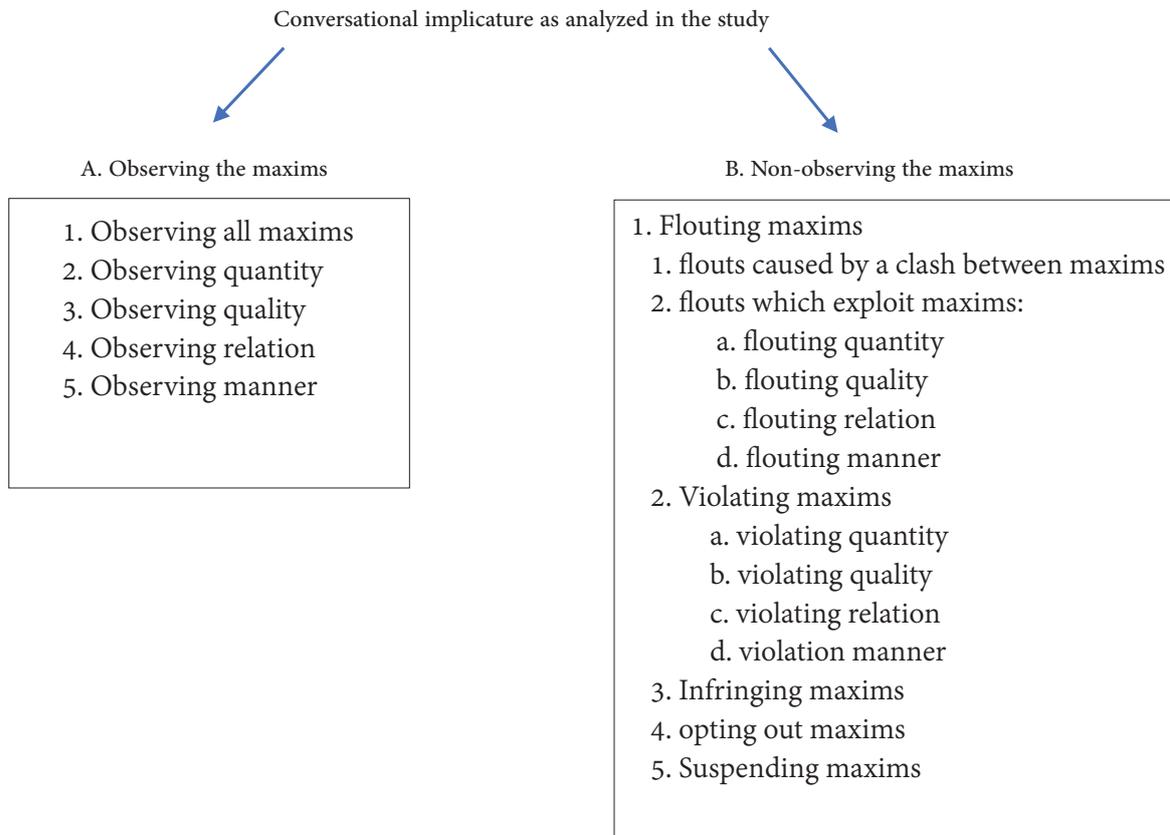
## **Method**

### **Participants and material**

The data used in this study was collected from three informal face-to-face conversations among six adult speakers of NA. The speakers' ages range from 27 to 39 years old. Regarding gender, three speakers were female and three were male. Their levels of education range from BA degree to PhD degree. Speakers were all born in Riyadh and lived in Riyadh since their birth. They come originally from a Najdi origin. Specifically, they come from different cities in the Najd area (the central region of Saudi Arabia ) namely, *Alkharj*, *Huraymela*, *Almajma'ah*, and *Azzilfi*. The speakers speak NA, the variety of Arabic spoken in Najd. The conversations were audio-recorded and their total duration amounted to ten hours. The speakers' consent to use the recordings for research purposes was obtained afterwards. The topics of their conversation varied, and this variety proved to provide a wide range of different conversational implicatures. Some of the topics were narrative, a speaker narrating an incident to another. Others were general conversational interactions. In the following analysis, specific portions of utterances are selected to exemplify the corresponding topic, with the word or phrase under focus written in bold and are followed by their English meaning.

## **Results**

The qualitative analysis of the conversation revealed a number of different types of conversational implicatures used in NA. Two broad categories of implicatures are recognized. Similar to Grice's views, as argued by Levinson (1983), Thomas (1995), and others, the conversational implicatures in Arabic are classifiable into implicatures observing the maxims and implicatures non-observing the maxims (Figure 1). These will be discussed in the following sections.



*Figure 1. Framework of analysis of implicatures in the study*

### Observing the maxims

There are a few occasions in the data when speakers produce utterances that appear to observe all four maxims, as in the following:

(1) أ: لقيتني شاحن جوالتي؟

ب: إييه

أ: وين صار؟

ب: مع الأسلاك بالدرج

A :leqe:ii :shahin djawwalik?

B:i:h

A:we:n şa:r?

B .ma' alasla:k baddirdg.

(1)A :Did you find your mobile charger?

B :Yes

A :Where was it?

B :With other chargers in the drawer.

The speakers in the above exchange follow the four maxims of the cooperative principle. Speaker A in his first question does not know the answer ,sincerely wants to know it ,and puts his question in an informative ,brief ,and clear way .B's response was true ,brief ,and informative .The same applies to the other question" where was it ""?and its answer" with other chargers in the drawers ."It is comparable to the example provided by Thomas ,(1995) where he describes as following the four maxims:

A :Where are the car keys?

B :They're on the table in the hall.

Grice considered such utterances to have generalized implicatures ,since they require no knowledge of a particular context to be understood .Levinson (1984) argues ,based on Grice's view ,that the standard or generalized implicatures are straightforward implicatures that can be inferred by the hearers assuming that the speaker is following all four maxims .According to Wen-ji ,(2009) the generalized conversational implicatures require no knowledge of the context to infer the additional meaning ,since there is none .Thomas (1995) believes that these are the least interesting instances ,which are even very few in conversation.

#### *Observing the quantity maxim*

It is more frequent to find utterances clearly observing one of the maxims rather than utterances observing all the maxims .Unlike Al-Qaderi's (2015) and Daym's (2009) findings ,the analysis revealed a number of utterances observing the maxim of quantity as in:

(2) أ: بس كورسات. ثلاث سنين؟  
ب: أربع.

A: *bas ko:rsa:t .thala:th sni:n?*

B: *'arba '*

(2)A :Only courses .Three years?

B :Four.

Here B observes the maxim of quantity .She provides sufficient information about the duration of the program she talks about ,neither more nor less .The utterance implicates the answer 'no 'to the question' three years .'B's response is considered informative and brief .She did not repeat the word ' year .'The implicatures elicited from her response can be glossed using 'only:' only four .This utterance is comparable to the example provided by Wen-ji (2009) to exemplify observing the maxim of quantity" :John has two children."

#### *Observing the quality maxim*

The data has numerous utterances that seem to observe the quality maxim .There are many ways to reflect the degree of certainty regarding the accuracy of the information communicated. According to Wen-ji ,(2009) participants always expect to get true information .They take for

granted that the speaker believes what he says and has adequate evidence for it. For instance:

(3) أ: ما كأنه تكلم لي عن شي تطبيقي.

A :*ma :ka 'annuh tikallam li 'an shay taṭṭbi:qi:*

(3) A: I don't remember that he talked about an applied element

Here, the speaker used the hedge (كأن) *ka'an* to implicate that he is certain that the study by his friend contained an applied part. He observed the maxim of quality and indicated that he did not have very strong evidence to support his utterance.

Similarly in:

(4) أ: أنتم احد عش أو كذا كوبي.

A' :*antum ihda 'ash' aw kidha kopy*

(4)A :You are eleven or so copies.

The speaker's use of the hedge (أو كذا) *'aw kidha* also shows that she is observing the maxim of quality, implying that she lacks enough evidence to totally decide on the fact. That is because according to the cooperative principle, if a speaker asserts something, he is taken for granted to be telling the truth and to have adequate evidence for what he says (Levinson, 1983). A third example is:

(5) أ: وذاكرين أمثله ومن ضمنه أي دي دي إن كاني منب واهم.

A :*wdha:kri:n amthilah wmin ḍimnah' ay :di :di' :in ka:ni manab wa:him*

(5)A :They mentioned examples ,including EdD ,if I'm not mistaken.

The speaker adds the phrase (إن كاني منب واهم) *'in ka:ni manab wa:him* as a hedge to show that he is not completely sure of what he says. He is clearly following the maxim of quality. The data is replete with such hedges. Using hedges is also one of the politeness strategies that are employed to soften the imposition of information by the speaker (Brown & Levinson, 1987).

Furthermore, the data contains several incidents where a speaker elaborated in discussing a problem he encountered earlier. The other interlocutor is interested in the details and curious about what happened. Since the content is highly informative, the first speaker was not brief. He observed the quality maxim and violated the quantity maxim.

#### *Observing the relation maxim*

For the actual interaction to take place, the utterances should be related (Wen-ji, 2009). All utterances should be considered relevant unless the speaker deliberately wishes to change the subject of the conversation. Therefore, utterances like:

(6) أ: بالبريد السعودي وإلا؟

ب: يجي بكرتون دايم ولا عليه لصقه ولا؟

A :*balbarid:d assu'u:di :willa?:*

B :*yiji bkirtu:n da:yem wala' ale:h laşqih willa?:*

(6)A :By Saudi post ,Isn't it?

B :It arrives in a box without a sticker ,right?

In ,6 A asks whether books delivered by Amazon are sent via the Saudi post .B's answer seems on the surface to be irrelevant since she did not answer with "yes" , "no" , "or even" I don't know . "She said that they arrive in boxes with no stickers .She implicates that she does not know whether it is delivered through the Saudi post since there is no sticker on the box .Using the hedge word (ولا) willa in both utterances shows that the speakers observe another maxim: quality. This utterance is parallel to the following one mentioned by Wen-ji (2009), where speakers observe the maxim of relation, although on the surface they appear to violate it:

A: What's the weather like tomorrow?

B: You'd better take an umbrella if you want to go out tomorrow.

[B implies that it is raining tomorrow.]

Levinson (1983) also adds that utterances like "Pass the salt" observe the maxim of relevance and the implicature is 'now'. There are many utterances of this sort in the data, such as:

(7) أ: طيب خل أجرب.

A :*tayyeb khal' ajarrib*

(7)A :OK ,let me try.

The implicature in this sentence is 'now.'

*Observing the manner maxim*

The manner maxim requires clear and explicit utterances .Most of the utterances in the conversation are clear .Among these is the following's utterance:

(8) لا لا أنا عشائني أدخل كلمه بالعربي وأبي معناه بالإنجليزي.

la :la' :asha:ni' adakhil kilmah bil'arabi wabi ma'na:h bil'ngili:zi

(8)A :No ,no ,because I enter the word in Arabic) in the machine (and I want) to generate( its meaning in English.

A is explicit about how he judges the use of his electronic dictionary .Specifying the input language and the output language clarifies his point well .This example is comparable to Wen-ji ,(2009)where he illustrated observing the maxim of manner ,specifically being clear:

A :Do you have a date with a girl?

B :I'll meet Xiao Li at the cinema gate at 7:00 this evening.

The use of ' with a girl 'makes the question clear.

The maxim of manner emphasizes being brief .Several utterances observe this quality as in:

(9) أ: بس كورسات. ثلاث سنين؟

ب: أربع.

A: *bas ko:rsa:t .thala:th sni:n?*

B: *'arba'*

(9)A :Only courses .Three years?

B :Four.

( ) (سنين) Here B is very brief and her response is direct and clear .She did not repeat the word *sni:n* again. She implicates the answer “no” to the question ”three years” by briefly stating the number of years as four.

The maxim of manner requires the speaker to be orderly. Observing this maxim is evident in the following utterance:

(10) أ: قلت له يزين قهوة؟

ب: ايه يمكنها زانت أروح أشوف.

A : *qilti :lah yzayyen qahwah?*

B : *i:h yimkinnaha za:nat' aru:h' ashu:f*

(10)A :Did you tell him to make coffee?

B :Yes ,it could be ready .I'll go and see.

B puts the actions ”أروح” and ”أشوف” and *'aru:h'* and *'ashu:f'* in their natural order of occurrence. First she will go, then she will see. This utterance is similar to the one provided by Levinson (1983) to exemplify observing the order in “He went to the store and bought some whisky”.

### Non- observing the maxims

Particularized conversational implicatures emerge from overtly and deliberately not observing the maxims. Nevertheless, according to Grice, usually speakers follow the cooperative principle indirectly, even if they flout one of its maxims, except for a speaker who is actually not willing to be cooperative. Generally, the speaker forces the hearer to make extensive inferring to get the implicated meaning. There are different types of implicatures that are non-observing the maxims, as best discussed by Thomas (1995). According to her, there are five ways of failing to observe the maxims; these are: (a) flouting a maxim (most important of all), (b) violating a maxim, (c) infringing a maxim, (d) opting out of a maxim and (e) suspending a maxim.

#### *Flouting the maxims*

When a speaker flouts a maxim, the speaker blatantly does not follow the maxim, without any intention of deceiving or misleading. Instead, he/she urges the hearer to work out what is meant beyond what is said. In this way, the speaker may say something that is untrue but implicate something true. This is the mostly investigated type of implicature in previous studies. Some-

times, the term conversational implicature is used to refer to only this category of implicatures.

The first type of flouts are those which are necessitated by a clash between maxims. A speaker may flout one maxim to obey the other. For example, in the following exchange:

(11) أ: يمكن رسالة به شي تطبيقي.

ب: ما كأنه تكلم لي عن شي تطبيقي.. لا بس أكيد صح كيمياء.

أ: إيه حتى عبد الرحمن.

A :*yimkin risa:leh bah shay taṭbi:qi:*

B :*ma :ka 'annuh tikallam li' :an shay taṭbi:qi..la :bas ' aki:d ṣaḥ ki:mya*

A' :*i:h ḥatta' abdarrahman*

11)) A: Could be a thesis with an applied element.

B: I don't remember if he talked about an applied element... No, but it should be.. it's chemistry.

A: Yeah, even Abdulrahman

Speaker A means that Abdulrahman also completed a thesis with an applied element.

In order to observe the maxim of manner 'be brief', she violated 'be perspicuous'. There is a clash between the maxims, and therefore she flouts one of them. She does not provide full information about Abdulrahman, and she leaves it to speaker B to infer what she implicated.

Another example is in:

(12) أ: أنا جربت اللي..وش اسمه؟..حقك أفضل بكثير.

ب: «المورد» فيه ناس كانوا يقولون انه غبي.

A' :*ana djarrabt alli wish ismuh ?ḥaqqik afdhal bikthi:r*

B :*almawrid fi:h nas ka:no yiqulu:n innuh ġabi*

(12)A :I tried the ... what is it called ...?yours is much better.

B" :Almawred .“Some people said it's stupid.

Speaker B does not have enough evidence to pass a complete judgment on" *Almawred*" which is an Arabic-English translating machine, so she quotes what people say about it. She observes the maxim of quality by indirectly implicating that "*Almawred*" is not a good translator. She flouts the maxim of quantity because she could have been more informative and simply states "no, it is not". This example is similar to Thomas' (1995) example:

A: Is he nice?

B: She seems to like him

Thomas argues that B is less informative than required. She is not certain; therefore, there is a clash between the maxim of quality and quantity. She observes the maxim of quality.

As the analysis of data revealed, it is worth noting that the maxim of quality appears to be the strongest. When there is a clash between it and other maxims, speakers tend to observe it violating other maxims. This conclusion is supported by more examples from Alo & Akhimien (2006), as in

A: Which course does Eghonghon teach?

B: Accounting, Banking or Economics.

Here B is being unspecific. So he violates the maxim of manner (be brief) and quantity (do not make it more informative than required), but he obeys the maxim of quality (make your contribution one that is true). The implicature is that B is not sure which course Eghonghon teaches. A similar example from the data is:

(13) أ: وذا ردنا عشان أربع طعشر سنتي ثلاث طعشر سنتي.

A: *widha :raddina 'asha:n' arba 'ta'ashar santi thalath ta'ashar santi*

(13)A :And that guy rejected us because of fourteen thirteen centimeters!

The speaker indicates that he is not sure about the exact number of centimeters and wants to reflect his uncertainty to the listener) thus observing the maxim of quality. (Therefore, he violates the maxim of quantity by saying (أربع طعشر سنتي ثلاث طعشر سنتي) *'arba' ta'ash santi thalath ta'ash santi*. The implicature here is that the lawyer refused to help them because of a 'small mistake' in the calculation of the size of the land.

The second type of flouting a maxim is not because of observing another. Instead, the speaker intentionally flouts a maxim, urging the listener to work out and infer the meaning which is not verbally stated. This is the larger category of flouts which are usually referred to in the literature are conversational implicatures. The following examples illustrate the point.

#### *Flouting the maxim of quality*

This happens when the speaker says something that is blatantly untrue, or for which he/she lacks adequate evidence. The speaker does not intend to deceive the hearer. He/she expects the listener to understand and deduce the implicatures. Speakers can be ironic and say exactly the opposite of what they implicate, as in:

(14) بعد الفاصلة بأكثر من منزله..من خانتين..أصغر من الملي..والله من الدقة!

A: *ba'd alfa:shleh b'akthar min manzilah..min khanate:n.. asgar min almilli.. wallah min addiqqah*

(14) A: After the decimal point, smaller than a millimeter, how precise!

When the speaker says "والله من الدقة" *wallah min addiqqah*, he means exactly the opposite. The implicature is that it is not precise at all. In other words, he makes fun of the notary system which has never been organized and precise in his point of view. The listener easily grasps the meaning. A similar ironic example is:

(15) أ: الله أكبر يا العملية التعليمية الحين!

A' :allah akbar yal'amaliyyah atta 'li:miyyah alhi:n

(15)A :Oh yeah ,(the) so developed (educational processes now!

He is sarcastic ,making fun of the school of his son and their carelessness .Prior to this utterance ,the speakers were discussing the physical abuse by one of the teachers to a student .He means exactly the opposite ,as the school does not respect the rules of the educational process. The implicature is the opposite of what is said .This is comparable to the example mentioned by Thomas ,(1995) when an ambulance man was annoyed after a drunk vomited on him:

”Great ,that’s really great !That’s made my Christmas“!

Another example is mentioned by Wen-ji:(2009)

A :Sorry ,if you don’t have a valid pass ,you can’t go outside the campus.

B :Thanks .You’re a great help.

Similar ironic utterances are mentioned by Shehab ,(2004) as in ( طبعاً أميرة بنت أمراء ) which means’ of course ,a princess and a descendant of princes.’

Figures of speech are another category of deliberately flouting the maxim of quality for a rhetoric function .Speakers do not mean literally what they say .Rather ,they depend on the listener to infer the meaning .An example is clear in the following metaphor:

(16) أ: ماهي بمعقولة إلا إن المدير نايم على أذانه.

A :ma :hi :bma 'qu:lah' illa' inn almudi:r na:yem' ala adha:nuh

(16)A :Not possible unless the school principle” is sleeping on his ears) “not aware of anything in the school.(

The speaker uses the metaphor ”المدير نايم على أذانه” literally “sleeping on his ears”, to implicate that he does not know anything about the school, and is not following what is going on. He flouts the maxim of quality, since literally it is not a true sentence, although the implicature is clear. A similar example was provided by Thomas (1995), where a speaker described someone as “the biggest grease spot”.

There are plenty of similar examples in the data as in:

(17) شففتي وشلون جحر مكانهم

A :shiffti wishlu:n dgihir mika:nuhum

(17)A :You saw their place .It’s a hole.

Here ,the speaker implicates that the place he is talking about is very small and untidy like a hole .The utterance flouts the maxim of quality .Additionally ,the following utterance flouts the quality maxim:

(18) أ: تدفع خمسمية ريال تروح مستنداتك بيد أمينة.

A :tadfa 'khamsmiyyah tiru:h mustanada:tik biyad' ami:nah

(18)A :You pay five hundred rials and your documents go with” a trustful hand.“

The speaker uses” a trustful hand “not to refer to an actual hand .Rather ,he implicates that one sends his documents through a trustworthy company .Similar utterances flouting the maxim of quality are mentioned by Shehab ,(2004) as in (رقصت قلوبهم جدلا) (Their hearts danced with joy).

Exaggeration can also be the source of flouting the maxim of quality:

(19) أ: أنا متأكد ألف بالمية.

A' :ana :mta 'akkid' alf balmiyyah

(19)A :I am sure' one thousand percent.'

In the above utterance ,the speaker flouts the maxim of quality since no one can be sure .1000%The implicature is that he is firmly certain of the fact .Another example of exaggeration is:

(20) أ: الحين كل شارع فيه خمس محلات.

A :alhi:n kil shari 'fi:h khams mahallat

(20) A: Now in every street there are five stores.

The speaker does not mean literally that there are five stores in each street. Rather, he implicates that these stores are abundant in the city.

*Flouting the maxim of quantity*

When a speaker flouts the maxim of quantity, he/she blatantly gives more or less information than the situation requires, in order to create a specific implicature and not because of being less cooperative. The best example is offered in tautologies. According to Shehab (2004), a tautology is the saying of the same thing again in a seemingly redundant, uninformative way. It is sometimes called the search for the informative from the uninformative, as in “War is war”. On the surface, the utterance seems a needless repetition, but it is meaningful in context. Shehab (2004) gives an example of this in “الشجاعة هي الشجاعة” courage is courage .‘One tautology was found in the data:

(21) أ: هو تشبعنا صح بس الزين زين.

A :hu :teshabba 'na sah bas azze:n ze:n

(21)A :True ,we're full ,but” the good is good.“

The speaker flouts the maxim of quantity since he is less informative than required .Before this utterance ,the speakers were talking about one type of desert that they order frequently .The tautology ” الزين زين ” azze:n ze:n conveys the meaning that what is good is not affected by any situation or over-abundance.

*Flouting the maxim of relation*

The maxim of relation is exploited by making a response which is on the surface irrelevant to the topic at hand. However, assuming that the speaker is following the cooperative principle,

the listener searches for an indirect implicature that is relevant to the previous utterance. For instance:

(22) أ: فتحت إيميلي أنت تو؟

ب: هو المفروض إذا فيه رد اليوم وإلا.

A :*fitaht' i:me:li' :ant taw*

B .*huwa almafrouḍ idha fi:h rad alyawm willa*

(22)A :did you check my email just now?

B :If there is a response it should be today ,right?

In this exchange ,B is male and A is female .B's response seems to be irrelevant to A's question .Nevertheless ,he understood her implicature .By asking whether he checked her email, she implicated whether there was a response she was waiting for .B does not reply to the question ,which thus seems irrelevant .Instead ,he replied to the implicature that A made .This is evidenced by her reply "تعبت من الانتظار", "I am sick of waiting". Such utterances are similar to the one mentioned by Alo & Akhimien (2006)

A: How did you find the lecture?

B: I read my newspaper the whole time.

Here, B's utterance seems irrelevant to A's question. However, the implicature is that B found the lecture boring. Accordingly, he read the newspaper.

*Flouting the maxim of manner*

Flouting the maxim of manner includes flouting any of its four sub-maxims. For instance, a speaker may speak unclearly to create an implicature, as in the example mentioned by Wen-ji (2009):

A: Where are you going to take the dog?

B: To the V-E-T.

The dog recognizes the word vet, and does not like to go there. For that reason, A flouts the maxim of "be clear". Another example flouting the manner maxim, specifically "being brief", is mentioned by Levinson (1983): "Miss Singer produced a series of sounds corresponding closely to the score of an aria". Instead of saying she sang a song, the speaker said this long utterance. The implicature is that he did not like her performance.

Speakers may flout the manner maxim when they aim to imply ambiguity, as in the example mentioned by Wen-ji (2009):

A: Is life worth living?

B: It depends on the liver.

The word 'liver' is intentionally ambiguous here in English (sometimes referred to as a pun).

The final way of flouting the manner maxim is by giving a disordered remark to generate an

implicature, as exemplified in (Wen-ji, 2009):

A: Here are files of pins extending their shining rows, puffs, powders, patches, Bibles, trifles, billet doux.

In this example, Bibles are put together with other trifle things without order, and not even the first, which implied that the level of their importance to the speaker, and his respect for bibles is not strong. The data did not include utterances that intentionally flout any of the sub-maxims of manner.

#### *Violating the maxims*

According to Thomas (1995), following Grice, violating a maxim means being pragmatically misleading. The violation of a maxim does not necessarily create an implicature. It is often associated with the speaker being less cooperative than required. This point creates a clear boundary between flouting a maxim and violating it. When speakers flout a maxim, they are still considered cooperative, while when they violate a maxim, they often are not for several reasons. However, many researchers incorrectly use the term “violation” for all kinds of non-observation of the maxims. (Thomas, 1995). Thomas argues that when violating a maxim, a speaker may speak truthfully, but implicate something not true.

#### *Violating the quantity maxim*

When a speaker violates the quantity maxim, he/she intentionally does not offer adequate information, because he/she wishes not to be cooperative at that point of the conversation. For example, Thomas (1995) mentions the following example:

Mother: Where are you going?

Daughter: Out

Here the daughter is being less cooperative. Her answer violates the maxim of quantity, since her response is less informative than required. The same applies to the example mentioned by Wen-ji (2009):

A: Excuse me, could you tell me where is Harbin Engineering University?

B: In Harbin.

Speaker A is aware that the university is in Harbin. B’s response is less cooperative than it should be. Here is an example of violating the quantity maxim:

(23) أ: فتحت موقع جورجيا سنتين الكورسات بس معقولة لكن سنتين إذا كانت التخصص نفسه.

ب: ما أدري و... الشكوى لله.. لقيتي شاحن جواليس؟

A :*fitaht mawgi 'dgordgeya snete:n alko:rsa:t bas ma 'qu:lah la:kin sinte:n idha ka:nat al-takhaşuş nafsuh*

B :*ma' adri :wa ... ashshakwa lallah..leqeyti sha:hin jawwalits*

(23)A :I checked Georgia’s website .Courses for two years ,but they are reasonable .Two years if you are in the same specialization.

B :I don't know...and ...Did you find your charger?

A's response violates the maxim of quantity .It is not informative .He deliberately wishes not to comment on this topic .This is also evidenced by his continuation ,saying” Did you find your charger .“?He changed the topic of the conversation.

*Violating the quality maxim*

If a speaker violates the quality maxim ,he/she misleads the listener by not telling) or implicating (the truth .An example is mentioned by Thomas ,(1995) when a husband asks his wife:

Husband :Is there another man?

Wife :No.

However ,she actually had an affair with a woman .The wife's response is misleading ,since it is on surface true ,but the implicature is false .A similar example of violating the maxim of quality is clear when one tries to avoid unwelcomed attention by giving an improbable or clearly untrue response .For example ,in the Saudi culture ,if one is asked what his name is by a stranger ,the answer which is often heard is nickname like ”أبو عبد الله“ ”Father of Abdullah“ . Here, the implicature is that I do not want to tell you my true name. Similar examples of this sort are not available in the data.

*Violating the relation maxim*

When the speaker violates the maxim of relevance, he/she abruptly changes the subject, or overtly fails to address the other person's goals in asking a question. Accordingly, he is being less cooperative. There are several reasons for violating the maxim of relevance such as being uninterested in the subject, or being aware that someone may overhear a conversation. For example, Wen-ji (2009) provided the following example:

A: Oh, Has your boss gone crazy?

B: Let's go get some coffee.

B violates the maxim of relevance, creating an implicature that the boss could be around and hear their conversation. Similar examples are found in the data, when the participant who is aware of the recording, abruptly changed some topics as in the exchange no. (23) above. Speaker B violates the maxim of relevance and changes the topic. People may simply be uninterested in some topics, and thus they violate the maxim of relevance, as in the following utterance:

(24) أ: يعني خطأ بحساب الصك هذا.

ب: جربت أنا الجهاز ذا.

A :ya 'ni :khaṭa biḥsa:b aṣṣak ha:dha

B :jarrabt ana aljihaaz dha

(24)A :then it is a mistake in the calculation of this document.

B :I tried this machine.

B seems to be no longer interested in the topic of the land after a long conversation about it. She intentionally changed the topic of speech ,thus violating the maxim of relevance.

*Violating the manner maxim*

Speakers violate the maxim of manner and its sub-maxims) speaking clearly ,briefly ,and orderly (if they need to be less cooperative in any of these maxims .For example ,when a speaker does not want to be quoted saying something ,as in the exchange mentioned by Thomas:(1995)

A :Did the United states ‘Government play any part in Duvalier’s departure?

B :I would not try to steer away from that conclusion.

Here the official does not want to answer with yes directly ,therefore violating the maxim’ be brief .‘He is being less cooperative .However ,the data does not include examples of this kind of violation.

*5.3 Infringing a maxim*

Sometimes the speaker fails to observe a maxim ,with no intention to generate an implicature by flouting ,and with no tendency to deceive .In such a case ,he/she infringes the maxim .It often stems from the imperfect linguistic performance ,when the speaker is not able to speak clearly. For example:

(25) أ: لا لا ما أعتقد عندكم مع الشغل ذا بتصير يعني..(مميزة).

A :*la la ma a ‘taqid’ indikum ma ‘ashshigil dha bitši:r ya ‘ni*

(25)A :no no I think yours with such work will be) ...something great(

In the previous utterance ,speaker A infringes the maxim of quantity as he was not informative enough .He wanted to say that the college B talks about is remarkable for its work .However ,he did not find the right word .He expressed his meaning with his rising intonation ,though.

*Opting out a maxim*

The speaker opts out a maxim by indicating openly his/her unwillingness to cooperate. Thomas (1995) provided examples where the implicature that the speakers made was something like” :I am sorry ,I can’t answer this question “as in:

A :um I lived in uh a country where people sometimes need to flee that country.

B :Uh ,where was that?

A :It’s a country in Asia and I don’t want to say any more.

The data does not contain any examples of opting out a maxim ,possibly because the speakers are close friends and family members and the conversations are all informal.

*Suspending a maxim*

Some researchers revised Grice’s theory and added this final category of non-observing the maxims .A maxim is suspended if the speaker willingly and with no reason to opt out does not fulfill the maxims .Some considered it to be culture -specific) Thomas .(1990 ,The data does not

include utterances of this sort.

## **6 .Discussion**

The results of this qualitative study revealed a high degree of applicability of the theory to Najdi Spoken Arabic .Therefore ,the answer to the first research question is yes .Grice's cooperative principle explains and analyzes the interactions in NA quite well .The answer to the second research question revealed that there are two broad types of implicatures were found in the data ,namely observing and non-observing the maxims ,with many subcategories .Most of the types of implicatures were identified in the data with the exception of a few which were not easily found in informal situations.

There were many implicatures which flout one of the maxims for a number of reasons .When a speaker flouts a maxim ,the speaker does not follow the maxim ,without the intention of misleading .Instead ,he/she urges the hearer to work out what is meant beyond what is said .On the other hand ,violating a maxim refers to either deceiving or being less cooperative than required by the other interlocutor .Implicatures which suspend a maxim by intentionally refusing to be cooperative ,or opting out a maxim by clarifying the unwillingness to cooperate are not found in the data .The possible explanation of this result is that those implicatures are found frequently in formal and political interviews but less frequently in informal ,friendly situations.

The topic of the speech seems to exert an important effect on the implicatures .When the topic is highly informative) such as narrating an incident ,(fewer non-observing implicatures are to be expected .That was clear when one speaker was explaining a problem to another .Long stretches of speech occurred without locating implicatures ,especially those not observing the maxims .Violating the maxim of quantity in Arabic seems to depend on the nature of the topic as well as the formality of the situation .It appears that formal interviews encourage longer replies than normal everyday conversations .Interestingly ,most of the implicatures) especially those which flout maxims (were found in male speakers 'utterances .Female interlocutors were more likely to observe the maxims rather than flout them .This result is in harmony with the earlier finding of Keenan (1976) who found women to' be more informative 'than men .However ,further research is required to confirm the relationship between gender and the use of different conversational implicatures .Quantitative analysis of the number and type of implicatures made by Arab male interlocutors compared to those made by female interlocutors would reveal significant findings.

Finally ,the results indicate that maxims are different in their relative level of importance to the speaker .When they clash ,it is always the maxim of quality that is always observed .The maxim of quality necessitates the frequent use of hedges found in the data to indicate likelihood more than certainty .However ,using hedges can also serve as a politeness strategy to soften the act of imposing information .The analyzed conversations were full of instances of irony ,sarcasm ,metaphors ,tautologies ,and exaggeration whose systematic analysis was only possible via the application of Grice's cooperative principle and conversational implicatures.

## 7 .Conclusion

This study was concerned with examining the applicability of Grice's theory of conversational implicatures to systematically analyze conversations in Najdi spoken Arabic .Some researchers) Keenan (1976 ,consider the theory to be culture-specific and cannot be applied to all languages .Other studies which investigated the Arabic data argued that one of the maxims is not applicable to Arabic , namely quantity) Al-Qaderi's ;2015 ,Daym's .(2009 ,According to them ,Arab interlocutors always violate this maxim by producing long stretches of utterances that are not required .However ,the present study found the theory of conversational implicatures describes implicatures in NA quite well .Most types of the conversational implicatures were found in the data .The study provided authentic ,illustrative examples of many sub-categories of conversational implicatures and described the differences between these categories .An important difference is drawn between flouting and violating a maxim .The former refers to the situation when a speaker blatantly flouts a maxim while still being cooperative in order to urge the listener to infer the intended meaning .The latter ,however ,refers to the status of misleading.

The results of the study revealed that the gender of the interlocutor ,the formality of the situation ,and the topic of the conversation all can affect the type and frequency of the implicatures used .They also showed that when there is a clash between implicatures ,the maxim of quality is the one which is always observed .The frequent use of hedges in the data supports this conclusion. Future quantitative studies which can analyze large corpora of spontaneous conversations are recommended to validate the present studies findings .It is worth noting that the present study is limited to the analysis of conversations in the Najdi variety of Arabic ,which is further composed of several related city dialects .Future studies which investigate conversational implicatures in other varieties and dialects of Arabic are recommended and can add significant findings to the field.

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