

**CONVERSATIONAL IMPLICATURE IN RAJĀ AL-SANEA'S NOVEL
BANĀT AL-RİYĀḌ (بنات الرياض)
(A Content Analysis)**

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Abstract

Objective of this study is to gain understanding about types of implicature and violation of cooperative Maxim in Rajaa Al Sanea's novel *The Girl of Riyadh* (بنات الرياض). The study took place between August, 2016 and March, 2017. The study was a qualitative study with content analysis method, which involved data collection, data processing, data analysis and data display. The focus of this study was analyzing two types of implicatures used in utterances in the novel, namely conventional and non-conventional implicature as well as violations of Grice's Cooperative Principles resulting in implicature, namely Maxim of quantity, Maxim of relevance, Maxim of manner, Maxim of relevance-quality, Maxim of quantity-quality and Maxim of quantity-manner. The findings of this study have theoretical contributions to Arabic learning theories in university, in general and provide examples of foreign language implicatures, in particular.

Keywords: *Conventional Implicature, Conversational Implicature, Violation of Cooperative Maxim*

INTRODUCTION

As social being, human has always communicated with each other. Interaction takes place between individuals even between individuals who live far away from each other. Communication occurs smoothly when both speakers and interlocutors can understand implied and explicit meaning in messages they

exchange. Misunderstanding occurs when interlocutors are unable to understand speaker's utterances because the utterances violate the principles of cooperation. An utterance may cause various interpretations and as the effect, interlocutors should understand context behind the utterance. Based on linguistic theory, this phenomenon is called implicature.

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Implicature makes a novel more enjoyable to read. Implicature invites readers to use their knowledge to understand context behind each dialogue in the novel.

Until recently, number of studies focusing on conversational implicature in Arabic novel is very few. One of the reasons is that it requires good understanding of a context to understand implicature in an utterance.

Implicature Theory

Ethimologically, implicature (التضمين) is derived from the word “implicatum.” Nominally, the terminology is almost similar to the word “implication,” which means intention, definition and involvement. Implicature (التضمين) is derived from the verb “to imply” and the noun form is “implication.” The word came from Latin word “plicare” which means to fold or “melipat” in Bahasa Indonesia; in other words, to know exactly what a folded object is, an individual should first unfold or open the object. Implicature itself is meaning behind an utterance (implicit meaning) and the oposite of implicature is explicature or explicit meaning. Al-Khuli (1982:127) quoted by Abdurrahman provided another definition, which is تضمين معنى كلمة معنى كلمة أخرى، وجعل الكلام بعدها مبنياً

على الكلمة غير المذكورة (meaning of a word that has another meaning).

Implicature is a part of pragmatic analysis (التداولية) and pragmatic is a part of linguistics. Stalnaker (1972) stated that “Pragmatics is the study of deixis (at least part), implicature, presupposition, speech act, and aspect of discourse structure.” Pragmatics (التداولية) has several elements, for example speech act, implicature, presuposisi, entailment and conversation between speakers and interlocutors. Grice stated that implicature (التضمين) is an utterance that implies something different from what is spoken. “Different” means that purpose of conversation is not explicitly stated. In other words, implicature (التضمين) is not explicitly-stated objective, desire and intention.

Classification of Implicature

Grice in his book “Logic and Conversation” mentioned two types of implicature (التضمين) in communication, namely:

Conventional Implicature

Conventional implicature is general and conventional meaning. Everyone in general has understood intention or meaning of particular objects.

Example:

كان محمد علي مشاكسا جليلا

Muhammad Ali is a strong fighter

The word fighter means “boxer.”

This meaning is accurate because in general (conventional), everyone knows that Muhammad Ali is a legendary boxer. Therefore, in this context, people do not use another definition for the word “fighter.”

Conversational Implicature/ Nonconventional Implicature

It has more various meaning and definition. Understanding towards “intended meaning” depends heavily on context of conversation (speech act). Therefore, Oleh karenanya, the implicature (التضمين) is temporary and (taking place in an on-going conversation) and non-conventional (implied meaning is not directly related to utterances/ conversation). Look at the following conversation:

Ibu : Ani, your brother/sister did not have lunch/dinner yet.

Ani : No, she/he did not, Mom. What did you cook?

The conversation between Ani and her mother contained implicature (التضمين) which meant “command to feed his/her brother/sister”. The conversation does not consist of any command. Ani’s mother

informed her that her sister/brother did not have lunch/dinner yet. Ani understood her mother’s implicature (التضمين), followed her mom’s request and was ready to feed her brother/sister.

Cooperative Maxim

Communication in the society should take these principles into account in order to convey message in a conversation clearly to interlocutor.

- 1) Clarity Principle
- 2) Conciseness Principle
- 3) Directness Principle

These principles are called Grice (1975)’s Cooperative Principles. Grice’s principles consist of cooperative principle (say what is required at the time of the conversation and what is appropriate for the purpose of the conversation) and 4 (four) maxim of conversation yaitu:

1. The Maxim of Quantity - مبدأ الكمية

- a. Make your contribution as informative as required

أن تشتمل مشاركتكم على أخبار قدر المطلوب (لكي تعتبر مناسبة للتبادل

- b. Do not make your contribution more informative than required

أن لا تشتمل مشاركتكم على أخبار أكثر من المطلوب

Maxim of quantity explains that a speaker is expected to provide adequate, sufficient and informative message or information for interlocuters. However, the information or messages should not exceed the actual information required by

the interlocuters. It can be said that parts of utterances that do not contain the information that the interlocuters really need violate the maxim of quantity in Grice's Cooperative Principles if the parts are delivered forcefully.

2. The Maxim of Quality - مبدأ الكيفية

a. Do not say what you believe to be false

لا تثبتوا ما تعتقدون أنه صادق

b. Do not say that for which you lack adequate evidence

لا تثبتوا ما تعوزكم فيه الحجج

The maxime requires speakers to convey valid and reliable messages. Speaker's contribution is supposed to be based on adequate evidence.

Applying maxim of quality in Grice's Cooperative Principles, a speaker is expected to be able to convey factual, valid and reliable message in a conversation. The facts should be supported and strictly based on clear and concrete evidence. Non-factual and invalid messages violate Grice's Cooperative Principle, particularly maxim of quality.

3. The Maxim of Relevance – مبدأ العلاقة

Make your contribution relevant

تحدثوا فيه الوقت المناسب وبكيفية ملائمة

Maxim of relevance requires both speakers and interlocuters give relevant contribution in a conversation. In maxim of relevance, it is clear that both speakers and interlocuters should work together, in which the speakers and interlocuters have relevant contribution in an on-going conversation. When neither speaker nor interlocuter gives contribution in a conversation, the conversation violates maxim of relevance and Grice's Cooperative Principles.

4. The Maxim of Manner – مبدأ الطريقة

Be perspicuous, and specifically:

a. Avoid obscurity

تجنبوا الحديث بغموض

b. Avoid ambiguity

تجنبوا الإبهام

c. Be brief

أن تكون موجزا لا تكن مطنبا أكثر من الضرورة

d. Be orderly

كن منهجيا

Maxim of manner in Grice's Cooperative Principle requires speakers to speak directly and clearly in which messages they convey should not be ambiguous. It can be said that speakers who convey ambiguous message violate Grice Cooperative Principles because they did not meet the requirements of the maxim of manner.

METHODOLOGY

The study used qualitative approach with document analysis or content analysis method for descriptive purposes (describing structure and content of discourse) and inferential purpose (referencing or drawing conclusion of

intended meaning and effect of using discourse). The instrument was human instrument where researcher becomes planner, executor of data collection, data analysis, data interpretation, and finally reports research findings. The research procedures were to examine the theory of implicature and maxim of Cooperative Principle, collect dialogues in novel, analyze the dialogue, discuss result of the analysis, draw conclusion and prepare research report. The data were dialogues in Rajaa Al Sanea's novel *The Girl of Riyadh* (بنات الرياض). Table 1 described reference used to analyze violation of Grice's Cooperative Maxime in the dialogues.

Table 1

Indicators for Violation of Grice's Cooperative Maxime

No	Grice's Cooperative Maxime Violation	Indicator
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1	Maxim of Quantity	<ol style="list-style-type: none"> 1. Speakers do not give information interlocutors need; 2. Speakers provide too much information or more than interlocutors require.
2	Maxim of Quality	<ol style="list-style-type: none"> 1. Speakers provide false or non-factual information; 2. Speakers provide information without adequate amount of evidence.
3	Maxim of Relevance	<ol style="list-style-type: none"> 1. Speakers do not provide relevant information, one that does not match topic of conversation.
4	Maxim of Manner	<ol style="list-style-type: none"> 1. Speakers deliver unclear message; 2. Speakers deliver ambiguous message; 3. Speakers deliver message briefly; 4. Speakers deliver message in orderly manner.

FINDINGS AND DISCUSSION

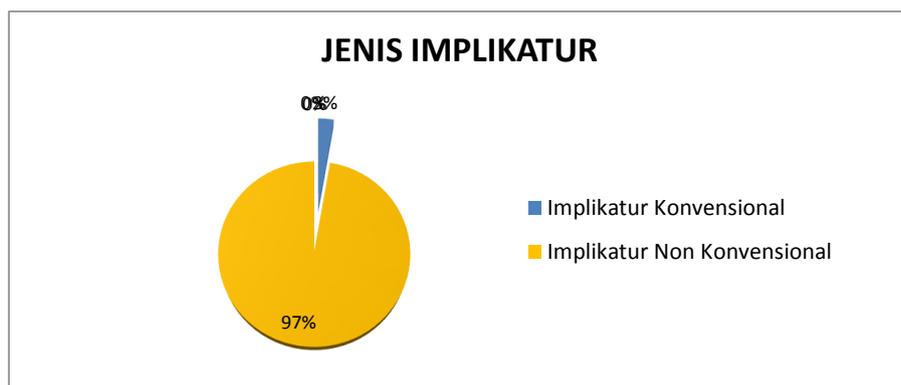
A. FINDINGS

The focus of the study was type of implicature and violation of Grice's Cooperative Maxim in *The Girl of Riyadh* (بنات الرياض) novel of which author is Rajā Al-Sanea, King Saud University alumn. Dar Al Saqi Books published this novel in 2005. It has 207 pages and 50 emails. The main characters are Qamrah El Qashmany,

Shedim El Harimly, Lumeis Jadawy, and Michelle El Abdul Rahman. This non-fictional novel challenged the dark tradition in Riyadh that was considered not relevant anymore.

Based on the analysis, the novel consisted of 128 dialogues and 37 implicatures that violated the Grice's Cooperative Maxim.

Figure 1: Type of Implicature in Rajaa Al Sanea's Novel *The Girl of Riyadh* (بنات الرياض) Pie Chart



Commented [D1]:
 Jenis Implikatur: Type of Implicature
 Implikatur Konvensional: Conventional Implicature
 Implikatur Non Konvensional: Non-conventional Implicature

Figure 2: Violation of Grice's Cooperative Maxim in Rajaa Al Sanea's Novel The Girl of Riyadh (بنات الرياض)

Pie Chart



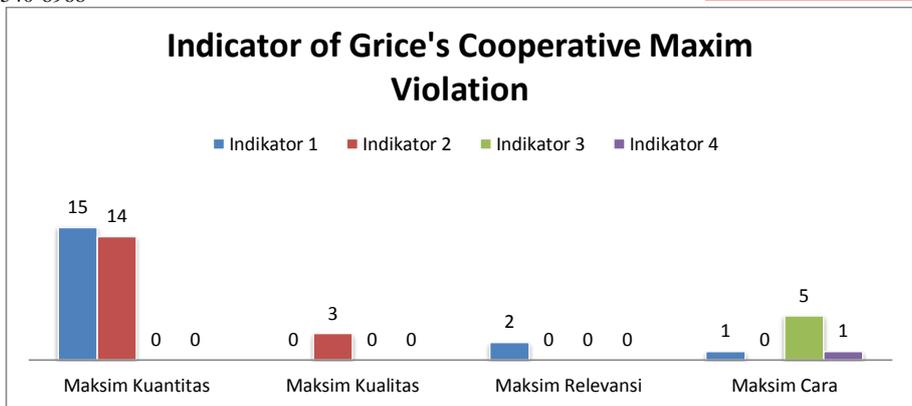
Commented [D2]:
 Grice's Cooperative Maxim Violation
 a. Maxim of Quantity
 b. Maxim of Quality
 c. Maxim of Manner
 d. Maxim of Relevance-Quality
 e. Maxim of Quantity-Quality
 f. Maxim of Quantity-Manner

Based on Figure 2, maxim of quantity dominated violation of Grice's Cooperative Maxim in the novel with the percentage of 70% (26 utterances). The second most frequent violation of Grice's Cooperative Maxim was maxim of manner with the percentage of 16% (6 utterances)

followed by maxim of relevance (3% or 1 utterance), maxim of relevance-quality (3% or 1 utterance), maxim of quantity-quality (5% or 2 utterances) and maxim of quantity-manner (3% or 1 utterance). Figure 3 below described indicators of the maxim violation in a more detail manner.

Figure 3: Indicator of Grice's Cooperative Maxim Violation Column Chart

Commented [D3]:
 Indikator: Indicator
 Maksim Kuantitas: Maxim of Quantity
 Maksim Kualitas: Maxim of Quality
 Maksim Relevansi: Maxim of Relevance
 Maksim Cara: Maxim of Manner



the married couples, but they also look at Qamrah's bestmen.

بياضها بياض شوام مهو بياضنا المشوهب!

B. DISCUSSION

1. Type of Implicature

Based on the Pie Chart, it can be concluded that the most frequent type of implicature in the novel is non-conventional implicature (97%).

a. Conventional Implicature

This section describes example of conventional implicature in the novel. The novel does not contain many conventional implicature.

Context: The following utterances are dialogues taking place during Qamrah and Rasyid's wedding ceremony. Qamrah's good friends, Shedim, Michelle and Lumeis, became the bestmen. Not only did the guests look at

- A : "She has fair skin"
 ب : جدتها لأبيها سورية.
 B : "Her grandmother is from Syria"
 (D3/Banāt Al-Riyāḍ/1/7)

Utterance labeled as D3/Banāt Al-Riyāḍ/1/7 violated maxim of relevance because the speakers did not provide relevant contribution for the interlocutor. Besides that, the utterance is an example of conventional implicature because it implied that Syrian has fair skin or non Syrian may not have a fair skin. It does not take specific context to understand the utterance above. It has become common knowledge that Syrian female has fair skin. The utterance

above is an example of conventional implicature.

b. Nonconventional Implicature

Figure 2 showed that non-conventional implicature dominated the utterances in *The Girl of Riyadh* (بنات الرياض) 's novel. One of the examples is as follow:

Context: The following utterances took place when Shedim finished telling Walid about his past. Shedim's admiration for Faraz encouraged him to share stories about his past.

سدِيم : طيب وانت يا فراس؟ ما كانت لك تجارب سابقة؟

Shedim : "Faraz, would you like to share story about your past?"

فراس : لا تسأليني هذا السؤال مرة ثانية إن كنت حريصة علي.

Faraz : "If you always want to be with him, do not ask any question concerning my past anymore." (D31/Banāt Al-Riyāḍ/24/107)

Faraz's utterance above (D31/Banāt Al-Riyāḍ/24/107) violates maxim of

manner because he does not give straight answer to Shedim's question. The question "Faraz, would you like to share story about your past?" requires a yes or no answer. Instead, Faraz replied saying "If you always want to be with him, do not ask any question concerning my past anymore."

2. Violation of Cooperative Maxim

a. Maxim of Quantity

In a conversation, it is expected that speakers provided sufficient information or contribution. They are not supposed to give excessive amount of contribution/information.

Context: The conversation occurred when a chemistry teacher handed a videotape Lumeis gave him/her to the School Director. Lumeis asked the teacher to keep the tape during school inspection but the teacher reported Lumeis to the Director. The Director then summoned Lumeis.

المديرة : ومن هم صديقاتك هنول؟
School Director: "friends? Who are they?"

لميس : ما قدر أقول لك يا أبله.
حيعرفوا إني قلت لك وأنا وعدتهم إني أحل المشكلة لوحدي.

Lumeis : *“No. I am afraid I cannot tell you who they are, Ma’am. I promised them that I will take responsibility for this matter”*
(D11/Banāt Al-Riyād/6/31)

The utterance (D11/Banāt Al-Riyād/6/31) violated maxim of quantity. Lumeis gave excessive contribution by saying *“No. I am afraid I cannot tell you who they are, Ma’am. I promised them that I will take responsibility for this matter.”* Lumeis implied that he does not want to drag his friends to this situation and therefore, will be responsible for violating the school regulation.

The sentence *“I promised them that I will take responsibility for this matter”* violates maxim of quantity because *“No. I am afraid I cannot tell you who they are”* is sufficient reply for the question *“friends? Who are they?”* Lumeis gave too much information and thus, the utterance violated maxim of quantity.

b. Maxim of Relevance

ا : بياضها بياض شوام مهو بياضنا المشوهب!
A : *“She has fair skin”*
ب : جدتها لأبيها سورية.

B : *“Her grandmother is from Syria”*
(D3/Banāt Al-Riyād/1/7)

Utterance labeled as D3/Banāt Al-Riyād/1/7 violated maxim of relevance because the speakers did not provide relevant contribution for the interlocutor. Besides that, the utterance is an example of conventional implicature because it implied that Syrian has fair skin or non Syrian may not have a fair skin. It does not take specific context to understand the utterance above. It has become common knowledge that Syrian female has fair skin.

c. Maxim of Manner

Context: This utterance took place during a school inspection. The School Director looked for certain prohibited items including videotape her students were taking to school. That day, Lumeis and four of his friends planned to swap videotapes. Lumeis tried to hide the tapes giving him to a chemistry teacher. Lumeis promised that he would not break any school regulation anymore.

المديرة : وبعدين معك يا لميس ؟ مو كفاية اللي سويتيه الأسدوع الماضي لمارفضتي تعلمينا مين

البنيت التي حطت الحبر الأحمر

على كرسي الأبله في الفصل ؟

School Director: "Lumeis, have you found out who painted the teacher's chair red?"

لميس : أبله أنا قلت لك إني ما أقدر

أقنن على صاحباتي.

Lumeis : "Ma'am, I am afraid I told you that I am not going to report any of my friends!" (D8/Banāt Al-Riyād/6/30)

The utterance (D8/Banāt Al-Riyād/6/30) violated maxim of manner because Lumeis did not give direct contribution to the Director's question. The sentence "Ma'am, I am afraid I told you that I am not going to report any of my friends!" has more than one meanings, for example Lumeis did not know who painted the chair red yet or he knew one of his friends did and as the result, was hesitant to report his friend to the Director. Maxim of manner is violated in the utterance when Lumeis tried to cover for his friend or was embarrassed for not following the School Director's request.

d. Maxim of Relevance-Quality

أ : الساعة حد عشر! الساعة حد عشر!!

A : "Eleven o'clock! Eleven o'clock!"
ب : الساعة واحدة ونص يا هبله.

B : "It is half past twelve." (D5/Banāt Al-Riyād/1/8)

The utterance (D5/Banāt Al-Riyād/1/8) violated maxim of relevance and quality. Maxim of relevance was violated because one of the speakers gave irrelevant contribution when he said "It is half past twelve." The first speaker said "Eleven o'clock! Eleven o'clock" to inform the second speaker that a beautiful girl was standing in front of them. It resulted in implicature because these sentences had more than meaning. The second speaker may want to tease the first speaker or telling him what time of the day it really was. Furthermore, maxim of quality was violated because there was no evidence to support the sentence "It is half past twelve."

e. Maxim of Quantity-Quality

Context: Walid (male) asked question to Shedim (female) whom he met for the first time. This conversation took place in a guest room. Walid and Shedim wanted to get to know each other prior to furthering their relationship. Walid started the conversation discussing his academics, plant for the future, idelas and hobbies. At one point, did not have anything

elseto tell Shedim and asked the following question.

والد : وأنتِ ما تبغين تقولين لي شيء ؟
تسأليني عن شيء ؟

Walid : "Don't you have any question for me?"

سدديم : أبغي أقول لك إنني ألبس نظارات.

Shedim : "I just want to tell you that I wear glasses."(D6/Banāt Al-Riyād/5/23)

Shedim's response (D6/Banāt Al-Riyād/5/23) violated maxim of quantity-quality. It violated maxim of quantity because Shedim did not give sufficient information to answer question from Walid, "Don't you have any question for me?" Shedim would not violate maxim of quantity if her response was "No". Shedim's response "I just want to tell you that I wear glasses" violated maxim of quality because the novel did not provide any information about Shedim's glasses.

f. Maxim of Quantity-Manner

Context: The conversation took place on Shedim's plane to Saudi Arabia. A few moments prior to landing, Shedim changed her clothes into type of clothing women in Riyadh usually wear. She went to the toilet to change her

clothes. Having changed her clothes, Faraz saw a familiar face and the woman was Shedim.

سدديم : لا يا شيخ. والله طلعت ملّكع
بجد! إلا صحیح متى تاریخ ميلادك؟

Shedim : "Ha..haaa you are really funnywhen is your birthday?"

فراس : ليه؟ ناوية تجيبين لي هدية؟
ترى ما عندي مشكلة تجيبينها بأي وقت.

Faraz : "Why? Do you have birthday present for me? Go ahead!
Anytime!"(D21/Banāt Al-Riyād/19/88)

The utterance (D21/Banāt Al-Riyād/19/88) violated maxim of quantity-manner. It violated maxim of quantity because Faraz's response *Why? Do you have birthday present for me? Go ahead! Anytime!* did not provide information Shedim needed. Linguistically, Faraz was supposed to answer question from Shedim before asking her question. Faraz's response showed violation of maxim of manner. He did not give straight response to Shedim's question.

DISCUSSION

The utterances in Rajaa Al Sanea's novel *The Girl of Riyadh* (بنات الرياض) consists of implicature and Cooperative

Maxim violation. The implicature and violation of maxim are found in the conversation between 4 best friends (Shedim, Qamrah, Michelle and Lumeis), dialogues between these four characters and their spouses as well as the dialogues between these characters and their family members. The dialogues took place in a hotel, parents' houses, university, school and airports. Some of the conversations occur face-to-face while some other happen via cellphone. Based on the findings, violation of Grice's Cooperative Maxim results in implicature. Both elements, Grice's Cooperative Maxim and implicature, are inseparable because implicature will always result in violation of maxim in communication. Understanding about context is the key for implicature analysis because context allows linguists to distinguish between conversation with implicature and one without implicature (non implicature).

Unique phenomenon has always occurred in implicature and violation of cooperative maxim analysis using Arabic novels. Arabic language consists of Fushah (formal) and 'Amiyah (conversational). Differences between these two languages influence the analysis because Fushah is the dialect most Indonesians learn. Very few

discussions are devoted for 'Amiyah and as the consequence, very few linguists understand the dialect well.

CONCLUSION

Based on the findings, some conclusions about the implicature from Rajaa Al Sanea's novel *The Girl of Riyadh* (بنات الرياض) are as follows:

1. Implicature

Implicature is pragmatics phenomenon many linguists are interested in. From 128 dialogues in the novel, 37 utterances have implicatures (1 conventional implicature and 36 non-conventional implicatures). Non-conventional implicature is dominant because some characters response to question with another question or do not give straight-forward answer. As the result, readers should understand context behind the dialogues. There are several objectives of the implicatures, for example showing emotion and disappointment as well as to avoid embarrassment.

2. Violation of Cooperative Principle Maxim

Based on the findings, the dialogues violated 4 (four) types of Grice's Cooperative Maxim, maxim of quantity,

maxim of quality, maxim of relevance and maxim of manner.

- a. 70% (26 utterances) of the dialogues violate maxim of quantity. 15 utterances show that speakers do not provide sufficient information and 14 utterances show speakers give excessive amount of contribution;
- b. 16% (6 utterances) of the dialogues violate maxim of manner. 5 utterances show that speakers do not give straightforward answer to questions and 1 utterance shows speaker do not provide information in an orderly manner;
- c. 3% (1 utterance) of the dialogue violate maxim of relevance. 1 utterance shows that speaker does not provide response that matches topic of the conversation;
- d. 3% (1 utterance) of the dialogue violated maxim of relevance-quality. 1 utterance shows that speaker does not provide response that matches topic of the conversation and therefore, violating maxime of relevance. It also shows that speaker does not provide adequate evidence for his or

her contribution violating maxim of quality;

- e. 5% (2 utterances) of the dialogue violate maxim of quantity-quality. 2 utterances show that speakers do not give information the interlocuters need. They also show that speaker does not provide adequate evidence for his or her contribution violating maxim of quality.
- f. 3% (1 utterance) of the dialogue violated maxim of quantity-relevance. 1 utterance shows that speaker does not give information the interlocuter needs. Besides that, 1 utterance shows that speaker does not give straightforward response to a question.

ACKNOWLEDGEMENT

The Girl of Riyadh (بنات الرياض) is a fact-based non-fictional novel by Rajaa Al Sanea. This novel increases reader's knowledge about linguistic and Saudi Arabian culture. The findings of the study function as reference for students taking pragmatics classes or those studying implicature and violation of maxim in Arabic. In addition, it is expected that pragmatic lecturers introduce the findings

of this study in their class, more particularly during discussion on implicature and violation of cooperative maxim. Finally, future researchers can use the findings of the study as reference prior to conducting research about implicature in other Arabic novels.

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