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**A PRAGMATIC ANALYSIS OF NON- DETACHABLE
IMPLICATURE IN SELECTED ENGLISH FICTIONAL
DISCOURSE WITH SPECIAL REFERENCES TO TRANSLATION**

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Abstract:

Non-detachability is said to be a peculiar feature to conversational implicature. This study endeavors to inspect this claim which is consummated by means of substituting the expressions with others of the same meaning. It also aims to analyze whether this criterion holds over when translating the same sample into Arabic.

It is hypothesized that conversational implicature is non-detachable, hence replacing the expression by its equivalence will not alter the implicature. Moreover, the translation process is hypothesized to hold over the same features of the source text, and hence the implicature is hold over since it is a feature of the source text.

The problem of the study is that the translation versions are similar to certain extent since the chosen text use simple expressions.

It is found that replacing the chosen expressions with other expressions of similar meaning will keep the implied meaning and the same thing is true when using different translations to translate the same text.

Key words: Non-Detachable, Implicature, Fictional Discourse.

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1. Implicature

This notion is firstly proposed by Paul Grice 1970s. He derives this neologism from the word implicit. For him, implicature is a component of the speaker's meaning that is concerned with the intended meaning of the speaker and not with what is explicitly said. Usually, utterances convey information that goes beyond their literal meaning. Let's consider the following example taken from Levinson (1983: 97);

(1) A: Can you tell me the time?

B: Well, the milkman has come.

The semantic interpretation cannot convey the intended meaning beyond B's answer. It has nothing to do with the implicit meaning. It is the concern of the pragmatic notion of implicature to search beyond what is said. According to the theory of implicature this utterance has an implicit meaning which can be explained as follows;

(2) A: Do you have the ability to tell me the time of the present moment as standardly indicated on a watch, and if so please do so tell me.

B: No, I don't know the exact time of the exact time of the present moment, but I can provide some information from which you may be able to deduce the approximate time, namely the milkman has come.

The participants in this piece of conversation will understand it in this way but how do they manage to do that? They do this depending on the principles of cooperation that are proposed by Grice. They will bridge the gap between what is said and what is meant.

Implicature is of two types, conventional and conversational. Conventional implicature is that type that is "associated with specific words and results in additional conveyed meanings when those words are used" (Yule, 1996: 45). Therefore, the existence of certain words like but, yet, even in an utterance helps in entailing the intended meaning. For example;

(3) Even John comes to the party.

The word even means "contrary to expectation". Thus, the utterance implicit meaning is even John who was not expected to come to the party, come. The presence of the word even leads to this interpretation. Conventional implicature is not based on Gricean maxims (ibid: 46).

Conversational implicature, on the other hand, does not consider the conventional meaning of utterances. Utterances are governed by the cooperative principles. The speakers do adhere those maxims or infringe them in different ways but still this confirms their awareness of those maxims, for example,

(4) Charlene: I hope you brought the bread and the cheese.

Dexter: Ah, I brought the bread.

In his answer, Dexter infringe the maxim of quantity. Charlene has to assume that Dexter is cooperating and he is aware of the maxim of quantity so as to reach to what is not mentioned.

2. Kinds of Conversational Implicatures

Conversational implicature has two types: generalized and particularized. For Yule (1996: 40) generalized implicatures are subset of implicature for which "no special background knowledge of the context of utterance is required in order to make the necessary inferences". This type is performed when the speaker fails in following the maxim of quantity (Grice, 1989: 38). Levinson (2000: 17) explains this failure in this way "the speaker fails to be specific in a way in which he might be expected to be specific, with the consequence that it is likely to be assumed that he is not in a position to be specific", for example;

(5) Doobie: Did you invite Bella and Cathy?

Mary: I invited Bella.

Mary's answer lacks certain facts about Cathy. She has not talk about her but Mary wants to say that she has not invited Bella. There is no need for special background knowledge to infer this meaning.

Generalized implicature has a subtype namely scalar implicature. The additional information "is communicated by choosing a word which expresses one value from a scale value" (Yule, 1996: 41). In an attempt to express quantity, the speaker uses certain words

examples of these words are (all, most, many, always, often, and sometimes). Consider the following example from Clyde (cited in Potts (2012: 2);

(6) Bonnie had some of the pears.

This indicates that she has not eat all of them which can simply inferred from the existence of the word some.

Particularized implicature “is a conversational implicature that is derivable only in a specific context, for example:

(7) A: What has happened to the fried chicken?

B: Look! The cat looks very happy.

(A) will understand that the cat eats the chicken as he acknowledges that (B) is observing the maxim of relevance.

It is important to concentrate on the notion of context and shared and background knowledge among participants in a conversation because they help in disambiguating the explicit meaning and hold the recipients to identify the exact implicit meaning.

3. Cooperative Principles

Grice (1975: 45) proposes that participants in a conversation are usually cooperative. Their cooperation comes from their being aware of the maxims of a conversation which are necessary for successful conversations. He goes further to say: “Make your conversational 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”. For Aitchison (1999: 97) Grice “emphasized that human beings communicate efficiently because they are by nature helpful to one another. He attempts to specify the principles which underlie this cooperative behavior, and proposed four maxims or rules of conversation behavior”. These maxims are four as in the followings:

3.1 The Maxim of Quantity

- Make your contribution as informative as is required.
- Do not make your contribution more informative than is required.

3.2 The Maxim of Quality

Try to make your contribution one that is true. That is:

- Do not say what you believe to be false.
- Do not say that for which you lack adequate evidence.

3.3 The Maxim of Relation

- Be relevant.

3.4 The Maxim of Manner

Be perspicuous.

- Avoid obscurity of expression.
- Avoid ambiguity.
- 3. Be brief (Avoid unnecessary prolixity). Grice (1975: 46-47)

For him, we all agree upon an accepted standard way of speaking according to which we will accept or refuse what we hear or produce. This is because we are aware of the maxims of conversations. Sometimes, speakers do not follow these maxims but they infringe them in this case implicature will be generated. However, speakers will infer the implicit meaning as they tracking these maxims.

4. Violation of Maxims

Grice’s claim of ideal exchange through obeying the maxims is not applicable to all utterances. We may cope with exchange like the following which seems to disobey the maxim of relation;

(8) A: What is for a supper?

B: Belly fell downstairs.

(Aitchison, 1999: 98)

There is a clear violation of the maxim of relevance. (B) was supposed to either telling something about the supper but instead, we find him telling about somebody. This example explains how people violate Grice’s maxims and this is a usual way of speaking. (B) is intended to say that there is no supper. This can be inferred in the following way; since Belly who is responsible for making supper and she is sick now because of the falling downstairs accident that means the there is no supper.

Violating the maxims can be done in different ways namely: violations, flouts, infringing, opting out and suspending. There is a difference among these ways of violations. In violating a maxim, the speaker is Thomas (1995: 72) explains, intends to mislead the hearer. As for Finch (2005: 153) violating a maxim “involves some elements of communication failure: providing too little, or too much, detail, being irrelevant, or too vague”, for example;

(9) A: We'll all miss Bill and Agatha, won't we?

B: Well, we'll all miss BILL.

Here, (B) intend to say “not all of us miss Agatha”. The maxim of quantity is violated here (Leech, 1983: 80-81).

Unlikely, when flouting a maxim, the speaker as Thomas (1995: 65) suggests does not intend to mislead the hearer. He wants him to reach to the implicit meaning by tracing the cooperative maxims. Finch (2005: 153) proposes that flouting is more apparent than violation and it helps us with the maxims to infer the meaning, for example;

(10) You are the cream in my coffee.

In this example, quality maxim is flouted to convey the meaning that tells ‘I love you’.

The third way of flouting is called infringing. The speaker is unintentionally creating an implicature. He or she does not want to imply what s/he intends to say but it happened. This is usually happened with those who are speaking a language that is not their mother language but one which they have learned but not mastered yet, for example;

(11) Someone learning English as a second language speaks to a native speaker.

English speaker: Would you like ham or salad on your sandwich?

Non- English speaker: Yes. (Mooney 2004: 910)

The answer of the non-English speaker tells that he does not master the language yet, that is why he unintentionally infringes the maxim of quality.

Another way of violation is opting out a maxim. For Grice (1975: 49) opting out of a maxim happens when a speaker is unwilling to cooperate and he do shows that in opting out of observing a maxim.

(12) If a doctor or a nurse, who has complete confidentiality regarding his/her patients, is asked by the police or the press to reveal something about the patient that s/he is treating, he/she will reply:

A: I am sorry but I can't tell you anything. (Dornerus, 2005: 7)

In this example, it is clear that (A) is unwilling to say much more than what he said. He opts out of the maxim of quantity as the required answer lacks a lot of information.

Lastly, suspending a maim is done when the speaker is obliged not to say something for a reason or another like for example taboo word or because of the cultural differences (Thomas, 1995: 77).

(13) They told him he could not be cured, Bistie's daughter said in a shaky voice. She cleared her throat, whipped the back of her hand across her eyes. 'That man was strong', she continued. 'His spirit was strong. He didn't give up on things. He didn't want to die. He didn't hardly say anything at all. I asked him. I said, my father, why- She stopped.

It was hard for the woman to mention the name of the dead person as it is taboo in her culture. Thus, she suspends the quantity maxim.

These are the types of violation of maxims. Sometimes, the speaker fails to obey these maxims because he misunderstands the intended meaning of the speaker and this is not a way of violation.

5. Properties of Conversational Implicature

In order to distinguish the conversational implicature from conventional one, Grice proposed five properties which were then summed up by Thomas (1975: 78-84) into four, namely; cancelability or defeasibility, calculability, non- conventionality and non- detachability. In this research, only non- detachability property will be discussed as it is the only property addressed.

5.1 Non- detachability test

Conversational implicature is said to be non- detachable since it is attached to the semantic meaning of an utterance rather than to its linguistic form. "Some aspect of meaning are semantic and can be changed or removed by relexicalization or reformulation" (Ibid:78).

Accordingly, by replacing or rewording an utterance with synonymous expressions that has the same literal meaning (no matter what form it will be), the implicature of the utterance will continue to exist. An example that might illustrate this can be;

On the road, ...

(14) I am out of gas.

(15) The Tank is empty.

(16) I am out of petrol.

(17) The car is out of fuel.

Regardless of the variant expressions used in these four utterances, yet they have the same implicature which is "I need to fill the tank". So, this verifies the fact that since the same propositional content are uttered in the same context, they give rise to the same implicature no matter what is the form it is expressed through.

6. Data Collection, Discussion and Analysis

The data are collected from Nelson, Osborne, Stevenson and Carloni's Kung Fu Panda/ Part One. Only utterances that serve to be analyzed in this research are included, i.e., utterances with implied meaning (conversational implicature).

Likewise, there is a reference to the context in which each utterance is uttered so as to make things go clearly.

In discussing the data, the researchers suggested different synonymous expressions to scrutinize the non- detachability test or property. Moreover, when referring to the translation of these utterances as a part of the procedures the researchers intended to do in this research, the data (the translation) are dealt with not by relexicalization or rewording but by choosing four different translations of the same text into Arabic so as to see whether the differences in translating these utterances keep the implicature or it will be detached it.

It is important to summarize the story of this movie to help in understanding the discussion. The story is about a panda whose father is dreaming of making him the heir of his shop and career (noodle maker). The panda, however, has another dream which is to become a warrior like the five Chinese legends (Tigress, Monkey, Mantis, Viper and Crane) but he has no chance as he has a bulky body which makes it impossible for him to be trained by anybody. It is only the accident that lead the big master Oogway to choose him to be the dragon warrior and this agitate Shifu (the Warrior's master) because, according to the myth, the chosen Warrior has to fight TaiLung (another warrior trained by Shifu but turned to be evil) who has unlimited power and was imprisoned.

At the end, Shifu succeeds to train the Panda by discovering his weak point (food) and the Panda succeeds in fighting TaiLung.

The data are tabulated to avoid repeating the same analyses because all the utterances are dealt with in the same way. Here are the table that include the data:

Utterances	Context	Synonymous Expressions	Implicature
Gang boss: " I see you like to chew, maybe you should chew on my fist"	Scornfully, the gang boss suggests another place for Po (the warrior) to eat on.	- Let my clench show you how to eat. - My grip can show you how to eat. - My pinch is a better place to eat on. - You should let my fist teach you to eat.	A challenge for fighting.
The Arabic Translation			
1. لاحظت أنك تحب المضغ. ربما عليك ان تتذوق طعم قبضتي . 2. أرى أنك تحب أن تمضغ... ربما يجب أن تمضغ على وجهي. 3. أرى أنك تحب المضغ لربما يجدر بك أن تمضغ ... على قبضة يدي. 4. أرى بأنك تحب المضغ! ربما ينبغي أن تُمضغ بحافري.			

Warrior: "There is no charge for awesomeness"	A reply to those who ask what to pay for defending them	<ul style="list-style-type: none"> - Awesomeness has no price. - There is no value for awesomeness. - Awesomeness is priceless. 	Helping others is for free.
The Arabic Translation			
<ol style="list-style-type: none"> 1. لا كلفة للروعة. 2. لا يوجد تكلفة للروعة. 3. ليس هنالك ثمناً للروعة . 4. ليس هناك ثمن مُقابل للمساعدة. أو الإفتتان. 			
Po's dad: "Sorry, doesn't make the noodles".	Po was speaking while his father was preparing the noodles.	<ul style="list-style-type: none"> - Noodles aren't made by apology. - The excuse gives no hand in making the noodles. - Making noodles needs no apology. 	Urging Po to be careful and to hurry up.
The Arabic Translation			
<ol style="list-style-type: none"> 1. كلمة "آسف" لن تصنع العصائبية. 2. كلمة آسف لا تعدّ حساء الشعيرية. 3. الأسف لا يعد الشعيرية. 4. الأسف لا يصنع المعكرونة. 			
Oogway: "It is time"	After knowing TaiLung's expected escape is very close	<ul style="list-style-type: none"> - Now is the moment. - It is the moment. - Let it be now. 	Time for choosing the dragon warrior.
The Arabic Translation			
<ol style="list-style-type: none"> 1. حان الوقت. 2. حان الوقت. 3. حان الوقت. 4. إنه وقتها. 			
Po: I will bring me a souvenir	Po was making his best to get to the palace where there is a celebration for choosing the dragon warrior.	<ul style="list-style-type: none"> - I will bring myself one. - I will bring a souvenir for me. - I am able to bring myself one. 	Po is saying that he finds the solution to entre the palace and bring the souvenir for himself.
The Arabic Translation			
<ol style="list-style-type: none"> 1. سأحضر لنفسي تذكراً. 2. أنا سأحضر تذكراً. 3. أنا سأحضر تذكراً. 4. أنا من سأعود من هناك لأجلب لي تذكار. 			
Oogway: "There are no accident".	Shifu objected choosing Po as a warrior claiming that it is the accident that led to choose the panda.	<ul style="list-style-type: none"> - There is nothing called coincidence. - There is no occurrence for contingency. - Chance has no existence. 	Everything is destined.

The Arabic Translation			
<p>1. لم يحصل أيّ حادث. 2. لا يوجد مصادفات. 3. ليس هنالك مصادفات. 4. ليس هنالك صُدف.</p>			
Shiffu: "No, if the panda has not quit by morning, then I will have failed you".	Shiffu was insisting on making tricks and plans that he was sure to be the cause of Po's departure from the castle.	<ul style="list-style-type: none"> - I will disappoint you. - I will dissatisfy you. - You will feel frustrated. 	Shiffu is assuring his serious attempts to make Po's depart.
The Arabic Translation			
<p>1. لا. إن لم يستقل الباندا قبل الصباح عند ذلك سأكون أنا من خذلكم. 2. مع حلول الصباح، فأنا الذي سأكون خذلتك. 3. ... لا , إذا لم ينسحب الباندا بحلول صباح الغد حينها سأكون أنا من خيب ظنكم. 4. لأ. إذا لم ينسحب الباندا مع اشرقة الصباح سوف أكون أنا من خذلتك.</p>			
Shiffu: yes, now unless you think the great Oogway was wrong and you are not the dragon warrior.	After choosing Po to be the Dragon Warrior, Shiffu was trying to oblige him to abandon the title.	<ul style="list-style-type: none"> - You may admit that Oogway was wrong when h chose you. - Confess that Oogway was not right when he chose you. - Oogway's decision is not right. 	Shiffu's trying to convince Po to leave the palace or to confess that he doesn't deserve to hold the title.
The Arabic Translation			
<p>1. إلا إن كنت ترى أنّ "أوغواي" العظيم أخطأ وأنت لست محارب التنين. 2. إلا إذا كنت تعتقد أنّ (أوغواي) كان مخطئاً وأنت لست محارب التنين. 3. إلا إذا كان (اوغواي) العظيم كان مخطئاً وأنت لست المحارب التنيني. 4. إلا إذا كان اوجوي مُخطئاً.وانت لست المُحارب التنين.</p>			
Zeng: "Yes, except that prisoner is TaiLung".	Shiffu sent Zeng to the prison where TaiLung was Imprisoned to keep more eyes on TaiLung.	<ul style="list-style-type: none"> - It is true but ot when the intended one is TaiLung. - Yes, but TaiLung is an exception. - Yes, but this does not work with TaiLung. - 	TaiLung is an extraordinary warrior that can be resisted.
The Arabic Translation			
<p>1. أجل إلا إنّ ذلك السجين هو "تاي لونغ". 2. نعم و لكن هذا السجين هو (تاي لونغ). 3. أجل , ما عدا أنّ هذا السجين يكون (تاي لانغ). 4. نعم، عدى ان ذلك السجين هو تاي لونغ.</p>			
Oogway: "One often meet his destiny on the road he takes to avoid it".	TaiLung's escape wasn't expected by Shiffu as he was sure the way and place as well as the	<ul style="list-style-type: none"> - There is no place to escape from destiny. - Destiny cannot be avoided. - One is predestinated to meet his destiny. 	Predestinated things cannot be avoided by any means.

	guards of TaiLung imprisonment.		
The Arabic Translation			
<p>1. يواجه الإنسان مصيره غالباً على الطريق الذي يسلكها ليتجنبه.</p> <p>2. المرء يلتقي بمصيره على الطريق الذي يختاره.</p> <p>3. المرء في الغالب يقابل مصيره على الطريق الذي يسلكه لاجتنابه.</p> <p>4. الواحد ممّا غالباً ما يلاقي مصيره في الطريق الذي سلكه من أجل تجنبه.</p>			
Oogway: "Your mind is like this water, my friend. When it is agitated, it becomes difficult to see. But if you allow it to settle, the answer becomes clear".	Before choosing the Dragon warrior, when Shifu heard that TaiLung is going to escape.	<ul style="list-style-type: none"> - If your mind is stabilized, you can see clearly. - Anger blinds you from seeing the righteous way. - Being upset makes you unable to see clearly. 	Taking decision while you're agitated, makes it a wrong one. Calm down and you will see that the Panda is the right choice.
The Arabic Translation			
<p>1. عقلك كهذا الماء صديقي عندما يكون مضطرباً. تصعب رؤيته لكن إن سمحت له بأن يهدأ يصبح الجواب واضحاً.</p> <p>2. العقل مثل هذه الماء يا صديقي حين تضطرب يصبح من الصعب الرؤية و لكن إذا تركتها تستقر فتصبح الإجابة واضحة.</p> <p>3. عقلك كالماء , صديقي عندما تستثار , تصعب من الصعب أن يراها المرء.. لكن إذا سمحت لها بأن تستقر الجواب سيصبح واضحاً.</p> <p>4. عقلك مثل هذا الماء .ياصديقي، حالما تستثار.تصبح من الصعوبة أن تراها...لكن ان جعلتها مستكنه تكون الإجابة واضحة.</p>			
Shifu: "Oogway may have picked you, but when I'm through with you, I promise you, you're going to wish he hadn't.	After choosing Po to be the warrior.	<ul style="list-style-type: none"> - You will regret your being chosen by Oogway. - 	
The Arabic Translation			
<p>1. قد يكون "أوغواي" اختارك، لكن عندما أنتهي منك ستتمنى لو لم يفعل. هل كلامي واضح؟</p> <p>2. قد يكون (أوغواي) اختارك و لكن حين أنتهي منك أعدك أنك ستتمنى لو لم يفعل هل تفاهمنا ؟</p> <p>3. لربما (اوغواي) قام باختيارك , لكن عندما أنتهي منك أعدك بأنك ستتمنى لو أنه لم يخترك , هل نحن واضحان ؟</p> <p>4. أوجوي زيمًا اختارك، لكن حينما أستلم امورك أعدك، سوف تتمنى بأنه لم يفعل ذلك. هل هذا واضح؟</p>			
Shifu: "Oh, you must know what happens when I flex my pinky".	Shifu was training Po.	<ul style="list-style-type: none"> - You should know my fingers capability. - This happened when I twist my fingers. - 	A warning to Po that what's coming is harder than this.
The Arabic Translation			
<p>1. إذاً. تعرف ما يجري عندما أثنى خنصري.</p> <p>2. لا بد أنك تعرف ما يحدث حين ألوي أصبعي.</p> <p>3. إذاً تعرف ما سيحدث عندما أثنى خنصري.</p> <p>4. إذا أنت تعرف ماذا سيحدث حينما أثنى خنصري.</p>			
Oogway: Ah yes	When Oogway	- This seed will not	Nothing can

but no matter what you do that seed will grow to be a peach tree.	was trying to convince Shiffu that choosing the panda to be the warrior is destined and he has to deal with it if he wants to defeat TaiLung.	grow to be an apple. - You can't prevent this seed from being a peach tree if I planted it. - This seed will not grow to be anything rather than a peach tree.	change what is destined. Whatever Shiffu will do, he cannot change the fact that Po is the dragon warrior.
The Arabic Translation			
<p>1. لكن مهما فعلنا ستنمو تلك البذرة لتصبح شجرة دراق. 2. نعم و لكن مهما تفعل تلك البذرة ستكبر لتصبح شجرة دراق. 3. لكن مهما فعلت هذه البذرة سوف تنمو و تصبح شجرة دراق. 4. تلك البذور ستنمو على هيئة شجرة خوخ، قد تتمناها تفاح أو برتقال لكنك لن تجني سوى الخوخ.</p>			
But a peach cannot defeat TaiLung	When Oogway was trying to convince Shiffu that choosing the panda to be the warrior is destined and he has to deal with it if he wants to defeat TaiLung.	- This tree can't defeat TaiLung. - TaiLung isn't defeated by this peach. - This peach is weak.	Po is unable to defeat TaiLung.
The Arabic Translation			
<p>1. لكن الدراق ليس قادراً على هزم "تاي لونغ". 2. و لكن الدراق لا يمكنه أن يهزم (تاي لونغ). 3. لكن الدراق لا يمكنه أن يهزم (تاي لانغ). 4. لكن الخوخ لن يستطيع هزيمة تاي لونغ.</p>			
Shiffu: the mark of true hero is humility	After the heavy training that the Panda obtained. Shiffu was confessing that the panda did his best but the panda claims that he did amazing exercises.	- The true hero is humble. - Humility is a characteristic of the true hero. - Pride is not the mark of a true hero.	A confess that Po is now a well-deserved to be called a hero.
The Arabic Translation			
<p>1. علامة البطل الحقيقي هي التواضع. 2. علامة البطل الحقيقي هو التواضع. 3. علامة البطل الحقيقي هي التواضع. 4. سمة البطل الحقيقي هو ان يكون متواضعاً.</p>			
Shiffu: I will finally have paid for my mistake.	When the 5 warriors were defeated by TaiLung and the Panda discover that there was	- I have to pay for my mistake. - The mistake I've done needs payment. - It is time for correcting my mistake.	Shiffu is declaring his regret because he trained TaiLung and never told him

	no secret in the scroll of the Dragon warrior.		that
The Arabic Translation			
<p>1. عند ذلك. أكون أخيراً قد دفعت ثمن أخطائي.</p> <p>2. سأكون حينها قد دفعت أخيراً ثمن أخطائي.</p> <p>3. إذا سأكون قد دفعت ثمن غلطتي أخيراً.</p> <p>4. عندئذٍ سوف ادفع أخيراً ثمن خطأي.</p>			
Shiffu: Listen to me all of you. It is time for you to continue your journey without me.	When the 5 warriors were defeated by TaiLung and the Panda discover that there was no secret in the scroll of the Dragon warrior.	<ul style="list-style-type: none"> - I won't be your companion in the rest of your life. - I will no longer be your master. - You should leave me and continue your journey of life. 	Shiffu is telling that he is going to fight TaiLung and he is expecting his death by the hands of TaiLung.
The Arabic Translation			
<p>1. حان الوقت لتكملوا رحلتكم من دوني.</p> <p>2. حان الوقت لكي تكملوا الرحلة بدوني.</p> <p>3. حان وقتكم لتكملوا رحلتكم من دوني.</p> <p>4. حان الوقت لكي تكملوا مسيرة رحلتكم بدوني.</p>			
Po: "Let's just start at level zero".	Shiffu was trying to train Po the kung Fu.	<ul style="list-style-type: none"> - Level zero might be suitable. - Zero is a good level to start with. - We may begin with level zero. 	Po is declaring his being totally untrained.
The Arabic Translation			
<p>1. لنبدأ من الصفر. المستوى صفر.</p> <p>2. ولكن لنبدأ من الصفر، مستوى الصفر.</p> <p>3. لنبدأ من الصفر , مستوى الصفر.</p> <p>4. دعنا نبدأ من الصفر... مرحلة الصفر.</p>			
TaiLung: it is now.	When Shiffu was fighting TaiLung to end it up.	<ul style="list-style-type: none"> - Now is the moment. - It is the moment. - It is time. 	TaiLung is forcing Shiffu to declare him as the dragon warrior.
The Arabic Translation			
<p>1. أصبح كذلك الآن .</p> <p>2. إنه كذلك الآن.</p> <p>3. إنه في يديك الآن.</p> <p>4. إنه الآن.</p>			
Oogway: There is a saying" yesterday is history, tomorrow is mystery but today is a gift that is why it is	Oogway saw Po near the peach tree eating peaches to lessen his confusion.	<ul style="list-style-type: none"> - Discover ideas about Nice Quotes. Yesterday is relative, tomorrow is speculative, but today is electric. That's why it's called current. - "Real generosity towards the future lies in 	He intends to emphasize the present being an opportunity that should be exploited in improving Po's ability and there

called a present		giving all to the present.” - The present changes the past. - “The past is a ghost, the future a dream and all we ever have is now.”	is a call for leaving the past and not thinking of the future.
The Arabic Translation			
<p>1. أعرف قولاً الأمس انتهى والغد غامض لكن الحاضر هدية لهذا السبب يسمى حاضراً.</p> <p>2. هناك قول مأثور البارحة هو تاريخ غداً هو لغزو لكن اليوم هو هبة -لهذا يسمى الحاضر - الهدية:</p> <p>3. هنالك قول مأثور ... الأمس من التاريخ ... يوم الغد لغزو لكن اليوم هبة لهذا السبب تمت تسمية الحاضر بهذا الاسم.</p> <p>4. هُنَاكَ مقوله الأمس هو تاريخ. الغد في علم الغيب. لكن اليوم هو الهبة. هذا هو سبب تسميته بالحاضر _ إهداء.</p>			

As noticed in the table, the selected sentences can be relexicalized by using different synonymous expressions yet the implied meaning is kept, for example, Gang boss: “I see you like to chew, maybe you should chew on my fist”. This example is reworded by the following expressions (suggested by the researchers):

- Let my clench show you how to eat.
- My grip can show you how to eat.
- My pinch is a better place to eat on.
- You should let my fist teach you to eat.

All these alternatives are examples of how the same meaning can be said by using different synonymous expressions. The important thing in all of what happened above is that to check whether the implicature is still the same in all these four sentences or not. In other words, by replacing the original sentence with any one of the above four alternatives, is it possible to keep the same implied meaning.

The implied meaning of this sentence is a challenge to fight. The Gang boss is trying to provoke the Panda to fight. This meaning is still the same in all the above alternatives, nothing has been changed except the words used to convey the meaning.

If we check the Arabic translation the same thing happened. The implied meaning is as it is in all the four chosen translations. Here we notice that the expression “maybe you should chew on my fist” is differently translated and it is the intended part:

1. لاحظت أنك تحب المضغ. ربما عليك ان تتذوق طعم قبضتي .
2. أرى أنك تحب أن تمضغ... ربما يجب أن تمضغ على وجهي.
3. أرى أنك تحب المضغ لربما يجدر بك أن تمضغ ... على قبضة يدي.
4. أرى بأنك تحب المضغ! ربما ينبغي أن تمضغ بحافري.

Another example to be analyzed is that

Oogway: There is a saying” yesterday is history, tomorrow is mystery but today is a gift that is why it is called a present.

This saying is used to urge the Panda to seize and utilized the opportunity which is awarded to him at the present and never to give up. It is also and advice to leave the past and not to think of the future, on the contrary, the concentration must be on the present because it is at hand and if he manages to make use of it, the consequences will be satisfactory.

All the chosen alternatives are famous saying by famous figures, yet they have the same advice or lesson which is stated above:

- “Yesterday is relative, tomorrow is speculative, but today is electric. That's why it's called current.”
- “Real generosity towards the future lies in giving all to the present.”
- “The present changes the past.”
- “The past is a ghost, the future a dream and all we ever have is now.”

It is noticed that all the above sayings are concentrating on the importance of exploiting the present. As for the Arabic translation, the concentration is also meant to focus on the present:

1. أعرف قولاً الأمس انتهى والغد غامض لكن الحاضر هدية لهذا السبب يسمى حاضراً.

2. هناك قول مأثور البارحة هو تاريخ غداً هو لغز ولكن اليوم هو هبة -لهذا يسمى الحاضر - الهدية:
3. هنالك قول مأثور ... الأمس من التاريخ ... يوم الغد لغز لكن اليوم هبة لهذا السبب تمت تسمية الحاضر بهذا الاسم.
4. هناك مقوله. الأمس هو تاريخ. الغد في علم الغيب. لكن اليوم هو الهبة. هذا هو سبب تسميته بالحاضر _ إهداء.

7. Conclusions

It is concluded that using synonymous expressions cannot change or affect the implied or intended meaning of speaker which is in turn is a prove that conversational implicature is non- detachable.

Moreover, after checking the translation of the selected data, it is concluded that despite the diversity in choosing the words to refer or translate the choosing data, yet the intended meaning is adhered. This reinforces the first finding and proves that the translation versions have saved the intended meaning.

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