Ellipsis in Mosuli Arabic Discourse: *A Functional Pragmatically-based Study*

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Abstract

This paper is an attempt to study ellipsis and the elliptical strategies used in Mosuli Arabic discourse from a functional pragmatically based perspective. It aims at investigating the types and functions of ellipsis, alongside the elliptical strategies employed by Mosuli Arabic speakers in the everyday discourse. In order to achieve this aim, it is hypothesized that: (1) Ellipsis and elliptical strategies are frequently used in Mosuli Arabic daily situational discourse with specific functions, (2) Ellipsis is pragmatically oriented, hence contextually interpreted (3) Ellipsis, as communicative strategy in Mosuli Arabic interactions, falls into several types and functions. A descriptive qualitative method is used in this study. Three episodes of a sitcom are chosen as a data reflection to Mosuli every-day discourse. The data utterances, after their collection, transcription, and identification, are analyzed on the basis of a functional pragmatically based model, which is built on certain theorizations taken from two well-known models; namely, the textual model of Halliday and Hasan (1976), and the pragmatic model of Grice (1989). The study has found, due to the results obtained by data analysis, that Mosuli Arabic interlocutors, when engaged in a conversational discourse, use, by violating, flouting, clashing, or opting out CP maxims, certain elliptical strategies with specific intended communicative functions. In this regard, it has been found that such breaking procedure is recovered and interpreted contextually within the relevant conversational implicature, underlying the elliptical utterances, which is activated by the pragmatic dichotomy; 'presupposition' and 'inference'. As a striking conclusion, ellipsis, along its strategies, types and functions realized in the contextual situations considered here, is daily used in the Mosuli Arabic discourse, where it is proved to be pragmatically and linguistically determined by the cultural ideology of Mosuli Arabic speech-community.

Keywords: *Ellipsis, elliptical strategies, conversational implicature, Grice's maxims*

ظاهرة الحذف في التخاطب الموصلي العربي: دراسة وظيفية في إطار تداولي

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المستخلص

يُعدّ هذا البحث محاولة لدراسة ظاهرة الحذف وستراتيجياتها في التخاطب ضمن نطاق اللهجة الموصلية العربية من خلال منهج وظيفي مرتكز على السياق. تهدف الدراسة الى التحرّي عن انواع ووظائف الحذف بجانب ستراتيجيات الحذف المستخدمة في التخاطب اليومي من قبل متحدثي هذه اللهجة. من اجل تحقيق هذا الهدف، تم افتراض مايلي: (١) ظاهرة الحذف وستراتيجياتها تستخدم وبشكل معتاد في التخاطب اليومي في هذه اللهجة، (٢) ظاهرة الحذف ترتكز على السياق ولغرض إستيعابها يجب أخذ سياق الخطاب بنظر الأعتبار، (٣) ظاهرة الحذف، كونها ستراتيجية تواصلية في اللهجة الموصلية العربية، تحتوي على عدة انواع ووظائف. تم استخدام طريقة الوصف النوعي في هذه الدراسة. تم اختيار ثلاث حلقات من مسلسل فكاهي يعتبر انعكاس للهجة الموصلية المتداولة يوميا. بعد جمع العينات وتحديدها وتحويلها من فيديو الى نص مكتوب تم تحليلها وفق منهج وظيفي سياقي مستند على مبادئ نظرية معينة مستمدة من منهاجين مشهورين وهما: المنهج النصي لهاليداي وحسن (١٩٧٦) و المنهج السياقي لكرايس (١٩٨٩).على ضوء نتائج تحليل البيانات, وجدت الدراسة أن المتحدثين في اللهجة الموصلية العربية يستخدمون ستراتيجيات معينة من خلال خرق ومخالفة قواعد مبدئ التعاون لغرض تحقيق وظائف تواصلية منشودة محددة. في هذا السياق، وجدت الدراسة أن إجراء كسر القواعد يتم تداركه وتغطيته سياقيا من خلال الإحاء التخاطبي المرتكز على الثنائية السياقية: الأفتراض المسبق والأستنتاج. من أهم النتائج، أن ظاهرة الحذف مع ستراتيجياتها وأنواعها ووظائفها المستخدمة في المواقف السياقية التي تم إعتمادها في هذه الدراسة، تستخدم في التخاطب اليومي ضمن نطاق اللهجة الموصلية العربية حيث أثبتت هذه الظاهرة أنها تحدد سياقيا ولغويا من خلال الأيدلوجية الحضارية المرتبط بلهجة المجتمع الموصلي العربي.

كلمات مفتاحية: *ظاهرة الحذف، إستراتجيات الحذف، الإحاء التخاطبي، مبادئ كرايس*

1. Introduction

Ellipsis refers to the omission of speech that can be recoverable from the context [1]. It is a linguistically appropriate omission of words that are mutually understood and, thus, unnecessary. It is a pervasive phenomenon found wherever

linguistic activity is performed [2]. It has recently received much attention as a common feature in all natural languages. In this regard, there are many studies that investigated ellipsis from different points of view; syntactic, semantic, pragmatics, etc. (see [3], [4], [5], amongst others). However, a small number of these studies are related to spoken language. For example, Jantunen [6, p.6] states that "studies that have investigated the frequency of ellipsis in spoken language are hard to find". In Iraq, generally, and in Mosul, particularly, the studies which investigated ellipsis have focused on Standard Arabic or the language of Glorious Quran. With respect to the literature available, ellipsis has not been studied and examined in Mosuli Arabic discourse. On this ground, the present study could be pioneer in this regard.

1.1 The Problem

In this study, there are two problems that can be summarized as follows:

1. Due to the noticeable shortage, in the literature, of studies that are concerned with ellipsis in other spoken languages, in general, and in Mosuli Arabic dialect, in particular, the present study may help, though a bit, to bridge the gap by presenting some theoretical insights, consolidated with authentic everyday interactional discourse, into ellipsis, in relation to its most frequent strategies, types and functions realized in the local spoken discourse of Mosuli Arabic community.

2. Ellipsis has usually been investigated, in the literature, from the syntactic and semantic perspectives that have proved by concrete evidence that they are inadequate and unsatisfying in accounting for such a functional pragmatically-based discourse strategy.

1.2 Aim and Objective

The study, in addition to its major aim that is to investigate ellipsis, along its linguistic strategies, grammatical types and pragmatic functions, used in Mosuli Arabic discourse, works on a multi-layered objective. This is reflected in the main concern of the study; that is, to put, from a functional pragmatically-based perspective, into operation the theorizations related to the identification, analysis

and description of ellipsis, its strategies, types and functions, used in everyday interactional situations within Mosuli Arabic speech-community.

1.3 Hypotheses

There are three hypotheses raised in this study:

First, ellipsis and elliptical strategies are frequently used in Mosuli Arabic daily situational discourse with specific functions; second, ellipsis is pragmatically oriented, hence contextually interpreted, and; third, ellipsis, as communicative strategy in Mosuli Arabic interactions, falls into several types and functions.

1.4 Significance

Expectedly, the study may be of value in providing a satisfactory description of ellipsis, in relation to its strategies, types and functions, used in Mosuli Arabic discourse. Pedagogically, the study may be useful to the foreign students learning English language, insofar as the ellipsis phenomenon is concerned. Academically, the study may provide a motivation for other researchers who are interested in such phenomenon.

1.5 Limits

The study is limited to the analysis of (10) elliptical utterances found in the transcripts of three episodes taken from the well-known Mosuli comical series, "فَتحيّان في رَمَضان" (Fatḥī and Fatḥī in Ramadan), with a sense of social criticism. More specifically, it is limited to elliptical constructions, strategies, and types with their functions.

2. Literature Review

The term ellipsis derives from the Greek word "ἔλλειψις, élleipsis, which means: *to leave out, fall short of, lack, or be inferior to*" [7, p.167]. The different explanations of the term ellipsis demonstrate its importance. Ellipsis has received much attention in the field of grammar across the decades and it has described from different perspectives.

Traditional grammarians regarded a sentence as elliptical if it contains an understood, but not expressed, element [8, p.53-4]. In this regard, Eckersley and Eckersley [9, p.318] have defined an elliptical sentence as "the sentence of which part is missed out, but is understood by the speaker and the listener". Jespersen [10, p.152-3] disagrees with this traditional view which exploits the presumption that something is "understood" and speaks of ellipsis as "a sort of panacea" to explain many things which need no explanation. Ibn Jinnî, as a famous Arabic traditional grammarian, has emphasized the context as a basic motivation for postulating the omitted material [11, p.187].

Structural grammarians, have regarded ellipsis as an overt phenomenon related to the sentence structure with the possibility of restoring the elided element (see, for instance, [12, p.140], [13, p.215] and [14, pp.9-10]. Sledd [15, p.210], in his turn, has defined ellipsis as "a term used to overlook a word or words which can be provided from context". See also [16, p.73].

Transformational-generative grammarians have treated ellipsis as a grammatical deletion transformation; specifically, as a surface deletion (cf. [17, p.252], [18, pp.34-5] and [19, p.30]). In this view, ellipsis is often linked to the surface anaphora, which is derived transformationally by deletion (cf. [20, p.421]).

Ellipsis, in Systemic Functional Grammar, is conceptualized as a device used to achieve cohesion in the text. It contributes to the semantic structure of the discourse by establishing a lexicogrammatical relationship (a relationship in the wording) (see [21], [22] and [23]). Regarding this view, it is worth mentioning that Al-Liheibi [24, pp.276-7], with reference to ellipsis, compares Al-Jurjānī's [25] approach to ellipsis with that of Halliday and Hasan [3], states that what Halliday and Hasan call 'cohesion', Al-Jurjānī calls 'taʿlīq' (grammatical relations). He [24, p.277] adds that Halliday and Hasan consider ellipsis as a "cohesive device", while Al-Jurjānī considers it as a set of grammatical relations performing the role of a "cohesive device".

In stylistics, Leech and Short [26, pp.198-99] discuss the usefulness of ellipsis as a means of reduction in literary fiction. They consider two principles of reduction as guidance which summarize our messages without loss of clarity; first,

"Do not reduce where reduction leads to unclarity"; second, "Reduce as much as possible" [ibid, p.199].

In pragmatics, ellipsis has been interpreted within various topics. For instance, within Cooperative Principle (CP), it has been interpreted under the domain of the 'Quantity Maxim', which regulates the limitation of given information. Grice [27, p.26] states that "overinformativeness may be confusing in that it is liable to raise side issues". In this view, the use of ellipsis, in some cases, to avoid redundant expressions is necessary.

Levinson [28, p.428], interpreting ellipsis within the topic of 'Anaphora', comes to the conclusion that ellipsis is primarily a matter of pragmatism and not a matter of grammatical, because the interpretation of an anaphor depends on its antecedent.

Brown and Levinson [29, p.111], describing ellipsis within the topic of 'Face', regard ellipsis as one of the ways used to convey in-group membership strategy, i.e. one of the linguistic realizations of positive politeness. They [ibid] state that because making ellipsis comprehensible depends on shared mutual knowledge, there is "an inevitable association between the use of ellipsis and the existence of ingroup shared knowledge". In addition, the use of ellipsis in an indirect request changes its feature from negative to positive politeness [ibid].

In the Arabic linguistic literature, ellipsis (termed as 'al-hadif') has been defined with various views. Here are some of these views stated briefly.

Al-Hashimi [30, p.233] considered ellipsis as the omission of an item from the utterance with an indication to the omitted item to avoid misunderstanding.

Al-Jurjānī [25, p.170] defined ellipsis as something complex and wonderful, it is just like magic, and you can find yourself more eloquent when leaving out an item or some items.

Ḥasan and Taqi [31, pp.645-7] explore the phenomenon of ellipsis in Standard Arabic and shed light on nominal ellipsis in some selected Qurànic verses. They state that speakers omit a word or words from a sentence for some purposes behind ellipsis.

Solimando [32, p.71] states that, in the Arabic Linguistics, the term "ellipsis" is referred to as "ḥaḏf", and is defined as the omission of a part of the discourse.

3. Model of Analysis

The model adopted in this study is functional with pragmatic orientation. It is a combination of certain theoretical principles that are specifically related to ellipsis. These principles are borrowed from two well-known models; namely, the textual model of Halliday and Hasan [3], and the pragmatic model of Grice [27]. In the following two sub-sections, some theorizations about these principles are given briefly.

3.1 Halliday and Hasan (1976)

The first model, representing the functional part of the adopted model, is Halliday and Hasan [3], in which ellipsis is considered as a means to achieve cohesion by presupposing the missing element(s). In this model, ellipsis is divided into three types; nominal, verbal, and clausal [ibid, p. 146]. See also Halliday [21].

Nominal ellipsis, simply, means the ellipsis within the nominal group. The structure of the nominal group consists of a noun (Head) and optional modification. When the 'Head' is omitted, another element takes its function such as a deictic (determiner), numerative (numeral), epithet (adjective), or classifier (noun/adjective). For example, in *those two fast electric trains with pantographs*, the Head is *trains*, the deictic is *those*, the numerative is *two*, the epithet is *fast,* the classifier is *electric*, and what comes after the Head (*with pantographs*) is a qualifier [3, p. 147].

Verbal ellipsis means ellipsis within the verbal group. It is defined as a verbal group whose structure does not fully express its systemic features. For example, in (*a) Have you been swimming? – Yes, I have; (b) What have you been doing? – Swimming,* the two verbal groups in the answers, *have* in (a) and *swimming* in (b), are both instances of verbal ellipsis [ibid, p. 167].

The elliptical verbal group presupposes the missing word(s) from a previous verbal group. Verbal ellipsis is of two types: lexical ellipsis and operator ellipsis. Lexical ellipsis is a verbal ellipsis that does not contain a lexical verb. For

example: *Is John going to come? – He might. He was to, but he may not. – He should, if he wants his name to be considered.* [ibid, p. 170]. In this example, *might, was to, may not* and *should* are elliptical verbal groups consisting of modal operator only. Operator ellipsis, on the other hand, involves only the omission of operators. The subject in this type of ellipsis is always omitted from the clause; it must therefore be presupposed; for example: *Some were laughing and others crying* [ibid, p. 174].

Clausal ellipsis is divided into four types; modal ellipsis, propositional ellipsis, yes/no question ellipsis, and WH– question ellipsis. Halliday and Hasan [ibid, p. 197] state that the clause in English, considered as the expression of the various speech functions, such as statement, question, response and so on, has a two-part structure consisting of 'modal element' plus 'propositional element'; for example: *The Duke was* (Modal element) *going to plant a row of poplars in the park* (Propositional element) [3, p. 197].

3.2 Grice's (1989) Conversational Implicature (CI)

The second model is Grice's [27] Conversational Implicature (CI), representing the pragmatic part of the adopted model. Grice's model, in essence, connects grammar with real actions and communications via CP and its maxims of Quantity, Quality, Relation, and Manner.

The term implicature is used to distinguish between what a speaker says (the literal meaning) and what s/he means, hints or suggests (the implied meaning). The former is referred to as *what is said*, whereas the latter is referred to as *what is implicated* [33, p. 31].
A CI is a set of inferences which contains the speaker's communicative messages which are meant without being articulated [34, p. 45] and [35, p. 27].

The CP, the general 'overarching guideline' for conversational interactions, runs as follows; "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" [27, p. 26].

To satisfy the CP, according to Grice's [27] viewpoint, conversational interactions have to be ensured by the conversational maxims or guidelines (see also [36] and [37]).

There are four maxims which support the CP; these are:

1. The Maxim of Relation: *Be relevant.*
2. The Maxim of Quality: *Try to make your contribution one that is true.*
 - Do not say what you believe to be false.
 - Do not say that for which you lack adequate evidence.
3. The Maxim of Quantity: *Do not make your contribution more informative*
 than is required. Make your contribution as informative as is required.
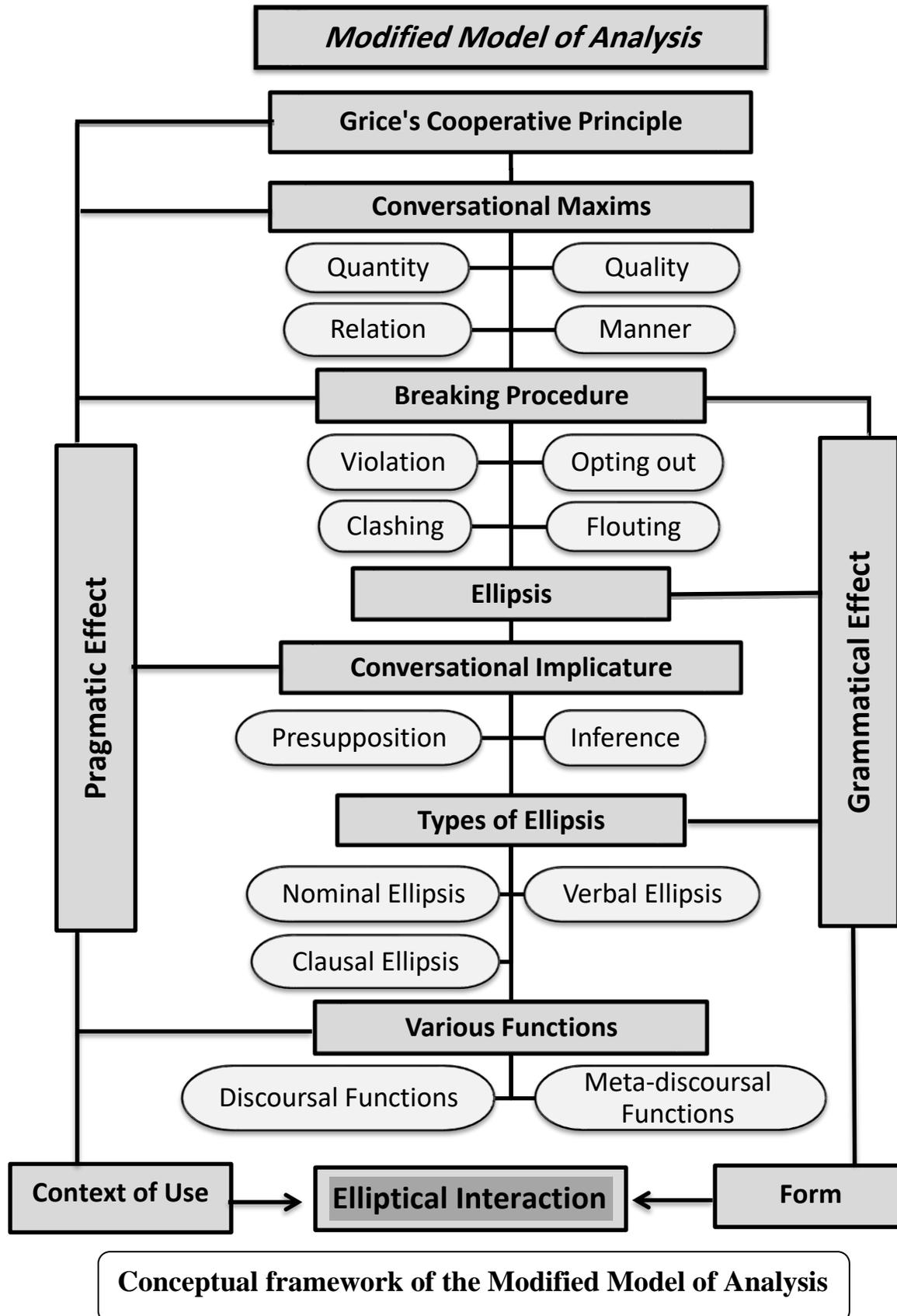**4. The Maxim of Manner:** *Avoid ambiguity and obscurity; be brief and orderly*

Non-observance of the maxims usually occurs when the participants fail to fulfill the maxims [38, p. 64]. More importantly, non-observance of the maxims is the case that concerns us most here, since ellipsis normally comes about when this case happens. In this regard, Grice [27, p. 30] states that there are four ways in which a participant may fail to fulfill a maxim:

1- A participant may *violate* a maxim "quietly and unostentatiously".
2- A participant may *opt out* of the maxim and of the CP by saying:
 I cannot say more. My lips are sealed.
3- A participant may be faced by *a clash* of maxims.
4- A participant may *flout* or *exploit* a maxim. This means that the participant
 blatantly fails to fulfill the maxim.

These four ways of non-observance of the maxims, which are responsible for various strategies of ellipsis at the disposable of the interlocutors, are considered in the conceptual framework of the model of analysis adopted here.

4. Conceptual Framework

The conceptual framework of the modified model that is based on the so far theoretical principles is schematically summarized in the following figure:

Modified Model of Analysis

Grice's Cooperative Principle

Conversational Maxims

- Quantity
- Quality
- Relation
- Manner

Breaking Procedure

- Violation
- Opting out
- Clashing
- Flouting

Ellipsis

Conversational Implicature

- Presupposition
- Inference

Types of Ellipsis

- Nominal Ellipsis
- Verbal Ellipsis
- Clausal Ellipsis

Various Functions

- Discoursal Functions
- Meta-discoursal Functions

Pragmatic Effect

Grammatical Effect

Context of Use → **Elliptical Interaction** ← **Form**

Conceptual framework of the Modified Model of Analysis

5. Research Methodology

In this study, a descriptive qualitative method is used, due to the nature of the study and its requirements. Marczyk et al. [39, p. 17] mention that qualitative research involves studies that do not quantify their results through statistical analysis. In the present study, the analysis and results are built in the form of words and sentences with a simple statistical data to describe the occurrences of each type of the elliptical sentences.

5.1 Data Collection

The main source of the present study is the series "فَتحيّان في رَمَضان" (Fatḥī and Fatḥī in Ramadan). This series was broadcast or televised in 2012 by " سَما الموصل" (Sama Al-Mosul) satellite channel. It is a sitcom performed by famous local actors. The main two actors are "فتحي" (Fatḥī), or "أبو طَلَب" ('Abu Ṭalab) who is a troublemaker, and "فَتحي" (Fatḥī) the poor single man who has a problem in talk behaviour (stutters). The episodes of this series are accessible and available on YouTube under the title "فَتحيّان في رَمَضان".

This series has been chosen to be the source of the data analyzed for four reasons. First, it is one of the TV programmes in which the actors use Mosuli daily speech. Second, the Mosuli media language is the standard colloquial in Mosuli society, a matter that helps to avoid variety. Third, it adds more objectivity to the study. Fourth, the study is conducted in Mosul in which recording conversations seems impossible for many social and cultural reasons, unless the researcher records conversations without taking permission. In this case, according to Baker [40, p. 38], the researcher violates the ethical issue of obtaining permission.

Three episodes have been selected from the entire population as a sample population to be investigated and analyzed. The duration of these episodes is 54 minutes; one of them 14 minutes, and 20 minutes for each of the others.

5.2 Procedure of Data Collection

In collecting the data, the following steps have been put into operation:

1- Three episodes have been randomly chosen and downloaded to be the subject of the study. For the sample to be random, the first three episodes that carry the odd number, i.e. episode 1, 3, and 5 have been chosen.

2- The episodes from YouTube have been downloaded from the given sites:

    a- Episode one from https://www.youtube.com/watch?v=99T1IOg76tw

    b- Episode three from
      https://www.youtube.com/watch?v=-y6WihLyljk

    c- Episode five from
      https://www.youtube.com/watch?v=PtaI6VdQqZA

3- The episodes have been carefully watched and listened to many times, and transcribed manually. The square brackets are used to describe the context in some situations.

4- The three episodes have been transcribed in the form of conversational texts.

5.3 Procedure of Data Analysis

The data in this study have been analyzed according to the following steps:

1- Reading the scripts carefully and identifying the elliptical utterances. The utterances contained ellipsis have been given marks (asterisk and bold).

2- Re-reading the scripts twice in order to understand the context.

3- Applying a modified model based solely on Halliday and Hasan's [3] model and Grice's [27] theory of CI, to the data elliptical utterances.

4- Describing the speakers' intended meanings.

5- Identifying the types of ellipsis used by the speakers.

6- Investigating the elliptical strategies utilized by the speakers

7- Discussing the findings.

8- Concluding Remarks

9- Pedagogical Implications

10- Suggestions for further Research

5.4 Validity and Reliability

The use of a TV series as a sample should not diminish the validity and reliability of the study. Kaiser [41, p. 103] states that the language of television is a reflection of everyday language usage, and it has developed its own linguistic mechanisms. To ensure the validity and reliability of the data, the transcriptions are verified by the researchers.

6. Data Analysis

Example 1

Elliptical form

مُسَحَّراتي [يَطرق على علبة معدنية في الليل (بصوت عالي)]: ... سْحووور! ... سْحووور!

Musaḥḥarāti[1] [Drumming on a metal can at night (loudly)][2]: … Suḥūr[3]! … Suḥūr!

Complete form

مُسَحَّراتي: (اقْعْدوا عال) سْحووور! (اقْعْدوا عال) سْحووور!

Musaḥḥarāti: (Wake up for) Suḥūr! (Wake up for) Suḥūr!

Analysis

The speaker, in this example, violates the maxims of quantity and manner. He provides insufficient information, i.e. less informative than is required, and the meaning of his utterance is not clear, respectively. Although the violation is

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[1] A public waker who wakes people up and reminds them of the time of Suḥūr in Ramadan. *Suhur*. (2018). Retrieved November 14, 2018, from Wikipedia: https://en.wikipedia.org/wiki/Suhur.

[2] With regard to the narrative structure of the utterance examples, the context is given in square brackets and the contextually recovered words are given in round brackets throughout the utterances analysed.

[3] A meal eaten before sunrise by Muslims during Ramadan. Suḥūr. (2018). In *The Free Dictionary's online dictionary*. Retrieved from https://www.thefreedictionary.com/Suḥūr.

apparent, it is communicatively non-functional because the CI arising from the utterance is informative and clear. This example, realized as an incomplete sentence (one-word sentence), cannot be understood alone at the surface level. Nevertheless, the speaker is still cooperative and his communicative message is clear at the deep level. He observes the CP and presupposes that the omitted words and his implied meaning can be uncovered by the hearer(s), since they belong to the same community and share the same background knowledge. The hearer, on the other hand, depends on the CP and its maxims, linguistic utterance, background knowledge, and situational context to reconstruct the unsaid words and to infer the speaker's additional unsaid information (CI). In other words, uttering the word "Suḥūr" many times in Ramadan at night by the Musaḥḥarāti means "(wake up for) "Suḥūr!" and by saying so the speaker implicates that this is the time of "Suḥūr" and that people should wake up now and eat the pre-dawn meal to be prepared for fasting.

As for the elliptical strategy implemented in this example, the speaker, using a clausal type of ellipsis, omits the whole clause "أُقعدوا" (the lexical verb (wake up) and the subject (you) realized as an attachable pronoun for plural addressee " وا") and part of the complement (the preposition "عَل" or "عَال" (for)). Furthermore, he sticks firmly to the utmost word and eliminates the less important ones to give emphasis to "Suḥūr". Accordingly, the discoursal function of ellipsis in example (1) is emphasis, whereas the meta-discoursal function involved is warning to people who are still asleep. In terms of textual cohesion, the clausal ellipsis occurred here functions as a cohesive device for the utterance structure, which is interpreted on the basis of the relevant contextual CI, that is conceptualized via presupposing and inferring the missing element(s) (or information) on the part of the addresser and addressee, respectively.

Examples[4] 2&3

Elliptical form

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[4] an utterance may contain two examples of ellipsis. In this case, the examples will be analyzed together in order to avoid repeating the same context.

أبو طَلَب [يَشرَب الماء ثُمَّ يَبدأ بالتَحَدُّث مَعَ زَوجَته]: أُوف, العَطَشْ يُقتلني صَبريّة. العَطَش ... وصَفّي سمّاق العالم ....

'Abu Ṭalab [after drinking water, speaks to his wife]: Uph, the thirst kills me, Ṣabriyya. The thirst … and purifying people's sumac[5] ….

Complete form

أبو طَلَب: أُوف, العَطَشْ يقتلني, صَبريّة. العَطَش (يقتلني) وصَفّي سمّاق العالم (يقتلني).

'Abu Ṭalab: Uph, the thirst kills me, Ṣabriyya. The thirst (kills me) and purifying people's sumac (kills me).

Analysis

The second part of the utterance encompasses two clauses. In the first clause "العَطَش ..." (The thirst …), the speaker violates the maxim of quantity. He provides little information and, therefore, breaches the first sub-maxim of quantity. Also, he flouts the first sub-maxim of quality as he uses a figure of speech, hyperbole, in describing his thirst. In the second clause "صَفّي سمّاق العالم ..." (purifying people's sumac …), again, he flouts the maxims of quantity and quality. He is less informative than is expected to be, and uses two figures of speech. The first one is a metaphor when he compares satisfying moody people with purifying a type of spices, i.e. "sumac" that usually needs much effort to be purified and, then, used. The second is hyperbole when he exaggerates describing his thirst as leading to death. The common cultural situation and the use of figurative language, thus, play a role in fulfilling this elliptical strategy.

In these two examples, the elliptical strategy is heavily built on the presupposition of elliptical words that can be traced anaphorically. In spite of breaching some conversational maxims, the speaker is still communicatively cooperative, because he does not expect the hearer to interpret what is said literally. Instead, the hearer will search for the alternative meaning that makes the speaker's utterance informative and true. From the linguistic utterance and the

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[5] A kind of peppers or "any one of about 35 species of flowering plants in the genus Rhus and related genera". *Sumac*. (2018). Retrieved November 14, 2018, from Wikipedia: https://en.wikipedia.org/wiki/Sumac

shared knowledge, the hearer is able to infer the implied meaning generated by the speaker. Accordingly, the missing words in the two clauses are "يقتلني" (kills me), whereas the implicature generated might be, as a grocer working in summer at Ramadan, the speaker suffers from the thirst and persuading people to buy watermelons from him.

These two clauses joined by the coordinator "و" (and), both contain a verbal ellipsis because it occurs within the verbal group. In other words, the lexical verb "يقتل" (kill) and the object "ني"[6] (me) are left out. The discoursal function of ellipsis in this utterance is conciseness and brevity, whereas the meta-discoursal function is complaint. Thus, through the elliptical discourse strategy, the speaker expresses his pain and dissatisfaction to the hearer (his wife).

Example 4

Elliptical form

أبو طَلَب [يَتَحدّث مع صديقه القُرَوي (أبو عوّاد) الذي ينقل البطيخ الى المحل ويَرميهِ على الأرض بقوة]: وَل أبوي ... على كيفَك! ... على كيفَك!

'Abu Ṭalab [talking to his peasant friend ('Abu ʿawwād) who is carrying the watermelons to the shop, throwing them carelessly to the ground]: Hey! … Gently! … Gently!

Complete form

أبو طَلَب: وَل أبوي (نَزّل الشمزي) على كيفَك! (نَزّل الشمزي) على كيفَك!

'Abu Ṭalab: Hey! (Put the watermelons on the ground) gently! (Put the watermelons on the ground) gently!

Analysis

In this example, the speaker violates two conversational maxims. The first one is quantity, specifically, the first sub-maxim of CP. The speaker's utterance contains little amount of information which makes him less informative than it is

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[6] the object "ني" (me) realized as an attachable suffix denoting the objective case of the first person singular.

normally required. The second is manner, because he is not clear, and thus, the utterance is with no encompassing context, it would be mostly obscure. The result is a one-word sentence containing an adverb only. In spite of breaching the maxims, the speaker is still following the CP and his utterance is still understandable to the hearer, due to the background knowledge and the linguistic and situational contexts that enable the hearer to infer the presupposed words and the speaker meaning. The elliptical words might be something like "نَزِّلْ الشُّمْزي عَالأَغْضْ" (put the watermelons on the ground) which are ignored and backgrounded at the expense of the most important constituent "على كيفك" (gently) with reference to the contextual intention of the speaker. What is implicated is, thus, that the hearer should change the way of carrying the watermelons right now, otherwise he will smash them.

The speaker, by means of verbal type of exophoric ellipsis that occurs within the verbal group, employs an elliptical strategy that serves his communicative goal properly. The lexical verb and its complement have been left out, i.e. the verb "نَزِّلْ" (put), the object "الشُّمْزي" (the watermelons), and the adverbial element represented by the prepositional phrase "عَالأَغْضْ" (on the ground) . Emphasis is the discoursal function of ellipsis used by the speaker as a strategy that leads to communicative goal, i.e. reproach. The speaker, with the sense of emphasis, reproaches the hearer for being careless, and criticizes the way he uses to carry the watermelons.

Example 5

Elliptical form

<div dir="rtl">

المُختار: ها أشبيك تْضحَك فَتحي؟

أبو طَلَب: ... على هذا المَقابيلي الأخّس.

</div>

Neighbourhood Chief: Why are you laughing, Faṭḥī?

'Abu Ṭalab: … At this mute, opposite to me.

Complete form

<div dir="rtl">

المُختار: ها أشبيك تْضحَك فَتحي؟

</div>

أبو طَلَب: ((أَنا) عَدَضحَك) على هذا المَقابيلي الأخّس.

Neighbourhood Chief: Why are you laughing, Fatḥī?

'Abu Ṭalab: ((I) am laughing) at this mute, opposite to me.

Analysis

'Abu Ṭalab flouts the maxim of quality. He describes Fatḥī as mute or dumb who is unable to speak at all, whereas the fact is that Fatḥī stutters only. Figuratively, this description is coloured with the sense of hyperbole, because it contains exaggeration. In addition, he violates the maxims of quantity and relevance, because he doesn't mention what makes him laugh or at whom he is laughing, and his answer is not direct to the question. The outcome is an elliptical utterance. The elliptical clause, "عَدَضحَك" ((I) am laughing), is traced anaphorically. Relying on the context and shared background knowledge, the hearer can infer what the speaker intends to communicate. The communicative message might be as follows; because Fatḥī stutters, what makes me laugh is the way he speaks.

The elliptical strategy given here is based on the clausal type of ellipsis. The subject "أنا" (I) and the verbal group (the auxiliary verb "عَ"[7] (am) and the lexical verb "ضْحَك" (laughing)) are omitted. The other strategies implemented in this utterance are brevity and emphasis. The communicative purpose or the meta-discoursal function behind the ellipsis strategy in this utterance is sarcasm. The speaker makes fun of his neighbour because he stutters.

Example 6

Elliptical form

أبو طَلَب [مُخاطباً المُختار]: ما ... شْي يْبْط الكَبَد!

'Abu Ṭalab [talking to the Neighbourhood Chief]: … Hurts the liver!

Complete form

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[7] the letter "عَ", by some people"ق", indicates the present continuous tense and the letter "د" indicates the subjective case of the first person singular. For example, "قَدَمشي" or "عَدَمشي" means (am walking).

أبو طَلَب: ما (اللي عيقولو فتحي) شْي يِبْط الكَبَد!

'Abu Ṭalab: (What Fatḥī is saying) hurts the liver!

Analysis

The speaker flouts the maxim of quality by using figurative language; he uses metaphor as he compares Fatḥī's speech with a disease that hurts the liver, and hyperbole when he exaggerates describing the pain caused by the neighbour's speech, and finally, synecdoche as he refers to his liver as a reference to indicate himself. The maxim of quantity is also violated because the speaker gives little information about what hurts him. In spite of breaching some maxims, the speaker's utterance will not be interpreted superficially. The elliptical words, " اللي عيقولو فتحي" (what Fatḥī is saying), are presupposed exophorically. The speaker implicates that Fatḥī's description of his watermelons, as red and sweet, bothers me and affects me badly. The figurative language is, thus, used by the speaker to achieve elliptical strategy.

The type of ellipsis is clausal, although it functions as a subject. The embedded clause is left out, i.e. the subject "Fatḥī" and the whole verbal group "عيقولو " (is saying). Presupposing the elliptical clause and using figurative language are, thus, the main strategies used in this utterance to achieve the interpersonal goal, viz. expressing his suffering and complaint.

Example 7

Elliptical form

أبو طَلَب: هاي وين ... مُختارنا؟

المُختار: والله دَغوح أطلَع عالبيت.

'Abu Ṭalab: Hey, where … our Neighbourhood Chief?

Neighbourhood Chief: Well, I am going home.

Complete form

أبو طَلَب: هاي وين (دتغوح) مُختارنا؟

'Abu Ṭalab: Hey, where (are you going) our Neighbourhood Chief?

Analysis

The addresser violates the first sub-maxim of quantity. The information he provides is less than the normal or actual amount required, a case which makes the utterance seems structurally incomplete. The addressee, however, can fill the gap of the utterance relying on the linguistic and situational contexts. The presupposed words are "د تغوح" (are you going) have important role in this. Assuming the addresser is cooperative and depending on the shared pragmatic information, the addressee can reach the underlying message and infer what the speaker means. The contextual implicature of the conversation arisen is that it is too early to go and you can stay a little while longer.

The elliptical strategy used in this example is based on the presupposition of a clausal type of ellipsis that can be inferred exophorically. The subject (realized by the implicit second person pronoun "انتَ" (you)) and the verbal group (the separate syllable "د"(8) and the lexical verb "تْغُوح" (going)) are left out. The discoursal function of ellipsis is conciseness and brevity. The interpersonal function, on the other hand, is that the addresser wants to keep the addressee sitting beside him as long as possible; his utterance is a request performed in the form of a question. This interpretation is related to the use of attention-getter "هاي" (Hey).

Example 8

Elliptical form

حَسَن بيك: احنا نْشْتَغي من المَكان الْيْعْجبنا. لُوَّ شِي عْدنا؟

حاتم أفندي: لا يابْوي ... .

Ḥasan Bek: We buy from wherever we want to. Do we owe him something?

Ḥatim 'Afandi: No father, … .

Complete form

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(8) the separate syllable "د" is usually added to verbs to indicate continuity and futurity, functioning here as aspect marker (or particle); "are".

حاتم أفندي: لا يابْوي (مالَّوَ شي عدنا).

Ḥatim 'Afandi: No father, (we don't owe him anything).

Analysis

The speaker (Ḥatim 'Afandi) violates the maxim of quantity; his informational contribution in this utterance is less informative than is required. He also violates the first sub-maxim of manner; he is obscure and not clear. The result is an utterance which is structurally deformed. The presupposition of the elliptical words and the inference process play a significant role in fulfilling the elliptical strategy in this utterance. The missing words, "مالَّوَ شي عدنا", are inferred from the context of the previous utterance, i.e. anaphorically. Relying on the context of situation, CP, and on the common background knowledge, the hearer is able to infer what the speaker means by this utterance. The implicature arises might be something like; because we do not owe 'Abu Ṭalab anything, we can freely buy watermelons from wherever we want to.

In regard to the elliptical strategy implemented here, the speaker utilizes a clausal type of ellipsis, i.e. the whole clause, "مالَّوَ شي عدنا", has been deleted. Although the discoursal function of ellipsis, here, is agreement and certainty, realized by the use of honorific expression "لا يابْوي" [(9)], the interpersonal message Ḥatim 'Afandi tries to communicate is that he and Ḥasan Bek are free to buy watermelons from wherever they want to.

Examples 9&10

Elliptical form

الزَبون: قُلّي ابَّشقَد عَثْبيع الشمزي حَجّي؟

أبو طَلَب: عَنْبيعوا بْكُل الفْلوس.

الزَبون: لا جدّيات ابَّشقَد ...(9) الحْقّة ...(10) ؟

The customer: How much are you selling the watermelons for, Haji?

[(9)] the honorific expression "لا يابْوي" is used in Mosili dialect as a vocative term that gives a sense of certainty, agreement, emphasis, etc.

'Abu Ṭalab: we sell them for all money.

The customer: Seriously, how much … a Ḥiqqa[10] … for?

Complete form

الزَبون: لا جدّيات, ابَّشقَد (عتبيع) الحْقّة (مال الشمزي)؟

The customer: Seriously, how much (are you selling) a Ḥiqqa (of the watermelons) for?

Analysis

In these two examples given with one utterance, the speaker violates the first sub-maxim of quantity. His contribution contains little amount of information. He also violates the first sub-maxim of manner because his utterance is obscure. The violation of these maxims leads to incompleteness in the structure of the utterance as a whole. Yet, the presupposed words necessary to fill the gap, "عتبيع" (are you selling) in (9) and "مال الشمزي" (of the watermelons) in (10), can be traced endophorically from a previously mentioned utterance. The CI and linguistic utterance context enable the hearer to find the missing words and to decipher the implied meaning. The speaker implicates that I do not know the price of the watermelons and I am sure you do, so tell me the real price and stop kidding me.

The elliptical strategy involved in this utterance is based on the use of two types of ellipsis. The first one (9) is clausal as the speaker omits the subject (the implicit second person pronoun "انت" (you)) and the whole verbal group ("عَ تبيع" (are selling)). The second (10) is nominal because the speaker omits the noun phrase; the possessive determiner "مال" (of), the definite article "ال" (the), and the noun "شْمزي" (watermelons) from the nominal group. The discoursal function in this example is to avoid repetition, whereas the communicative function is the refusal of the comic talk.

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[10] A Ḥiqqa equals about three pounds or 1.33 kilogram. Algheryafi, A. (2017). Al-Qatif's honeydew is the best in the Gulf. Retrieved November 14 2018 from https://www.juhaina.net/?act=artc&id=44954

7. Findings

Out of 513 clause utterances counted in the three episodes, 50 utterances are identified as elliptical clauses. However, only 10 elliptical clauses, as the most blatant samples of ellipsis use and occurrence, have been considered in the data analysis conducted here, due to the limited scope of this small-scale study. Statistically, the total percentage of these 50 clause utterances that involve ellipsis of different types and functions realized by various strategies is 9.7%. This percentage means that ellipsis is frequently used in Mosuli Arabic discourse.

As for the 10 elliptical examples examined so far, the ellipsis used is classified into three types; nominal, verbal, and clausal. The results were put in the form of table showing the occurrences and percentage of each type. The most dominant type is clausal, the less is verbal, and the least is nominal.

Table: The Percentage of Ellipsis Types in the Data Examples

No.	Types of Ellipsis	Frequency	Percentage
1	Nominal ellipsis	1	10%
2	Verbal ellipsis	3	30%
3	Clausal ellipsis	6	60%
Total		**10**	**100%**

8. Discussion

Based on the hypotheses presented earlier in section 1.3, the present section discusses the most striking findings that are aimed to produce satisfactory and reasonable answers to such hypotheses, viz. standing for tentative tests for the hypotheses.

After analyzing and presenting the data in the previous section, this section represents the description that achieves the research objectives. Insofar as the data samples are concerned, the results of the analysis in the table, above, show that there are three types of ellipsis used in the Mosuli Arabic discourse. These are

nominal ellipsis, verbal ellipsis, and clausal ellipsis. The clausal ellipsis is the most dominant type occurred six (60%) times. The second one is the verbal ellipsis, which occurs, three times with (30%). The least frequent type of ellipsis is the nominal, which occurs one times only (10%).

Apart from these percentages, though a bit, data analysis has revealed that Mosuli Arabic interlocutors, when engaged in a conversational discourse, use, by violating, flouting, clashing, or opting out CP maxims, certain contextually-effective elliptical strategies in order to achieve specific intended communicative goals or functions. The most important strategy is the use of ellipsis with various types and functions. By using ellipsis, the speaker can achieve various goals. More importantly, the use of the elliptical strategy, based on the breaking procedure with reference to the CP maxims, is contextually recovered and interpreted within the relevant conversational implicature underlying the elliptical utterances. This heavy recovering use of CI is proved to be a discourse strategy, with intended communicative functions, employed by the interlocutors to communicate more than what they actually say. Sometimes, this discourse strategy is stylistically or rhetorically activated by the use of figurative language, be metaphor, hyperbole, irony, etc., usually for ensuring and strengthening the desirable communicative values.

9. Conclusions

Considering the findings discussed above, a number of conclusions can be drawn. The most striking conclusion in this regard is that ellipsis, along its strategies, types and functions realized in the contextual situations considered here, is daily used in the Mosuli Arabic discourse, where it is proved to be pragmatically and linguistically determined by the cultural ideology of Mosuli Arabic speech-community. This big conclusion is, in essence, built around some more specific concluding remarks raised in the study. These remarks can be summarizes as follows:

1- Ellipsis is frequently used in Mosuli Arabic discourse. 50 clauses out of 513 are elliptical.

2- There are three types of ellipsis used by Mosuli Arabic interlocutors; namely, nominal ellipsis, verbal ellipsis, and clausal ellipsis. According to the finding results, the most dominant type is clausal ellipsis.

3- There are some elliptical strategies utilized by Mosuli Arabic interlocutors in order to achieve the intended communicative goals, such as elliptical utterances as cohesive ties, CI as recovering and interpreting procedure for what is implicated, and figurative tropes as a rhetorical or discursive device for activating the elliptical strategy used.

4- The elliptical strategies are based on certain pragmatic aspects; notably, presupposition and inference, used either, to deliver, or comprehend the CI involved.

5- Based principally on CI, these strategies, with reference to the cultural and contextual situations (and, sometimes, the figurative language), play an important role to fulfill the elliptical interaction.

6- By studying ellipsis as a grammatical phenomenon in Mosuli Arabic discourse, it can be claimed that this discourse has grammar like any other language.

10. Pedagogical Recommendations

On the basis of the findings discussed so far, the following pedagogical recommendations are suggested: (1)Teachers should take into consideration the pragmatic aspects in teaching the phenomenon of ellipsis to their students, because ellipsis, along with the pragmatic aspects, poses a problem for learners, especially in comprehension that leads to interaction. (2) It is important to explain to the learners what is missing from the original sentence, or what is the complete form of the elliptical sentence. (3) Teachers can motivate their students by giving real examples of ellipsis from their daily life.

11. Suggestions for Further Research

In the light of the data analysis, findings and conclusions presented in this study, some suggestions for further research are produced in the following manner: (1) A pragmatic study of non-linguistic ellipsis. (2) Flouting Grice's maxims in Mosuli Arabic discourse with reference to some other types of ellipsis. (3) A pragmatic study of the use of figurative language in Mosuli Arabic discourse with

reference to ellipsis. (4) A grammatical study of the cohesive devises in Mosuli Arabic discourse with reference to ellipsis.

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