



Non-Observance of Conversational Maxims in a Kurdish Comedy Drama

ID No. 635

(PP 417 - 433)

<https://doi.org/10.21271/zjhs.27.3.26>

Baraat Ismael FaqAbdulla

English Department, College of Education, Salahaddin University-Erbil
baraat.faqabdulla@su.edu.krd

Received: 02/10/2022

Accepted: 02/11/2022

Published: 25/07/2023

Abstract

The objective of the study is to find out the non-observance of conversational maxims in a Kurdish comedy drama. It attempts to discover the specific types of non-observance of maxims in a short Kurdish drama. The study uses a mixed method (qualitative & quantitative); the qualitative approach is used for analyzing the characters' speech, while the quantitative approach is used for counting the utterances in each type of non-observance of the maxims. The results show that flouting quality maxim is the most widely used throughout the drama. Depending on the results in the methodology section, it is clear that flouting the quality maxim is used more than other types of non-observance because this type of non-observance is apparent in comedy works.

Keywords: non-observance, conversation, maxims, Kurdish, drama.

1. Introduction

People do not speak haphazardly, as there are rules in every aspect of human life, there are rules for speaking as well; they lead to a successful and meaningful conversation. These rules are culture bounded rules that every speaker needs to follow in order to cooperate during a conversation. Cooperative principles are used as guides to ensure that the conversation is successful. People will not always follow the rules; in some situations, they break the rules for different reasons. This study shows the non-observance of these rules in a short comedy drama for humorous purposes and to transform some moral lessons to those who see it.

1.1. Research Questions

Investigating the non-observance of cooperative principles in Kurdish language is not an easy job. Different types of non-observance are extremely confusing to deal with. The study tries to answer the following questions:

1. What types of non-observance of maxims are in the Kurdish comedian drama?
2. Is there a specific type of non-observance that is related to comedy?

1.2. Objectives

Based on the research questions the objectives of the study are:

1. Finding out the types of non-observance of maxims in the Kurdish comedian drama.
2. Finding out whether there is any specific type of non-observance of maxims in the drama.

1.3. Methodology

Source of the study is a 10 minute comedian drama presented by a famous actor Haji Jadr. The drama (50 sent) is one of the series of one of Jadr's programs which is known as "Fox". He has many TV programs. Haji Jadr speaks a common language among people of Erbil the Capital City in KRG. To limit the research, the study shows the different types of non-



observance of Grice's cooperative principles in the dialogues of the characters of the Kurdish comedian drama.

Haji Jadr's full name is Hemn Sa'eed Ahmad. He uses (Haji Jadr) as a nickname in his comedies. He was born in 1983, in Erbil City. He had been working when he was 11 years old. He presents short comedian dramas, and he writes most of the scenarios of his dramas by himself. His well-known programs are: 'Jadr Lo', 'Pebkana', 'Chawi Camera', 'Fox', 'Bmene u Nemene', and 'Shock' (NRT Channel's Facebook page).

2. Theoretical Background

2.1. Literature Review

There are studies about non-observance of conversational maxims in many different languages around the world, but not much had been done in Kurdish language. The studies that are closely related to this paper are:

Yuvike & Winiharti (2009) wrote a paper about *The Non-Observance of Conversational Maxims in Arthur Miller's the Crucible*. The study analyzes the speech of the characters in the Arthur Miller's the Crucible by using a qualitative method. The results of the analysis had been counted by using quantitative method. This study is similar to the current one in its methodology, but the current study uses a Kurdish Comedy drama that makes it so special.

Basya (2017) in *An Analysis of the Non-Observance Maxims of Cooperative Principle in Larry King Show Special: Johnny Depp* used a qualitative method for analyzing data in an interview with Johnny Depp. He found out that there are four types of non-observance of cooperative principle in the interview such as; flouting, violating, opting out and infringing.

Andresen (2013) in his paper entitled *Flouting the maxims in comedy: An analysis of flouting in the comedy series* tries to find out the reason behind flouting maxims in a series of TV dramas. The method of analyzing the data in this paper was useful for the current study, but it talks about only one type of non-observance which is flouting conversational maxims.

These are the most recent papers that one could find about non-observance of conversational maxims. While this study uses Grice's non-observance of cooperative principles to discover the non-observance types that occur in Kurdish language through taking a sample (a short drama) among common people of Erbil city.

2.2. Implicatures

The word implicature is a noun derived from the verb 'to imply', 'to imply' is taken from the Latin word *plicare* 'to fold' which means that it needs to be unfolded to be understood. People will not always say things explicitly; sometimes, they want their interlocutors to use more brain power than what they used to. Implication may lead the listener to have many perceptions in mind (Basya, 2017, p.13).

The implicature or a speaker's meaning differs from the semantic meaning. For example, the semantic meaning of "*There's a bear sneaking up behind you!*" doesn't involve the concept of warning; it just reports a fact. However, it's quite likely that a warning is part of what the speaker means. This "extra meaning" which goes beyond what the words literally say is an implicature of the sentence. Grice explained how speaker's meaning can be determined in such cases by positing a Cooperative Principle that all speakers and hearers assume when speaking to each other (Program, n.d., p.160).

Andersen (2013, p.3) restates "Implicature is a term which is used to describe something that is conveyed beyond the semantic meaning of the words in a conversation, something that adds an extra level of meaning. Implicatures can be divided into two kinds, conventional implicatures and conversational implicatures."

He defines conventional implicatures as "words that can carry an implicature within a sentence." He further explains by talking about four words that function as implicatures on the sentence level and the words are *but*, *even*, *therefore*, and *yet*. In the utterance "*she was cursed with a stammer, unmarried but far from stupid*" *but* has the function to convey the



opposite of the expectations, which is to say that unmarried people are usually stupid. Moeschler cites Grice's idea of conventional implicature "in some cases the conventional meaning of the words used will determine what is implicated, besides helping to determine what is said. If I say (smugly), He is an Englishman; he is, therefore, brave, I have certainly committed myself, by virtue of the meaning of my words, to its being the case that his being brave is a consequence of (follows from) his being an Englishman" (Moeschler, 2012, p.7).

Conversational implicatures are inferences that depend on the existence of norms for the use of language, such as the widespread agreement that communicators should aim to tell the truth. Speakers, writers, and addressees assume that everyone engaged in communication knows and accepts the communicational norms (Griffiths, 2006, p.134). Example: *'Did you buy shoes and Gucci bag for me?' 'I bought a pair of shoes.'* This is a conversation between a mother and her daughter, the mother is coming back from shopping. The daughter asked her to buy shoes and bag for her, but she says that she bought shoes. The daughter is aware of the communication norms and understands that she didn't buy Gucci bag. In brief, it is clear that implicatures are very essential in pragmatics. Some implicatures are implicated through the words in an utterance, and some others are implicated through the context. What is understood in a context is much more than what is in the words.

2.3. Cooperative principles

If people want to communicate with each other, they have to cooperate. They take turns in conversation as listener and speaker, contributing to the same topic, and in this way build up the conversation. This fine-tuning between speakers and listeners is known as the cooperation principle (Baker & Hengeveld, 2012, p.86).

Davies (2000, p.2) "There is an accepted way of speaking which we all accept as standard behaviour. When we produce, or hear, an utterance, we assume that it will generally be true, have the right amount of information, be relevant, and will be couched in understandable terms. If an utterance does not appear to conform to this model, then we do not assume that the utterance is nonsense; rather, we assume that an appropriate meaning is there to be inferred."

Betti (2021, p.2) restates Grice's general statement about maxims "Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." Then, he elaborates more by saying that the cooperative principle is divided into Grice's four maxims of conversation, called the Gricean maxims—quantity, quality, relation, and manner. These four maxims describe specific rational principles observed by people who follow the cooperative principle in pursuit of effective communication.

- 2.3.1. One of the restrictions on human speech is what Grice refers to as the "**Maxim of quantity**". This maxim is about the amount of information provided by the speaker. It includes the following rules: make your contribution as informative as required; do not make your contribution more informative than is required (Senft, 2014, p.34).
- 2.3.2. Grice brings in another maxim which is "**Maxim of quality**". It is about truthfulness, and there are two more specific rules under it: do not say what you believe to be false; do not say that for which you lack adequate evidence (Senft, 2014, p.34). This is the most important rule that needs to be applied during speech as language is what humans use for deceiving each other.
- 2.3.3. The **maxim of relevance** is regarded as a super maxim, because all other maxims will be cancelled when the information is not related to the topic of conversation (Basya, 2017, p.17). Be relevant — i.e., one should ensure that all the information



they provide is relevant to the current exchange; therefore omitting any irrelevant information (Betti, 2021, p.5).

- 2.3.4. **Maxim of manner**, Senft (2014, p.34-35) refers to it as something that is not related to what is said, but how what is said to be said. It includes the submaxims: avoid the obscurity of expression; avoid ambiguity; be brief; be orderly. Siddiqui (2018, p.79) states that in order to follow this maxim the speaker must be perspicuous and avoid ambiguity. Avoiding ambiguity is an essential sub-maxim of manner, because it places question marks on speakers even when they are unintentional.

To cut the long road short, the main purpose of applying these maxims during conversations is to have a sense of control, in order to opt out too many details, irrelevant or false information, and mind confusing information.

2.4. Non- observance of maxims

As there are people who trespass the limits that humans set for all the aspects of their lives, there are people who break the limits of conversations in the same way, but some of them break the rules for reasonable purposes.

Grice assumes that people do not always follow the four maxims in their conversation. On the contrary, Grice found that people could imply hidden meaning when these maxims are not followed. For example:

1. Let us play basketball!
2. It is raining.

This sentence does not follow the maxim of relation, but the listener can imply the hidden meaning of the speaker (Li, 2015, p.40).

Andersen (2013, p.4) clarifies that there are five different types of the non- observation of maxims; flouting maxims, violating maxims, infringement, opting out a maxim, and suspending a maxim.

- 2.4.1. **Flouting a maxim** is possible to convey a different meaning than what is literally said. Often in conversation, a speaker flouts a maxim to produce a negative pragmatic effect, as with sarcasm or irony. One can flout the maxim of quality to tell a clumsy friend who has just taken a bad fall that his gracefulness is impressive and obviously mean the complete opposite (Betti, 2021, p. 8). Mbisike (2021, p.163) believes that flouting occurs when a speaker blatantly fails to observe a maxim in his utterance, with the deliberate intention to prompt the hearer to work out a meaning which is different from, or an extra meaning to, the expressed meaning, thereby, generating an implicature. Thus, flouting a maxim generates an additional meaning called an implicature.

2.4.1.1. Flouting of quantity maxim:

3. Well, honey, how is my makeup?
4. Your lips are very nice.....

In a conversation between a husband and a wife, the husband gives less amount of information by saying that his wife's lips are nice. He does not want to disappoint his wife, so, he gives her a short answer about what he likes in her makeup.

2.4.1.2. Flouting of quality maxim:

Hyperbole/ Overstatement: "A description of the state of affairs in obviously exaggerated terms." (Blochowiak et al., 2017, p.5)

5. I always think that I'm the smartest guy in my country.
6. And I always think that I'm Albert Einstein.



Two friends are in a conversation, one of them is boasting by seeing himself as the smartest one. And the other one is exaggerating because he wants his friend to stop boasting. So, the answer is not true but there is a specific purpose for using it.

Metaphor: “It is a basic ingredient in the tool-kit of poets and creative writers. Metaphors are a vital resource for the task of articulating novel insights into the human condition or refining old ones.” (Neimeyer, 1998)

7. How is summer in your country?

8. The country is a stove.

Two friends from different countries are communicating. One of them asks about the summer in his friend’s country; in response the other one uses stove as a metaphor because he wants him to imply that his country is so hot in summer. So, he compares summer to a stove in his country.

Irony: “The speaker’s observation of a contradictory state of affairs, but not directly critical of the addressee.” (Blochowiak et al., 2017, p.5)

9. How do you think about my performance?

10. As always, you surprised me with your amazing trembling and unstoppable stuttering.

There is an employee that asks her boss about what she presented. The boss does not want to embarrass her, so, he uses irony to help the employee accept the unpleasant comment in a more fun way.

Banter/ Ironic Jocular: “speakers tease one another in humorous ways.” (Blochowiak et al., 2017, p.5)

11. Mom, I got very high marks in the exam.

12. OH, my silly little boy is always the best.

In a conversation between a mother and her son, the son tells his mother about his high marks. The mother is actually very happy and she uses “banter” to show her love and affection toward her son.

Sarcasm: “A statement that clearly contradicts the knowable state of affairs, and is harshly critical toward the addressee.” (Blochowiak et al., 2017, p.5)

13. Could you help me in studying for the tomorrow’s exam?

14. Why do not you ask your muscly and sharp boyfriend to help you?

A girl asks one of her friends to help her for the upcoming exam. Her friend is mocking at her by saying that her smart boyfriend is better to help her. He means exactly the opposite of what he says.

2.4.1.3. Flouting maxim of relevance:

15. What do you think about my fiancé? Is she a good person?

16. Her close friend is one of the top students.

In the above conversation, a man that is lately engaged wants to know more about his fiancé. He asks one of her fiancé’s colleagues about her, so, she does not want to say that she is bad; instead, she talks about her best friend as a good one.

2.4.1.4. Flouting maxim of manner:

17. Where are you off to?

18. I was thinking of going out to get some of that funny white stuff for somebody.

19. OK, but don’t be long – dinner’s nearly ready.

The above conversation is between a husband and a wife. They want to buy ice cream for their little daughter surprisingly. They are speaking ambiguously because they don’t want her to understand (Yuvike & Winiharti, 2009, p.119).

2.4.2. Violating maxims

Violation of a maxim occurs when a speaker secretly and deliberately wants to lie for the purpose of deceiving or misleading the listener without realizing it. In violating



cooperative maxims, the speaker does not want the hearer to know that the maxim has not been observed (Ibrahim, 2020, p.9).

Violation is the unostentatious non-observance of a maxim. The unostentatious violation of a maxim generates intentionally misleading implicature (Mbisike, 2021, p.164).

2.4.2.1. Violating quantity maxim:

20. Husband: Your shoes look very expensive, how much did they cost?

21. Wife: They are cheap honey.

In a conversation between a husband and his wife, the husband asks about the price of his wife's shoes, but she does not want her husband to know the price, so, she intentionally answers briefly without giving the price.

2.4.2.2. Violating the maxim of quality:

22. Wife: What is this smell darling? Are you smoking?

23. Husband: I came home with my friend William, he was smoking.

In this conversation the husband intentionally lies to his wife. He does not want his wife to know that he is smoking.

2.4.2.3. Violating the maxim of relevance:

24. Wife: Wait a minute! Give me William's phone number; I want to tell him about the negative consequences of smoking.

25. Husband: Are you ready to have dinner in your favorite restaurant?

It is the same conversation about the smoking husband; her wife wants to talk to her husband's friend in order to know more. The husband just talks about something irrelevant by inviting her to a dinner outside.

2.4.2.4. Violating maxim of manner:

26. Husband: How much did your shoes cost?

27. Wife: It was somehow expensive, but there were many very expensive brands that were amazing, and I was unable to choose the one that I like, so, I decided to buy the cheapest one which I liked so much.

This conversation is the same as the one related to the quantity maxim, but here, the wife gives unnecessary details to her husband in order to make things obscure for him.

2.4.3. Infringing maxims

Infringing a maxim is a kind of maxim non-observances that results from a speaker's unintentional imperfect use of language (a young child or a foreign learner) without any intention to generate implicature or misleading the listener. This is because either the speaker is constitutionally incapable of speaking clearly or because the speaker's performance is impaired due to drunkenness, excitement or the speaker's command of language is imperfect (Ibrahim, 2020, p.12). For example:

28. Japanese customer: Do you have lice?

29. English seller: What?!

It is commonly known that the Japanese usually pronounce the letter 'r' as 'l' so s/he says 'lice' instead of 'rice' without any intention to generate an implicature. Thus, s/he is infringing quality maxim which results in misunderstanding; this is the imperfect use of the code of communication (Ibrahim, n.d.).

30. Waitress: Would you like to have tea or coffee?

31. Customer : yes

From the example above the customer does not follow the maxim of relevance. However, the customer does not follow the maxim intentionally probably because the customer is non-English speaker or does not have sufficient knowledge about the language (Muhammad & Karim, 2019, p.449).



2.4.4. Opting out a maxim

Opting out a maxim is a kind of non-observance that happens by dodging and making misleading information. Sometimes, it is also purposed for being polite or being safe (Basya, 2017, p.21).

Ibrahim (2020, p.12) restates that opting out occurs when a speaker cannot observe a maxim by indicating an unwillingness to cooperate in the way the maxim requires. While the speaker opts out a maxim, s/he does not intend to appear uncooperative. S/he cannot answer in the way expected maybe because of legal or ethical reasons. The reason often given for opting out a maxim is that giving the requested information might hurt a third party or put them in danger. For example:

32. Student: Could you tell me my friend's mark?

33. Teacher: I am sorry but I cannot tell you her marks since it is private.

In this example, the teacher opts out the quantity maxim since s/he does not provide sufficient information that is required which is "telling the marks" (Ibrahim, 2010, p.12).

2.4.5. Suspending a maxim

Maxim suspension is a case when a speaker does not tell or give information clearly or explicitly because it is a social or cultural taboo. The use of euphemism is a case of avoiding social taboo. Infringement occurs in situations which the speaker does not want to hurt the listener (Irawan, 2019, p.46). For example, in the acting society in Britain, people do not mention the name of Shakespeare's play "Macbeth" because it is supposed to cause bad luck. Instead, they refer to it as the "Scottish Play" In this case, the maxim of quantity is suspended because all participants know that it will not be observed (Ibrahim, 2020, p.13).

3. Methodology

3.1. Data collection

The data are collected by taking the following steps:

1. Listening to the conversations between the characters of the drama, and writing down the speech of the characters (transferring spoken language to written script).
2. Underlining the expressions that contain flouting, violating, infringement, Etc.
3. Creating a table to categorize the non-observance of maxims.

3.2. Data Analysis

After the data collection, the data has been analyzed. In the table that has been created for categorizing maxims, there are different columns that are related to the maxim type, the non-observance type, the purpose behind using the non-observance, and the English translation of the Kurdish utterances. The study uses a mixed method which means qualitative and quantitative approaches of investigating. The analysis of the speech of the characters is qualitative, while counting the different types of maxims and making conclusions is quantitative.

**Table 1: Flouting Maxims in Jadr's Drama (50 Cent)**

No.	Data	English Translation	Maxim Type	Non-observance Type	Purpose
1.	Žnekey Cadr: Cadr her ewendem pëbrë, ëme le ç sedeyek dežîn?	Jadr's Wife: Cadr, just tell me, what century are we living in?	Quality	Flouting/ Sarcasm	She wants her husband to buy a vacuum cleaner for her. She uses a sarcastic expression to mock at him.
2.	Cadr: a, ew mare rewendaney lenaw şaxû daxann, nek marek lewaneye sed mariş gëskî karabayîyan nebî. Edî Žneke, edî kû.	Jadr: Yes, the nomads who are living in tents, not only one family but there lives hundreds of families that live in the tents do not have vacuum cleaners.	Quality	Flouting/ Hyperbole	Jadr wants his wife to implicate that he will not buy a vacuum cleaner for her. He exaggerates about the number of families who do not have it and the families are nomads not normal families.
3.	Cadr: Erë Žneke, etû bew sbeyney xëre derëy moraney benaw mëşkî mn ketî?	Jadr: Woman? What is your problem this morning, you are like a termite going into my brain?	Quality	Flouting/ Metaphor	Jadr compares his wife to an insect. He can't refuse his wife's demand directly, but compares her to a termite because she speaks a lot.
4.	Cadr: Maşela, maşela, a'inen derey hewîrî pî xûmre kray, hemû fožë herdepermëy.	Jadr: Mashallah, mashallah, you are like dough full of yeast, every day your size is increasing.	Quality	Flouting/ Metaphor	Jadr compares his wife to dough. He wants her to implicate that he will not buy a vacuum cleaner for her sake.
5.	Žnekey: Mfte xorî xoşe ha? Ştî belaşt pëxoşe ha?	Jadr's Wife: Living on others is interesting. Isn't it? You are interested in free things. Aren't you?	Quality	Flouting/ Sarcasm	Jadr's wife mocks at him, as he is always interested in taking things freely from others.
6.	Cadr: Kçë ewane xo tër naxon, eynî derëi gaw golkn.	Jadr to his Wife: they do not satiate, they are like bull and	Quality	Flouting/ Metaphor	Jadr compares his sons to animals through using a metaphor. He wants



		calf.			to show that he is not stingy, but his boys are eating a lot.
7.	Cadr: Tër nabn ew mndarane tër nabn. Danîşe kûfe danîşe. Le koranê derëy befeley; fože hezar fer'î dekey. kûfm ewe lo wekî pyawan loxot lemarê dananîşî?	Jadr: These kids are not satiating, not satiating. Sit down boy, sit down. You seem like a homeless person, every day; you are going into thousand alleys. Son, why are you not sitting in your home like a man?	Quality	Flouting/ Metaphor, Hyperbole	Jadr wants his son to implicate himself that he should stay at home. He compares his son to a homeless person, at the same time, he exaggerates when uses 'thousand' in his speech.
8.	Cadr: Etû nabye qûmaş dey bbye kfnek lenaw qebrêt bnêm, Babîşt îsrahet deka.	Jadr: You will not become a piece of cloth. I wish you could turn to a shroud, and put you in a grave, your father will be relieved.	Quality	Flouting/ Metaphor	As a result of Sirwan's meaningless speech, Jadr speaks harsh, because he wants his son to stop talking nonsense.
9.	Sîrwan: Babe, temaşay plkm û xarm le pşttn. Le layek a'ynen plkme, lelayek a'ynen xarme.	Sirwan: Dad, look at my uncle and aunt behind you. He seems like my uncle from one side, and seems like my aunt from the other side.	Quality	Flouting/ Sarcasm & Metaphor	Sirwan mocks at his brother Zana. He compares him to his uncle and aunt, because he shaved one side of his beard.
10.	Cadr: Zana, çfû çawt lo ewhaye? Derëy fožhelat û fožaway.	Jadr: Zana, why are you looking like that? You look like sunrise and sunset.	Quality	Flouting/ Metaphor	Jadr joins Sirwan in making fun of Zana. Jadr compares his face to sunrise at one side and sunset at the other.
11.	Sîrwan: Zana, fdênî tû defaseş deşkênî!	Sirwan: Zana, your beard will destroy a combine harvester!	Quality	Flouting/ Hyperbole	Sirwan exaggerates in his speech. He wants to say that Zana's beard is very big that a combine harvester will not shave it.
12.	Zana: fdênî xot gele cwane, fdên gewre!	Zana: your beard is very neat, big beard!	Quality	Flouting/ Irony	Zana praises Sirwan's beard but he means the



					opposite. He makes fun of his beard.
13.	Cadr: Hey, Babyan banqî danaya. Banqî herëm lekne mne. Ew parey lekë bînm? Xo pare neržaye kûfm!	Jadr: Oh, Your father founded a bank. KRG bank is mine. Where should I bring all this money? Money is not thrown everywhere!	Quality	Flouting/ Sarcasm	Through using sarcasm, Jadr aims his family implicate that he does not have money.
14.	Cadr: Dey, dey, agrdanî lo mndaran xoške. Dey, fûy lêke. Agr berî a'smanêî grtye.	Jadr: come on, come on, and ignite fire for kids. Come on, blow it. Flames are going to the sky	Quality	Flouting/ Metaphor	Jadr uses the fire metaphor. He speaks with his wife indirectly, as he does not want his sons to understand what they talk about.

Table 2: Violating Maxims in Jadr's Drama (50 Cent)

No.	Data	English Translation	Maxim Type	Non-observance Type	Purpose
1.	Cadr: ha hû, hate ser gëskî karebayî. Kçë eger gëskî karebayît lo bkfm, tember debi. Ęsta ewe baştire îşë dekey, ew bez û mezane detawëteve qelbt hat û çoy deka, ryazekî baş dekey.	Jadr: Ohhh, she came to talk about vacuum cleaner. If I buy the vacuum cleaner for you, you will become lazy. It is better now as you are working, you are burning extra weight, your body is moving during cleaning and it is like a sport.	Quantity	Violating	Jadr wants to deceive his wife by talking about many different things. He is giving justifications and unclear about his intention. He goes back and forth in his speech to satisfy her.
2.	Cadr: Dena qswkt pë brëm, ewe zmani mn yek sare ddamn degrî her weşm negotye deyele.	Jadr: Let me tell you something, my tongue had been sticking to my teeth for a year, and I never told you.	Relevance	Violating	Jadr intentionally violates the maxim of relevance. He wants to shift the conversation, so, he talks about something not related to the topic.
3.	Cadr: Ax, ax, nîwçewanm	Jadr: Alas, alas, my forehead,	Manner	Violating	Jadr is not clear in his speech. He turns back



	<p>nayka, nîwçwanm nayka. Ç bkem? Wextî xoy gëskî karabayî nebû, eger gëskî karabayî habwaye, lecyatî balîf û berdax û qoryey, wextî xoy, gëskî karabayîyan lo deynayn le heftyaney mn û tû.</p>	<p>my forehead will not make it. What shall I do? There were no vacuum cleaners in the past. If there were vacuum cleaners, instead of pillows, glasses, and teapot, they would bring a vacuum cleaner for us.</p>			<p>to the past, and talks about things that had happened long time ago. He wants to confuse his wife, in order to forget what she asked him to buy for her.</p>
4.	<p>Cadr: Edî par cëžney neçûîne mare Babe Gewrey? Çendtan goşt xward ha? Çendtan goşt xward? Xo tër nebûn</p>	<p>Jadr: We went to Grandpa's house last year's Eid. Aren't we? How much meat did you eat, tell me? How much meat did you eat? They hadn't been satiated.</p>	Manner	Violating	<p>Jadr intentionally goes back and forth. He talks about unnecessary things to shift their attention from what they want.</p>
5.	<p>Cadr: Lo wehdey tédanye kake? Lo wehdey tédanye? Kake etû sîmkartî dekî, lo ç dekî? Mobaîlek ke wehdey tédanye ew mobaîlem lo çye kake? Ew mobaîlem lo çye?</p>	<p>Jadr: Why there is no balance in your phone, My brother? Why there is no balance in your phone? Why you bought a sim card, for what? What is the benefit of a cellphone without balance, what is the use? What is the use?</p>	Quantity & Manner	Violating	<p>Jadr is not cooperative with his neighbor. He violates quantity by repeating the same thing. He speaks in a way that confuses the listener.</p>

**Table 3: Infringing Maxims in Jadr's Drama (50 Cent)**

No.	Data	English Translation	Maxim Type	Non-observance Type	Purpose
1.	Sîrwan: Babe, eme kengî tazyeman heye? Xeîk le fer'e tazyeyan kr dye bes eme tazyeman nekr dye.	Sirwan: Dad, when do we have funeral? People in our neighborhood have funeral but we had no funeral.	Relevance	Infringement	Sirwan seems to have cognitive impairment. He is talking about something that is not relevant to the conversation.
2.	Sîrwan: Babe, bebn gwêm neketye bes emn taze ewane Babyan mrdbû, hen xoşbû, hemû goştyan dexward.	Sirwan: Dad, it doesn't come into my ears, but I now, their father was dead, it was amazing, and they were eating meat.	Manner	Infringement	Sirwan speaks incorrectly, and he is very ambiguous in his speech. He is illogical in his speech.
3.	Sîrwan: Qeynake, ew kûfe ewî legerme braderme, goştyan loy hî nabû, ewande cergîş. Gotm bdene mnîş, neyanda mn, gotyan gûnahe ewe kûrî fehmetye Babî mr dye, bes emn Babm nemr dye kes goşt m nadatê.	Sirwan: It is ok, the boy who is with me he is my friend and they brought meat for him, a big amount with liver. I said I want meat as well, they said, he is the son of the deceased man, his father has gone, but my father has not deceased, no one gives me meat.	Manner & Quantity	Infringement	It seems that Sirwan's language impairment lead him to speak conspicuously and giving unnecessary information.
4.	Sîrwan: Edî Babe lo clk m gewre nabî leger mn?	Sirwan: Dad, why my clothes are not growing with me?	Relevance	Infringement	Sirwan speaks nonsense. There is no logic in his speech, as a result of his language impairment.
5.	Sîrwan: Emnîş hezm leya emn qûmaş bm. Nabî emn qûaş bm?	Sirwan: I want to be a piece of cloth. Why is it impossible to be a piece of cloth?	Manner	Infringement	Sirwan's aim is not clear. He is not doing this intentionally, but he is not aware that his speech is meaningless.

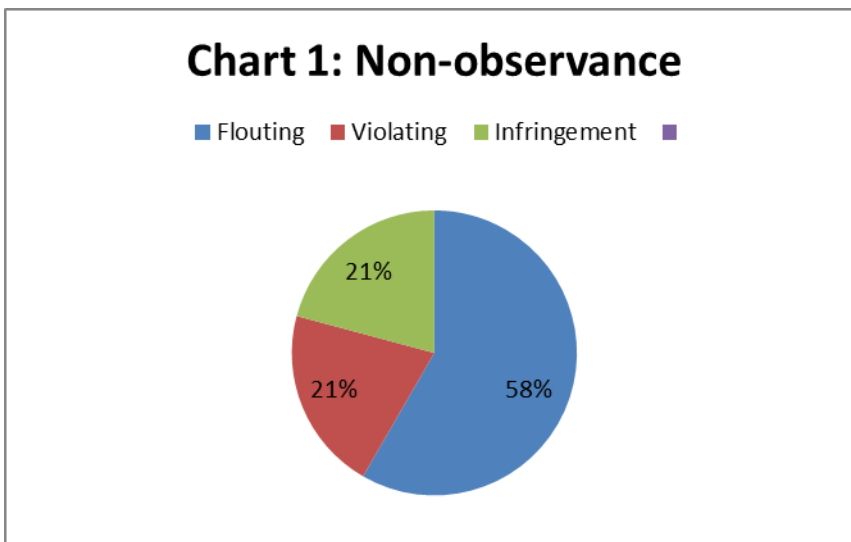


Chart1: Non-observance types in the Drama

The above pie chart shows that the most common type of non-observance is flouting maxims in the drama. More than half of the maxims non-observation is flouting maxims of conversation. Violating and infringement of the conversational maxims are of equal amount.

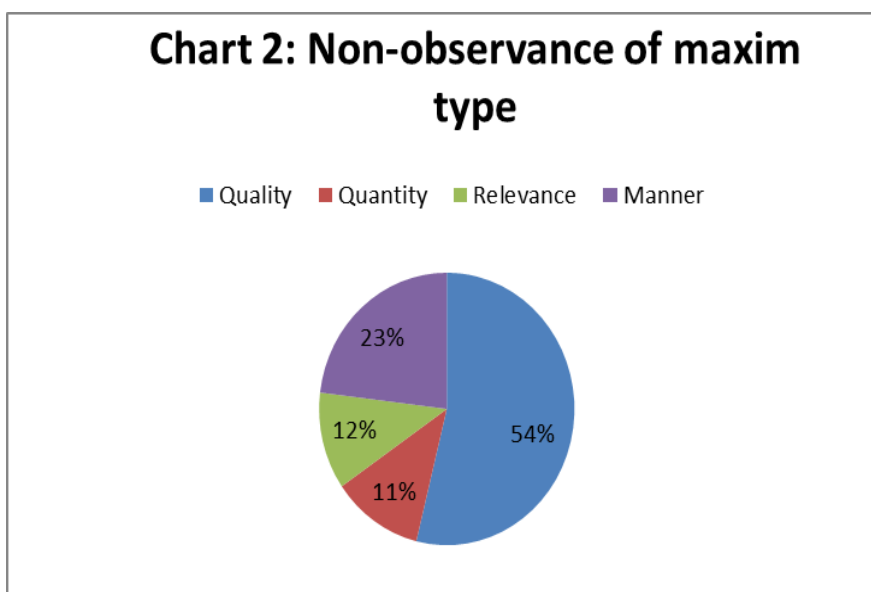


Chart2: Non-observance of maxim types in the drama.

The above chart shows that the most non-observed type of sub-maxims is quality maxim. Flouting quality maxim is the most widely used in the drama. The sub-maxim which comes after quality maxim is the maxim of manner. The relevance and quantity maxims are nearly equal throughout the drama; they are the least used ones.

3.3. Results and Discussion

From the charts and the table in the data analysis, it is obvious that flouting quality maxim is the most widely used throughout the drama. The drama is a comedy, may be this is the main reason behind flouting quality maxim a lot. The following pages will analyze the flouting of quality maxim in detail.



Jadr and his Wife are in a conversation about buying a vacuum cleaner. His Wife uses sarcastic expression to make fun of Jadr's greedy personality. On the other hand, Jadr is not refusing directly, but he exaggerates in order to help his Wife understand that he will not buy it for her.

a. **Žnekey Cadr:** Cadr her ewendem pëprë, ëme le ç sedeyek dežîn?

b. **Cadr:** Wabzan sedey 21, lo?

a. **Žnekey Cadr:** Ahaaa, dezanî sedey 21? Le sedey 21 maļ heye gëškî karabayî nebë?

b. **Cadr:** Aaa, ew mare rewendaney lenaw şaxû daxann, nek marek lewaneye sed marîş gëškî karabayîyan nebî. Edî Žneke, edî kû.

In the following conversation between Jadr and his Wife, Jadr dos not follow the conversational maxims. He flouts quality maxim, because he compares his wife to a termite. He wants his wife to implicate that she is speaking a lot, and she should stop bothering him by her speech.

a. **Cadr:** Erë Žneke, etû bew sbeyney xëre derëy moraney benaw mëşkî mn ketî? Kçë ewe çt lemn dewë etû ewe?

b. **Žnekey Cadr:** Dezanî çye? Pştım dëşë, etû geskëkî karabayî dlt nayë bo mn bkî. Sbeynë pştî mn bşkë ştkm lêhat mesrefîşm nakey, dktorëkîşm pënakey.

a. **Cadr:** Kçë nawela yek dînant lë serf nakem.

In the following conversation, again, Jadr uses the metaphor of 'dough'. He indirectly refers to the obese of his wife. He tries to get his wife forget about buying the vacuum cleaner because cleaning without the vacuum cleaner is useful for being fit.

a. **Cadr:** Maşela, Maşela, a'înen derey hewîrî pî xûmre kray, hemû fožë herdepermëy.

b. **Žnekey:** Dezanî çye? Be daîkm blëm ela'n bom dekfë.

Jadr's Wife flouts the quality maxims by using a sarcastic expression toward her husband. She mocks at him because he likes to get free things from others. She says "My Mom brought these cabinets freely for you". She wants her husband to implicate that a true man never takes things freely without paying.

a. **Žnekey:** Mfte xorî xoşe ha? Ştî belaş pëxoşe ha?

b. **Cadr:** Kçë mfte w kftey lo mn bas meke. Dakî tû dakî mn nye? Edî dakî hemûman nye? Dakî hemûmane.

a. **Žnekey:** Ela'n bwe daîkî toş ha? Edî ewaney belaş daîkm bo nehënowî? Ewendet xîre nebû dû dînarî lëbdey westayekî bhëî?

The following conversation shows a dispute between Jadr and his Wife about buying a chicken for their kids. Jadr hasn't bought meat for his family nearly about a year. Her wife asks him to buy it, but he is non-cooperative and flouts the quality maxim when he uses a metaphor in his speech.

a. **Žnekey:** Debînî? Bo fane mrîşkekî arazûy mrdn deken û dlt naye mrîşkëkî bkî ew mndałana bîxon.

b. **Cadr:** Kçë ewane xo tër naxon, eynî derëi gaw golkn. Edî par cežney neçûine marë babe gewrey. Çendyan goşt xward ha? Çendyan goşt xward? Xo tër nebûn.

This conversation is between Jadr and his son Sirwan. Jadr exaggerates in his speech about Sirwan. He flouts quality maxim through using a hyperbole. He wants his son to implicate that he should stop going outside a lot.

a. **Cadr:** Tër nabn ew mndarane tër nabn. Danîşe kûfe danîşe. Le koranë derëy befelay; fožë hezar fer'î dekey. kûfm ewe lo wekî pyawan loxot lemarë dananîşî? Ewe lo wedekey ewe? Ewe lo ewha dekey?

b. **Sîrwan:** Babe natanm danîşm.

Jadr and Sirwan are talking about clothes; Sirwan wants to be a piece of cloth. Jadr uses the metaphor of shroud, and he compares him to a shroud. He wants his son to implicate that he is speaking nonsense.

a. **Sîrwan:** Emnîş hezm lëye emn qûmaş bm. Nabî emn qûmaş bm?



- b. **Cadr:** Etû nabye qûmaş dey bbye kfnek lenaw qebrêt bnëm, Babîşt îsrahet deka. Jadr's Wife and his son Sirwan are laughing. Jadr asks about the reason. Sirwan gives the reason; he says that they are laughing because Zana is similar to his uncle from one side, and similar to his aunt from the other side. Sirwan is not directly saying that he shaved one side of his beard, but he flouts the quality maxim by using a metaphor. Then, Jadr uses the metaphor of east and west to ask about Zana's strange beard. Zana says that there was no razor in the bathroom. He found one razor and it was not working correctly, so, he shaved half of his beard.
- a. **Cadr:** Ewe be ç pëdekenn engo ewe?
- b. **Sîrwan:** Babe, temaşay plkm û xarm le pşttn. Le layek a'ynen plkme, lelayek a'ynen xarme.
- a. **Cadr:** Zana, çrû çawt lo ewhaye? Derëy rôzhelet û fożaway. Sirwan and Zana are talking about each other's beards. Sirwan uses a hyperbole, as he exaggerates when he says that Zana's beard will destroy a combine harvester. Zana uses an irony, because he says that Sirwan's beard is very attractive which he means exactly the opposite of what he says.
- a. **Sîrwan:** Zana, řdëni tû defaseş deşkëni!
- b. **Zana:** řdëni xot gele cwane, řdën gewre!
- Cadr and his sons are talking about money. His sons ask him to give them money, but he answers them sarcastically. He does not mention that he will not give them money, he wants them implicate that through flouting quality maxim.
- a. **Zana:** De bîne 250 am bdë.
- b. **Cadr:** 250 at lo çye?
- a. **Zana:** Deçm mûsî dekfm mûs.
- c. **Sîrwan:** Be qûraan 250 ay bdeyë, debî bdeye mnîş.
- b. **Cadr:** Hey, Babyan banqi danaya. Banqî herëm lekne mne. Ew parey lekë bînm? Xo pare neržaye kûfm!
- Again, Jadr and his Wife are disputing about the number of Jadr's houses and apartments. Jadr doesn't give his sons money to buy razor. Jadr doesn't want his sons to understand the conversation, so, he uses the metaphor of fire. He asks his wife to stop adding fuel to the fire which he means to stop encouraging sons to ask for money.
- a. **Žnekey Cadr:** Lo kempt heye? Edî ew hemû xanû w şûqe çye bekrêt dawe?
- b. **Cadr:** Dey, dey, agrdanî lo mndaran xoşke. Dey, fûy lëke. Agr berî a'smanêî grtye.

4. Conclusions

Non-observance of conversational maxims happens because of different reasons which results in different types of non-observance. There are three different types of non-observance in the drama (maxim violation, maxim flouting, and maxim infringement) and non-observance of quality, quantity, manner, and relevance. Depending on the results in the methodology section, flouting the quality maxim is the most widely used. Fifty eight percent of the non-observation type was flouting, and fifty four percent of non-observed type of sub-maxims was quality maxim. Flouting quality maxim results in hyperboles, metaphors, irony, sarcasm, and banter, these figures of speech are used for showing humor to the audience. The study clarifies that there are non-observance of Grice's cooperative principles in Kurdish language like other languages in the world, specifically, the common language used by actors who exemplify common people in Erbil city. The study discovered many maxim non-observations in a short comedy work which is 18 minutes. The non-observations created a beautiful and humorous tone in the drama which gives enjoyment to the audience.

**References**

- Irawan, B. (2019). *A PRAGMATICS ANALYSIS ON THE NON OBSERVANCE OF MAXIMS PERFORMED BY THE CHARACTERS IN SELMA MOVIE*. P.46.
- Baker A. & Hengeveld K. (2012). *Linguistics*. UK: Willey Blackwell. P.86.
- Basya, A. J. (2017). *AN ANALYSIS ON THE NON-OBSERVANCE MAXIMS OF ADAB AND HUMANITIES FACULTY*. Ps. 13,17,21.
- Andresen, N. (2013). Flouting the maxims in comedy. *Faculty of Arts and Social Sciences*, 29. <http://www.diva-portal.org/smash/get/diva2:704301/fulltext01.pdf>
- Betti, M. J. (2021). *Grice's Maxims. September*. Ps. 2,5. <https://doi.org/10.13140/RG.2.2.12486.60487>
- Blochowiak, J., Grisot, C., Durrleman, S., & Laenzlinger, C. (2017). Formal models in the study of language: Applications in interdisciplinary contexts. *Formal Models in the Study of Language: Applications in Interdisciplinary Contexts, October*, 1–475. P.5. <https://doi.org/10.1007/978-3-319-48832-5>
- Davies, B. (2000). *GRICE'S COOPERATIVE PRINCIPLE: GETTING THE MEANING ACROSS Bethan Davies*. 8(1962), P.2.
- Ibrahim, D. A. (n.d.). *A Study of Advertisements in English and Kurdish with Reference to the Cooperative Principles and Implicature*. Ps. 9-13.
- Li, Q. (2015). The Application of Cooperative Principle in Oral English Learning. *International Journal on Studies in English Language and Literature*, 3(1), P.40. www.arcjournals.org
- Mbisike, R. C. (2021). A Survey of Infringements of Gricean Maxims in Some Precautionary Inscriptions on Medicine Packets. *Journal of Pragmatics Research*, 3(2), Ps.163-164. <https://doi.org/10.18326/jopr.v3i2>.
- Moeschler, J. (2012). Conversational and conventional implicatures. *Cognitive Pragmatics, December*, P.7. <https://doi.org/10.1515/9783110214215.405>
- Muhammad, A. A., & Karim, H. A. (n.d.). *An Analysis of Grice 's Cooperative Principles in Some Selected English TV Interviews. Grice* 48. P.449.
- Neimeyer, G. J. (1998). Metaphor and Meaning. *Contemporary Psychology: A Journal of Reviews*, 43(10), 682–682. <https://doi.org/10.1037/001797>
- Program, A. L. (n.d.). *An Introduction to Language and Linguistics*. P.160.
- Sentf, G. (2014). Understandig Pragmatics. In *Angewandte Chemie International Edition*, 6(11), 951–952.P.34-35.
- Yuvike, Y., & Winiharti, M. (2009). The Non-Observance of the Conversational Maxims: An Analysis of the Dialogues in Arthur Miller's the Crucible. *Lingua Cultura*, 3(2), P.119. <https://doi.org/10.21512/lc.v3i2.338>
- NRT Kurdi's Facebook Page, accessed August 12, 2022, <https://m.facebook.com/105450704615372/photos/a.105482961278813/259037475923360/?type=3>
- Newline Group: *FOX 22 haji jadr zana roshan avin barnamay fox*. You Tube. October 6th 2021. Newline TV Channel. August 9th 2022. 33:08. https://youtu.be/shL1_EcxFnM.



لادان له بنه ماكانى ئاخاوتن له درامايه كى كۆميدى كوردى دا

به راتهت ئيسماعيل فقى عبدالله

به شى زمانى ئينگليزى، كۆليزى پهروه رده، زانكۆى سه لاهه ددين-ههولير

baraat.faqeabdulla@su.edu.krd

پوخته

ئامانجى سه ره كى توڤزينه وه كه دۆزينه وهى جوړه جياوازه كانى لادانه له ياساكانى ئاخاوتن له درامايه كى كۆميدى كوردى. توڤزينه وه كه هه ولى ئه وه ده دات كه جوړىكى ديارى كراوى لادان له ياساكانى ئاخاوتن بدۆزيتته وه له كورته درامايه كى كۆميدى-به زمه ساتى-كوردى. توڤزينه وه كه ميتۆدى تيكه ل به كارده هينيت (شيكردنه وهى چۆنيه تى وه چهنديه تى)؛ شيكردنه وهى چۆنيه تى به كارها تووه بۆ شيكردنه وهى ئاخاوتنى كاره كته ره كان، له كاتيكدا شيكردنه وهى چهنديه تى به كارها تووه بۆ ژماردى هه ر يه ك له لادان له ياساكانى ئاخاوتن. ئه نجامه كان ئه وه پيشان ده دن كه (كواليتى ماكزيم يان ماكزيمى چۆنيه تى) زياترين به كارهينانى هه به له دراماكه. به پشت به ستن به ده رنه نجامه به ده سه هينرا وه كانى ئه وه روونه كه لادان له ياسايه كى ئاخاوتن كه پى ده وتريت ماكزيمى چۆنيه تى زياترين ده ركه وتى هه به له دراماكه له به ر ئه وهى كه ئه م جوړه زياتر له كارى كۆميدى-به زمه سات به كار ديت.

وشه كلييه سه ره كيه كان: لادان، ئاخاوتن، بنه ماكانى ئاخاوتن، كوردى، دراما.

عدم مراعاة المبادئ الحوارية في الدراما الكوميدية الكردية

براءت اسماعيل فقى عبدالله

قسم الغه الانكليزية، كلية التربية، جامعة صلاح الدين-أربيل

baraat.faqeabdulla@su.edu.krd

ملخص

الهدف من الدراسة هو معرفة أنواع عدم مراعاة المبادئ الحوارية في الدراما الكوميدية الكردية. وهو يحاول اكتشاف أنواع محددة من عدم مراعاة المبادئ في دراما كردية قصيرة. تستخدم الدراسة طريقة مختلطة (نوعية وكمية). يستخدم النهج النوعي لتحليل خطاب الشخصيات ، في حين يستخدم النهج الكمي لحساب الأقوال في كل نوع من أنواع عدم مراعاة المبادئ. تظهر النتائج أن الاستخفاف بمبدأ الجودة هو الأكثر استخداما على نطاق واسع في جميع أنحاء الدراما. في الختام ، اعتمادا على النتائج الواردة في قسم المنهجية ، من الواضح أن الاستخفاف بمبدأ الجودة يستخدم أكثر من الأنواع الأخرى من عدم الالتزام لأن هذا النوع من عدم الالتزام واضح في الأعمال الكوميدية.

الكلمات المفتاحية: عدم مراعات، الحوار، المبادئ الحوارية، الكردية، دراما.