



**APPRAISAL DEVICES REALIZING ON ATTITUDES OF
MARTIN LUTHER KING Jr.'S SPEECH: " I HAVE A DREAM".**

THESIS

**Submitted in Partial Fulfillment of the Requirements for the Degree of
Magister in English Education**

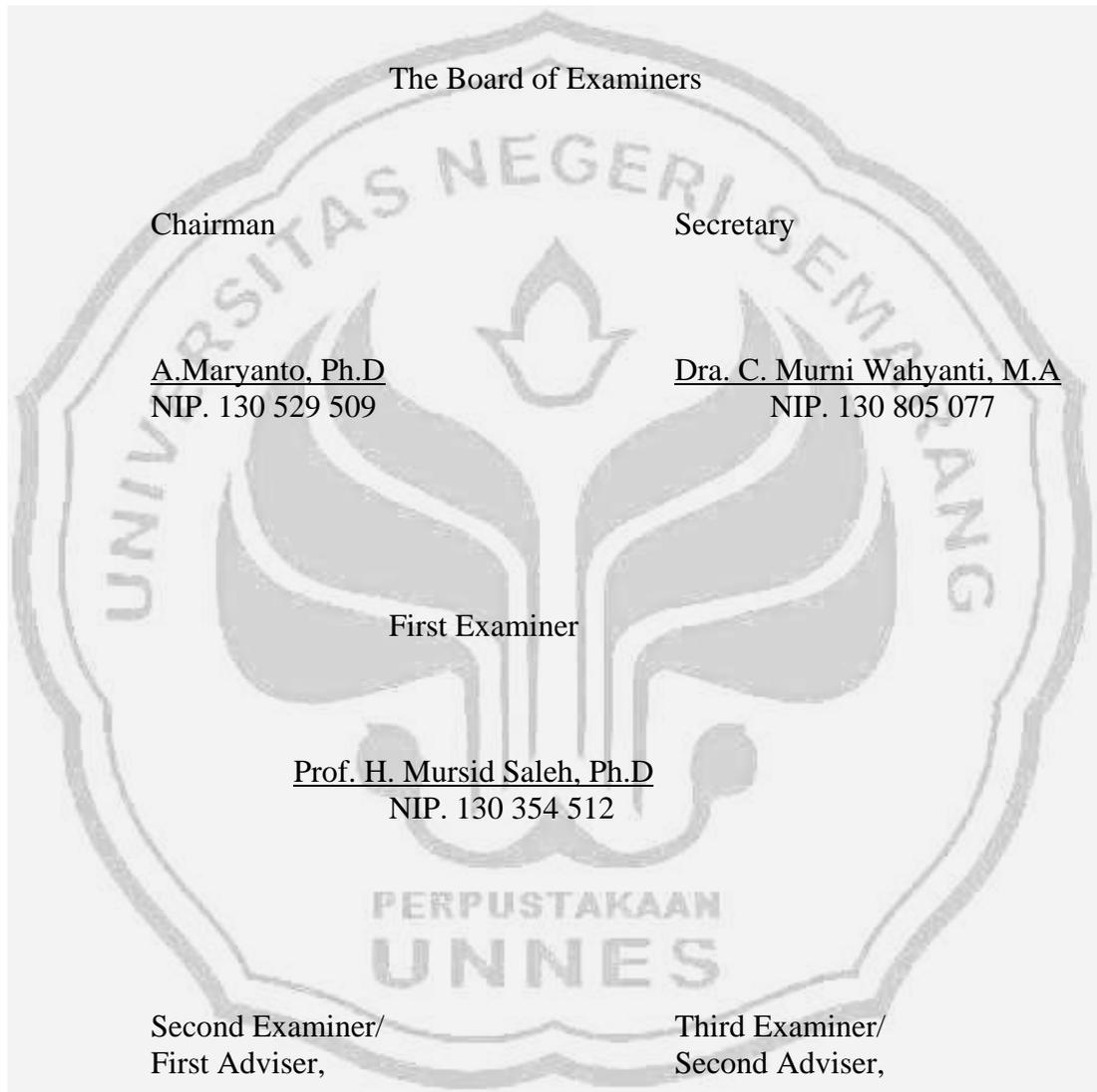
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APPROVAL

This thesis was defended in front of the Board of examiners on 7 September 2005, and was declared acceptable:



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MOTTO



DEDICATION



Dedicated to:

My beloved mother and father

My brothers, Imam, Umar and Harjo

My sisters, Fuji and Ayu

My best friends

STATEMENT

I state and clarify that this thesis is definitely my own work. I am completely responsible for the contents. Opinions or findings from previous researchers in this thesis are quoted in accordance with ethical standard.

Semarang, August 2005

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ABSTRACT

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Keywords: Appraisal Devices, attitude, speech, communicative purpose.

Speech as a verbal means of communicating is delivered by a speaker directly for a certain purpose. The speech conveyed can make people carried away; they may cry, laugh, or be angry, since as a means of human communication, in delivering speech, a speaker uses his/her gestures, facial expressions, and body posture to send his/her intended messages. Thus, those elements influence people whether they will listen to what s/he says, they may feel interested in or they probably ignore him/her. This study is concerned with evaluation – the appraisal devices and kinds of attitudes that are negotiated in a text.

This study aimed to find out the answers of the three research questions: 1) What appraisal devices are used to realize attitudes of the speech conveyed by the speaker? 2) What types of attitudes are conveyed in the speech?

Based on the questions above, documentation of the speech has been done. Analysis of the speech is done by breaking down the speech into several chunks and analyzing them to find out the appraisal devices realizing on the speech and the types of attitude that are used.

After analysing the data, it can be concluded that 1) Martin Luther King Jr.'s speech entitled "I Have a Dream" employs three kinds of attitude; affect, judgement and affect. There are 172 chunks consists of 35 affect, 84 judgement and 53 appreciation. All clause-complexes have attitude. The use of judgement dominates the percentage of attitudes used. 2) Dealing with the feelings of the speech "I have a dream", Martin Luther King Jr. reflected himself through 35 affect, 84 judgement and 53 appreciation. His statements represented himself as a good orator and a great revolutioner with his high capability and wonderful way of thinking. Martin gave more priorities to positive sense in presenting his arguments although the Black Americans'

condition was very dreadful. He absolutely did not agree with racial discrimination and provoke them to stop it.



CHAPTER I

INTRODUCTION

1.1 Background of the Study

Communication is important for all people. No one can live adequately without communicating with one another, because human beings are social creatures in nature. Every time we try to communicate to others, we use a language as our means to express our intentions. People use utterances to convey information and to lead each other towards an interpretation of meanings and intention (Schiffrin 1994 : 386).

There are rules which control mechanism among participants in doing conversation. In pragmatics, such rules are called Cooperative Principle. The primary reason people need rules governing the use of language, is that human cannot be expected to behave in reasonable ways without the Cooperative Principle. Grice extends the cooperative principle into four maxims, maxim of quantity, maxim of quality, maxim of manner and maxim of relation.

A conversational implicature is an inference, an additional message that the hearer is able to work out from what is said by appealing to the rules governing successfully in conversational interaction. According to Mey (1993: 99), a conversational implicature, is therefore, something which is implied in conversation, that is something which is left implicitly in actual language use. Parallel as the statement above, Paul Grice points out that an utterance can imply

a proposition which is not part of the utterance and that does not follow necessary consequence of the utterance. Such implied statements called as *implicature*.

Sometimes the meaning spoken is implicit or explicit in conversation. The meaning is explicit, when we can catch the meaning easily, we know the meaning of the speech. We can't understand the meaning of the speech easily, if the speech is implicit. It can be done by analysing the speech first. We will understand the implicit meaning of the speaker's utterance and know how the speaker's intention and what the speaker feels by using the theory of implicature.

A humor is a short story of communication humorously intended to be laughed at by listeners or readers (Sultanoff, 2002). This kind of utterance belongs to perlocutionary act in which laugh is perlocutionary effect. In humors, there are conversations included within. Conversation in a humor is a kind of human activities. It is one way to convey the idea, opinion, informal and formal implicitly or explicitly. Even it comments something, it may contain social protest and moral value. People can also use humor to express their argument. It means that they can express their opinion in a relaxed way instead of a serious one without having any intention to hurt one another. Therefore, they can maintain a good relationship as well as release boredom of their daily life. One can't leave humor in one's life. As we often face the funny things in daily life, it depends on someone to have sense of humor to respond with. In every occasion, humor is needed by everyone, such as; seminar, workshop, conference, etc.

Humor is very enjoyable. They seem enjoying it since it makes them laugh and relax for a moment. The main function of humor is to entertain. It is one of

human's needs. Besides, it gives people more than simply entertainment, it also gives them a wider view to this life. Humor can also convey message, social criticism and information. Actually, what makes humor funny to someone, is related with what it is the speakers said. In humor, sometimes a speaker says something, but then the hearer responds it differently. In that case, the reader or hearer must interpret what is actually implied in those utterances.

The reason of choosing *Reader's Digest* of this study that it is one of the international magazines that published monthly and spread around the world. It consists of various kind of articles, i.e; family, health, criminal, social, etc. One of the particle features of *Reader's Digest* that becomes favorite for readers because it is enjoyable and interesting as well for readers to read.

Humor in *Reader's Digest* is an example of humor in which the funny stuff comes out from what the speakers said. Humor in *Reader's Digest* often makes use of its utterance in its dialog to make the readers laugh. Humor in *Reader's Digest* divided into several fields, as follows; "As Kids See it", "All in Day's Work", "Laughter the Best Medicine" and "Life's Like That". I took them as the object of the study.

Humor consists of some conversational implicatures caused by violation the cooperative principle. Humor in *Reader's Digest* is built by conversational implicature itself, although the hearer or the reader doesn't realize that. However, understanding a conversational implicature is more difficult than comprehending the explicit meaning of an utterance, especially in this kind of discourse, which is rich in puns, word – play, rhyme and idiomatic expression.

I realize that sometimes, people have difficulty in understanding the humor expression. Moreover, the utterances in the dialog or conversation of the humor from *Reader's Digest*, are difficult to find what is actually implied in those utterances. It is an assumption that the violation of Cooperative Principle in a conversation is an effective strategy to create a funny effect. The violation of Cooperative Principle itself is a big potential to build or establish the funny effect in humors.

In addition, there are several researchers conducted in the same interest. Rustono (1998) investigated conversational implicature as a humor expression in Indonesia verbal humor discourse. He concluded that the conversational implicature in Indonesian verbal humor discourse is derived from the violation of Cooperative Principle and its maxims and the violation of politeness and its maxims. He found that the dominant implicature in Indonesian verbal humor discourse are insulting, mocking, ordering and requesting. Waluyo (2002) analyzed conversation implicature, as the result of the violation of Cooperative Principle and its maxims and the violation of Politeness Principle and its maxims, in "Ghosts", a classical play written by Hendrik Ibsen. He concluded that most of the conversational implicatures in "Ghosts" occur in Mrs. Alving and Priest Manders's utterances.

Based on the reasons above, I am interested in describing the conversational implicature in written humors of "*Reader's Digest*". This study

analyzes the conversational implicature, which is derived from the violation of the conversation principles, like the researcher above.

1.2 Problem Statements

In this study, I'd like to discuss "The Conversational Implicature in Written Humors of *Reader's Digest*", by presenting the following questions:

1. How are Cooperative Principles violated in written humors?
2. How are the written humors construed, when viewed from conversational implicature perspective?

1.3 Objectives of the study

This study is intended:

1. To describe the violation of Cooperative Principle in written humors
2. To explain the existence of Conversational Implicature in construing written humors.

1.4 Significance of the Study

The significance of the study is, as follows:

1. It will hopefully contribute inputs to researchers, English learners, teachers and readers may use them as a reference to learn conversational implicature. Moreover, it is not enough to understand the meaning of the utterances from the explicit only; we should know the writer's intention from the implicit meaning too.

2. It is expected that learners and readers in general, become more aware of the importance of pragmatics in having communication to each other. It is also expected that people will easily recognize how important it is used in daily activity. Finally, this study is also meant to motivate further study on any aspects of conversational maxims. The analysis of pragmatics can be used to know the meaning implicitly in humors.

1.5 Limitation of the Study

I would like to limit the discussion into several points, particularly:

1. The written humors collected are from *Reader's Digest* of January to May 2005.
2. The written humors taken are from "As Kids See it, All in Day's Work, Laughter for the Best Medicine and Life's Like That".
3. The written humors I focus on are the violation the Cooperative Principle.

1.6 Definitation of Terms

1. The Cooperative Principle (CP for short)

Cooperative Principle is the principle or the rule to guide participants in a conversation to talk cooperatively, effectively, and efficiently. Cooperative Principle is described to four maxims; quantity, quality, relation and manner.

2. Implicature

Implicature is a process of interpretation the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. The implicature caused by violation of

cooperative principles, is brought about utterances violating the maxims, namely maxim of quantity, quality, relation and manner.

3. Conversational Implicature

Grice in Levinson (1983:97) divided implicature into; Conventional and Conversational. *Conversational implicature* is non-conventional meaning that is implied. He conveyed indirectly or through hints, and understands implicitly without ever being explicitly stated.

4. Humors

A humor is a short story of communication humorously intended to be laughed at by listeners or readers. This kind of utterance belongs to perlocutionary act in which laugh is perlocutionary effect. In humors, there are conversations included within. Conversation is a kind of human activities. It is one way to convey the idea, opinion, informal and formal whether implicitly or explicitly.

1.8 Organization of the Thesis

Basically, the thesis is divided into five chapters. It is composed in such a way to give ease to the readers in comprehending the contents. In order to facilitate the comprehension of the research, the thesis is organized as follows:

Chapter I is Introduction contains the general background of the study, problem statements, objective of the study, significance of the study, limitation of the study, definition of the terms, method of the study and organization of the Thesis.

Chapter II is the review of the related literature, which discusses the theories used as the basis of the research.

Chapter III is the research methods, which describe the method, Object of the study, Role of Researcher, Method of Data Collection, Classification of Data and Method of Data Analysis.

Chapter IV is data analysis.

Chapter V is conclusion of the study and suggestion for further study.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this study, the writer applies some terms namely Pragmatics, Conversational Implicature, Grice's Theory of Cooperative Principle, Observing the maxims, Theory of Humor, and Humors in *Reader's Digest*.

2.1 History of Pragmatics

Pragmatics has become one of the most interesting topics in the area of linguistics. Pragmatics, as the sub-field of language that investigates the techniques by which language is used for communicational purposes, studies how language users make use of their knowledge of language purposes, studies how language users make use of their knowledge of language – conceived in terms of their understanding in mind of the language structure and rules. The study of pragmatics was developed in Europe when Charles Morris in 1938 mentioned that semiotics, or the science of signs, was divided into three major branches: syntax, semantics, and pragmatics. According to him, pragmatics is the study of relation of signs to interpreters. This view was then developed by Halliday who proposed social theory of language (Levinson 1983:1).

The development of pragmatics in US was inspired by Austin, a British language philosopher, and Searle. Austin's work 'How to Do Things with Words' which was published in 1962 discussed about performative and constative act. He also proposed his idea about locutionary, illocutionary, and perlocutionary act. Searle developed Austin's idea to US and published his work. He classified the

number of speech act into five categories; representative, directive, expressive, commissive, and declarative (Austin, 1969: 33).

After the publication of their works, other theories appeared. Grice (1975) proposed his theory of *Conversational Implicature*. His work appeared in an article 'Logic and Conversation'. His other idea was about Cooperative Principle, which is aimed to guide participants in a conversation to talk cooperatively, effectively, and efficiently. Cooperative Principle is described to four maxims; quantity, quality, relation and manner.

Brown and Levinson (1987: 34) published an article 'Universals in Language Usage: Politeness Phenomena'. They proposed term face, which is distinguished into positive and negative face. Every utterance in a conversation has a chance to threat one of other's faces. To minimize the threat, they proposed five politeness strategies: bald / on-record, positive politeness, negative politeness, off-record, and keep quiet.

Levinson (1983: 103) published his book 'Pragmatics'. He revised Grice's theory of implicature. He suggested the test of implicature and its type. According to Levinson, meaning can be expressed explicitly and implicitly. Implicit meaning can be conventional and non conventional.

Leech (1983: 79) published 'Principle of Pragmatics'. In his book he proposed Politeness Principle (PP) and Irony Principle (IP) to complete Grice's Cooperative Principle. Politeness Principle is a series of principle that is used to convey politeness in communication. The principle is described into five maxims; tact, generosity, approbation, modesty, agreement, and sympathy.

Mey (1993: 88) published 'Pragmatics': an Introduction. He distinguished pragmatics into micro and macropragmatics. Micropragmatics involves reference and implicature, speech act, speech act verbs and indirect speech act, and speech act's classification. Macropragmatics involves conversational analysis, metapragmatics, and societal pragmatics.

2.2 Definitions of Pragmatics

The oldest definition is proposed by Morris in 1938. According to Morris, pragmatics is a branch of semiotics, or the sciences of signs. He defines pragmatics as the study of the relation of signs and interpreters (Levinson 1983: 1). The speciality of pragmatics is the interpretation of signs or language. The difference between syntax, semantics, and pragmatics is; syntax discusses about formal relation of signs, and semantics discusses the relation of signs and the object to which the signs are applicable.

Leech (1983: 6) defines pragmatics as the study of meaning in relation to speech situation. According to him, speech situation involves five aspects: (1) addressers and addressees (2) context of the utterance (3) goals of utterance (4) utterance as the form of act / speech act (5) utterance as the product of verbal act. The consequence of his definition, pragmatics might interpret a meaning differently from a speech situation to another. He also distinguishes between semantics and pragmatics. Semantics is the study of meaning without involving the context of utterance. The central distinction, in other words, semantics emphasizes on 'language' (*langue*) and pragmatics emphasizes on 'language use'

(*parole*). Therefore, pragmatics does not only study language in theories, but it studies language in the real usage.

Levinson (1983: 5-27) gives several definitions of pragmatics, they are:

1. Pragmatics is the study of those relations between language and context that are grammaticallized, or encoded in the structure of language.
2. Pragmatics is the study of relations between language and context that are basic to an account of language understanding.
3. Pragmatics is the study of the ability of language users to pair sentences with the context in which they would be appropriate.
4. Pragmatics is the study of deixis at least in part, implicature, presupposition, speech acts, and aspects of discourse structure.

In order to give clearer understanding on pragmatics, Tran (2003: 1) gives an example that the question: "Is John there?" at the beginning of a phone call would be interpreted as a request to speak to John rather than as an information question. Another example is that my friend, Sisca, visits me at home and says to me "I'm thirsty, Atik." The utterances would be taken as a request for something to drink rather than a descriptive statement. However, the same utterance may have another functions in different contexts.

Meanwhile Yule in *Pragmatics*, stated that there are four areas which pragmatics is concerned with:

1. Pragmatics is the study of speaker meaning

Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by listener (or reader). It has, consequently,

more to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves.

2. Pragmatics is the study of contextual meaning.

This type of study necessarily involves the interpretation of what people mean in particular context and how the context influences what is said. It requires a consideration of how speakers organize what they want to say in accordance with who they are talking to, where, when, and under what circumstances.

3. Pragmatics is the study of how more gets communicated than is said.

This approach also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker intended meaning. This type of the study explores how a great deal of what is unsaid is recognized as part of what is communicated. We might say that it is the investigation of invisible meaning.

4. Pragmatics is the study of the expression of relative distance.

This perspective then raises the question of what determines the choice between the said and the unsaid. The basic answer is tied to the notion of distance, closeness, whether it is physical, social, or conceptual implies shared experience on the assumption of how close or distant the listener is, speaker determine how much needs to be said (1996: 3).

From the definitions given above, it can be concluded that pragmatics is a branch in linguistics which discusses *the meanings of utterances and their functions*, what it is for and used for. In other words, pragmatics is a part in

linguistics which focuses on utterances expressed by the speaker which is associated with its contexts.

Context is who is talking to whom, place and time that is uttered in an utterance, presuppositions on who is involved in the act of uttering the utterance.

An anthropologist called Dell Hymes (1964) in Brown and Yule (1996: 38 – 39) had mentioned the criteria of the context which is relevant to speaking situation, they are; Addressor (speaker, writer or sender), Addressee (hearer, reader or receiver), Audience, Topic, Setting (time, place and other physical conditions surrounding the speech act), Channels (written, telegraph, spoken, signs, etc), Code (standard language, or dialect, or which style is used), Message-form (chit-chat, debate, preach, sonnet, love, letter, etc), Event, Genres (fairy tale, advertisement, etc), Keys (the tone of the conversation, eg; serious or mocking) and Purpose (goal and outcome).

I assume that speakers and listeners involved in a conversation are generally cooperating with each other, eg; in the middle of their lunch hour, a woman asks someone how she likes the hamburger she is eating, and receives the answer in (1) ‘A hamburger is a hamburger’.

From a pure logical perspective, the reply in (1) seems to have no communicative value since it expresses something completely obvious. The example in (1) and other apparently pointless expressions like ‘business is business or ‘boys will be boys, are called *tautologies*. If they are used in a conversation, clearly the speaker intends to communicate more than is said.

When the listener hears the expression in (1), she first has to assume that the speaker is being cooperative and intends to communicate something. That something must be more than just what the words mean. It is an additional conveyed meaning called an **implicature**.

Given the opportunity to evaluate the hamburger, the speaker of (1) has responded without an evaluation, thus one implicature is that she has no opinion, either good or bad, to express. Depending on other aspects of the context, additional implicatures (for example, the speaker thinks all hamburgers are the same) might be inferred.

Implicatures are primary examples of more being communicated than is said, but in order for them to be interpreted, some basic Cooperative Principle must first be assumed to be in operation (Yule, 1996: 35-36).

There are four elements in Pragmatics discussing i.e; deixis, presupposition, conversational implicature and speech acts. In this thesis, I focus on the **Conversational Implicature** (Levinson, 1983)

2.3 Grice's Theory of Cooperative Principle

Unlike many other topics in pragmatics, implicature doesn't have an extended history. The key ideas were proposed by philosopher H.P Grice in the William James lectures delivered at Harvard in 1967 and still only partially published (Grice, 1975,1978). He suggests that when people converse with one another, they acknowledge a kind of tacit agreement to cooperate conversationally towards mutual ends. This agreement he calls the **Cooperative Principle**. When

one abides, by the Cooperative Principle one agrees to act according to various rules, or rather Maxims as Grice calls them. These principles are expressed 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”

Grice distinguished four categories within this general principle. He formulated these in basic rules or maxims. In two categories he also introduced super maxims;

I. Quantity Maxim

- (i) Make your contribution as informative as is required (for the current purposes of the exchange)
- (ii) Do not make your contribution more informative than is required

II. Quality Maxim

Supermaxim : Try to make your contribution one that is true

- (i) Do not say what you believe to be false
- (ii) Do not say that for which you lack adequate evidence

III. Relation Maxim : Be relevant

IV. Manner Maxim

Supermaxim : Be perspicuous

- (i) Avoid obscurity of expression
- (ii) Avoid ambiguity
- (iii) Be brief
- (iv) Be orderly

2.3.1 Quantity Maxim

It consists of two sub maxims; 'Give the right amount of information, i.e.

(a) make your contribution as informative as required (for the current purpose of the change) (b) do not make your contribution more informative than is required'.

The maxim emphasizes on *the amount of information given to the addresser*. The information should be neither more nor less than required by the partner of speaking, unless it will violate the maxim. For illustration, let us see an example that applies the maxim of quantity:

(1) A : What's your name ?

B : Helena

A : Where do you live ?

B : Australia

B's short answers could be categorized as applying the maxim of quantity since he only answered the question as needed by A. If B answered the question with longer utterances, he could have violated the maxim of quantity. It is important to give the right amount of information, although the degree of the 'right amount' is relative to the situation. When we talk in an interview, of course we will only answer as needed by the interviewer; on the other hand, we will not do the same thing when we want to persuade someone. For example, if the situation was in a trade, perhaps we can see that quantity maxim is often violated. A seller's offer will always be more informative than actually required by buyers. The intention of the violation is to persuade the buyer to buy the product. The act of persuading needs a lot of words in order to assure the potential buyer about price,

quality, guarantee, spare-parts, or service. If the seller only uses a little amount of words, he probably will lose the opportunity to sell the computer. Accordingly, the seller would violate the maxim of quantity.

2.3.2 Quality Maxim

It contains two sub-maxims; 'Try to make your contribution one is true, i.e. (a) do not say what you believe to be false (b) do not say that for which you lack adequate evidence' (Grice 1975 in Mey 1993: 65).

This maxim emphasizes in *the truth condition of the contribution*. If the contribution is untrue or lack of evidence, it violates the maxim. For example; we can see a conversation in which a participant violates the maxim.

- (2) A : What's your name?
 B : Matthew
 A : Where do you live?
 B : America
- (3) Judge : Can you prove your innocence?
 Bad guy : No, Sir. Only God knows my innocence.

Assume this, if in the first conversation, B has lied to A. Suppose his real name is Matthew, not Robert, and he lives in Australia, not in America. By doing such things, B has violated the maxim of quality. The second example shows how the inability to give adequate evidence for important thing can lead into violating quality maxim.

* Study these following examples:

- (4) Smoking damages your health

The contribution in (4) is qualitatively true because the speaker believes he has enough evidence that it does. It is true that smoking can damage our health. Many smoking people have been attacked by many diseases, such as lung disease, etc. This contribution obeys the maxim of quality.

(5) The capital of Inggris is Canberra.

(6) The capital of Inggris is London.

The contribution in (5) is not cooperative because we know that is not true. He appears to be violating the maxim of Quality; there must be a reason for him saying something patently false. People knew that "The capital of Inggris is London" So that, the following contribution in (6) obeys the maxim of quality and cooperative.

2.3.3 Relation Maxim

It is described as: 'Make your contribution relevant' (Grice 1975 in Mey 1993:65). The maxim is often called 'super maxim' because of its independency from other maxims. Sperber and Wilson, as quoted by Mey (1993: 80) mention that *relevance is the genuine rule in conversation that cannot be omitted*. They explain (Sperber and Wilson in Mey 1993: 80) :

"Communication doesn't "follow" the principle of relevance; and they could not violate it even if they wanted to. The principle of relevance applies without exceptions.....'

In accordance with their theory, communication cannot violate relevance theory even if the participants want to. However, the degree of relevance in

communication depends on the shared knowledge of the context where the communication occurs. Sperber and Wilson mention the term contextual effect, or the addition of new information to reinforce previously shared knowledge. Based on the context of communication, the participants then can infer the meaning from the less relevant contributions.

However, to support their previous thesis about the impossibility to violate relevance theory, Sperber and Wilson then propose the division of the degree of relevance into strong and weak relevance. According to them, there are two steps in understanding meaning; ostensive-inferential communication. First, ostension, which is a speaker's act of showing or making manifest through language. Second, inference, which is what hearers do when they attempt to decode acts of ostension in their search of meaning.

Strong relevance means that the hearer / reader doesn't have to do hard effort to infer the meaning from an ostensive stimulus. In other words, the hearer should not do hard effort to decode the meaning, for example:

(7) A : Where's my box of chocolate ?

B : It's on the drawer in the living room.

On the other hand, in (8) if the participant needs more hard effort to infer the meaning, it has a weak relevance, for example:

(8) A : Where's my box of chocolate?

B : I saw the children in your room this morning.

By saying less relevant answer, as B's answer in (8), the hearer / reader (A) should understand the context of communication. The inference that could be

taken from (8) is the children might have taken the box of chocolate when A was not in the place.

2.3.4 Manner Maxim

It has four sub-maxims: 'Be perspicuous, and specific, i.e (a) avoid obscurity (b) avoid ambiguity (c) be brief (d) be orderly.

According to Leech (1983: 6), the maxim of manner is different from the other three. He explains that the difference lies while the other three maxims point out '*what we should speak*'; the maxim of manner points out '*how we should speak*'. Thus, the maxim of manner only emphasizes on *the manner of speech*, not the content. Practically, the participants should *speak directly, clearly, avoid ambiguity, and orderly*.

The obscurity or unclear contribution can be seen as follows:

(9) A : Do you have trouble making decision ?

B : Well yes and no.

B's answer *is obscure* and might make A think that B has trouble to make firm decision.

The ambiguity of contribution can be seen as follows:

(10) A : Where were you born ?

B : I was born in Canberra

A : Which part ?

B : All of me.

B's answer is ambiguous because A asked him what part of Canberra he was born, not the part of body. In this case, B has made a joke to A by giving an ambiguous answer.

The contribution also should be brief and does not use long explanation as seen in the following example:

(11) Son : Dad, what is an idiot?

Dad : An idiot is a person who tries to explain his idea in such a strange and long way that another person who is listening to him can't understand him. Do you understand me ?

Son : No

Dad's answer is too long for his son to understand, which is ironical to what he actually wanted to explain. Instead of explaining the definition of what idiot person is, he made himself an idiot.

In discussing Grice conversational maxims, we point out that we commonly draw inferences from what people say based on the assumption that they are obeying the cooperative principle. One major reason for exploiting the maxims is to make conversation easier. The other reasons we use the conversational maxims to communicate indirectly are;

1. We sometimes need to avoid telling the truth because our frankness may hurt us.
2. We sometimes need to avoid telling the truth because the truth may hurt someone else.

3. Speech acts can be caused by threatening acts to their addressee.

2.4 Theory of Implicature

Implicature is a process of interpretation of the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. Grice adds that implicature is a proposition that is implied by an utterance of a sentence in a context, even though that proposition isn't a part of the logical entailment of what was actually said. Grice and Levinson (1983) divided implicature into; Conventional and Conversational;

- a. *Conventional implicature* is non-truth conditional inferences that are not derived from superordinate pragmatic principles like the maxims, but are simply attached by convention to *particular lexical items or expressions* (Levinson 1983: 127).

e.g; (12) X : Yulie is from Solo .

Y : Therefore, she is gentle.

- b. The writer focuses on *conversational implicature*. Grice (Levinson 1983: 97) deliberately coined this word to cover any non-conventional meaning that is implied, he conveyed indirectly or through hints, and understood implicitly without ever being explicitly stated. It is something left implicit in actual use. It has three rules;

- that does not belong to the utterance
- that is not logical of the utterance
- that has one / more implicatures and depend on the context

e.g; (13) X : Can you tell me the time?

Y : Well, the milkman has come.

It can be shown that the time asked by (X) has passed. We can see from the answer (Y). (X) has known in what time the milkman usually go through.

There is no correlation between the question (X) and the respond (Y). The meaning of utterance (Y) is implicit.

A. Generalized vs. particularized implicatures;

A. a *particularized conversational implicature* is one which depends on particular features of the context, as in the first example above. The proposition 'Sally's car broke down' would ordinarily not convey anything about Sally going to a meeting, so the implicature in this case depends on the context as well as the utterance itself.

B. a *generalized conversational implicature* is one which does not depend on particular features of the context, but is instead typically associated with the proposition expressed.

Grice distinguished between kinds of conversational implicature on another dimension;

- a. Generalized conversational implicature are those that arise without any particular context or special scenario being necessary, in contrast to
- b. Particularized implicature which do require such specific contexts.

Here are some (relatively) clear examples of generalized conversational implicatures:

(14) "Fred thinks there is a meeting tonight."

+> Fred doesn't know for sure that there is a meeting tonight.

(15) "Mary has 3 children."

+> Mary has no more than 3 children.

B. Properties of Implicature;

A. Context-dependent

B. Cancellability (defeasibility) — Implicatures can be denied without self-contradiction.

C. Nondetachability — any way you had expressed the proposition you uttered would have given rise to the same implicatures (with the exception of implicatures arising from the rules of Manner).

D. Calculability — you can trace a line of reasoning leading from the utterance to the implicature, and including at some point the assumption that the speaker was obeying the rules of conversation to the best of their ability.

C. The Important Contribution of Implicature

First, implicature stands as a pragmatic example of the nature and power pragmatic explanations of linguistic phenomena. Secondly, it provides some explicit account of how it is possible to mean (in some general sense) more than what is actually 'said' (i.e. more than what is literally expressed by the conventional sense of the linguistic expressions uttered). Thirdly, the notion of implicature seems likely to effect substantial simplifications in both the structure and the content of semantic descriptions. Fourthly, implicature, or at least some

closely related concept, seems to be simply essential if various basic facts about language to be accounted for properly. Finally, the principles that generate implicatures have a very general explanatory power : a few basic principles provide explanations for a large array of apparently unrelated facts (Levinson 1983: 97-98).

2.5 Observing the maxims

Grice himself was quick to point out; these maxims don't always apply and are easily violated. Grice himself distinguishes between 'violating' a maxim (i.e. unconsciously or unavoidably, as in telling lies) and blatantly 'flouting' it or exploiting it

The least interesting case is when a speaker observes all the maxims as in the following example:

(16) Husband : Where are the car keys?

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

The wife has answered clearly (Manner) truthfully (Quality), has given just the right amount of information (Quantity) and has directly addressed her husband's goal in asking the question (Relation). She has said precisely what she meant, no more no less, and has generated no implicature (i.e. there is no distinction to be made here between what she says and what she means, there is no additional level of meaning).

However, there are many occasions when people fail to observe the maxims. There are three ways of failing to observe a maxim according to Grice; *flouting a maxim, violating a maxim and opting out of a maxim.*

- a. A flout occurs when a speaker blatantly and ostentatiously fails to observe a maxim at the level of what is said, with the deliberate intention of generating an implicature.
- b. Grice defines 'violation' especially as the unostentatious non observance of a maxim. If a speaker violates a maxim s/he 'will be liable to mislead' (1975:49).
- c. A speaker opts out of observing a maxim by indicating unwillingness to cooperate in the way maxim requires. Examples of opting out occur frequently in public life, when the speaker cannot, perhaps for legal or ethical reasons, reply in the way normally expected. On the other hand, the speaker wishes to avoid generating a false implicature or appearing uncooperative. Examples of such cases could include a priest, counselor or even an investigate journalist refusing to relay information given in confidence.

Meanwhile Levinson (1983: 104) in Pragmatics gives several definitions, they are; *flouting implicature* is a conversational implicature based on an [addressee](#)'s assumption that the [speaker](#) is deliberately breaking (flouting) a [conversational maxim](#) while still being cooperative. The term *flouting implicature* is a coinage. The concept of an [implicature](#) derived from the flouting of a maxim is an important one in the literature of conversational implicature, but there is not

a specific name for it. It would commonly be more appropriate to speak of *an implicature derived from the speaker's flouting of a conversational maxim*. In the following exchange, B flouts the maxim of manner, thereby implying that an open discussion of the ice cream is not desired:

(17) A: Let's get the kids something.

B: Okay, but I veto I-C-E C-R-E-A-M-S.

A *standard implicature* is a conversational implicature based on an [addressee's](#) assumption that the [speaker](#) is being cooperative by directly observing the [conversational maxims](#). In the following exchange, A assumes that B is being cooperative, truthful, adequately informative, relevant, and clear. Thus, A can infer that B thinks A can get fuel at the garage: (18) A: *I've just run out of petrol.*

B: *Oh; there's a garage just around the corner.*

(<http://www.sil.org/linguistics/GlossaryOfLinguisticTerms/WhatIsAFloutingImplicature.htm>)

2.6 Theory of Humor

According to Benton (1968: 156) the word "Humor" is derived from a Latin word "humor" moisture. In a more specialized sense "humor" means the fluids of the body. It was used as a medical term. In the ancient physiology, in the middle ages and later the four cardinal humor of the body were blood, phlegm, choler (yellow bile) and melancholy (black bile). The variant mixture of these humors in different men determined their temperaments, their physical and mental qualities.

By further extension, humor in the 16th century means an unbalanced mental condition, a mood, or unreasonable caprice, or a fixed folly or vice. In the 18th century humor was applied to the subject matter of laughter, for example comic writing. Now, it is widely used as a generic term for everything that appeals laughter.

Minsky adds humor about stupidity. Freud's advocate could explain humor about stupidity as manifestations of aggression against other people - stupid things *you* do are never funny. I wouldn't call it a strong argument though. Minsky also shifts attention from urges to social prohibitions a bit; this raises the level of intelligence in the reasons, and includes humors about stupidity in an integrated manner.

Moreover humor is produced by the thought that there is a mistake, but one which is not bad or harmful. This then produces laughter and good feelings. Once the mistake is seen to be harmful, it is no longer humorous. For example, we laugh if someone slips on a banana peel, but stop laughing if a leg is broken. Thus, for something to be humorous, we must not take the mistake seriously, or as being bad. If we are too serious (a negative emotion), we will not laugh at a joke. To be too serious is to say, "This is bad or fearful." There are also many other negative thoughts which may block humor. Shakespeare asked, "Do you know the difference between a bitter fool and a sweet fool?" (*King Lear* i.4.151) The mistakes of life create tragicomedy which if accepted create humor and insight, but if not accepted create tragedy. In summary, humor involves the thought that something is a mistake which is OK.

We now know that humor is created *by deviating from the*: believed, correct, desired, expected, familiar, honest, ideal, intelligible, known, possible, probable, proper, real, reasonable, rules, useful, usual, and so on. Humor is largely based on things we cannot understand, on contradiction, on nonsense, on meaninglessness, on illusion, on things being what they are not, and not being what they are. It is as if things which happen are so strange that we cannot even understand them, and so we react by laughing. We expect one thing to happen and the unexpected happens instead.

A basic form is, "A is B," such as, "You (A) are a fish out of water (B). We may combine any two unlike things to create both humor and metaphor. Some examples are: Logic is male. Women are homologous males. Space is a box with no top, bottom, or sides. Fish are the fruit of the sea. A straight line is a flattened circle. Jealousy is chemical. Metaphors are humorous because what appears to be nonsense turns out to make sense. Our weeds turn into flowers, our humor into insight. The types of metaphor are also the types of humor. Each type of humor already given is also a type of metaphor. (Thomas C. Veatch, May, 1998. A Theory of Humor. tv@sprex.com)

Based on the form, humor can be classified into two types. They are verbal and nonverbal humor. Verbal humor is a humor presented by words. While nonverbal humor is a humor presented by movement or picture. Based on the presentation, the humor classification creates tricotomy i.e. verbal humor, written humor, and cartoon. The verbal humor is presented by words, cartoon is presented

by picture and writing, and written humor that I take as the data of the study is presented in writing,.

In addition, humor communication is different from serious communication. In seriously communication we must obey the cooperative principle in order the communication or conversation runs smoothly. If there is violation there will be a certain implication want to achieved by the interlocutor.

Humor which is known by adult people nowadays are funny cartoon which, of course, appeal laughter and also various jokes performance in television, for example comedy films or humors books describing funny stories. I assume that humor is identical with anything that arouses laughter.

Pradopo (1994) states that humor cannot be separated from abnormal situation and laughter as the effect and short expression. It is consciously created to produce fun and laughter toward the reader and the listener. Furthermore, she (1994: 3) states that there is humor that entertains by showing human weaknesses and all the things that can become the object of laughter.

2.6 Written Humors in Reader's Digest

Reader's Digest is one of the international magazines that spread in the world. *Reader's Digest* magazine has the largest paid circulation in the world – bigger than the next three largest magazines combined. Nearly 100 million people read it each month. Reader's Digest is published all over the world. There are 49 editions, in 19 languages. It is monthly edition and consists of the variously articles, i.e.; family, health, criminal, social, etc. One of the particle features of

Reader's Digest that liked by readers is humors. It is enjoy full and interesting for readers to read. The humors in *Reader's Digest* divided into several fields, as follows; "All in Day's Work", "Laughter the Best Medicine", "As Kids See it" and "Life's Like That".



CHAPTER III

RESEARCH METHOD

This chapter discusses the research methodology adopted by the present study. The main aspects of the research discuss: research design, object of the study, unit of analysis, method of data collection and method of data analysis.

3.1 Method

This study is using a descriptive one since it describes a situation or area of interest systematically, factually and accurately (Isaac & Michael, 1971: 42). This study also uses the qualitative method, which is a research procedure that results in descriptive data in the form of written and it doesn't depend on the statistic of the data. By using this descriptive qualitative method, the writer shows the implicatures in written humors based on Grice's theory of implicatures.

3.2 Object of the Study

The object of the study is written humors in *Reader's Digest*. The data are collected in such a way according to the limitation of the study. As has been stated in Chapter 1, the study is restricted to the written humors collected from Reader's Digest of January to May 2005. The written humors are taken, is from "As Kids See it", "All in Day's Work", "Laughter for the Best Medicine" and "Life's Like That". And there are 127 written humors in *Reader's Digest* of January to May

2005. From those written humors, I only took 34 humors as the data which focus on the humors violating the Cooperative Principle.

3.3 Unit of Analysis

In this study, the unit of analysis is utterances which contain conversational implicature in written humor. And this is an example of the written humor from *Reader's Digest*:

The professor of my sociology class University of British Columbia asked me,
 “What’s the opposite of nomadic?” After a pause,
 one of my classmate suggested, “*Madic.*”

The utterance “After a pause, one of my classmates suggests, “*Madic*” has assertive function which means to assert that the opposite ‘*Nomadic*’ is ‘*Madic*’. It violates maxim of quality because the student gives wrong answer. Actually the student doesn’t know the answer. He answers “*Madic*” based on phoneme structure or morphological structure from the word “*no madic*”, not based on the meaning of the word. He sees word “*nomadic*” is from English negation which is the opposite of “*Madic*” by erasing “*no*”. He should answer the opposite of the word “*Nomadic*” is from the meaning of the word itself, it is not from the morphological structure of the word.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that he just wants to make the situation of the class more relax, to reduce the suspense which at that time no body can’t answer the question from the Professor. Whereas he doesn’t

really know the opposite of the word “*Nomadic*” and he is not sure of his answer. He answers the question is from the form of morphological structure of the word.

3.4 Role of Researcher

In this study, I play my role as data collector and data analyzer. Data collector, I collected the data from the object of the study. As data analyzer, I tried to analyze the use of Grice Maxims. The four maxims are violated through the utterances in written humors of *Reader's Digest* then I analyzed the data from the context.

3.5 Method and Technique of Data Collection

In this study, the method I used to collect the data is a documentation technique. Since the method of the study is descriptive qualitative, I took the humors from *Reader's Digest* which consist of conversational implicatures as the data.

The study is conducted through several steps of collecting the data; selecting the written humors in *Reader's Digest* that contain the conversational implicature, classifying the data into four categories of the conversation maxims, identifying each of the violating the conversation maxims, and analyzing the data.

3.6 Classification of Data

The data which taken from written humors are classified into four categories. The first category is Quantity Maxim. The second category is Quality

Maxim. The fourth category is Relation Maxim. Finally, the fourth category is Manner Maxim. In this study, the data are classified into the same category of violation the maxims. In other words, the data which have the same conversational implicature are categorized into the same category.

3.7 Method of Data Analysis

After obtaining the data, the next step to be conducted is data analysis which is significant part of the study. In analyzing the data, I use qualitative study based on Grice's theory of Implicature (1975).

The analysis conducts through several steps;

- (1) Identify the written humors in *Reader's Digest* that contain implicature based on Grice's theory of Implicature (1975) by marking the application of them. I use the quotations of each humors are arranged according to the kind of maxims. The four maxims are violated through the utterances in written humors.
- (2) Classify the data taken into four each kind of maxims they belong to
- (3) Describe and explain the existence of implicature in construing the written humors
- (4) Have inference the meaning of implicature in written humors.
- (5) Check through Triangulation. It is one way to foster the data are checked or compared through different means.

CHAPTER IV

DATA ANALYSIS

There are rules which control mechanism among participants in doing conversation. In pragmatics, such rules are called Cooperative Principle. Grice proposes that conversations are governed by what he calls *the cooperative principle*, namely, that participant in conversation cooperative with each other. When one abides, by the Cooperative Principle one agrees to act according to various rules, or rather Maxims as Grice calls them. These principles are expressed 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” (Grice 1975 : 45).

Implicature is a process of interpretation the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. The implicature caused by violation of cooperative principles. Implicature by the cooperative principle is brought about utterances violating the maxims, namely maxim of quantity, quality, relevance and manner. This chapter shows the data analysis, which covers the presentation of the findings. It gives description of how Cooperative Principle are violated in written humors and how are the written humors construed, when viewed from conversational implicature perspective?

4.1 Types of Maxim

This section presents the types of maxim found in the written humors from *Reader's Digest* of January to May 2005 edition. The general profiles of each types of maxim are presented in Table 4.1. This table presents the number of each types of sentence which is taken from 34 written humors of that magazine. The percentage of each type of sentence found in Table 4.1 is only a way to get more accurate description about it. There are four types of maxim. They are quantity, quality, relation and manner maxim.

Table 4.1 Types of maxim

No	Type of Maxim	Total	%
1	Maxim of Quantity	9	26.47
2	Maxim of Quality	7	20.58
3	Maxim of Relation	13	38.23
4	Maxim of Manner	5	14.70
	<u>Total</u>	34	100%

4.2 General Findings

From those written humors which consist of the conversational implicature, most appear to violate the maxim of relation. It is shown from the table that there are 38.23% written humors which violate relation maxim. This study indicates that there is a tendency that written humors in *Reader's Digest* are mostly brought about the Implicature by relation these facts imply that humor which contributes irrelevant conversation or gives information that has no relationship with the topic discussion, is an effective strategy to create a funny

effect. It is easier to find and identify the humors violate relation maxim than other maxims.

Furthermore, Implicature by maxim of quantity contributes more information than it is required, is the second findings. It is shown that there is 26.47% written humors violate quantity maxim. The third findings we can see from the table, which is implicature by maxim of quality to create incorrect contribution and is lack of evidences. There are only 20.58% written humors violate quality maxim.

Moreover, the written humors that are found at least compare with other maxims in this study, is that written humors violating the maxim of manner. It can be seen that there are only five written humors violate manner maxim. In other words, it is shown there are only 14.70%. It violates maxim of manner because they give contribution which consist of ambiguous and obscure statements or confusing information.

In addition, the written humors may violate one or more maxims. In understanding humor, people may have different views. Some people may say it is funny but others may not. My interpretation of written humors in this study may be wrong. That is why; I tried comparing it with other friends' interpretation to foster the data.

The Existence of Conversational Implicature in Construing Written Humors

The description of implicature which caused by each type of maxims found in the written humors is presented in this section by using the quotations of

the written humors found in the Reader's Digest magazine. The quotations of each written humors are arranged according to the types of maxim which have been presented in Table 4.1.

4.3.1 Violation of Quantity Maxim

The maxim contains a rule concerning how informative the contribution of a talk exchange should be. Grice (1975), as quoted by Mey (1993:65), describes the maxim as 'Give the right amount of information, i.e. (a) Make your contribution as informative as required and (b) Do not make your contribution more informative than required'. If we rephrase Grice, we may say that the information should be just enough, neither more nor less than required by the partner of speaking. Accordingly, the violation of quantity maxim normally involves deliberately saying too much or too little.

1. Data 1

A couple from Brooklyn went to reception at an exclusive private school in Manhattan, where they hoped to send their child. The conversation turned to Mozart. Absolutely brilliant! The other parents gushed. "What a prodigy he was!" Anxious to join the discussion the Brooklyn woman said, "Ah, Mozart! Only this morning I saw him get on the No. 5 bus to Coney Island!" There was a sudden hush. Her husband was mortified, he pulled her aside. "Get your coat", he whispered. "We're leaving." And he hustled her out the door. "What's wrong?" She asked. "Are you angry about something?" "I've never been so embarrassed in all my life. You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don't you know the no. 5 bus doesn't go to Coney Island?"

One day, a couple from Brooklyn attends a reception which is held at an exclusive private school in Manhattan. They hope to send their child there. As a guest of a reception, they have a discussion with other couples who attend that reception. They have a discussion about Mozart, a brilliant and great person in the world. Suddenly, the Brooklyn woman says that she has seen Mozart got on the

no. 5 bus to Coney Island that morning. Hearing that woman utterance, the guests are so silent. The woman's husband feels very embarrassed. He asks his wife to go out from that place. However, his wife does not understand him. When she asks what the problem is, he becomes angry.

From data 1, it can be seen that the Brooklyn man feels so embarrassed with his wife statement when they have a discussion about Mozart with other guests. In addition, that statement is said in front of the guests from exclusive class. His embarrassment can be seen from his utterance *"I've never been so embarrassed in all my life."* He is angry with his wife because his wife does not realize her mistake. His anger can be seen from his utterance *"You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don't you know the no. 5 bus doesn't go to Coney Island?"* his utterance in data 1 has assertive function since it means to assert that he is angry to his wife and feels embarrassed. That utterance violates *maxim of quantity* because he gives contribution more informative than it is required. His wife just asks him *"What's wrong? Are you angry about something?"* It is caused that she does not know her mistake and wants to ask her husband to explain it. The husband, however, gives long answer *"I've never been so embarrassed in all my life. You see Mozart take the no. 5 bus to Coney Island? You idiot! Don't you know the no. 5 bus doesn't go to Coney Island?"* He should answer a short one such as *"You make me embarrassed"* in order that it does not violate the maxim.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that he really

gets mad knowing his wife's utterance about Mozart. His utterance "You idiot!" does not mean that his wife is an idiot person. That utterance is an anger expression of his wife when they have a discussion about Mozart with other guests. He feels embarrassed to others who have conversation with because, his wife talks about Mozart and the direction of the bus that she actually does not really know. He feels ashamed of knowing his wife is lack of information or knowledge.

2. Data 2

My 24 year-old daughter, who's single, works in the collection department of bank. Her job is to call delinquent customers, asking for payment while still being courteous. One morning she was in the middle of a conversation with the customer she had been calling routinely for three months. Suddenly he interrupted and asked, "Are you free for date?" "Not as long as your name comes up on my computer screen," my daughter retorted.

The writer's daughter has been working in the collection department of a bank. She is 24 years old and single. Her job is to ask for payment of the delinquent customers. She has an undisciplined delinquent customer. That customer is a man. Although she has been calling him for three months, he has not paid his debt yet. One morning, she calls him again to ask him to pay his debt soon. Beyond her expectation, that man does not tell her when he will pay his debt but asks her if she is free for date. This, of course, makes her angry. Then she retorts the man question.

From data 2, it can be seen that the writer's daughter who works as a collector of a bank feels angry with her customer answer when she calls him to

ask for payment. She does not expect the answer like that. She wants to ask for her customer payment only because it is her job. The anger of the collector can be seen from her retorting answer *“Not as long as your name comes up on my computer screen”* This answer has assertive function since it means to assert the customer to pay his debt soon. She will not stop asking someone to fulfill his debt. That utterance violates *maxim of quantity* since she gives contribution more informative than it is required. Actually the customer asks her not to call him in a day only. However, she gives long answer. She should answer yes or no to the question *“Are you free for date?”*

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that she asks the customer assertly to pay his debt soon in the bank. She asks him to be responsible to his debt. That is why she keeps calling him everyday. The meaning of the customer question is the customer feels so bored and annoyed to have call from her everyday. In the customer opinion, the collector does not have any job or any date with a man besides asking him to pay his debt. However, in the collector opinion, the customer question is a date invitation. Therefore she is angry with him. Then she asserts the customer that she will never stop calling him until his name comes up on her computer screen. In another word, she will not have free time with him until he fulfils his obligation to the bank.

3. Data 3

After I had a minor car accident, two friends organized a night out to cheer me up. Manage to put the matter out of my head and really

enjoyed myself. On the way home I happily got into a taxi and gave directions. "I know that address," said the taxi driver. "Didn't you crash into my wife last week?"

The writer had a car accident last week. His friends want to cheer him up. His friend then invites him to go out in one night. After the writer and his friends spend the night out, the writer wants to go home by a taxi. He then stops a taxi. After he has got into a taxi, he gives his address to the taxi driver. Beyond of his expectation, the driver knows his address well. The driver even accused him of crashing into his wife last week.

From data 3, it can be seen that the taxi driver knows the writer address well. He even accused the writer of crashing into his wife in the accident last week. The taxi driver believes that the person who has sitting in his taxi at the moment is the person who crashed into his wife last week. It can be seen from his utterance *"I know that address. Didn't you crash into my wife last week?"* The taxi driver utterance has assertive function which means to assert that the taxi driver gets angry and knows well the address which is meant by the writer. That utterance violates *maxim of quantity* since she gives contribution more informative than it is required. Actually the writer just asks the address. The taxi driver should answer the question from the writer informatively as required.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the taxi driver warns the man to be responsible with the accident that happens to the driver's wife. The taxi driver knows well the address of the man who crashed his

wife a week ago. That is why the taxi driver accuses the passenger directly when his passenger mentions his address.

4. Data 4

*A husband returning from a four-day hunting trip complains that he had lost his wedding ring.
 “How did that happen?” asks the wife.
 “It’s your fault,” he replies, “I’ve been telling you that all of my pockets have holes.”*

A husband has been returning from four-day hunting. When he meets his wife, he complains that his wedding ring has gone. Then his wife asks him to tell about that happening. The husband does not answer his wife question. He blames his wife for the lost of his wedding ring. He says that he loses his wedding ring because his wife does not respond about the pocket that has holes.

From data 4, it can be seen that the husband feels angry with his wife. He is angry with his wife for her careless. His wife does not sew the pocket of his clothes. There are so many holes in his pocket. So he loses his wedding ring when he goes hunting. The anger expression of the husband can be seen from his utterance *“It’s your fault.”* That utterance has assertive function since it means to assert that he is angry to his wife. That utterance violates *maxim of quantity* because he gives contribution more informative than it is required. His wife just asks him *“How did that happen?”* It is caused because she wants to know the happening of the lost of her husband wedding ring and wants to ask her husband to explain it. The husband, however, gives long answer *“It’s your fault. I’ve been telling you that all of my pockets have holes.”*

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that he really gets mad knowing his wife does not respond his utterance. That utterance is an anger expression of his wife. He thinks that his wife is a careless person so she does not sew all of holes of his pocket. Therefore it makes him lose his wedding ring. If only his wife respond his utterance, he will not lose his wedding ring.

5. Data 5

On the way home from visiting relatives, two of my very proper sisters stopped at a casino-not to play the slot machines, mind you, but just to check out the place. "So did you do any gambling?" I teased.

"Well," Kitty said cagily. "I had a \$10 cup of coffee. Dotty had a \$50 Coke."

One day, the writer and two of his sisters, Kitty and Dotty, went to their relatives. On the way home from visiting their relatives, the two of his sisters stop at a casino to check that place out. After a while they come to him. The writer teases them. However, they don't tell what they do in the casino. They even, says that they have a \$10 cup of coffee and a \$50 Coke.

From the data 5, it can be seen that the two of the writer's sisters do not answer and explain what they do in the casino. They, even, say that they have a \$10 cup of coffee and a \$50 Coke. It can be seen from their utterance in data above "*I had a \$10 cup of coffee. Dotty had a \$50 Coke.*" Their utterance has declarative function which describes what they have from the casino. It violates *maxim of quantity* because they give contribution more informative than it is

required. Actually the writer asks his sisters if they do some gambling. However, his sisters do not answer yes or no. They answer with long. They should answer, “Well, yes” or “Well, no” to their brother question.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the writer’s sisters do some gambling in the casino but they do not want to admit it. Up till now they have been known the writer as a proper person. They do not want to make the writer is sad when knowing they try do some gambling in the casino. That is why they answer the writer question cagily. Another inference of the violation above which can be concluded is the writer’s sisters do not do gambling. They just really check that place out because they want to know the situation of the casino. When the writer teases them, they are feeling shy. So they answer, “I had a \$10 cup of coffee. Dotty had a \$50 Coke.” They want to stop the writer teasing.

6. Data 6

Sounds of crashing and banging in the middle of the night sent me and my husband out to our garage. There we spotted three raccoons eating out of the cat dish. We shooed them away and went back to bed. Later that week we were driving home, and I noticed three fat raccoons ambling down the road. “Do you think those are the same ones we chassed off?” I asked.

“It’s hard to tell,” said my husband. “They were wearing masks.”

One day, hearing the sounds of crashing and banging in the garage, the writer and her husband were awake in the middle of the night. They go to their garage to see what happen there. They find three raccoons eating out of the cat

dish. Then they shoo them away and go back to bed. Few days later, when the writer and her husband are driving home, they see three raccoons on the road. The writer looks at her husband and asks him if the three raccoons on the road are the same ones they shoo away few days before. Her husband can not answer exactly. He answers that the raccoons have been wearing masks when they come to their garage.

From the data 6 above, it can be seen that the writer's husband do not remember and is not convinced if the raccoons on the road are the raccoons which come to his garage. It can be seen from his utterance in data 6 "*It's hard to tell. They were wearing masks.*" This utterance has assertive function which asserts the writer that he is not convinced that the raccoons on the road are the same ones come to his garage. This utterance violates *maxim of quantity* because he gives contribution more informative than it is required. Actually the writer asks her husband if the raccoons they see on the road are the same raccoons they shoo away from their garage only. However, her husband says that it is hard to tell because the raccoons have been wearing masks. It is impossible for the raccoons to wear the masks and people know that. He should answer, "*Yes, I do*" or "*No, I don't think so*" to his wife question.

The utterance which violates *maxim of quantity* causes conversational implicature. The inference of the violation above can be concluded that the writer's husband really does not know and remember the three raccoons which eating out of the cat dish in his garage few days ago. He is not convinced if the raccoons on the road are the raccoons came to his garage because there are so

many raccoons in the world. The raccoons, which he and his wife see on the road may be another raccoons. Therefore he says, “*It’s hard to tell. They were wearing masks.*” Mask is something used to cover people’s face so no one can see his or her face. The writer’s husband uses “mask” word to assert he does not remember well the raccoons which came to his garage.

7. Data 7

The woman was eating a plate of hot soup in the corner drugstore when a neighbour ran in to tell her that her husband had just dropped dead. Unperturbed, she continued eating. Finally, the neighbour asked, “Well, aren’t you going to say something?”

“Just wait until I finish eating this hot soup,” she said. “Boy, will I give a scream?”

In the corner drugstore, a woman is eating a plate of hot soup. Suddenly, a neighbour of her runs in and tells that her husband has just dropped dead. Beyond of the neighbour expectation, the woman continues eating without any shock in her face. The neighbour then asks if she wants to say something. The neighbour is very amazed with the woman because she says that the neighbour is asked to wait her until she finishes her hot soup.

From data 7 above, it can be seen that the woman does not feel shocked or surprised hearing the death news of her husband. She continues eating her hot soup without responding her neighbour who delivers that news. It can be seen from the sentence “*Unperturbed, she continued eating.*” When finally the neighbour asks her to know her respond, the woman says “*Just wait until I finish eating this hot soup,*”. “*Boy, will I give a scream?*” This utterance has assertive function which asserts the neighbour to wait until she finishes eating her hot soup. This utterance violates *maxim of quantity* because he gives contribution more

informative than it is required. Actually the neighbour asks the woman if she wants to say something hearing her husband death news only. However, she gives long answer. He should answer, “Yes” or “No” to her neighbour question.

The utterance which violates *maxim of quantity* causes conversational implicature. The inference of the violation above can be concluded that the woman actually has known that her husband will dead soon and she is an unconcerned person. That is why she does not feel shocked hearing her husband death news. She has waited her husband in the hospital for a long time without taking a rest. At that time she wants to eat her favourite food, hot soup. So, when the neighbour tells about her husband death, she does not respond or shocked, she wants to finish her hot soup because she has never eaten her favorite food for a long time.

8. Data 8

While my wife and I were on camping trip in a Canadian park, a ranger gave us some informational brochures. One mentioned that bears were known to inhabit the area. My wife became very concerned. After making repeated attempts to relieve her of her fears, I became tired of discussing the subject. Finally, bedtime came. Shortly after we slipped into our sleeping bags, my wife cuddled up close and whispered, Will you protect me if the bears come after us?” Too much I replied, “Sure, honey if you can keep up.”

One day, a couple the writer and his wife were on camping. A ranger comes to give informational brochures and warn them to be careful. He informs that bears are known to inhabit there. The writer’s wife becomes worried. Her husband tries to get rid of her fears. Until the bedtime comes the husband gets

tired facing his wife's truly fears. His wife can't sleep at all and disturbs her husband at night.

The writer's utterance in (8) *violates maxim of quantity* since the husband gives or makes contribution more informative than is required. His wife just asks him, "Will you protect me if the bears come after us?" But her husband gives long answer "Sure, honey if you can keep up." That's the answer that she doesn't expect, she hopes the husband can make her comfortable. Moreover, his answer disappoints her. He replies his wife's boring question lazily.

The utterance which violates *maxim of quantity* causes conversational implicature. The inference of the violation above can be concluded that the writer's wife wants to be protected by him when the danger comes to her. But the writer gives her answer that makes her disappointed.

9.Data 9

After his bread hadn't toasted properly, I watched my fiancé test the toaster oven element by realizing it was working just fine, he angrily turned and blamed me for his having burned himself. "Pardon me?" I asked incredulously. "Well," he said indignantly, "you've always stopped me from doing stupid stuff before!"

The writer sees a man testing the toaster oven element since his bread doesn't toast properly. He realizes soon that it is working just fine. Then he is angry to the writer for his having burned himself. The writer wonders about his anger to him as the writer says "Pardon me?". He assumes that the writer lets him burned himself intentionally, as stated in data (9) "Well, You've always stopped me from doing stupid stuff before!". He thinks that the writer knows

about the toaster works very well. He is fed up with the writer since the writer does not stop him from doing stupidity and makes him hurt. He blames the writer, because at this time the writer doesn't remind him at all.

The fiancé's utterance "*Well, You've always stopped me from doing stupid stuff before!*" in data (9) has an assertive function since it is meant to assert that he is angry to the writer. The fiancé's utterance in (9) *violates maxim of quantity*. In (9), the fiancé gives or makes contribution more informative than is required. The writer just asks him, "Pardon me?". Actually, the writer is curious and asks him if there is something wrong, but the fiancé does blame him and gives surprising utterance to the writer. Because he knows that the writer usually reminds him of not doing stupidity. But at this time the writer lets him hurt.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that he gets mad to the writer since the writer does not stop him from doing stupidity and makes him hurt.

4.2.2 Violation of Quality Maxim

Quality maxim contains a rule concerning the truthfulness of a contribution in a talk. Grice (1975) as quoted by May (1993: 65), describes quality maxim as "Try to make your contribution one that is true, i.e. (a) Do not say what you believe to be false and (b) Do not say that for which you lack adequate evidence. Considering his definition, he explains that an utterance that says something untrue is a violation toward quality maxim.

10. Data 10

While on vacation, my wife, teenage son and I were strolling down a deserted beach, when we show the fisherman standing waist deep the water, repeatedly casting a net into the surging tide. But it seemed every time he pulled it in, the net was empty. “Look how hard he works to support his family,” I observed “We can learn a lot from his perseverance.” “Aw, dad, quipped my computer,” said my son. “He isn’t working. He’s just netting the surf”.

On holiday, the writer accompanies by his wife and his son go to the beach. They see the fisherman standing waist deep the water who is casting a net into the surging tide there. However, every time the fisherman pulls the net in, it is empty. The writer then asks to his son how hard the fisherman works. It does in order to support his family. The writer also says to his son that they can learn from that fisherman. Beyond of his expectation, his son says that the writer quips his computer. He then says that the fisherman does not working. He is just netting the surf.

From data above, it can be seen that the writer shows his son how hard the job of the fisherman they see on the beach in order to support his family. From the data above, it can also be seen how the writer’s son gives explanation of his father explanation. The son utterance “*“He isn’t working. He’s just netting the surf”*” in data above has declarative function which describes the fisherman does nothing. He just nets the surf. It violates *the maxim of quality* since he gives contribution that is not true and is not appropriate with the evidence or the fact. Actually, the fisherman has worked hard to catch the fish but he failed. It can be seen from the utterance “*...the fisherman standing waist deep the water, repeatedly casting a*

net into the surging tide. But it seemed every time he pulled it in, the net was empty.”

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation above can be concluded that the boy compares the fisherman who is catching the fish with the surfing games which the boy often plays it. According to his opinion, the fisherman does not catch the fish but just netting the surf. He thought that the fisherman is playing with the wave and he really enjoys what he is doing in the sea.

11. Data 11

The video shop was at a clearance sale. Thinking she'd like an exercise tape, she searched and searched but found nothing. Finally she asked a shop assistant where they might be. "Exercise videos? They're located between science fiction and horror," he said with a completely strange face.

One day, a video shop was at a clearance sale for the electronic products. A woman wants to find an exercise tape in the shop which is a clearance sale. She goes to that shop and searches the tape she wants. After she has searched for a while, she does not find that tape. At last she asks the location the exercise tape to a shop assistant. Hearing the woman question, the shop assistant looks at her with a strange face. Finally, the shop assistant answers the question perfunctorily.

From data above, it can be seen that the shop assistant is surprised to hear the question of a woman who comes to his shop. The amazement of the shop assistant can be seen from the way of the shop assistant looks at that woman. He

looks at that woman with a completely strange face. However he answers the woman's question. The shop assistant's utterance "*Exercise videos? They're located between science fiction and horror.*" has declarative function which describes the place of that video. However, it violates *maxim of quality* because he gives wrong answer to the woman. He gives wrong information about the location of the video. Actually the video should be placed in a certain place or in the middle of the video shop itself. It is impossible if the video is put between science fiction and horror.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that the shop assistant feels annoyed and gets mad to the woman who is visiting his shop because of her attitude in visiting the electronic shop. The shop assistant does not like her since she is only window-shopping, not for buying the things.

12. Data 12

"Do you believe in the life after death?" the boss asked one of his employees. "Yes," replied the employees, intrigued. "That's ok then," said the boss. "Because while you were at your grandmother funeral yesterday, she pooped in to see you."

One day, a boss asks one of his employees about the life after death. The boss wants to know if his employee believes in the life after death. When his employee says that he believes in that, the boss explains that he saw his employee grandmother in the employee grandmother funeral yesterday. The boss said to his employee that his grandmother came to see him.

From data above, it can be seen that the boss wants to know the opinion of one of his employees about the life after death. He wants to know whether his employee believes in the life after death or not. He, then, says that he sees grandmother of his employee who died yesterday came to see his employee in the funeral. The boss utterance *“Because while you were at your grandmother funeral yesterday, she pooped in to see you”* has declarative function which describes grandmother of one of his employee who died, wants to see his employee. That utterance violates *maxim of quality* because he gives wrong answer to the woman. He gives wrong information to his employee. He creates incorrect contribution and is lack of evidences. The boss tells about something wrong that relates with the employee’s grandmother death. The boss says that he see the employee’s grandmother wants to see her grandson when the boss is in her funeral. Actually, there is no man who can live again after he or she died.

The utterance which violates *maxim of quality* causes conversational implicature. The inference of the violation can be concluded that the boss just wants to make his employee scared to the scary thing. Besides that, the boss reminds him so that the employee always remembers the life after death.

13. Data 13

The teacher in our Bible class asked a woman to read from the Book of Numbers about the Israelites wandering in the desert.

“The Lord heard you when you wailed, ‘If only we had meat to eat!’” she began. “Now the Lord will give you meat. You will not eat it for just one day, or two days, or five, or ten or twenty days, but for a month-until you loathe it.”

The woman paused, looked up and said, “Hey, isn’t that the Atkins diet?”

In the Bible class, the teacher asks a woman to read from the Book of Numbers about the Israelites wandering in the desert. The woman then read the text from that book. Suddenly, she pauses, looks up and says that the text she read is the Atkins diet.

From data above, it can be seen that the woman does not know the meaning of the text of the Bible she reads. The Bible said that the Lord promises to Israelites wandering in the desert that He always hears them when they wailed. For example if the Israelites asks meat to eat. The Lord will give them plenty of food not only just for one or two days but for a month, until they loathe it. In the woman opinion, the text she reads is the Atkins diet. It can be seen from her utterance “*Hey, isn’t that the Atkins diet?*” Her utterance has assertive function which asserts other people in the Bible class that the text she reads is the Atkins diet. It violates *maxim of quality* because she gives wrong information to her friends in that class. The text is about the Lord promise to the Israelites wandering in the desert and it is not about the Atkins diet as he Israelites and the Atkins are the different tribe.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that the woman compares the Lord promise to the Israelites to give plenty of food with the Atkins diet. She thinks that the text which says “*The Lord heard you when you wailed, ‘If only we had meat to eat!’” she began. “Now the Lord will give you meat. You will not eat it for just one day, or two days, or five, or ten or twenty days, but for a month-until you loathe it.”* is the same way with the Atkins diet.

14. Data 14

A man walks into a store to buy a Barbie doll for his daughter. How much is that Barbie in the window?”, he asks the shop assistant. In a condescending manner she responds, “Which Barbie? We have Barbie Goes to the Gym for \$ 19.95

Barbie Goes to the Ball for \$ 19.95

Barbie Goes Shopping for \$ 19.95

Barbie Goes to the Beach for \$ 19.95

Barbie Goes Nightclubbing for \$ 19.95

And Divorced Barbie for \$ 265.00.”

The guy asks, “Why is Divorced Barbie \$265.00 when all the others are only \$19.95?.” “That’s obvious,” the assistant states, “Divorced Barbie comes with Ken’s house, Ken’s car, Ken’s boat, Ken’s furniture”

A man wants to buy a Barbie doll for his daughter. He stops at the shop which sells many Barbie. Then he asks the price of the Barbie in the window to the shop assistant. She explains all the Barbie’s’ price to him. All the Barbie’s’ price are cheap enough except the divorced Barbie. He is surprised and confused why the divorced Barbie is more expensive than others. She tells him the reason about the price.

The shop assistant’s utterance “*That’s obvious, Divorced Barbie comes with Ken’s house, Ken’s car, Ken’s boat, Ken’s furniture*” in data (14) has a declarative function which describes the reason of the expensive divorced barbie to him. Her utterance violates maxim of quality. The shop assistant’s utterance doesn’t make a sense, because it’s just a doll. She gives or makes contribution that isn’t true and isn’t appropriate either with the evidence or the fact. She should not compare the doll with human being, which refer to a divorced usually gets many properties. That’s why the guy asks, “*Why is Divorced Barbie \$265.00 when all the others are only \$19.95?.*”

The utterance which violates *maxim of quality* causes conversational implicature. The inference of the violation above can be concluded that the shop assistant compares the Barbie with the human being. According to her opinion the divorced Barbie is more expensive than others.

15. Data 15

One evening, a little girl I sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of the white hair sticking out in contrast on her lovely brunette head. She looked at her mother and asked, "Why are some of your hairs white, mom?" Her mother replied, "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white." The little girl thought about this revelation for a while, and then said, "Mommy, you weren't a very good girl were you?." "Now why would you say a thing like that, honey?" asked her Mom. "Well all grandma's hairs are white," came the reply.

One evening, a little girl asks her mom who is washing the dishes at the kitchen, about her mother's white hair. She is curious about changing of her mother's hair to be white. Her mother answers her daughter with wrong statement which states "Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white." It makes her have wrong assumption about white hair of her mother.

The mother's utterance, "*Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white*" in (15) has a declarative function which describes the reason of her white hair to her daughter. Her mother's utterance in (15) *violates maxim of quality* since her mother gives or makes contribution that isn't true and isn't appropriate with the evidence or the

fact. She should tell the daughter with the correct answer. Generally, Old people have white hair in their old. In other words, Someone is getting older has more white hair. She may also say that white hair sometimes can grow to somebody who feels stressed. Because of her mother's opinion that's not true, the daughter assumes that her mother are naughty girl and makes grandmother's hair turns to white. It is said "*Mommy, you weren't a very good girl were you?.*"

The utterance which violates *maxim of quality* causes conversational implicature. The inference of the violation above can be concluded that the daughter assumes her mother is naughty girl and makes grandmother's hair turns to white.

16. Data 16

An English tourist in a Cairo Bazaar saw a large skull offered by a street trader. "Dis de skull of great Queen Cleopatra, effendi," said the Egyptian, "only one hundred English pounds". "No thanks you," said the Englishman. "It's far for too expensive," How bout dis one, effendi?" said the street - trader, producing a small skull. "Whose skull is that?" "Dis de skull of great Queen Cleopatra when she was little girl!"

A foreigner comes from English visited Cairo Bazaar. We know that Cairo is the capital of Egypt, the famous city over the world. Most foreigners are interested in the relics which Cairo has many. A foreigner sees street - trader offers the relics to him. It is a great skull of Cleopatra. She is a great beautiful woman of Greek. The tourist is interested in and asks the price of it. Unfortunately the tourist rejects to buy because it is expensive. The street - trader offers him another skull which is cheaper than before. The tourist is surprised knowing the man says that it is a skull of Cleopatra when she was a child. The street trader's

utterance in data (16) violates *maxim of quality* since it is impossible that the corpse of someone has more than one skull. The street – trader gives or makes contribution that isn't true and isn't appropriate with the evidence or the fact.

The utterance which violates *maxim of quality* causes conversational implicature. The inference of the violation above can be concluded that it is impossible that the corpse of someone has more than one skull even the skull of Cleopatra. The street – trader persuades the tourist in order to buy his skull of Cleopatra.

4.2.3 Violation of Relation Maxim

This maxim contains a rule concerning how a contribution in a verbal interaction should relate to the topic spoken. Grice (1975), as quoted by Mey (1993:65), describes this maxim: "Make your contribution be relevant". Accordingly, if we say something irrelevant to the topic in a verbal interaction. Moreover 'when' it can not be easily understood by hearer or reader, it has violated relation maxim.

17. Data 17

My 15 years old daughter, Courtney, had become ill, and thinking it might be appendicitis. We went to the emergency room at our local hospital. Courtney was feeling so sick even to answer question, so the nurse asked me to describe her symptoms. I explained that she was complaining of a cute pain in her side, but in a small voice, Courtney corrected me, "It's not a cute pain! It really hurts."

Courtney, the daughter of the writer, has become ill. She thinks that she may have appendicitis. To get the clear diagnosis, she and her mother go to the

emergency room at local hospital. The nurse asks her about her symptoms. However, she is feeling so sick to answer the nurse's question. So, her mother describes her symptoms. Her mother says that she has been complaining of a cute pain in her side. Hearing her mother answer, she says to her mother that she is truly sick.

From the data above, it can be seen that Courtney complains of her mother explanation to the nurse. It can be seen from Courtney utterance from data "*It's not a cute pain! It really hurts.*" Her utterance has assertive function. It has function to assert to his mother that she is truly sick. That utterance violates *relation maxim* because she gives information which has no relationship with the topic discussing. It happens because she does not really know the concept of the cute pain which said by her mother to the nurse. Actually, her mother wants to explain the nurse how sick she is.

The utterance which violates relation maxim causes conversational implicature. The inference of the violation can be concluded that Courtney complains or protests to her mother. She thinks that her mother does not know how sick she is. So, her mother tells to the nurse that she has a cute pain. She wants to assert her mother that she is really sick. Therefore she says, "*It's not a cute pain! It really hurts.*"

18. Data 18

Our per-natal class included a tour of pediatric wing at the hospital. When a new baby was brought into to the nursery, all the woman tried to guest its weight, but the guy standing next to me was the only male to venture of number "look like four kilos," he

offered confidently. "this can't be your first, "I said. "Oh, yes, it's my first." "How would you know the weight of baby?" He shrugged. "I'm fisherman."

The man's utterance "*I'm a fisherman*" in data (18) has declarative function. It has function to tell that he is a fisherman. It violates maxim of relevance because his information doesn't relate with the topic discussing. The topic is about the weight of the baby. The woman wonders how he knows that the baby's weight look like four kilos. The man doesn't give an appropriate answer to the question "how would you know the weight of baby? ". He should give argument which supports his opinion.

The utterance which violates maxim of relevance causes conversational implicature. The inference of the violation can be concluded that the man compares the weight of the baby with the weight of the fish. When the fisherman sells the fish to the costumers usually he weighs the fish first. He just guesses the weight of the fish without using any tools. Since he is used to weighing the fish by guessing he can guess the weight of the baby.

19. Data 19

At the school where I work, I'm the trouble-shooter for all the computer. One day a colleague complained that hers was running very slowly. I had look at it and noticed she had close to 200 items in her garbage folder. "No wonder you're having trouble. Don't you ever empty your thrash can?" "Well, no," she replied, flustered. "In our household, that's my husband's job."

The writer has work at the school. He has ability to overcome the problems of the computer. Therefore he is called the trouble-shooter. One day, his

friend asks him to check her computer out because her computer is running very slowly. After the writer checks her computer out, he notices her to close to 200 items in her garbage folder. Then he asks if his friend has never emptied her thrash can. However, his friend says that it is her husband's job.

From data above, it can be seen that the writer's friend does not know the computer. She does not understand the writer's explanation about the reason why her computer is running very slowly. It is seen when she gives different response when the writer asks her if he has ever emptied her thrash can. She replied, "*Well, no. In our household, that's my husband's job.*" Her utterance has declarative function which describes her husband job. That utterance violates *maxim of relation* because she gives information which has no relationship with the topic discussing. The writer's friend compares recycle bin in the computer with recycle bin in a household. Actually, she does not know the concept of recycle bin in the computer said by the writer.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the writer's friend does not know the way to handle the problem in her computer. She does not understand that to handle the problem of her computer, she just presses the recycle bin and deletes some files. She thinks that she asks her husband only to handle the problem because the husband's job is to empty the thrash can.

20. Data 20

Our inquisitive granddaughter Cecilia was about four years old when she asked, "Mummy, where does money come from?"

"It comes from the mint," her mother replied.
 She pondered a moment, then said. "You mean the governmint?"

One day, the writer granddaughter who is four years old, Cecilia, asks her mother where the money come from. Her mother says that the money come from the mint. Cecilia ponders for a while. She then asserts what her mother means.

From data above, it can be seen that Cecilia mother has given the clear explanation to Cecilia. Her mother explains that the money come from the mint-an agency which prints the money. However, Cecilia does not understand her mother explanation. It is seen she does not respond her mother explanation directly. It can be seen from the sentence *"She pondered a moment"*. The Cecilia utterance *"You mean the governmint?"* has assertive function. It means that she asserts her mother statement. That utterance violates *maxim of relation* because she gives information which has no relationship with the topic discussing. Actually, she does not know the concept of the mint said by her mother.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that Cecilia thinks the mint is the government. Because of her age who still four years old, she cannot say a word correctly. She wants to say government but when she hears her mother says the mint, she thinks that *the government* is said *the governmint*.

21. Data 21

A woman was driving in her car on a narrow road. She was knitting at the same time, so she was driving very slowly. A man came up from

behind and he wanted to pass her. He opened the window and yelled, "Pull over! Pull over!" The lady yelled back, "No, it's a hat!"

A woman is driving in her car on a narrow road. While driving, she is knitting a hat. Therefore she is driving very slowly. When she is busy with her knitting, a man yells at her. He asks the woman to pull over because he wants to pass her. Because the woman is concentrating on her knitting, she does not hear the man yelling clearly. She hears the man says pullover. She then yells back to the man that she does not have a pullover but a hat.

From data above, it can be seen that the woman who is knitting while she is driving is concentrating on her knitting. So she cannot hear the man yelling clearly. Her utterance "*No, it's a hat!*" has declarative function. It means that she describes what she makes to the man. She wants to tell the man that she is knitting a hat. That utterance violates maxim of relation because she gives information which has no relationship with the topic discussing. Actually, she does not know the concept of pull over said by the man. That man asks her to pull over her car because he wants to pass her. However, the woman does not give any reaction by pulling over her car. She even yelled back to the man that she makes a hat.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the woman does not hear the man yelling clearly. She hears the man says 'pullover' so she thinks that the man asks whether she is knitting a pullover. Therefore she answers that she does not make a pullover but she makes a hat.

22. Data 22

A couple was returning to their seats after a trip to the movie theatre snack bar.

“Did I step on your toes on the way out?” the guy asked the man at the end of the row.

“You certainly did,” the man responded angrily.

“All right,” the husband said to his wife. “This is our row.”

One day in the theatre, a couple returns to their seats after they has bought snack in the theatre snack bar. When they arrives in their seat row, the husband asks the man who sits at the end of the row if he steps on his toes when he goes out from the row. The man says yes and responds angrily. Beyond of his expectation, the husband does not ask for pardon. He however, says to his wife that it is their row since the man whose toe has been stepped on, is the person sitting on the same row.

From data 22 above, it can be seen that the man who sits at the end of the row gets mad to the husband. It is caused the husband stepped on his toes when he and his wife go out from the row. The anger of that man can be seen from the sentence “*“You certainly did,” the man responded angrily*’ finds in data above. However, the answer of the husband is beyond of his expectation. The husband utterance “*All right. This is our row.*” has assertive function. It means he asserts to his wife that the row is their row. In another word, they arrive in the right row. That utterance violates maxim of relation because the husband gives information which has no relationship with the topic discussing. Actually, he should ask for pardon to the man at the end of the row because he steps on his toes. In addition,

that man has confirmed it when the husband asks him whether he steps on his toes when he goes out from the row.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the husband confuses with his row in the theatre. He then remembers that he steps on the toes of the man who sits at the end of the row when he goes out from the row. To ascertain whether he arrives in the right row, he asks the man who is stepped on. When the man says yes, the husband feels relieve because he is in the right row.

23. Data 23

When I moved to California, I was a nervous wreck about earthquakes. My friend Lind, who was born and raised there, was completely blasé. I remember once when we pulled up to a light, her Honda began to shake. She looked worried until I stammered, "I think that we're having an earthquake".

"Thank goodness," Linda said. "I thought something was wrong with my car."

One day, the writer moves to California. She is a nervous wreck about earthquakes. She has a friend, Linda, who was born and raised there. Linda is a blasé person. One day, the writer and Linda want to go by Linda's car. When they pull up to a light, Linda's car began to shake. Both of them feel silent upon realizing that shake. They look worried. Then the writer stammers that they has been having an earthquake. Beyond of her expectation, Linda does not look worried anymore. She, even, is relieved when she hears the writer's utterance because she thinks that something is wrong with her car.

From data above, it can be seen that Linda feels relieve hearing the utterance of the writer that they are having an earthquake. She feels relieve because the shake does not mean something goes wrong with her car. Her relief expression can be seen from her utterance “*Thank goodness*” in data above.

Linda’s utterance “*Thank goodness. I thought something was wrong with my car.*” has declarative function which describes her feeling and her thinking. That utterance violates *maxim of relation* because her utterance does not relate with the topic discussing. Generally, knowing an earthquake happening, people will feel worried and they will do something to save themselves or their precious things. Linda, however, even thanks God to know an earthquake is happening at that time.

The utterance which violates *relation maxim* causes conversational implicature. The inference of the violation can be concluded that Linda is relieved because her car is in good condition. At first, she thinks that the shake means something goes wrong with her car. However, after she hears her friend explanation that the shake is an earthquake, she has been relieved. It may a strange thing for people. California is a place which often has an earthquake. For Linda, an earthquake is not a strange thing because she was born and raised in California. In other words, Linda has been accustomed with an earthquake. However, it is a strange thing for the writer who has moved there. When the shake happens, the writer and Linda looks worried for two different reasons. The writer worries because of an earthquake. Linda worries because she thinks that something goes wrong with her car.

24. Data 24

I'd like some vitamins for my son." "Vitamin A, B, or C?" asked the pharmacist. "It doesn't matter, he can't read yet."

The writer wants to buy vitamins for his son. The pharmacist asks the writer which vitamin he wants to, whether vitamin A, B or C. The writer pleased her to choose any vitamin since his son is not able to read yet. In other words, he needs the vitamins to make his son is able to read.

The writer's utterance in (24) *violates maxim of relevant* since the writer gives irrelevant information to the pharmacist. He asks the pharmacist some vitamins which make his son can read as son is still kid, under five years old. Generally people buy vitamins for supplement of the children.

The utterance which *violates maxim of relevant* is caused conversational implicature. The inference of the violation above can be concluded that the father's of his son thinks there is vitamin that can make his son read in his kid's age.

25. Data 25

A man wanting to borrow another man's newspaper asks, "Are you finished?" The other man replies, "No, I'm Norwegian."

Once, a man wants to borrow another man's newspaper. He is curious about the newest news. The another man thinks that man asks him where he is from and wants to make a small talk.

The utterance *"No, I'm Norwegian"* in data (25) has an assertive function

which means he is from Norwegia, not from Finnish. His utterance *violates maxim of relevant*, it's misunderstanding. The man also wants to read newspaper, but the another man doesn't pay attention to that man's question. He is too serious to read newspaper, so he gives unexpected answer to that man. He didn't give answer what the man means. He thinks that man asks if he is from Finnish while that man asks another man if he finishes from reading newspaper. He should answer Yes or No to that man.

The utterance which violates *relation maxim* causes conversational implicature. The inference of the violation above can be concluded that there is miscommunication or misunderstanding between two men who wants to read the newspaper.

26. Data 26

To get some feedback from grade to students. During my first year of teaching, asked them to answer a short-teacher-evaluation questionnaire had prepared. One question was "what do you like best about this teacher?" "An answer of note was" Her red shoes".

Once, the teacher asks students to fill the questionnaire. She explains that questionnaire intends to evaluate their teacher for a year she has been teaching. After they finishes filling the questionnaire, there is one noted "*Her red shoes*" from the question "*What do you like best about this teacher?*". The question is not so specific and makes the student giving the irrelevant answer.

The students' utterance "*her red shoes*" has declarative function which describe the students admire or like the teacher's shoes. It violates *maxim of*

relevance because they don't answer the question which is available in questionnaire appropriately. The teacher wants the students give response or answer to the question "*What do you like best about this teacher?*" appropriately. But the students give response based on her performance not based on her ability during the class.

The utterance which violates maxim of relevance causes conversational implicature. The inference of the violation can be concluded that the students like her red shoes which she often uses in a classroom. They judge that her shoes are pretty good and make her performance become charming. The student prefers focusing much on the teacher's performance to the way of her teaching.

27. Data 27

Parents of secondary-school students are asked to fill in enrollment forms with such data as the student's address, birth date, religion, etc. One question call for, "Language spoken at home." One form returned with the question answered, "Decent."

Parents want to enroll their children to the secondary school. The first requirement they must fulfill is filling the form. There are some questions they must answer in it. Those questions are about the student's address, birth date, religion, etc. Then the data are collected and checked. After reading them, there is a funny answer from the question call for, "*Language spoken at home*".

The utterance "*Descend*" has assertive function since it is meant to assert that their child usually use courteous language at home. It violates relation maxim because they don't answer the question appropriately. They should answer

whether their child speaks *Indonesia, Spanish or English* at home. It may be that it's the first time for them to fill the form or perhaps they are lack of education.

The utterance which violates maxim of relevance causes conversational implicature. The inference of the violation can be concluded that their child usually use courteous language at home. They don't mention exactly what language that they use at home frequently.

28. Data 28

The teacher was beginning the lesson and noticed a student dozing. She said sharply, "taro, are you ready?" Taro jolted to attention, replied, "I'm man!"

When the lesson is starting, the teacher sees his student; Taro is sleeping in a classroom. Then the teacher asks the sleepy boy, directly until he is surprised and gives irrelevant answer.

Taro's utterance "*I'm man!*" in data (28) has declarative function which describes Taro is sleepy when the lesson is starting. It violates relation maxim since Taro doesn't pay attention to the teacher. He is surprised when the teacher asks him directly. The question's "*Are You Ready?*" Sounds "*Are you Lady?*" for him, that's why Taro gives irrelevant answer to her. He should answer *Yes or No* to her.

The utterance which violates maxim of relevance causes conversational implicature. The inference of the violation can be concluded that Taro is surprised when his teacher asks him directly. Her question sounds different for him because he is so sleepy and Taro gives irrelevant answer to her.

29. Data 29

“Asia was by far my favorite destination,” the woman bragged at the party, though she had never been out of the United States. “Enigmatic and magical, beautiful beyond belief And China of course, is the pearl of the Asian oyster.” “What about the pagodas? A man beside her asked, “Did you see them?” Did I see them? My dear, I had dinner with them

One day, there is conversation about the experience of traveling among people in a party. A woman shows-off to people that her favorite place to visit is Asia. In other words she has visited many resorts or great places in Asia many times. In fact she never gone broad before. She doesn't want to get ashamed in front of people. She didn't realize that she makes herself feel embarrassed. When a man asks her about the great building that is really familiar in China. The worst thing she even responds that she has dinner with Pagoda.

The woman's utterance *“My dear, I had dinner with them”* has declarative function which describes a woman shows off to people, she is rich woman and has gone a broad many times. It seems that she knows much about Asia, his favorite place to visit. It violates *maxim of relevance* since she doesn't answer appropriately. She doesn't know about Asia at all. It proves when a man asks her about Pagoda. It is impossible that she has dinner with thing or building.

The utterance which violates maxim of relevance causes conversational implicature. The inference of the violation can be concluded that a woman has no shame telling that actually she doesn't know everything about Asia. She thinks that Pagoda is famous person in Asia. Moreover, Pagoda which the man means is the great building, the holy place of Buddhist people.

4.3.4 Violation of Manner Maxim

This maxim concerns with how a speaker should deliver his/her contribution in a quoted in a verbal interaction. Grice (1975), as quoted by Mey, describes the maxim as 'Be perspicuous and specific, i.e. (a) Avoid obscurity of expression, (b) Avoid ambiguity, (c) Be brief, (d) Be orderly. Accordingly, if we said something unclearly we would violate manner maxim. Manner maxim is regarded as an excessive maxim in Grice's Cooperative Principle. According to Leech (1983), there are some linguists that consider this maxim as more than enough. He also states that this maxim is different from the others. While other say maxim 'what to speak', manner maxims say 'how to speak'. The violation of manner maxim is often meant to be polite.

30.Data 30

At the beginning of the school year, I mentioned to a grade student that he'd grown a lot since I'd seen him the year before. "I've been doing a lot of that, growing and shrinking." Puzzled, I asked what he meant. "Well, I used to be up my big broth's nose," he replied. "But now I'm only up to his chin."

At the beginning of the school year, the writer meets a student of that school. They have a discussion about their growth. That student tells that he has been growing and shrinking in a year. The writer is confused with his utterance. Then the writer asks him what he means. That student then explains that he used to be taller than his big brother' nose but now he is only up to his big brother's chin.

From data above, it can be seen that the explanation of that student is not

clear. For the writer that explanation is a confusing explanation. It can be seen from the sentence *“Puzzled, I asked what he meant.”* Then the student explains what he meant. The student’s utterance *“Well, I used to be up my big broth’s nose. But now I’m only up to his chin.”* in data above has declarative function which describes his growth a year ago and now comparing to his big brother growth. It violates *maxim of manners* since it has ambiguous contribution. That student gives confusing information. He does not tell clearly which part of his body that is growing and shrinking to the writer. He should give information more detail about which part of body that is growing and shrinking.

The doctor’s utterance which violates *maxim of manner* causes conversational implicature. The inference of the violation can be concluded that he thinks there is something goes wrong with his growth. He feels his growth is less than his big brother’s growth. He wants to tell that his growth is stagnant but not his big brother growth. It can be seen that he used to be up his big brother’s nose but now he is only up to his big brother’s chin. Generally, the younger child will grow more and more compared to his or her brother and sister. However, it does not happen to him.

31. Data 31

A woman step into a church confessional box. “Do you attend Mass?” asks the priest. “That’s one of falling, father,” she replies sheepishly. “Almost never.” “Do you say prayer at night and in the morning?” “Oh father, that’s another my falling. Almost never.” “Do you give alms to the poor, my child?” “I’m bad at that too. Almost never.” “Tell me now; are you faithful to your husband?” “Ah, that’s one thing I’m good at!” the woman replies animatedly. “Almost always!”

One day, a woman goes to a church confessional box. She wants to confess her sin. The priest asks her some questions. The priest is amazed with the woman's answer. She has never attended Mass, said prayer at night and in the morning, and given alms to the poor. However, when the priest asks her faith to her husband, that woman answers that she is a faithful wife.

From the data above, it can be seen that the woman almost never does her obligation of her faith or religion. It can be seen from her answer. She always answer "*Almost never*" for every the priest question. It makes the priest think that the woman does not believe in God. It means that the woman also does not believe in her husband. Therefore the priest asks her faith to her husband. Beyond expectation, the woman says that she always believe in her husband. It can be seen from her utterance "*Ah, that's one thing I'm good at! Almost always!*" Her utterance has assertive function. It has function to assert the priest that she is always truly faithful to her husband. This utterance violates *maxim of manners* since she gives ambiguous information. Besides giving ambiguous information which cannot be understood by the priest, her contribution needs more be interpreted and explained completely. When the priest asks her "*Tell me now, are you faithful to your husband?*" she should answer by saying yes or no.

The utterance which violates maxim of manner causes conversational implicature. The inference of the violation can be concluded that the woman is so happy and proud of herself because she can prove to be a faithful wife. She is really happy because she can answer the priest question at last. The previous question of the priest cannot be answered well by her. Another inference of the

violation can be concluded that the woman is more believe in the visible something. God is the invisible thing, so she thinks that He will not know what she does and what she feels. The husband is real for her, he always accompanies her and knows everything she does and she feels. Her husband always gives satisfaction for her so she is more faithful to her husband than to God.

32. Data 32

“I told my doctor that every time I look in the mirror I get sick,” says Rodney Dangerfield. He told me, “At least your eyesight is good.”

The writer’s friend, Rodney Dangerfield, tells me that every time he looks in the mirror, he gets sick. Then he goes to the doctor and explains what he feels. However, the doctor does not explain the disease he has. The doctor just says that his eyesight is good.

From data above, it can be seen that the doctor does not explain the disease of the writer’s friend. The doctor just said that his eyesight is good. The doctor’s utterance *“At least your eyesight is good”* in data above has declarative function. That utterance describes the writer’s friend eyesight is still good. It violates *maxim of manner* since the doctor gives contribution which is not brief. The answer of the doctor is unnecessary prolixity of information. Actually the writer’s friend, Rodney, needs the answer from the doctor why he gets sick every time he looks himself on the mirror. He is curious whether he really gets sick or not. However, the doctor teases him with his utterance.

The doctor’s utterance which violates maxim of manner causes

conversational implicature. The inference of the violation can be concluded that the doctor just teases Rodney. The doctor tells him that there is no something wrong with his eyesight.

33. Data 33

My young cousin, David, had an appointment to see the doctor. Once he was on the examining table, the doctor asked him, "How old are you?" "I'm four," David answered. "And when are going to be five?" the doctor inquired. David replied, "When the four comes to an end."

Once the cousin of the writer is examined by the doctor. The doctor asks him about his age and the cousin seems angry to the doctor asking about his age. The doctor doesn't know exactly about the cousin's birthday. David's utterance "*When the four comes to an end*" in Data (33) has a assertive function since it is meant to assert that he is angry to the doctor and feel annoyed. The doctor's utterance seems to underestimate him as a child. It violates *maxim of manner*. David gives contribution of utterance that isn't clear (ambiguous), He doesn't give straightforward answer to the doctor. The doctor just asked him, "*And when are going to be five?*". Actually, the doctor is curious and ask him when he gets five years old only. The doctor actually doesn't mean to make him feel uncomfortable. Avoiding it does not violate the maxim of manner; David should give the clear answer one. David should explain clearly about his birthday and when the four years old of his age end.

The utterance which violates *maxim of manner* causes conversational implicature. The inference of the violation can be concluded that he really gets

mad to the doctor's question. He feels annoyed to the doctor's question. It's such a foolish question for him. David feels that the doctor likes asking many questions to him.

34. Data 34

An ex-vaudeville actor, desperate for work, applied for a job with a traveling circus. "Okay," said the manager, "we can use you. We're supposed to have two gorillas in the show, but one just died. Now, you just put on this costume and pretend you're gorilla. All you have to do is sit in a cage all day long-nobody'll ever know the difference." The actor took the job, put on the suit, and climbed into the cage. About ten minutes later he watched as another gorilla was shoved in with him. "Shut up," the other gorilla said. "You think you're the only actor out of work?"

One day an ex-vaudeville actor, is desperate for work, applies for a job with a traveling circus. Then, he is accepted as gorilla to change a real gorilla one just died. His job is just sitting in a cage all day long as gorilla. That's why he must wear costume and pretends to be gorilla. Ten minutes later he watches as another gorilla appear in front of him. As he is afraid of that, he shouts and asks people to release him from the cage. And another gorilla also shouts to him not to be afraid because he is not only the one working as gorilla.

In this case, the manager of circus' utterance "*Okay, we can use you. We're supposed to have two gorillas in the show, but one just died*" in (34) *violates maxim of manner*. Since his utterance isn't clear (ambiguous). The manager should tell him that there is another man pretending as a gorilla besides him in a cage. The manager seems to tell him that he must be another gorilla which just

died. So, the man thinks that he is the only man working as a gorilla. In fact, he is not the only one working as a gorilla. We can see from the utterance “*You think you’re the only actor out of work?*”

The utterance which *violates maxim of manner* causes conversational implicature. The inference of the violation above can be concluded that he thinks that man is the only man working as a gorilla. There is another man pretends as gorilla which man thinks it’s a real gorilla.



CHAPTER V

CONCLUSION AND SUGGESTION

Implicature is a process of interpretation the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. The implicature caused by violation of cooperative principles. Implicature by the cooperative principle is brought about utterances violating the maxims, namely maxim of quantity, quality, relevance and manner. This study is proposed to describe the conversational implicature in written humors of “*Reader’s Digest*”, which is derived from the violation of the conversation principles. Referring to the previous chapter, the conclusion of the study and suggestion are presented in this last chapter.

5.1 Conclusion

After analyzing the data, the result of the study shows that the violation of the cooperative principle occurs as regards 1) maxim of quantity, 2) maxim of quality, 3) maxim of relation, and 4) maxim of manner. From those written humors which consist of the conversational implicature, most appear to violate the maxim of relation. Implicature by maxim of quantity contributes more information than it is required; implicature by maxim of quality to create incorrect contribution and is lack of evidences. Implicature by relation contributes irrelevant conversation, ambiguous and obscure statements are caused by implicature of manner maxim. The implicature are found in assertive and

declarative humors.

It can be concluded that the violation of maxims as genesis of conversational implicatures functioning as the support of humors. Most written humors violated Cooperative Principle in order to be funny. The utterances violating one or more of those maxims are potential as the support of humors because its implicature add to the humorousness of the discourse.

5.2 Suggestion

Enjoying and understanding humors may not only investigate the formal properties such as words and context but the also aspect of the meaning, which needs pragmatics interpretive strategy. The readers should pay attention not only the linguistic components but also the pragmatic context in which the conversations take place including the participant, setting and the topic of the dialogues.

Finally, I suggest that findings can be used as a recommendation for researchers to use other written humors as the object of the study in describing and explaining conversational implicature.

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[for a festschrift for Larry Horn, edited by Betty Birner and Gregory Ward (John Benjamins 2005)]

The Top 10 Misconceptions about Implicature

Second, if a violation is itself pleasurable, as in cases where for example a joke points out a violation of some person, group, or practice which is disliked, it seems more funny. Some Catholic-school graduates who have had unpleasant experiences at the hands of nuns may find the offensive nun joke below to be violently hilarious, due to their dislike for them. Sexist jokes are especially funny to misogynists. Jokes at former Vice President Dan Quayle's expense were especially funny to those who disliked his politics. In general, dislike for those who are discomfited in a joke makes it more funny. Why? Evidently, dislike for another creates a detachment from violations of their dignity or comfort, so that the strong attachment that gives rise to offended interpretations is absent. Further, a violation of the dignity, comfort, etc., of a disliked character seems to be acceptable, gratifying, and positively pleasurable to humans. This pleasure seems to account for the increased intensity of the hilarity, in that the dislike strengthens the interpretation, N, that the situation is acceptable or normal, which in turn increases the intensity of the perceived humor.

Third, familiarity with and intensity of the violation have an important role. People sometimes find a situation or a joke more funny when it evokes an experience they have had before, or when the audience has had personal encounters with the violations evoked in the joke. This is because they have a vivid understanding of the violation that is occurring in the (described) situation, since they have experienced that violation in an immediate and personal way. This enhances the intensity of the "violation" interpretation.

When a situation arises in which a previously-experienced violation occurs, but where the predominating interpretation is that everything is actually fine, the greater intensity of the evoked pain contributes to the intensity of the laughter. Just as another person's pain is hardly as vivid as one's own, the description of a violation that one has never experienced brings less of a V interpretation than one with which one has intimate experience. So familiar experiences are more funny, because there is a greater perceived violation involved. This is a special case of the general principle that the greater the affective commitment to a principle being

violated in a situation, the more emotional intensity is involved in transforming it into (or seeing it simultaneously as) something normal and acceptable.

In all these cases, more of any of the elements of humor makes for more intense humor. Multiple violations, vividly understood V interpretations, pleasurable or gratifying N interpretations, all can make the humor more intense.

B. Reasons for Choosing the Topic

The writer chooses the topic “The Conversational Implicature in Written Jokes” for the following reasons;

1. A conversational implicature is the most important concept in pragmatics. It refers to the pragmatics implication of an utterance caused by the violations of conversational principles, namely cooperative. Therefore, Grice formulates a general principle in governing a successful conversation interaction that he calls *cooperative principle*. Furthermore, he extends the cooperative principle into four basic maxims in conducting conversation. People often flout one of those maxims.
2. A joke is a short story of communication humorously intended to be laughed at by listeners or readers. In joke texts, there are conversations included within. Conversation is a kind of human activities. Utterances in conversation don't only show what the speakers do, but also have the speaker's implicit meaning. It is one way to convey the idea, opinion, informal and formal whether implicitly or explicitly. Even it sometimes comments something.
3. It is urgent for the English reader to identify the implicit meaning of the utterances on the jokes. Beside to improve their knowledge in English, It is also important to understand the speaker's intention and the speaker's feels on the speaker's utterances. Sometimes, it's not easy to understand what actually the speaker said. We can't catch the speaker's mean or intention easily.

Chapter II

1. History of Pragmatics

Pragmatics is a rather new branch of linguistics. The study of pragmatics was developed in Europe when Charles Morris in 1938 mentioned that semiotics, or the science of signs, was divided into three major branches: syntax, semantics, and pragmatics. According to him, pragmatics is the study of relation of signs to interpreters. This view was then developed by Halliday who proposed social theory of language.

The development of pragmatics in US was inspired by Austin, a British language philosopher, and Searle. Austin's work 'How to Do Things with Words' which was published in 1962 discussed about performative and constative act. He also proposed his idea about locutionary, illocutionary, and perlocutionary act.

Searle developed Austin's idea to US and published his work. 'Speech Act' in 1969. He classified the number of speech act into five categories; representative, directive, expressive, commissive, and declarative.

After the publication of their works, other theories appeared. Grice in 1975 proposed his theory of *Conversational Implicature*. His work appeared in an article 'Logic and Conversation'. His other idea was about Cooperative Principle, which is aimed to guide participants in a conversation to talk cooperatively, effectively, and efficiently. Cooperative Principle is described to four maxims; quantity, quality, relation and manner.

Levinson in 1983 published his book 'Pragmatics'. He revised Grice's theory of implicature. He suggested the test of implicature and its type. According to Levinson, meaning can be expressed explicitly and implicitly. Implicit meaning can be conventional and non conventional.

2. Definitions of Pragmatics

The oldest definition is proposed by Morris in 1983. According to Morris, pragmatics is a branch of semiotics, or science of signs. He defines pragmatics as the study of the relation of signs and interpreters (Levinson 1983: 1). The speciality of pragmatics is the interpretation of signs/language. The difference between

syntax, semantics, and pragmatics is: syntax discusses about formal relation of signs and semantics discusses the relation of signs and the object to which the signs are applicable.

Leech defines (1983: 6) pragmatics as the study of meaning in relation to speech situation. According to him, speech situation involves five aspects: (1) addressers and addressees (2) context of the utterance (3) goals of utterance (4) utterance as the form of act/speech act (5) utterance as the product of verbal act. The consequence of his definition, pragmatics might interpret a meaning differently from speech situation to another. He also distinguishes between semantics and pragmatics. Semantics is the study of meaning involving the context of utterance. The central distinction, in other words, semantics emphasizes on language and pragmatics emphasizes on 'language use' (parole). Therefore, pragmatics does not only study language in theories, but it studies language in the real usage.

Levinson (1983: 5-27) gives several definitions of pragmatics, they are:

- (1) Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded in the structure of language.
- (2) Pragmatics is the study of the relations between language and context that are basic to an account of language understanding.
- (3) Pragmatics is the study of the ability of language users to pair sentences with the context in which that would be appropriate.
- (4) Pragmatics is the study of deixis at least in part, implicature, presupposition, speech acts, and aspects of discourse structure.

Mey (1993: 42) defines pragmatics as the study of the conditions of human language uses as they are determined by the context of society. Language that is studied by pragmatics would be used in reality to various purposes. Based on this view, pragmatics cannot be studied unless it is related to the daily usage of language. Thus, Mey emphasizes pragmatics on language and its usage.

3. Theory of Humor

*So Minsky adds jokes about stupidity. Freud's advocate could explain jokes about stupidity as manifestations of aggression against other people - stupid things *you* do are never funny. I wouldn't call it a strong argument though. Minsky also shifts attention from urges to social prohibitions a bit; this raises the level of intelligence in the reasons, and includes jokes about stupidity in an integrated manner.*

Humor is the thought that there is a mistake, and this then produces laughter and good feelings.

Thus, we must add to our theory: **Humor is produced by the thought that there is a mistake, but one which is not bad or harmful. This then produces laughter and good feelings.** Once the mistake is seen to be harmful, it is no longer humorous. For example, we laugh if someone slips on a banana peel, but stop laughing if a leg is broken. *Thus, for something to be humorous, we must not take the mistake seriously, or as being bad. If we are too serious (a negative emotion), we will not laugh at a joke. To be too serious is to say, "This is bad or fearful."* There are also many other negative thoughts which may block humor. Shakespeare asked, "Do you know the difference between a bitter fool and a sweet fool?" (*King Lear* i.4.151) The mistakes of life create tragicomedy which if accepted create humor and insight, but if not accepted create tragedy.

" In summary, humor involves the thought that something is a mistake which is OK.

We now know that humor is created *by deviating from the:* believed, correct, desired, expected, familiar, honest, ideal, intelligible, known, possible, probable, proper, real, reasonable, rules, useful, usual, and so on. *Humor is largely based on things we cannot understand, on contradiction, on nonsense, on meaninglessness, on illusion, on things being what they are not, and not being what they are. It is as if things which happen are so strange that we cannot even understand them, and so we react by laughing. We expect one thing to happen and the unexpected happens instead.*

A basic form is, "A is B," such as, "You (A) are a fish out of water (B). We may combine any two unlike things to create both humor and metaphor. Some examples are: *Logic is male. Women are homologous males. Space is a box with*

no top, bottom, or sides. Fish are the fruit of the sea. A straight line is a flattened circle. Jealousy is chemical.

Metaphors are humorous because what appears to be nonsense turns out to make sense. Our weeds turn into flowers, our humor into insight.

The types of metaphor are also the types of humor. Each type of humor already given is also a type of metaphor. For example, *virtually all deviations are metaphors*

Ya sometimes difficult enough to find a humor expression ; we may see from from the culture view or the slank of the /the style of language itself.

4. Grice's Theory of CP CP CP CP

Cooperative Principle is a theory about language usage proposed by Grice in 1975 (Levinson, 1983:8). He assumes that every man try to be cooperative and helpful ina conversation. IN order to be cooperative people have to follow a set of rules. The rules is manifested in an outline; "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 (Grice: 1975,45). Within this principle, Grice suggested four maxims;

2 Quantity

(iii) Make your contribution as informative as is required (for the current purposes of the exchange)

(iv) Do not make your contribution more informative than is required

b. Quality : Try to make your contribution one that is true

(iii) Do not say what you believe to be false

(iv) Do not say that for which you lack adequate evidence

c. Relation : Be relevant

d. Manner : Be perspiuous

(v) Avoid obscurity of expression

(vi) Avoid ambiguity

(vii) Be brief

(viii) Be orderly

(Grice 1975 in
Mey 1993: 65)

4.1. Quantity Maxim

It consists of two sub maxims; 'Give the right amount of information, i.e. (a) make your contribution as informative as required (for the current perpose of the change) b do not make your contribution more informative than is required' (Grice 1975 in Mey 1993 : 65).

The maxim emphasizes on the amount of information given to the addresser. The information should be neither more nor less than required by the partner of speaking, unless it will violate the maxim. For illustration, let us see an example that applies the maxim of quantity:

(1) A : Who's your name ?

B : Rojak

A : Where do you live ?

B : Solo

B's short answers could be categorized as applying the maxim of quantity since he only answered the question as needed by A. If B answered the question with longer utterances, he could have violated the maxim of quantity. It is important to give the right amount of information, although the degree of the 'right amount' is relative to the situation. When we talk in an interview, of course we will only answer as needed by the interviewer, on the other hand, we will not do the same thing when we want to persuade someone. For example, if the situation was in a trade, perhaps we can see that quantity maxim is often violated. A seller's offer will always be more informative than actually required by buyers. The intention of the violation is to persuade the buyer to buy the product. The act of persuading needs a lot of words in order to assure the potential buyer about price, quality, guarantee, spare-parts, or service. If the seller only uses a little amount of words, he probably will lose the opportunity to sell the computer. Accordingly, the seller would violate the maxim of quantity.

4.2 Quality Maxim

It contains two sub-maxims ; 'Try to make your contribution one is true, i.e. (a) do not say what you believe to be false (b) do not say that for which you lack adequate evidence' (Grice 1975 in Mey 1993: 65).

This maxim emphasizes in the truth condition of the contribution. If the contribution is untrue or lack of evidence, it violates the maxim. For example; we can see a conversation in which a participant violates the maxim.

(2) A : Who's your name?

B : Robert

A : Where do you live?

B : Jakarta.

(3) Judge : Can you prove your innocence?

Bad guy : No, Sir. Only God knows my innocence.

Assume this, if in the first conversation, B has lied to A. Suppose his real name is Rojak, not Robert, and he lives in Tegal, not in Jakarta. By doing such things, B has violated the maxim of quality. The second example shows how the inability to give adequate evidence for important thing can lead into violating quality maxim.

* Study these following examples:

(4) Smoking damages your health

The contribution in (4) is qualitatively true because the speaker believes he has enough evidence that it does. It is true that smoking can damage our health. Many smoking people have been attacked by many disease, such as lung disease, etc. This contribution obeys the maxim of quality.

(5) The capital of East Java is Malang.

(6) The capital of East Java is Surabaya.

The contribution in (5) is not cooperative because we know that is not true. He appears to be violating the maxim of Quality; there must be a reason for him saying something patently false. People knew that "The capital of East is Surabaya" So that, the following contribution in (6) obeys the maxim of quality and cooperative.

4.3. Relation Maxim

It is described as: 'Make your contribution relevant' (Grice 1975 in Mey 1993:65). The maxim is often called 'super maxim' because of its independency from other maxims. Sperber and Wilson, as quoted by Mey (1993: 80) mention that *relevance is the genuine* rule in conversation that cannot be omitted. They explain (Sperber and Wilson in Mey 1993: 80) :

"Communication doesn't "follow" the principle of relevance; and they could not violated it even if they wanted to. The principle of relevance applies without exceptions...."

In accordance with their theory, communication cannot violate relevance theory even if the participants want to. However, the degree of relevance in communication depends on the shared knowledge of the context where the communication occurs. Sperber and Wilson mention the term contextual effect, or the addition of new information to reinforce previously shared knowledge. Based on the context of communication, the participants then can infer the meaning from the less relevant contributions.

However, to support their previous thesis about the impossibility to violate relevance theory, Sperber and Wilson then propose the division of the degree of relevance into strong and weak relevance. According to them, there are two steps in understanding meaning; ostensive-inferential communication. First, ostension, which is a speaker's act of showing or making manifest through language. Second, inferencing, which is what hearers do when they attempt to decode acts of ostension in their search of meaning.

Strong relevance means that the hearer / reader doesn't have to do hard effort to infer the meaning from an ostensive stimulus. In other words, the hearer should not do hard effort to decode the meaning, for example:

(7) A : Where's my box of chocolate ?

B : It's on the drawer in the living room.

On the other hand, in (8) if the participant needs more hard effort to infer the meaning, it has a weak relevance, for example:

(8) A : Where's my box of chocolate?

B : I saw the children in your room this morning.

By saying less relevant answer, as B's answer in (8), the hearer / reader (A) should understand the context of communication. The inference that could be taken from (8) is the children might have taken the box of chocolate when A was not in the place.

4.4 Manner Maxim

It has four sub-maxims: 'Be perspicuous, and specific, i.e (a) avoid obscurity (b) avoid ambiguity (c) be brief (d) be orderly Grice 1975 in Mey 1993: 65).

According to Leech (1983: 6), the maxim of manner is different from the other three. He explains that the difference lies while the other three maxims point out 'what we should speak'; the maxim of manner points out 'how we should speak'. Thus, the maxim of manner only emphasizes on the manner of speech, not the content. Practically, the participants should speak directly, clearly, avoid ambiguity, and orderly.

The obscurity or unclear contribution can be seen as follows:

(9) A : Do you have trouble making decision ?

B : Well yes and no.

B's answer is *obscure* and might make A think that B has trouble to make firm decision.

The ambiguity of contribution can be seen as follows:

(10) A : Where were you born ?

B : I was born in Solo

A : Which part ?

B : All of me.

B's answer is ambiguous because A asked him what part of Solo he was born, not the part of body. In this case, B has made a joke to A by giving an ambiguous answer.

The contribution also should be brief and does not use long explanation as seen in the following example:

(11) Son : Dad, what is an idiot?

Dad : An idiot is a person who tries to explain his idea in such a strange and long way that another person who is listening to him can't understand him Do you understand me ?

Son : No

Dad's answer is too long for his son to understand, which is ironical to what he actually wanted to explain. Instead of explaining the definition of what idiot person is, he made himself an idiot.

In discussing Grice conversational maxims, we point out that we commonly draw inferences from what people say based on the assumption that they are obeying the cooperative principle. One major reason for exploiting the maxims is to make conversation easier. The other reasons we use the conversational maxims to communicate indirectly are;

- (1) we sometimes need to avoid telling the truth because our frankness may hurt us.
- (2) we sometimes need to avoid telling the truth because the truth may hurt someone else.
- (3) speech acts can cause faced threatening acts to their addressee.

In cooperative principle, it is reasonable for the participants to follow these maxims but do not always do like that participants may fail to fulfil a maxim in several ways. The participant could:

- (1) violate a maxim, if an addressee does not perceive that a speaker has broken a maxim when he's deliberately done too, or when the addressee perceives that the speaker has broken a maxim in which she has also follow it.
- (2) opt out from the operation of a maxim, or even the cooperative principle itself, as when one says 'I cannot say more, my lips are sealed,
- (3) clash a maxim when different maxims require conflicting behaviour / may be unable to fulfil one maxim without violating another.
- (4) flout a maxim, in which case the speaker blatantly violates the maxim. It means that a participant is flouting the maxim if he consciously breaks the maxim, or perceives on at least believes that the addressee understand or will understand that the same maxim has been broken.

5. Conversational Implicature

In limiting the scope of the study in pragmatics, Levinson (1983: 9) states that pragmatics is the study of deixis, presupposition, implicature and speech acts. From such a scope of pragmatics above, the writer will only discuss about implicature. The term of implicature was firstly proposed by the philosopher H.P. Grice (1975) in his article entitled "Logic and Conversation".

Implicature is a process of interpretation the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. Gazdar adds Implicature is a proposition that implied by utterance of sentence in a context, even though that proposition isn't a part of not entailment of what was actually said. Grice in Levinson (1983) divided implicature into; Conventional and Conversational;

- a) Conventional implicature is non-truth conditional inferences that are not derived from superordinate pragmatic principles like the maxims, but are simply attached by convention to particular lexical items (Levinson 1983: 127), e.g; (X) Yulie is from Solo .
(Y) Therefore, she is gentle.
- b) The writer focuses on *conversational implicature*. According to Grice, he deliberately coined this word to cover any non-conventional meaning that is implied, he conveyed indirectly or through hints, and understand implicitly without ever being explicitly stated. It is something left implicit in actual use. It has three rules;
 - that is not belong to utterance
 - that is not logical of the utterance
 - that has one / more implicature and depend on the context

The notion of conversational implicature is one of the sub studies of Pragmatics. It deals with the behind meaning of the conversation. Sometimes what the speaker means is different from the hearer / reader real expectation. A conversational implicature is an inference, an additional message that the hearer / reader is able to work out from what is said. Conversational implicature arises as a caused of violating cooperative principle. According to Grice (1975) conversational implicatures are inferences that arise during conversation, on the basis of some maxims underlying interaction that interlocuter seem to observe or violate while cooperatively communicating with each ??????. Implicatures, analyzed as pragmatics inferences, bridge the gap between what is said and what is communicated (Levinson 1983: 98).

Mey (1993: 99) says, that a conversational implicature is, therefore something which is implied in conversation, that is something which is left implicit in actual language use. In 1975 article entitled "Logic and Conversation" the philosopher Paul Grice pointed out an utterance can

imply a proposition which is not part of the utterances and that does not follow necessary consequence of utterance. Such implied statements called as 'implicatures'. Consider the following example:

(1) A : Shall we go to the movie now ?

B : Mary hasn't come yet.

Obviously, speaker A does not want to know about Mary's arrival but she is simply proposing to the movie. It can be drawn that B's statement contains implicature that B does not want to talk about Mary but wants to say something in relation to A's proposal, probably to refuse it.

(2) Nancy : When's Aunt Rose's birthday ?

Alice : It's something in April.

Sometime in April means strictly speaking, that it could be any day in April, between and including the 1st and the 30th. It can be said that sometime in early April, in the middle of April or at the end of April. The answer sometime in April will tell us, by conversational implicature, that the only thing the speaker remembered about Aunt Rose's birthday was the month in which it occurred, and that the speaker honestly did not know whether it was at the beginning, the middle or the end of that month.

Grice holds that what a word "means" derives from what speakers mean by uttering it, and the further holds that what particular speaker or writer means by sign on a particular occasion may well diverge from the standard and meaning of the sign" (Grice 1987: 381). Utterances can imply statements that are neither part of the utterance itself nor entailed by the utterance: that is, utterances can raise implicatures.

The notion of the cooperative principle and the conversational implicatures make possible to imply the following characters (Gunawan, 1994: 52).

(1) Conversational implicatures depend on everyone concerned recognizing the cooperative principle and its maxims.

(2) The implicatures will not be part of the meaning of the words in the sentence

(3) Working out an implicature depends on assumptions shared by the participants in a particular speech event.

Any meaning implied by or understood from the utterance of a sentence which goes beyond what is strictly said or entailed. E.g. "It is raining" might in specific contexts, implicature (alternatively, whoever says it might implicate) 'We can't go for a picnic', 'we had better close the windows', and so on.

To know what people mean, we have to interpret what they say. However, interpretation is a tricky affair; misunderstandings are always possible and sometimes seen to be the rule rather than exception. As Leech (1983: 30-31) remarks, interpreting an utterance is ultimately a matter of guesswork, or hypothesis formation.

Hoffman (1993: 274) points out that while communicating, the conversational maxims provide some clues to make a good exchange of information. However, when one violates them, the addressee attempts to find some non-literal meanings called conversational implicature.

In deriving implicatures in conversation, four basic maxims of conversation must first be assumed to be in operation as they underlie how conversational implicature works.

Pelaksanaan

- a. memilih teks-teks humor yg mengandung implikatur percakapan
- b. memilih teks2 humor yg dijadikan sampel
- c. mengklasifikasikan pelanggaran maksim-maksim prinsip kerjasama
- d. menganalisis sampel yg sudah ditentukan
- e. membuat laporan penelitian.

a. metode analisis data

Disamping itu, penelitian ini mengkaji data berdasarkan sudut pandang pragmatik; OKI, satuan analisisnya berupa tuturan (Rustono, 1999:15). Mengingat tuturan itu berupa wacana, kalimat, klausa, frasa, ataupun kata, maka penulis juga menelaah tuturan yg berupa wacana, kalimat,

klausa, frasa, ataupun kata. Klausa, frasa, or kata kemudian tuturan tersebut dianalisis pelanggaran maksim-maksim prinsip kerjasama. ??????????

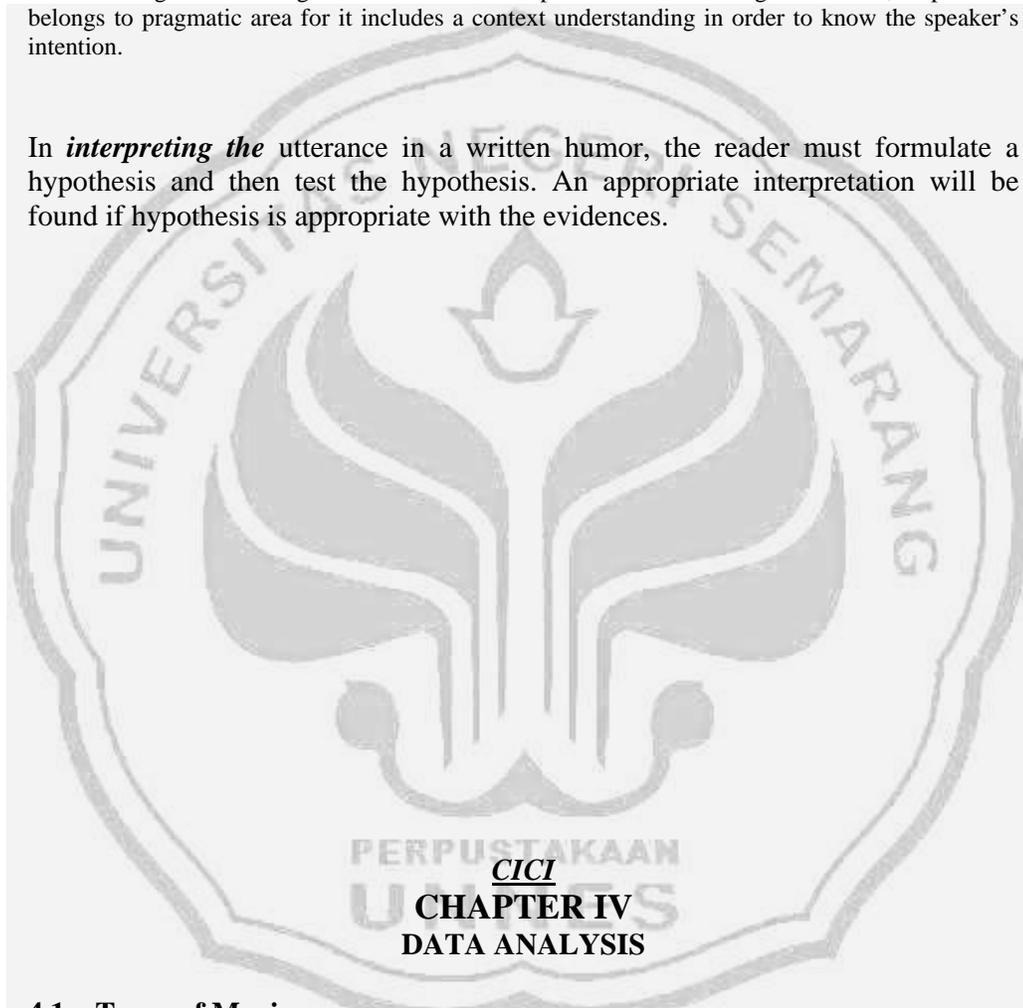
b. tahap analisis data (di buku catatan coklat !!!!

c. penyajian hasil data (di catatan coklat

Metod : Discriptive Qualitative

That is why implicature is pragmatic in character, hence why in different situation one can utter a given unambiguous sentence and implicate different things. However, implicature belongs to pragmatic area for it includes a context understanding in order to know the speaker's intention.

In *interpreting the* utterance in a written humor, the reader must formulate a hypothesis and then test the hypothesis. An appropriate interpretation will be found if hypothesis is appropriate with the evidences.



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CHAPTER IV
DATA ANALYSIS

4.1 Types of Maxim

This section presents the types of maxim found in the written humors of the Reader's Digest magazine of 2005 edition. The general profiles of each type of maxim are presented in table 4.1. This table presents the number of each type of sentence which is taken from 36 written humours of that magazine. The percentage of each type of sentence found in table 4.1 is only a way to get more accurate description about it. There are four types of maxim. They are quantity, quality, relation and manner maxim.

Table 4.1 Type of Sentence

No	Type of Maxim	Total	%
1	Quantity Maxim		
2	Quality Maxim		
3	Relation Maxim		
4	Manner Maxim		
	<i>Total</i>		

4.2 Conversational Implicature Construed in Written Humors

The description of implicature which is caused by each types of maxim found in the written humors is presented in this section by using the quotations of the written humors found in the *Reader's Digest* magazine of 2005 edition. The quotations of each written humors are arranged according to the types of maxim which have been presented in table 4.1.

4.2.1 Quantity Maxim

In this section, it is presented context and analysis of maxim of quantity.

8. Data 1

A couple from Brooklyn went to reception at an exclusive private school in Manhattan, where they hoped to send their child. The conversation turned to Mozart. "Absolutely brilliant!" the other parents gushed, "What a prodigy he was!" Anxious to join the discussion the Brooklyn woman said, "Ah Mozart! Only this morning I saw him get on the no. 5 bus to Coney Island!" There was a sudden hush. Her husband was mortified, he pulled her aside. "Get your coat", he whispered. "We're leaving". And he hustled her out the door. "What's wrong?" she asked. "Are you angry about something?" "I've never been so embarrassed in all my life. You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don't you know the no. 5 bus doesn't go to Coney Island?" (Reader's Digest, January 2005)

Context:

One day, a couple from Brooklyn attended a reception which is held at an exclusive private school in Manhattan. They hoped to send their child there. As a guest of a reception, they had a discussion with other couple who attended that reception. They had a discussion about Mozart, a brilliant and great person in the world. Suddenly, the Brooklyn woman said that she had seen Mozart got on the no. 5 bus to Coney Island that morning. Hearing that woman utterance, the guests are so silent. The woman's husband felt very embarrassed. He asked his wife to go out from that place. However, his wife did not understand him. When she asked what the problem is, he became angry.

Analysis:

From data 1, it can be seen that the Brooklyn man felt so embarrassed with his wife statement when they had a discussion about Mozart with other guests. In addition, that statement is said in front of the guests from exclusive class. His embarrassment can be seen from his utterance "*I've never been so embarrassed in*

all my life.” He angry with his wife because his wife does not realise her mistake. His anger can be seen from his utterance “*You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don’t you know the no. 5 bus doesn’t go to Coney Island?*” his utterance in data 1 has assertive function since it means to assert that he is angry to his wife and feels embarrassed. That utterance violates *maxim of quantity* because he gives contribution more informative than it is required. His wife just asks him “*What’s wrong? Are you angry about something?*” It is caused she does not know her mistake and wants to ask her husband to explain it. The husband, however, gives long answer “*I’ve never been so embarrassed in all my life. You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don’t you know the no. 5 bus doesn’t go to Coney Island?*” He should answer a short one such as “*You make me embarrassed*” in order that it does not violate the maxim.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that he really gets mad knowing his wife’s utterance about Mozart. His utterance “*You idiot!*” does not mean that his wife is an idiot person. That utterance is an anger expression of his wife utterance when they have a discussion about Mozart with other guests. He felt embarrassed to others who have conversation with because his wife talks about Mozart and the direction of the bus that she actually does not know. He felt shame knowing his wife is lack of information/knowledge.

9. Data 2

My 24 year-old daughter, who’s single, works in the collection department of bank. Her job is to call delinquent customers, asking for payment while still being courteous. One morning she was in the middle of a conversation with the customer she had been calling routinely for three months. Suddenly he interrupted and asked, “Are you free for date?” “Not as long as your name comes up on my computer screen,” my daughter retorted.

Context:

The writer’s daughter has been working in the collection department of a bank. She is 24 years old and single. Her job is to ask for payment of the delinquent customers. She had an undisciplined delinquent customer. That customer is a man. Although she had been calling him for three months, he had not paid his debt yet. One morning, she called him again to ask him to pay his debt soon. Beyond her expectation, that man did not tell her when he will pay his debt but asked her if she was free for date. This, of course, makes her angry. Then she retorted the man question.

Analysis:

From data 2, it can be seen that the writer’s daughter who works as a collector of a bank angry with her customer answer when she calls him to ask for payment. She does not expect the answer like that. She wants to ask for her customer payment only because it is her job. The anger of the collector can be seen from her retorting answer “*Not as long as your name comes up on my computer screen*” This answer has assertive function since it means to assert the

customer to pay his debt soon. She will not stop asking someone to fulfil his debt. That utterance violates *maxim of quantity* since she gives contribution more informative than it is required. Actually the customer asks her not to call him in a day only. However, she gives long answer. She should answer yes or no to the question “*Are you free for date?*”

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that she asks the customer assertly to pay his debt soon in the bank. She asks him to be responsible to his debt. That is why she keeps calling him everyday. The meaning of the customer question is the customer feels so bored and annoyed to have call from her everyday. In the customer opinion, the collector does not have any job or any date with a man besides asks him to pay his debt. However, in the collector opinion, the customer question is a date invitation. Therefore she angry with him. Then she asserts the customer that she will never stop calling him until his name comes up on her computer screen. In another word until he fulfil his obligation to the bank.

10. Data 3

After I had a minor car accident, two friends organized a night out to cheer me up. Manage to put the matter out of my head and really enjoyed myself. On the way home I happily got into a taxi and gave directions. “I know that address,” said the taxi driver. “Didn’t you crash into my wife last week?”

Context:

The writer had a car accident last week. His friends want to cheer him up. His friend then invited him to go out in one night. After the writer and his friends spent the night out, the writer wanted to go home by a taxi. He then stopped a taxi. After he had got into a taxi, he gave his address to the taxi driver. Beyond of his expectation, the driver knew his address well. The driver even accused him as a person who crashed into his wife last week.

Analysis:

From data 3, it can be seen that the taxi driver knows the writer address well. He even accused the writer directly as a person who crashed into his wife in the accident last week. The taxi driver belief that the person who is sitting in his taxi at the moment is the person who crashed into his wife last week can be seen from his utterance “*I know that address. Didn’t you crash into my wife last week?*” The taxi driver utterance has assertive function which means to assert that the taxi driver gets angry and knows well the address which is meant by the writer. That utterance violates *maxim of quantity* since she gives contribution more informative than it is required. Actually the writer just asks the address. The taxi driver should answer the question from the writer informatively as required.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the taxi driver warns the man to be responsible with the accident that happened to the driver’s wife. The taxi driver knows well the address of the man who

crashed his wife a week ago. That is why the taxi driver accused the passenger directly when his passenger mention his address.

11. Data 4

A husband returning from a four-day hunting trip complains that he had lost his wedding ring.

"How did that happen?" asks the wife.

"It's your fault," he replies, "I've been telling you that all of my pockets have holes."

Context:

A husband had been returning from a four-day hunting. When he met his wife, he complained that his wedding ring had gone. Then his wife asked him to tell about that happening. The husband did not answer his wife question. He blamed his wife for the lost of his wedding ring. He said that because his wife did not respond him who often tells that all of his pockets had holes, he lost his wedding ring.

Analysis:

From data 4, it can be seen that the husband feels angry with his wife. He angry with his wife for her careless. His wife does not sew the pocket of his clothes. There are so many holes in his pocket. So he loss his wedding ring when he go hunting. The anger expression of the husband can be seen from his utterance *"It's your fault."* That utterance has assertive function since it means to assert that he is angry to his wife. That utterance violates *maxim of quantity* because he gives contribution more informative than it is required. His wife just asks him *"How did that happen?"* It is caused she wants to know the happening of the lost of her husband wedding ring and want to ask her husband to explain it. The husband, however, gives long answer *"It's your fault. I've been telling you that all of my pockets have holes."*

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that he really gets mad knowing his wife does not respond his utterance. That utterance is an anger expression of his wife. He thinks that his wife is a careless person so she does not sew all of holes of his pocket. Therefore it makes him loss his wedding ring. If only his wife respond his utterance, he will not loss his wedding ring.

12. Data 5

On the way home from visiting relatives, two of my very proper sisters stopped at a casino-not to play the slot machines, mind you, but just to check out the place. "So did you do any gambling?" I teased.

"Well," Kitty said cagily. "I had a \$10 cup of coffee. Dotty had a \$50 Coke." (Life Like That p.142, Reader's Digest, December 2004)

Context:

One day, the writer and two of his sisters, Kitty and Dotty, went to their relatives. On the way home from visiting their relatives, the two of his sisters

stopped at a casino to check out that place. After a while they came to him. The writer teased them. However, they didn't tell what they did in the casino. They even, said that they had a \$10 cup of coffee and a \$50 Coke.

Analysis:

From the data 5, it can be seen that the two of the writer's sisters do not answer and explain what they did in the casino. They, even, say that they had a \$10 cup of coffee and a \$50 Coke. It can be seen from their utterance in data above "*I had a \$10 cup of coffee. Dotty had a \$50 Coke.*" Their utterance has declarative function which describe what they have from the casino. It violates *maxim of quantity* because they give contribution more informative than it is required. Actually the writer asks his sisters if they did some gambling. However, his sisters do not answer yes or no. They answer with long. They should answer, "*Well, yes*" or "*Well, no*" to their brother question.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the writer's sisters do some gambling in the casino but they do not want to admit it. Up till now they have been known the writer as a proper person. They do not want to make the writer is sad when knowing they try do some gambling in the casino. That is why they answer the writer question cagily. Another inference of the violation above which can be concluded is the writer's sisters do not do gambling. They just really check out that place because they want to know the situation of the casino. When the writer teased them, they were shying. So they answer, "*I had a \$10 cup of coffee. Dotty had a \$50 Coke.*" They want to stop the writer teasing.

13. Data

Sounds of crashing and banging in the middle of the night sent me and my husband out to our garage. There we spotted three raccoons eating out of the cat dish. We shooed them away and went back to bed. Later that week we were driving home, and I noticed three fat raccoons ambling down the road. "Do you think those are the same ones we chased off?" I asked.

"It's hard to tell," said my husband. "They were wearing masks."

Context:

One day, hearing the sounds of crashing and banging in the garage, the writer and her husband awakened in the middle of the night. They went to their garage to see what happened there. They found three raccoons eating out of the cat dish. Then they shooed them away and went back to bed. Few days later, when the writer and her husband were driving home, they saw three raccoons on the road. The writer looked at her husband and asked him if the three raccoons on the road were the same ones they shooed away few days before. Her husband could not answer exactly. He answer that the raccoons had been wearing masks when they came to their garage.

Analysis:

From the data 6 above, it can be seen that the writer's husband do not

remember and is not convinced if the raccoons on the road are the raccoons which came to his garage. It can be seen from his utterance in data 6 "*It's hard to tell. They were wearing masks.*" This utterance has assertive function which asserts the writer that he is not convinced that the raccoons on the road are the same ones came to his garage. This utterance violates *maxim of quantity* because he gives contribution more informative than it is required. Actually the writer asks her husband if the raccoons they see on the road are the same raccoons they shoed away from their garage only. However, her husband says that it was hard to tell because the raccoons had been wearing masks. It is impossible for the raccoons to wear the masks and people know that. He should answer, "*Yes, I do*" or "*No, I don't think so*" to his wife question.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the writer's husband really does not know and remember the three raccoons which eating out of the cat dish in his garage few days ago. He is not convinced if the raccoons on the road are the raccoons came to his garage because there are so many raccoons in the world. The raccoons he and his wife see on the road may another raccoons. Therefore he says, "*It's hard to tell. They were wearing masks.*" Mask is something used to cover people's face so no one can see his or her face. The writer's husband uses mask to assert he does not remember well the raccoons which came to his garage.

14. Data

The woman was eating a plate of hot soup in the corner drugstore when a neighbour ran in to tell her that her husband had just dropped dead. Unperturbed, she continued eating. Finally, the neighbour asked, "Well, aren't you going to say something?"

"Just wait until I finish eating this hot soup," she said. "Boy, will I give a scream?"

Context:

In the corner drugstore, a woman was eating a plate of hot soup. Suddenly, a neighbour of her ran in and told that her husband had just dropped dead. Beyond of the neighbour expectation, the woman continued eating without any shocked in her face. The neighbour then asked if she wanted to say something. The neighbour was very amazed with the woman because she said that the neighbour is asked to wait her until she finished her hot soup.

Analysis:

From data 7 above, it can be seen that the woman does not shocked or surprised hearing the death news of her husband. She continues eating her hot soup without responds her neighbour who delivers that news. It can be from the sentence "*Unperturbed, she continued eating.*" When finally the neighbour asks her to know her respond, the woman says "*Just wait until I finish eating this hot soup,*" she said. "*Boy, will I give a scream?*" This utterance has assertive function which asserts the neighbour to wait until she finishes eating her hot soup. This utterance violates *maxim of quantity* because he gives contribution more

informative than it is required. Actually the neighbour asks the woman if she wants to say something hearing her husband death news only. However, she gives long answer. He should answer, “*Yes*” or “*No*” to her neighbour question.

The utterance which violates maxim of quantity causes conversational implicature. The inference of the violation above can be concluded that the woman actually has known that her husband will dead soon and she is an unconcerned person. That is why she does not shocked hearing her husband death news. She has waited her husband in the hospital for a long time without take a rest. At that time she wants to eat her favourite food, hot soup. So when the neighbour tells about her husband death, she does not respond or shocked, she wants to finish her hot soup because she has never eaten her favourite food for a long time.

4.2.2 Quality Maxim

In this section, it is presented context and analysis of maxim of quality.

31. Data

While on vacation, my wife, teenage son and I were strolling down a deserted beach, when we saw the fisherman standing waist deep the water, repeatedly casting a net into the surging tide. But it seemed every time he pulled it in, the net was empty. “Look how hard he works to support his family,” I observed “We can learn a lot from his perseverance.” “Aw, dad, quipped my computer,” said my son. “He isn’t working. He’s just netting the surf”.

Context:

On holiday, the writer accompanied by his wife and his son went to the beach. They saw the fisherman standing waist deep the water who was casting a net into the surging tide there. However, every time the fisherman pulled the net in, it was empty. The writer then asked to his son how hard the fisherman worked. It did in order to support his family. The writer also said to his son that they could learn from that fisherman. Beyond of his expectation, his son said that the writer quipped his computer. He then said that the fisherman did not working. He was just netting the surf.

Analysis:

From data above, it can be seen that the writer shows his son how hard the job of the fisherman they saw on the beach in order to support his family. From the data above, it can also be seen how the writer’s son gives explanation of his father explanation. The son utterance “*“He isn’t working. He’s just netting the surf”*” in data above has declarative function which describes the fisherman does nothing. He just nets the surf. It violates *the maxim of quality* since he gives contribution that is not true and is not appropriate with the evidence/the fact. Actually, the fisherman has worked hard to catch the fish but he failed. It can be seen from the utterance “*...the fisherman standing waist deep the water, repeatedly casting a net into the surging tide. But it seemed every time he pulled it in, the net was empty.*”

The utterance which violates maxim of quality causes conversational

implicature. The inference of the violation above can be concluded that the boy compares the fisherman who is catching the fish with the surfing games which the boy often plays it. According to his opinion, the fisherman does not catch the fish but just netting the surf. He thought the fisherman is playing with the wave and he really enjoys what he is doing in the sea.

32. Data

The videos shop was a clearance sale. Thinking she'd like an exercise tape, she searched and searched but found nothing. Finally she asked a shop assistant where they might be. "Exercise videos? They're located between science fiction and horror," he said with a completely strange face.

Context:

One day, a video shop was a clearance sale for the electronic products. A woman wanted to find an exercise tape in the shop which was a clearance sale. She went to that shop and searched the tape she wanted. After she had searched for a while, she did not find that tape. At last she asked a shop assistant the location of the exercise tape. Hearing the woman question, the shop assistant looked at her with a strange face. Finally, the shop assistant answered the question perfunctorily.

Analysis:

From data above, it can be seen that the shop assistant is surprised to hear the question of a woman who comes to his shop. The amazement of the shop assistant can be seen from the way of the shop assistant looks at that woman. He looks at that woman with a completely strange face. However he answer the woman's question. The shop assistant utterance "*Exercise videos? They're located between science fiction and horror.*" has declarative function which describes the place of that video. However, it violates *maxim of quality* because he gives wrong answer to the woman. He gives wrong information about the location of the video. Actually the video should be placed in a certain place or in the middle of the video shop itself. It is impossible it the video is put between science fiction and horror.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that the shop assistant feels annoyed and gets mad to the woman who is visiting his shop because of her attitude in visiting the electronic shop. The shop assistant does not like her since she is only asks and sight seeing, not for buying the things.

33. Data

"Do you believe in the life after death?" the boss asked one of his employees. "Yes," replied the employees, intrigued. "That's ok then," said the boss. "Because while you were at your grandmother funeral yesterday, she pooped in to see you."

Context:

One day, a boss asked one of his employees about the life after death. The boss wanted to know if his employee believes in the life after death. When his employee said that he believed in that, the boss explained that he saw his employee grandmother in the employee grandmother funeral yesterday. The boss said to his employee that his grandmother came to see him.

Analysis:

From data above, it can be seen that the boss wants to know the opinion of one of his employees about the life after death. He wants to know if his employee believes in the life after death. He, then, said that he saw grandmother of his employee who was died yesterday came to see his employee in the funeral. The boss utterance *“Because while you were at your grandmother funeral yesterday, she pooped in to see you”* has declarative function which describe grandmother of one of his employee who was died wants to see his employee. That utterance violates *maxim of quality* because he gives wrong answer to the woman. He gives wrong information to his employee. He creates incorrect contribution and is lack of evidences. The boss tells about something wrong that relates with the employee’s grandmother death. The boss said that he saw the employee’s grandmother wants to see her grandson when the boss was in her funeral. Actually, there is no man who can live again after he/she was died.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that the boss just wants to make his employee be scared to the scaring thing. Besides that, the boss reminds him in order that the employee always remember the life after death.

34. Data

The teacher in our Bible class asked a woman to read from the Book of Numbers about the Israelites wandering in the desert.

“The Lord heard you when you wailed, ‘If only we had meat to eat!’” she began. “Now the Lord will give you meat. You will not eat it for just one day, or two days, or five, or ten or twenty days, but for a month-until you loathe it.”

The woman paused, looked up and said, “Hey, isn’t that the Atkins diet?”

Context:

In the Bible class, the teacher asked a woman to read from the Book of Numbers about the Israelites wandering in the desert. The woman then read the text from that book. Suddenly, she paused, looked up and said that the text she read is the Atkins diet.

Analysis:

From data above, it can be seen that the woman does not know the meaning of the text of the Bible she read. The Bible said that the Lord promises to Israelites wandering in the desert that He always hears them when they wailed. For example if the Israelites asks meat to eat. The Lord will give them plenty of food not only just for one or two days but for a month, until they loathe it. In the woman opinion, the text she read is the Atkins diet. It can be seen from her

utterance “*Hey, isn’t that the Atkins diet?*” Her utterance has assertive function which asserts other people in the Bible class that the text she read is the Atkins diet. It violates *maxim of quality* because she gives wrong information to her friends in that class. The text is about the Lord promise to the Israelites wandering in the desert and it is not about the Atkins diet. The Israelites and the Atkins are the different tribe.

The utterance which violates maxim of quality causes conversational implicature. The inference of the violation can be concluded that the woman compares the Lord promise to the Israelites to give plenty of food with the Atkins diet. She thinks that the text which says “*The Lord heard you when you wailed, ‘If only we had meat to eat!’*” she began. “*Now the Lord will give you meat. You will not eat it for just one day, or two days, or five, or ten or twenty days, but for a month-until you loathe it.*” is the same way with the Atkins diet.

4.2.3 Relation Maxim

In this section, it is presented context and analysis of maxim of relation.

35. Data

My 15 years old daughter, Courtney, had become ill, and thinking it might be appendicitis. We went to the emergency room at our local hospital. Courtney was feeling so sick even to answer question, so the nurse asked me to describe her symptoms. I explained that she was complaining of a cute pain in her side, but in a small voice, Courtney corrected me, “It’s not a cute pain! It really hurts.”

Context:

Courtney, the daughter of the writer, had become ill. She thought that she might have appendicitis. To get the clear diagnosis, she and her mother went to the emergency room at local hospital. The nurse asked her about her symptoms. However, she was feeling so sick to answer the nurse’s question. So her mother describes her symptoms. Her mother said that she had been complaining of a cute pain in her side. Hearing her mother answer, she said to her mother that she was truly sick.

Analysis:

From the data above, it can be seen that Courtney complains of her mother explanation to the nurse. It can be seen from Courtney utterance from data “*It’s not a cute pain! It really hurts.*” Her utterance has assertive function. It has function to assert to his mother that she is truly sick. That utterance violates *maxim of relation* because she gives information which has no relationship with the topic discussing. It happens because she does not

really know the concept of the cute pain which is said by her mother to the nurse. Actually, her mother wants to explain the nurse how sick she is.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that Courtney complains or protests to her mother. She thinks that her mother does not know how sick she is. So her mother tells to the nurse that she has a cute pain. She wants to assert her mother that she is really sick. Therefore she says, *“It’s not a cute pain! It really hurts.”*

36. Data

Our prenatal class included a tour of pediatrics at the hospital. When a new baby was brought into the nursery, all the woman tried to guess its weight, but the guy standing next to me was the only male to venture of number “look like four kilos”, he offered confidently. “This can’t be your first,” I said. “Oh, yes, it’s my first.” “Ten how would you know the weight of baby?” He shunned “I’m fisherman.”

37.

At the school where I work, I’m the trouble-shooter for all the computer. One day a colleague complained that hers was running very slowly. I had look at it and noticed she had close to 200 items in her garbage folder. “No wonder you’re having trouble. Don’t you ever empty your thrash can?” “Well, no,” she replied, flustered. “In our household, that’s my husband’s job.”

Context:

The writer has work at the school. He has ability to overcome the problems of the computer. Therefore he is called the trouble-shooter. One day, his friend asked him to check out her computer because her computer is running very slowly. After the writer checked out her computer, he noticed her to close to 200 items in her garbage folder. Then he asked if his friend has never empty her thrash can. However, his friend said that it was her husband’s job.

Analysis:

From data above, it can be seen that the writer’s friend does not know the computer. She does not understand the writer’s explanation about the reason why her computer is running very slowly. It is seen she gives different respond when the writer asks her if he has ever empty her thrash can. She replied, *“Well, no. In our household, that’s my husband’s job.”* Her utterance has declarative function which describes her husband job. That utterance violates *maxim of relation* because she gives information which has no relationship with the topic discussing. The writer’s friend compares recycle bin in the computer with recycle bin in a household. Actually, she does not know the concept of recycle bin in the computer said by the writer.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the writer’s

friend does not know the way to handle the problem in her computer. She does not understand that to handle the problem of her computer, she just presses the recycle bin and deletes some files. She thinks that she asks her husband only to handle the problem because the husband's job is to empty the thrash can.

38. Data

Our inquisitive granddaughter Cecilia was about four years old when she asked, "Mummy, where does money come from?"

"It comes from the mint," her mother replied.

She pondered a moment, then said. "You mean the government?"

Context:

One day, the writer granddaughter who was four years old, Cecilia, asked her mother where the money came from. Her mother said that the money came from the mint. Cecilia pondered for a while. She then asserted what her mother meant.

Analysis:

From data above, can be seen that Cecilia mother has given the clear explanation to Cecilia. Her mother explains that the money come from the mint-a agency which prints the money. However, Cecilia does not understand her mother explanation. It is seen she does not respond her mother explanation directly. It can be seen from the sentence "*She pondered a moment*". The Cecilia utterance "*You mean the government?*" has assertive function. It means she asserts her mother statement. That utterance violates *maxim of relation* because she gives information which has no relationship with the topic discussing. Actually, she does not know the concept of the mint said by her mother.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that Cecilia thinks the mint is the government. Because of her age who still four years old, she cannot say a word correctly. She wants to say government but when she hears her mother says the mint, she thinks that *the government* is said *the government*.

39. Data

A woman was driving in her car on a narrow road. She was knitting at the same time, so she was driving very slowly. A man came up from behind and he wanted to pass her. He opened the window and yelled, "Pull over! Pull over!" The lady yelled back, "No, it's a hat!"

Context:

A woman was driving in her car on a narrow road. While driving, she was knitting a hat. Therefore she was driving very slowly. When she was busy with her knitting, a man yelled at her. He asked the woman to pull over because he wanted to pass her. Because the woman was concentrating on her knitting, she did not hear the man yelling clearly. She heard the man said pullover. She then yelled

back to the man that she did not have a pullover but a hat.

Analysis:

From data above, it can be seen that the woman who is knitting while she is driving is concentrating on her knitting. So she cannot hear the man yelling clearly. Her utterance *“No, it’s a hat!”* has declarative function. It means that she describes what she makes to the man. She wants to tell the man that she is knitting a hat. That utterance violates maxim of relation because she gives information which has no relationship with the topic discussing. Actually, she does not know the concept of pull over said by the man. That man asks her to pull over her car because he wants to pass her. However, the woman does not give any reaction by pulling over her car. She even yelled back to the man that she makes a hat.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the woman does not hear the man yelling clearly. She hears the man says ‘pullover’ so she thinks that the man asks whether she is knitting a pullover. Therefore she answers that she does not make a pullover but she makes a hat.

40. Data

A couple were returning to their seats after a trip to the movie theatre snack bar.

“Did I step on your toes on the way out?” the guy asked the man at the end of the row.

“You certainly did,” the man responded angrily.

“All right,” the husband said to his wife. “This is our row.” (Laughter, The Best Medicine p. 41, Reader’s Digest magazine, December 2004)

Context:

One day in the theatre, a couple returned to their seats after they had bought snack in the theatre snack bar. When they arrived in their seat row, the husband asked the man who sat at the end of the row if he stepped on his toes when he went out from the row. The man said yes. He responded angrily. Beyond of his expectation, the husband did not ask for pardon. He however, said to his wife that the row is their row.

Analysis:

From data 5 above, it can be seen that the man who sits at the end of the row gets mad to the husband. It is caused the husband stepped on his toes when he and his wife go out from the row. The anger of that man can be seen from the sentence *““You certainly did,” the man responded angrily’* found in data above. However, the answer of the husband is beyond of his expectation. The husband utterance *“All right. This is our row.”* has assertive function. It means he asserts to his wife that the row is their row. In another word, they arrive in the right row. That utterance violates maxim of relation because the husband gives information which has no relationship with the topic discussing. Actually, he should ask for pardon to the man at the end of the

row because he stepped on his toes. In addition, that man has confirmed it when the husband asked him whether he stepped on his toes when he went out from the row.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that the husband confuses with his row in the theatre. He then remembered that he stepped on the toes of the man who sits at the end of the row when he went out from the row. To ascertain whether he arrives in the right row, he asked the man who is stepped on. When the man said yes, the husband feels relieve because he is in the right row.

41. Data

When I moved to California, I was a nervous wreck about earthquakes. My friend Lind, who was born and raised there, was completely blasé. I remember once when we pulled up to a light, her Honda began to shake. She looked worried until I stammered, "I think that we're having an earthquake".

"Thank goodness," Linda said. "I thought something was wrong with my car." (Life Like That p.142, Reader's Digest, December 2004)

Context:

One day, the writer moved to California. She was a nervous wreck about earthquakes. She had a friend, Linda, who was born and raised there. Linda is a blasé person. One day, the writer and Linda wanted to go by Linda's car. When they pulled up to a light, Linda's car began to shake. Both of them felt silent upon realising that shake. They looked worried. Then the writer stammered that they had been having an earthquake. Beyond of her expectation, Linda did not look worried anymore. She, even, was relieved when she heard the writer's utterance because she thought that something was wrong with her car.

Analysis:

From data above, it can be seen that Linda feels relieve hearing the utterance of the writer that they are having an earthquake. She feels relieve because the shake does not mean something is wrong with her car. Her relief expression can be seen from her utterance "*Thank goodness*" in data above. Linda's utterance "*Thank goodness. I thought something was wrong with my car.*" has declarative function which describes her feeling and her thinking. That utterance violates *maxim of relation* because her utterance does not relate with the topic discussing. Generally, knowing an earthquake happening, people will feel worry and they will do something to save themselves or their precious things. Linda, however, even thanks God to know an earthquake is happening at that time.

The utterance which violates maxim of relation causes conversational implicature. The inference of the violation can be concluded that Linda is relieved because her car is in good condition. At first, she thinks that the shake means something is wrong with her car. However, after she heard her friend explanation that the shake is an earthquake, she had been relieved. It is may a strange thing for people. California is a place which often has an

earthquake. For Linda, an earthquake is not a strange thing because she was born and raised in California. In other words, Linda has accustomed with an earthquake. However, it is a strange thing for the writer who has moved there. When the shake happens, the writer and Linda looks worried for two different reasons. The writer worries because of an earthquake. Linda worries because she thinks something is wrong with her car.

4.2.4 Manner Maxim

In this section, it is presented context and analysis of maxim of manner.

42. Data

At the beginning of the school year, I mentioned to a grade student that he'd grown a lot since I'd seen him the year before. "I've been doing a lot of that, growing and shrinking." Puzzled, I asked what he meant. "Well, I used to be up my big broth's nose," he replied. "But now I'm only up to his chin."

Context:

At the beginning of the school year, the writer met a student of that school. They had a discussion about their growth. That student told that in a year he has been growing and shrinking. The writer confused with his utterance. Then the writer asked him what he meant. That student then explain that he used to be up his big brother' nose but now he is only up to his big brother's chin.

Analysis:

From data above, it can be seen that the explanation of that student is not clear. For the writer that explanation is a confusing explanation. It can be seen from the sentence "*Puzzled, I asked what he meant.*" Then the student explains what he meant. The student's utterance "*Well, I used to be up my big broth's nose. But now I'm only up to his chin.*" in data above has declarative function which describes his growth a year ago and now comparing to his big brother growth. It violates *maxim of manners* since it has ambiguous contribution. That student gives confusing information. He does not tell clearly which part of his body that is growing and shrinking to the writer. He should give information more detail about which part of body that is growing and shrinking.

The doctor's utterance which violates maxim of manner causes conversational implicature. The inference of the violation can be concluded that he thinks there is something wrong with his growth. He feels his growth is less than his big brother. He wants to tell that his growth is stagnant but not his big brother growth. It can be seen that he used to be up his big brother's nose but now he is only up to his big brother's chin. Generally, the younger child will grow more and more compared to his or her brother and sister. However, it does not happen to him.

43. Data

A woman step into a church confessional box. "Do you attend Mass?" asks the priest. "That's one of falling, father," she replies sheepishly. "Almost never." "Do you say prayer at night and in the morning?" "Oh father, that's another my falling. Almost never." "Do you give alms to the poor, my child?" "I'm bad at that too. Almost never." "Tell me now, are you faithful to your husband?" "Ah, that's one thing I'm good at!" the woman replies animatedly. "Almost always!"

Context:

One day, a woman went to a church confessional box. She wanted to confess her sin. The priest asked her some questions. The priest was amazed with the woman's answer. She has never attended Mass, said prayer at night and in the morning, and given alms to the poor. However, when the priest asked her faith to her husband, that woman answered that she is a faithful wife.

Analysis:

From the data above, it can be seen that the woman almost never does her obligation of her faith/religion. It can be seen from her answer. She always answer "*Almost never*" for every the priest question. It makes the priest thinks that the woman does not believe in God. It means that the woman also does not believe in her husband. Therefore the priest asks her faith to her husband. Beyond expectation, the woman says that she always believe in her husband. It can be seen from her utterance "*Ah, that's one thing I'm good at! Almost always!*" Her utterance has assertive function. It has function to assert the priest that she is always truly faithful to her husband. This utterance violates *maxim of manners* since she gives ambiguous information. Besides she gives ambiguous information which cannot be understood by the priest, her contribution needs more be interpreted and explained completely. When the priest asks her "*Tell me now, are you faithful to your husband?*" she should answer by saying yes or no.

The utterance which violates maxim of manner causes conversational implicature. The inference of the violation can be concluded that the woman is so happy and proud of herself because she can prove to be a faithful wife. She is really happy because she can answer the priest question at last. The previous question of the priest cannot be answered well by her. Another inference of the violation can be concluded that the woman is more believe in the visible something. God is the invisible thing, so she thinks that He will not know what she does and what she feels. The husband is real for her, he always accompanies her and knows everything she does and she feels. Her husband always gives satisfaction for her so she is more faithful to her husband than to God.

44. Data

"I told my doctor that every time I look in the mirror I get sick," says Rodney Dangerfield. He told me, "At least your eyesight is good."

Context:

The writer's friend, Rodney Dangerfield, told me that every time he

looked in the mirror, he got sick. Then he went to the doctor and explained what he felt. However, the doctor did not explain the disease he had. The doctor just said that his eyesight was good.

Analysis:

From data above, it can be seen that the doctor does not explain the disease of the writer's friend. The doctor just said that his eyesight is good. The doctor's utterance "*At least your eyesight is good*" in data above has declarative function. That utterance describes the writer's friend eyesight is still good. It violates *maxim of manners* since the doctor gives contribution which is not brief. The answer of the doctor is unnecessary prolixity of information. Actually the writer's friend, Rodney, needs the answer from the doctor why he gets sick every time he looks himself on the mirror. He is curious whether he really gets sick or not. However, the doctor teased him with his utterance.

The doctor's utterance which violates maxim of manner causes conversational implicature. The inference of the violation can be concluded that the doctor just teases Rodney. The doctor tells him that there is no something wrong with his eyesight.

APPENDIX

Data 1

A couple from Brooklyn went to reception at an exclusive private school in Manhattan, where they hoped to send their child. The conversation turned to Mozart. "Absolutely brilliant!" the other parents gushed, "What a prodigy he was!" Anxious to join the discussion the Brooklyn woman said, "Ah Mozart! Only this morning I saw him get on the no. 5 bus to Coney Island!" There was a sudden hush. Her husband was mortified, he pulled her aside. "Get your coat", he whispered. "We're leaving". And he hustled her out the door. "What's wrong?" she asked. "Are you angry about something?" "I've never been so embarrassed in all my life. You saw Mozart take the no. 5 bus to Coney Island? You idiot! Don't you know the no. 5 bus doesn't go to Coney Island?" (*Reader's Digest, January 2005*)

Data 2

My 24 year-old daughter, who's single, works in the collection department of bank. Her job is to call delinquent customers, asking for payment while still being courteous. One morning she was in the middle of a conversation with the customer she had been calling routinely for three months. Suddenly he interrupted and asked, "Are you free for date?" "Not as long as your name comes up on my computer screen," my daughter retorted.

Data 3

After I had a minor car accident, two friends organized a night out to cheer me up. Manage to put the matter out of my head and really enjoyed myself. On the way home I happily got into a taxi and gave directions. "I know that address," said the taxi driver. "Didn't you crash into my wife last week?"

Data

When I moved to California, I was a nervous wreck about earthquakes. My friend Lind, who was born and raised there, was completely blasé. I remember once when we pulled up to a light, her Honda began to shake. She looked worried until I stammered, "I think that we're having an earthquake".

"Thank goodness," Linda said. "I thought something was wrong with my car." (Life Like That p.142, Reader's Digest, December 2004)

Data

On the way home from visiting relatives, two of my very proper sisters stopped at a casino-not to play the slot machines, mind you, but just to check out the place. "So did you do any gambling?" I teased.

"Well," Kitty said cagily. "I had a \$10 cup of coffee. Dotty had a \$50 Coke." (Life Like That p.142, Reader's Digest, December 2004)

Data

Sounds of crashing and banging in the middle of the night sent me and my husband out to our garage. There we spotted three raccoons eating out of the cat dish. We shoed them away and went back to bed. Later that week we were driving home, and I noticed three fat raccoons ambling down the road. "Do you think those are the same ones we chassed off?" I asked.

"It's hard to tell," said my husband. "They were wearing masks." (Life Like That p.142, Reader's Digest, December 2004)

Data

Our inquisitive granddaughter Cecilia was about four years old when she asked, "Mummy, where does money come from?"

"It comes from the mint," her mother replied.

She pondered a moment, then said. "You mean the *governmint*?"

Data

A woman was driving in her car on a narrow road. She was knitting at the same time, so she was driving very slowly. A man came up from behind and he wanted to pass her. He opened the window and yelled, “Pull over! Pull over!” The lady yelled back, “No, it’s a hat!”

Data 4

A husband returning from a four-day hunting trip complains that he had lost his wedding ring.

“How did that happen?” asks the wife.

“It’s your fault,” he replies, “I’ve been telling you that all of my pockets have holes.”

Data

The teacher in our Bible class asked a woman to read from the Book of Numbers about the Israelites wandering in the desert.

“The Lord heard you when you wailed, ‘If only we had meat to eat!’” she began. “Now the Lord will give you meat. You will not eat it for just one day, or two days, or five, or ten or twenty days, but for a month-until you loathe it.”

The woman paused, looked up and said, “Hey, isn’t that the Atkins diet?” (Life Like That p.142, Reader’s Digest, December 2004)

Data

While on vacation, my wife, teenage son and I were strolling down a deserted beach, when we saw the fisherman standing waist deep the water, repeatedly casting a net into the surging tide. But it seemed every time he pulled it in, the net was empty. “Look how hard he works to support his family,” I observed “We can learn a lot from his perseverance.” “Aw, dad, quipped my computer,” said my son. “He isn’t working. He’s just netting the surf”.

Data

The video shop was a clearance sale. Thinking she’d like an exercise tape, she searched and searched but found nothing. Finally she asked a shop assistant where they might be. “Exercise videos? They’re located between science fiction and horror,” he said with a completely strange face.

Data

“Do you believe in the life after death?” the boss asked one of his employees. “Yes,” replied the employees, intrigued. “That’s ok then,” said the boss. “Because while you were at your grandmother funeral yesterday, she *pooped in* to see you.”

Data

My 15 years old daughter, Courtney, had become ill, and thinking it might be appendicitis. We went to the emergency room at our local hospital. Courtney was feeling so sick even to answer question, so the nurse asked me to describe her

symptoms. I explained that she was complaining of a cute pain in her side, but in a small voice, Courtney corrected me, “It’s not a cute pain! It really hurts.”

Data

A couple were returning to their seats after a trip to the movie theatre snack bar.

“Did I step on your toes on the way out?” the guy asked the man at the end of the row.

“You certainly did,” the man responded angrily.

“All right,” the husband said to his wife. “This is our row.” (*Laughter, The Best Medicine p. 41, Reader’s Digest magazine, December 2004*)

Data

My son and his wife were expecting another baby, and it was all my three-year-old grandson could talk about each time I called. The night the baby was born, I asked Lauchlan on the phone, “Are you going to take the baby home soon?”

Lauchlan hesitated, then said: “Yes. It hasn’t got any place else to go.”

Data

Our prenatal class included a tour of pediatrics at the hospital. When a new baby was brought into the nursery, all the women tried to guess its weight, but the guy standing next to me was the only male to venture of number “look like four kilos”, he offered confidently. “This can’t be your first,” I said. “Oh, yes, it’s my first.” “Ten how would you know the weight of baby?” He shunned “I’m fisherman.”

Data

At the school where I work, I’m the trouble-shooter for all the computer. One day a colleague complained that hers was running very slowly. I had look at it and noticed she had close to 200 items in her garbage folder. “No wonder you’re having trouble. Don’t you ever empty your thrash can?” “Well, no,” she replied, flustered. “In our household, that’s my husband’s job.”

Data

“I told my doctor that every time I look in the mirror I get sick,” says Rodney Dangerfield. He told me, “At least your eyesight is good.”

Data

A woman step into a church confessional box. “Do you attend Mass?” asks the priest. “That’s one of falling, father,” she replies sheepishly. “Almost never.” “Do you say prayer at night and in the morning?” “Oh father, that’s another my falling. Almost never.” “Do you give alms to the poor, my child?” “I’m bad at that too. Almost never.” “Tell me now, are you faithful to your husband?” “Ah, that’s one thing I’m good at!” the woman replies animatedly. “Almost always!”

Data

At the beginning of the school year, I mentioned to a grade student that he'd grown a lot since I'd seen him the year before. "I've been doing a lot of that, growing and shrinking." Puzzled, I asked what he meant. "Well, I used to be up my big brot's nose," he replied. "But now I'm only up to his chin."

Data

The woman was eating a plate of hot soup in the corner drugstore when a neighbour ran in to tell her that her husband had just dropped dead. Unperturbed, she continued eating. Finally, the neighbour asked, "Well, aren't you going to say something?"

"Just wait until I finish eating this hot soup," she said. "Boy, will I give a scream?"

Data

Data

Data

Data

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[for a festschrift for Larry Horn, edited by Betty Birner and Gregory Ward (John Benjamins 2005)]

The Top 10 Misconceptions about Implicature

Second, if a violation is itself pleasurable, as in cases where for example a joke points out a violation of some person, group, or practice which is disliked, it seems more funny. Some Catholic-school graduates who have had unpleasant experiences at the hands of nuns may find the offensive nun joke below to be violently hilarious, due to their dislike for them. Sexist jokes are especially funny to misogynists. Jokes at former Vice President Dan Quayle's expense were especially funny to those who disliked his politics. In general, dislike for those who are discomfited in a joke makes it more funny. Why? Evidently, dislike for another creates a detachment from violations of their dignity or comfort, so that the strong attachment that gives rise to offended interpretations is absent. Further, a violation of the dignity, comfort, etc., of a disliked character seems to be acceptable, gratifying, and positively pleasurable to humans. This pleasure seems to account for the increased intensity of the hilarity, in that the dislike strengthens the interpretation, N, that the situation is acceptable or normal, which in turn increases the intensity of the perceived humor.

Third, familiarity with and intensity of the violation have an important role. People sometimes find a situation or a joke more funny when it evokes an experience they have had before, or when the audience has had personal encounters with the violations evoked in the joke. This is because they have a vivid understanding of the violation that is occurring in the (described) situation, since they have experienced that violation in an immediate and personal way. This enhances the intensity of the "violation" interpretation.

When a situation arises in which a previously-experienced violation occurs, but where the predominating interpretation is that everything is actually fine, the greater intensity of the evoked pain contributes to the intensity of the laughter. Just as another person's pain is hardly as vivid as one's own, the description of a violation that one has never experienced brings less of a V interpretation than one with which one has intimate experience. So familiar experiences are more funny, because there is a greater perceived violation involved. This is a special case of the general principle that the greater the affective commitment to a principle being violated in a situation, the more emotional intensity is involved in transforming it into (or seeing it simultaneously as) something normal and acceptable.

In all these cases, more of any of the elements of humor makes for more intense humor. Multiple violations, vividly understood V interpretations, pleasurable or gratifying N interpretations, all can make the humor more intense.

CHAPTER I

Organization of the Writing

Basically, the thesis is divided into five chapters. It is composed in such a way to give ease to the readers in comprehending the contents. In order to facilitate the comprehension of the research, the thesis is organized as follows:

Chapter I is Introduction contains the general background of the study, the reason for choosing the topic, problem statements, objective of the study, limitation of the study, significance of the study, method of the study and organization of the writing.

Chapter II is the review of the related literature, which discusses the theories used as the basis of the research.

Chapter III is the research methods, which describe the methods and procedures of investigation.

Chapter IV is data analysis of the research.

Chapter V is conclusion of the research and suggestion.

B. Reasons for Choosing the Topic

The writer chooses the topic “The Conversational Implicature in Written Jokes” for the following reasons;

4. A conversational implicature is the most important concept in pragmatics. It refers to the pragmatics implication of an utterance caused by the

violations of conversational principles, namely cooperative. Therefore, Grice formulates a general principle in governing a successful conversation interaction that he calls *cooperative principle*. Furthermore, he extends the cooperative principle into four basic maxims in conducting conversation. People often flout one of those maxims.

5. A joke is a short story of communication humorously intended to be laughed at by listeners or readers. In joke texts, there are conversations included within. Conversation is a kind of human activities. Utterances in conversation don't only show what the speakers do, but also have the speaker's implicit meaning. It is one way to convey the idea, opinion, informal and formal whether implicitly or explicitly. Even it sometimes comments something.
6. It is urgent for the English reader to identify the implicit meaning of the utterances on the jokes. Beside to improve their knowledge in English, It is also important to understand the speaker's intention and the speaker's feels on the speaker's utterances. Sometimes, it's not easy to understand what actually the speaker said. We can't catch the speaker's mean or intention easily.

Chapter II

1. History of Pragmatics

Pragmatics is a rather new branch of linguistics. The study of pragmatics was developed in Europe when Charles Morris in 1938 mentioned that semiotics, or the science of signs, was divided into three major branches: syntax, semantics, and pragmatics. According to him, pragmatics is the study of relation of signs to interpreters. This view was then developed by Halliday who proposed social theory of language.

The development of pragmatics in US was inspired by Austin, a British language philosopher, and Searle. Austin's work 'How to Do Things with Words' which was published in 1962 discussed about performative and constative act. He also proposed his idea about locutionary, illocutionary, and perlocutionary act.

Searle developed Austin's idea to US and published his work. 'Speech Act' in 1969. He classified the number of speech act into five categories; representative, directive, expressive, commissive, and declarative.

After the publication of their works, other theories appeared. Grice in 1975 proposed his theory of *Conversational Implicature*. His work appeared in an article 'Logic and Conversation'. His other idea was about Cooperative Principle, which is aimed to guide participants in a conversation to talk cooperatively, effectively, and efficiently. Cooperative Principle is described to four maxims; quantity, quality, relation and manner.

Levinson in 1983 published his book 'Pragmatics'. He revised Grice's theory of implicature. He suggested the test of implicature and its type. According to Levinson, meaning can be expressed explicitly and implicitly. Implicit meaning can be conventional and non conventional.

2. Definitions of Pragmatics

The oldest definition is proposed by Morris in 1983. According to Morris, pragmatics is a branch of semiotics, or science of signs. He defines pragmatics as the study of the relation of signs and interprets (Levinson 1983: 1). The speciality of pragmatics is the interpretation of signs/language. The difference between syntax, semantics, and pragmatics is: syntax discusses about formal relation of signs and semantics discusses the relation of signs and the object to which the signs are applicable.

Leech defines (1983: 6) pragmatics as the study of meaning in relation to speech situation. According to him, speech situation involves five aspects: (1) addressers and addressees (2) context of the utterance (3) goals of utterance (4) utterance as the form of act/speech act (5) utterance as the product of verbal act.

The consequence of his definition, pragmatics might interpret a meaning differently from speech situation to another. He also distinguishes between semantics and pragmatics. Semantics is the study of meaning involving the context of utterance. The central distinction, in other words, semantics emphasizes on language and pragmatics emphasizes on 'language use' (parole). Therefore,

pragmatics does not only study language in theories, but it studies language in the real usage.

Levinson (1983: 5-27) gives several definitions of pragmatics, they are:

- (1) Pragmatics is the study of those relations between language and context that are grammaticallized, or encoded in the structure of language.
- (2) Pragmatics is the study of the relations between language and context that are basic to an account of language understanding.
- (3) Pragmatics is the study of the ability of language users to pair sentences with the context in which that would be appropriate.
- (4) Pragmatics is the study of deixis at least in part, implicature, presupposition, speech acts, and aspects of discourse structure.

Mey (1993: 42) defines pragmatics as the study of the conditions of human language uses as they are determined by the context of society. Language that is studied by pragmatics would be used in reality to various purposes. Based on this view, pragmatics cannot be studied unless it is related to the daily usage of language. Thus, Mey emphasizes pragmatics on language and its usage.

3. Theory of Humor

*So Minsky adds jokes about stupidity. Freud's advocate could explain jokes about stupidity as manifestations of aggression against other people - stupid things *you* do are never funny. I wouldn't call it a strong argument though. Minsky also shifts attention from urges to social prohibitions a bit; this raises the level of intelligence in the reasons, and includes jokes about stupidity in an integrated manner.*

Humor is the thought that there is a mistake, and this then produces laughter and good feelings.

Thus, we must add to our theory: **Humor is produced by the thought that there is a mistake, but one which is not bad or harmful. This then produces laughter and good feelings.** Once the mistake is seen to be harmful, it is no longer humorous. For example, we laugh if someone slips on a banana peel, but stop laughing if a leg is broken. *Thus, for something to be humorous, we must not take the mistake seriously, or as being bad. If we are too serious (a negative emotion), we will not laugh at a joke. To be too serious is to say, "This is bad or*

fearful." There are also many other negative thoughts which may block humor. Shakespeare asked, "Do you know the difference between a bitter fool and a sweet fool?" (*King Lear* i.4.151) The mistakes of life create tragicomedy which if accepted create humor and insight, but if not accepted create tragedy.

" In summary, humor involves the thought that something is a mistake which is OK.

We now know that humor is created *by deviating from the*: believed, correct, desired, expected, familiar, honest, ideal, intelligible, known, possible, probable, proper, real, reasonable, rules, useful, usual, and so on. *Humor is largely based on things we cannot understand*, on contradiction, on nonsense, on meaninglessness, on illusion, on things being what they are not, and not being what they are. It is as if things which happen are so strange that we cannot even understand them, and so we react by laughing. We expect one thing to happen and the unexpected happens instead.

A basic form is, "A is B," such as, "You (A) are a fish out of water (B). We may combine any two unlike things to create both humor and metaphor. Some examples are: *Logic is male. Women are homologous males. Space is a box with no top, bottom, or sides. Fish are the fruit of the sea. A straight line is a flattened circle. Jealousy is chemical.*

Metaphors are humorous because what appears to be nonsense turns out to make sense. Our weeds turn into flowers, our humor into insight.

The types of metaphor are also the types of humor. Each type of humor already given is also a type of metaphor. For example, *virtually all deviations are metaphors*

Ya sometimes difficult enough to find a humor expression ; we may see from from the culture view or the slank of the /the style of language itself.

4. Grice's THEory of CP CP CP CP

Cooperative Principle is a theory about language usage proposed by Grice in 1975 (Levinson, 1983:8). He assumes that every man try to be cooperative and helpful ina conversation. IN order to be cooperative people have to follow a set of rules. The rules is manifested in an outline; "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 (Grice: 1975,45). Within this principle, Grice suggested four maxims;

3 Quantity

(v) Make your contribution as informative as is required (for the current purposes of the exchange)

(vi) Do not make your contribution more informative than is required

45. Quality : Try to make your contribution one that is true

(v) Do not say what you believe to be false

(vi) Do not say that for which you lack adequate evidence

46. Relation : Be relevant

47. Manner : Be perspious

(ix) Avoid obscurity of expression

(x) Avoid ambiguity

(xi) Be brief

(xii) Be orderly
(Grice 1975
in Mey 1993: 65)

4.1. Quantity Maxim

It consists of two sub maxims; 'Give the right amount of information, i.e. (a) make your contribution as informative as required (for the current purpose of the change) b do not make your contribution more informative than is required' (Grice 1975 in Mey 1993 : 65).

The maxim emphasizes on the amount of information given to the addresser. THE information should be neither more nor less than required by the partner of speaking, unless it will violate the maxim. For illustration, let us see an example that applies the maxim of quantity:

(1) A : Who's your name ?

B : Rojak

A : Where do you live ?

B : Solo

B's short answers could be categorized as applying the maxim of quantity since he only answered the question as needed by A. If B ansewred the question

with longer utterances, he could have violated the maxim of quantity. It is important to give the right amount of information, although the degree of the 'right amount' is relative to the situation. When we talk in an interview, of course we will only answer as needed by the interviewer, on the other hand, we will not do the same thing when we want to persuade someone. For example, if the situation was in a trade, perhaps we can see that quantity maxim is often violated. A seller's offer will always be more informative than actually required by buyers. The intention of the violation is to persuade the buyer to buy the product. The act of persuading needs a lot of words in order to assure the potential buyer about price, quality, guarantee, spare-parts, or service. If the seller only uses a little amount of words, he probably will lose the opportunity to sell the computer. Accordingly, the seller would violate the maxim of quantity.

4.2 Quality Maxim

It contains two sub-maxims ; 'Try to make your contribution one is true, i.e. (a) do not say what you believe to be false (b) do not say that for which you lack adequate evidence' (Grice 1975 in Mey 1993: 65).

This maxim emphasizes in the truth condition of the contribution. If the contribution is untrue or lack of evidence, it violates the maxim. For example; we can see a conversation in which a participant violates the maxim.

(2) A : Who's your name?

B : Robert

A : Where do you live?

B : Jakarta.

(3) Judge : Can you prove your innocence?

Bad guy : No, Sir. Only God knows my innocence.

Assume this, if in the first conversation, B has lied to A. Suppose his real name is Rojak, not Robert, and he lives in Tegal, not in Jakarta. By doing such things, B has violated the maxim of quality. The second example shows how the

inability to give adequate evidence for important thing can lead into violating quality maxim.

* Study these following examples:

(4) Smoking damages your health

The contribution in (4) is qualitatively true because the speaker believes he has enough evidence that it does. It is true that smoking can damage our health. Many smoking people have been attacked by many disease, such as lung disease, etc. This contribution obeys the maxim of quality.

(5) The capital of East Java is Malang.

(6) The capital of East Java is Surabaya.

The contribution in (5) is not cooperative because we know that is not true. He appears to be violating the maxim of Quality; there must be a reason for him saying something patently false. People knew that "The capital of East is Surabaya" So that, the following contribution in (6) obeys the maxim of quality and cooperative.

4.3. Relation Maxim

It is described as: 'Make your contribution relevant' (Grice 1975 in Mey 1993:65). The maxim is often called 'super maxim' because of its independency from other maxims. Sperber and Wilson, as quoted by Mey (1993: 80) mention that *relevance is the genuine* rule in conversation that cannot be omitted. They explain (Sperber and Wilson in Mey 1993: 80) :

"Communication doesn't "follow" the principle of relevance; and they could not violated it even if they wanted to. The principle of relevance applies without exceptions....."

In accordance with their theory, communication cannot violate relevance theory even if the participants want to. However, the degree of relevance in communication depends on the shared knowledge of the context where the communication occurs. Sperber and Wilson mention the term contextual effect, or the addition of new information to reinforce previously shared knowledge. Based

on the context of communication, the participants then can infer the meaning from the less relevant contributions.

However, to support their previous thesis about the impossibility to violate relevance theory, Sperber and Wilson then propose the division of the degree of relevance into strong and weak relevance. According to them, there are two steps in understanding meaning; ostensive-inferential communication. First, ostension, which is a speaker's act of showing or making manifest through language. Second, inferencing, which is what hearers do when they attempt to decode acts of ostension in their search of meaning.

Strong relevance means that the hearer / reader doesn't have to do hard effort to infer the meaning from an ostensive stimulus. In other words, the hearer should not do hard effort to decode the meaning, for example:

(7) A : Where's my box of chocolate ?

B : It's on the drawer in the living room.

On the other hand, in (8) if the participant needs more hard effort to infer the meaning, it has a weak relevance, for example:

(8) A : Where's my box of chocolate?

B : I saw the children in your room this morning.

By saying less relevant answer, as B's answer in (8), the hearer / reader (A) should understand the context of communication. The inference that could be taken from (8) is the children might have taken the box of chocolate when A was not in the place.

4.4 Manner Maxim

It has four sub-maxims: 'Be perspicuous, and specific, i.e (a) avoid obscurity (b) avoid ambiguity (c) be brief (d) be orderly Grice 1975 in Mey 1993: 65).

According to Leech (1983: 6), the maxim of manner is different from the other three. He explains that the difference lies while the other three maxims point out 'what we should speak'; the maxim of manner points out 'how we should speak'. Thus, the maxim of manner only emphasizes on the manner of speech, not

the content. Practically, the participants should speak directly, clearly, avoid ambiguity, and orderly.

The obscurity or unclear contribution can be seen as follows:

(9) A : Do you have trouble making decision ?

B : Well yes and no.

B's answer *is obscure* and might make A think that B has trouble to make firm decision.

The ambiguity of contribution can be seen as follows:

(10) A : Where were you born ?

B : I was born in Solo

A : Which part ?

B : All of me.

B's answer is ambiguous because A asked him what part of Solo he was born, not the part of body. In this case, B has made a joke to A by giving an ambiguous answer.

The contribution also should be brief and does not use long explanation as seen in the following example:

(11) Son : Dad, what is an idiot?

Dad : An idiot is a person who tries to explain his idea in such a strange and long way that another person who is listening to him can't understand him Do you understand me ?

Son : No

Dad's answer is too long for his son to understand, which is ironical to what he actually wanted to explain. Instead of explaining the definition of what idiot person is, he made himself an idiot.

In discussing Grice conversational maxims, we point out that we commonly draw inferences from what people say based on the assumption that they are obeying the cooperative principle. One major reason for exploiting the

maxims is to make conversation easier. The other reasons we use the conversational maxims to communicate indirectly are;

(1) we sometimes need to avoid telling the truth because our frankness may hurt us.

(2) we sometimes need to avoid telling the truth because the truth may hurt someone else.

(3) speech acts can be caused by threatening acts to their addressee.

In cooperative principle, it is reasonable for the participants to follow these maxims but do not always do like that participants may fail to fulfil a maxim in several ways. The participant could:

(1) violate a maxim, if an addressee does not perceive that a speaker has broken a maxim when he's deliberately done so, or when the addressee perceives that the speaker has broken a maxim in which she has also followed it.

(2) opt out from the operation of a maxim, or even the cooperative principle itself, as when one says 'I cannot say more, my lips are sealed,

(3) clash a maxim when different maxims require conflicting behaviour / may be unable to fulfil one maxim without violating another.

(4) flout a maxim, in which case the speaker blatantly violates the maxim. It means that a participant is flouting the maxim if he consciously breaks the maxim, or perceives or at least believes that the addressee understands or will understand that the same maxim has been broken.

5. Conversational Implicature

In limiting the scope of the study in pragmatics, Levinson (1983: 9) states that pragmatics is the study of deixis, presupposition, implicature and speech acts. From such a scope of pragmatics above, the writer will only discuss about implicature. The term of implicature was firstly proposed by the philosopher H.P. Grice (1975) in his article entitled "Logic and Conversation".

Implicature is a process of interpretation the meaning based on the situation and context. What a speaker implicates is a matter of his communicative intention in uttering the sentence. Gazdar adds Implicature is a proposition that

implied by utterance of sentence in a context, even though that proposition isn't a part of not entailment of what was actually said. Grice in Levinson (1983) divided implicature into; Conventional and Conversational;

- b) Conventional implicature is non-truth conditional inferences that are not derived from superordinate pragmatic principles like the maxims, but are simply attached by convention to particular lexical items (Levinson 1983: 127), e.g; (X) Yulie is from Solo .

(Y) Therefore, she is gentle.

- c) The writer focuses on *conversational implicature*. According to Grice, he deliberately coined this word to cover any non-conventional meaning that is implied, he conveyed indirectly or through hints, and understand implicitly without ever being explicitly stated. It is something left implicit in actual use. It has three rules;

- that is not belong to utterance
- that is not logical of the utterance
- that has one / more implicature and depend on the context

The notion of conversational implicature is one of the sub studies of Pragmatics. It deals with the behind meaning of the conversation. Sometimes what the speaker means is different from the hearer / reader real expectation. A conversational implicature is an inference, an additional message that the hearer / reader is able to work out from what is said. Conversational implicature arises as a caused of violating cooperative principle. According to Grice (1975) conversational implicatures are inferences that arise during conversation, on the basis of some maxims underlying interaction that interlocuter seem to observe or violate while cooperatively communicating with each other. Implicatures, analyzed as pragmatics inferences, bridge the gap between what is said and what is communicated (Levinson 1983: 98).

Mey (1993: 99) says, that a conversational implicature is, therefore something which is implied in conversation, that is something which is left implicit in actual language use. In 1975 article entitled "Logic and Conversation" the philosopher Paul Grice pointed out an utterance can imply a proposition which

is not part of the utterances and that does not follow necessary consequence of utterance. Such implied statements called as 'implicatures'. Consider the following example:

(1) A : Shall we go to the movie now ?

B : Mary hasn't come yet.

Obviously, speaker A does not want to know about Mary's arrival but she is simply proposing to the movie. It can be drawn that B's statement contains implicature that B does not want to talk about Mary but wants to say something in relation to A's proposal, probably to refuse it.

(2) Nancy : When's Aunt Rose' birthday ?

Alice : It's something in April.

Sometime in April means strictly speaking, that it could be anyday in April, between and including the 1st and the 30th. It can be said that sometime in early April, in the middle of April or at the end of April. The answer sometime in April will tell us, by conversational implicature, that the only thing the speaker ??? remembered about Aunt Rose's birthday was the month in which it occurred, and that the speaker honestly did not know whether it was at the beginning the middle or the end of that month.

Grice holds that what a word "means" derives from what speakers mean by uttering it, and the further holds that what particular speaker or writer means by sign on a particular occasion may well diverge from the stand and meaning of the sign" (Grice 1987: 381). Utterances can imply statements that are neither part of the utterance itself not entailed by the utterance: that is, utterances can raise implicatures.

The notion of the cooperative principle and the conversational implicatures make possible to imply the following characters (Gunawan, 1994: 52).

- (1) Conversational implicatures depend on everyone concerned recognizing the cooperative principle and its maxims.
- (2) The implicatures will not be part of the meaning of the words in the sentence
- (3) Working out an implicature depends on assumptions shared by the participants in a particular speech event.

Any meaning implied by or understood from the utterance of a sentence which goes beyond what is strictly said or entailed. E.g 'It is raining" might in specific contexts, implicature (alternatively, whoever says it might implicate) 'We can't go for a picnic', 'we had better close the windows', and so on.

To know what people mean, we have to interpret what they say. However, interpretation is a tricky affair; misunderstandings are always possible and sometimes seen to be the rule rather than exception. As Leech (1983: 30-31) remarks, interpreting an utterance is ultimately a matter of guesswork, or hypothesis formation.

Hoffman (1993: 274) points out that while communicating, the conversational maxims provide some clues to make a good exchange of information. However, when one violates them, the addressee attempts to find some non-literal meanings called conversational implicature.

In deriving implicatures in conversation, four basic maxims of conversation must first be assumed to be in operation as they underlying how conversational implicature works.

In conversation, both speaker and hearer negotiate meaning. Both speaker and addressee say something directly or indirectly. While they speak directly, they use language explicitly. If they communicate indirectly, they use language implicitly. So, they may imply what they really want to say. They influence each other indirectly through their own words, they are hiding the message.

We now know that humor is created *by deviating from the*: believed, correct, desired, expected, familiar, honest, ideal, intelligible, known, possible, probable, proper, real, reasonable, rules, useful, usual, and so on. *Humor is largely based on things we cannot understand*, on contradiction, on nonsense, on meaninglessness, on illusion, on things being what they are not, and not being what they are. It is as if things which happen are so strange that we cannot even

understand them, and so we react by laughing. We expect one thing to happen and the unexpected happens instead.

Meanwhile Levinson (in Grundy 1995: 176) rehearsing a number of candidate definitions of pragmatics. He defines pragmatics as :

- (1) The study of language form a functional perspective
- (2) The study of the effect of language use on the grammar language.
- (3) The study of non-conventional or more narrowly perhaps, non-truth conditional meaning, possibly to be understood as speaker or utterance meaning rather than sentence meaning.

From all definitions above, we may say that pragmatics is the study of the conditions of human language use as these are determined by the context of society (Mey 1993:42).

The implicature caused by violation of cooperative principles. Implicature by the cooperative principle is brought about utterances violating the maxims, namely maxim of quantity, quality, relevance and manner ;

a) Implicature by maxim of quantity

- makes or contributes more / less information than it is required

e.g; (X) Sue, will you join with us to Yogya?

(Y) Oh, we go to Yogya tomorrow? Mmmhh.... I don't know

Perhaps, my mom has to go to meeting and my friend is going

to celebrate her birthday tomorrow evening.

It implicates that the contribution of (Y) has more information than it is required.

b) Implicature by maxim of quality

- to create incorrect contribution and is lack of evidences.

e.g; (X) Fery, tell me what city which is familiar with “Kota Wali”?

(Y) Semarang sir

The student’s answer is absolutely wrong. The correct one is Demak. The student doesn’t answer his question correctly. It implicates incorrect contribution.

c) Implicature by relevance contributes irrelevant conversation

e.g; (X) I’m going to play music tonight. Please don’t miss it ok.

(Y) You can play music? Are you kidding? Sorry, I’m so tired. It’s depend ok.

It obviously implicates irrelevant conversation. Moreover, his respond implicates that he underestimates his ability.

d) Implicature by manner ambiguous and obscure statements.

e.g; (X) Is there any call for You?

(Y) I’m in a kitchen mom.

It clearly implicates that it violates the manner maxim. Since the utterance (X) is not perspicuous. She doesn’t answer the mom’s ask directly. Her daughter is still busy and can not hang up the phone.

Conundrum: a word puzzle that can't be solved because the answer is a pun. Ex: why do cows wear bells? Their horns don't work.

Do's and Don'ts of Humor Writing

- 1. Don't use bad or restricted language.**
- 2. Don't focus on a specific gender, racial or ethnic group. No one will be offended if you focus on yourself.**
- 3. Don't use written humor if it distracts people from the lesson, only use it if it makes the lesson better.**
- 4. Don't use humor that mixes up your message.**
- 5. Do be have the frame of mind to write, and use your imagination.**
- 6. Do check your work.**
- 7. Do make a link between yourself and the audience.**
- 8. Do remember to be surprising.**

References were: L. Audrieth, Anthony "The Art of Using Humor in Public Speaking" 1998.

Regarding the criteria of good humor the following may be suggested:

1. We must first define "good."
2. We must be aware of the different types of humor.
3. We must deliberately and rationally choose the type of humor we use.
4. The more humanistic the humor the beneficent the humor can be.
5. The humor is technically acceptable.
6. The humor is one of the better examples for its type (e.g. satire)

7. The author is familiar with the different types of humor and so has made an informed choice.
8. The more positive the evaluation involved the more humor can be accepted.
9. The more insight it gives gives the more interesting and significant it can be.
10. The more we know about philosophy and critical thinking, the more insight humor can have.
11. The more loaded and provocative the humor, the better it can be used to induce patients, and those captivated by dogma, to reframe their thinking.
12. The more one knows about informal logical fallacies, e.g. circularity, the better one can create humor based on them
13. The more one knows about metaphor and its types the better one can create humor based on them.
14. The more one knows about the nature of aesthetics and aesthetic emotion, the better one can create aesthetic emotion.
15. Humor can go beyond the narrow cultural categories of good and bad, such that the ethical categories no longer apply. Humor can be more moral than the usual cultural practices. This is especially true of satire and insight humor. (cf. Nietzsche, *Beyond Good and Evil*.)
16. In sum, the more one knows about humor the better one can experience humor and create it in others.

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HUMOR REFERENCE GUIDE: A COMPREHENSIVE CLASSIFICATION
AND ANALYSIS

BY WARREN SHIBLES, PHILOSOPHY

A FREE RESEARCH BOOK ON HUMOR.

2. University website about author's research.

<http://facstaff.uww.edu/shiblesw/>

<http://facstaff.uww.edu/shiblesw/>

<http://www.idcnet.com/~shiblesw/index.html>

[email: shiblesw@idcnet.com](mailto:shiblesw@idcnet.com)

or search "Shibles, Warren" on web

For additional humor researchers go to "Researching humor" at:

<http://www.uni-duesseldorf.de/WWW/MathNat/Ruch/Journals.html>

A speaker is the utterer of a message.

Theory of Humors

First, two explanations I heard so far (in my own words, but I am trying to be correct):

The general line here is: joke = humor = laughter

Sigmund Freud:

One can't express aggression and sexual drive directly, as it is prohibited in the society, so these desires get sublimated in telling "jokes". If you

look at jokes, they are either about somebody getting hurt, or they have sexual connotations.

Marvin Minsky:

There are not only general social prohibitions. There are also things your mother told you not to do - like stick your finger into your eye. So when you tell a story about something stupid, you attack the rules of common sense, in a safe and socially acceptable manner.

So Minsky adds jokes about stupidity. Freud's advocate could explain jokes about stupidity as manifestations of aggression against other people - stupid things *you* do are never funny. I wouldn't call it a strong argument though. Minsky also shifts attention from urges to social prohibitions a bit; this raises the level of intelligence in the reasons, and includes jokes about stupidity in an integrated manner.

There are some things though that both of these explanations do not account for:

1. The biological origin of humor. The above explanations make humor appear as a function that is either programmed culturally, or if biological, then very recent - after the development of language, at least. These explanation suggest no ties with previous evolutionary development and pre-speech mental mechanisms.
2. Social role of humor Seeing how much joy (emotional reward) people derive from humor, one could assume that there should be more serious social reason why such behavior would be rewarded, then letting out steam of urges.
3. In many cases, people are ready to openly express more aggression, sexuality, and disagreement with authorities that they are suggesting in the jokes, so their jokes can hardly be viewed as a suppressed revolt. Peaceful people and innocent children find lots of things funny; children find things funny (such as peek-a-boo) that adults don't and wouldn't teach them; there is hardly any evidence that people with strongly suppressed anger or sexuality have more interest in jokes than people who do not have these interests, or feel free to express them.
4. Most of references to sex, violence and stupidity are not funny. Let me try a few non-jokes:
 - o Hitler died.
 - o Bill is an idiot.
 - o Alice and Bob had sex and then Alice killed Bob by mistake.

Are you laughing yet? Why not? These sentences contained all suggested ingredients of jokes. Maybe, these levels of references are socially acceptable? I think so, but we couldn't make these sentences funny by making "forbidden" references more explicit. Maybe they were too brief? Then imagine how much you'd laugh at a research paper on prostate cancer and corresponding mortality

rates. Or maybe, some crucial ingredient of humor just wasn't there? Then what is that missing ingredient?

5. There are lots of things we consider funny that do not have anything to do with sex, violence or stupidity. The above theories offer no explanations.

Why do kids consider peek-a-boo funny? Why is it funny when I pull a pig out of my pocket during a conversation?

How about the following jokes: (bear with me, it's for scientific purpose)

The method applied in analyzing the data is identify method with pragmatic and referential as the sub methods. Pragmatic method refers to the method in which its focus of analysis is on the conversational implicature. Referential method focuses on the reference contained in utterances in order to determine the conversational implicature on the Joke texts of "Reader's Digest".

This research is also called qualitative since it doesn't depend on the statistic of the data.

Grice's "Implicature" and Literary Interpretation:

Background and Preface

Twentieth Annual Meeting

Midwest Modern Language Association

Minneapolis, Minnesota, 2-4 November 1978

Note: What follows is an old conference paper, photocopies of which originally circulated in 1978. I post it here in case it may still serve as an introduction to Grice.

A vast literature has complicated the theory of implicature since 1978. Anyone pursuing such questions now should consult Penelope Brown and Stephen C. Levinson, *Politeness: Some Universals in Language Use* (Cambridge: Cambridge

Univ. Press, 1988); Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition* (Cambridge: Harvard Univ. Press, 1986); Georgia M. Green, *Pragmatics and Natural Language Understanding* (Hillsdale, NJ: Erlbaum, 1989), 87-125; and Grice's own *Studies in the Way of Words* (Cambridge: Harvard Univ. Press, 1989), which includes his articles and lectures, discussed below.

Grice died in 1988.

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GRICE'S "IMPLICATURE" AND LITERARY INTERPRETATION: BACKGROUND AND PREFACE

These remarks are preliminary to the forum, "Grice's 'Implicature' and Literary Interpretation," which will be held at the Twentieth Annual Meeting of the Midwest Modern Language Association, Minneapolis, Minnesota, 2-4 November 1978, in cooperation with the Minnesota Center for Advanced Studies in Language, Style, and Literary Theory. Papers will be given by: *Marilyn Cooper*, Department of English, University of Minnesota; *Mary Pratt*, Department of Spanish and Portuguese, Stanford University; and *Ellen Schaubert*, Department of Linguistics, Northwestern University, and *Ellen Spolsky*, Department of English, University of New Mexico. The commentator will be *Monroe Beardsley*, Department of Philosophy, Temple University.

H. P. Grice (b. 1913), formerly a Fellow of St. John's College, Oxford, now teaches philosophy of language at the University of California, Berkeley. Two aspects of Grice's work are particularly relevant to literary interpretation: his theory of nonnatural meaning, and his theory of conversational implicature.

MEANING. In a series of influential and controversial papers (Grice 1957, 1968, 1969), Grice has argued that the meaning of a word (or nonnatural sign) in general is a derivative function of what speakers mean by that word in individual instances of uttering it. That is, the universal "type" meaning, or set of such meanings, for a given word is an abstraction from the "token" meanings that speakers mean for the word in specific instances of use.

Among other things, this account opposes the formalist orthodoxy in semantic theory, according to which the universal conventional meaning (or set of meanings) of a word predetermines what that word might mean in any given instance of use. The conventional theory discourages inquiry into what a particular speaker might mean by a word in a particular utterance; to understand

the utterance it is enough to know what the word "means" *tout court*. But Grice holds that what a word "means" derives from what speakers mean by uttering it; and he further holds that "what a particular speaker or writer means by a sign on a particular occasion . . . may well diverge from the standard meaning of the sign" (Grice 1957: 381).

Grice's analysis of verbal meaning in terms of the speaker's intentions has become increasingly elaborate, as he and others have revised it (Strawson 1964, Schiffer 1972). This elaboration has become one ground of objection (Black 1973, MacKay 1972). Ziff (1967) has published an influential critique of the theory, which Patton and Stampe (1969) subject to a detailed rebuttal. Searle (1969: 42-50) incorporates Grice's analysis into his own speech-act model, but only after radical revision to suppress the unconventional aspect.

Grice's arguments on behalf of the speaker's intentions have an obvious bearing on some perennial questions in literary theory; see R. Brown (1974), Hancher (1972), Hirsch (1975).

IMPLICATURE. A few years after publishing his original paper on meaning, Grice sketched out a theory of pragmatic implication, distinct from semantic implication, as a tool for resolving certain linguistic problems in the theory of perception (Grice 1951). Consider an utterance such as:

(1) That box looks red to me.

Grice denied that it is simply by virtue of the semantics of the phrase "looks to me" that uttering (1) implies the acknowledgement of some doubt or denial of the box being red. Rather, such an implication arises from "a general feature or principle of the use of language." Grice roughly formulated that principle as, "*One should not make a weaker statement rather than a stronger one unless there is a good reason for so doing.*"

It is the hearer's tacit knowledge of such a principle governing the speaker's use of language, rather than of any peculiar semantic features (or, for that matter, pragmatic features) of the phrase "looks to me," that enables him to infer, on hearing the speaker say (1), that the speaker means to acknowledge by implication that some doubt has been cast on the box's being red.

Similarly for an utterance such as:

(2) Rudy is either in Minneapolis or in St. Paul.

It is the hearer's tacit knowledge of the general pragmatic principle discouraging "weak" statements, rather than of any special semantic or pragmatic features of the word "or," that enables him to infer, on hearing the speaker say (2), that the speaker means to imply that he does not know in which of the two cities Rudy is.

For, if the speaker had known which city, he "ought" to have said which, according to the proposed quasi-ethical principle of language use. By not saying which city, the speaker implies (whether truly or falsely) that he does not know which.

Such general pragmatic implication is "cancellable": that is, the speaker can go on to say something that cancels the apparent implication. You can't do that with semantic implication. For example, to say that someone has "stopped" doing something is to imply, through the semantics of the verb, that he once did it; and that implication is not cancellable. You can't say:

(3) * John has stopped smoking, though he never did smoke.

But the general pragmatic implication of (2) *is* cancellable. You can say, for example, (4) Rudy is either in Minneapolis or St. Paul; I know which, but I won't tell you.

The uncertainty implied by (2) is cancelled in (4) without anomaly.

Grice filled out this sketch of general pragmatic implication in "Logic and Conversation," the series of seven William James Lectures that he delivered at Harvard University in 1967-68. These lectures, which circulated widely in typescript (Grice 1967), have strongly influenced recent work in linguistics and the philosophy of language; representative essays can be found in Cole and Morgan (1975), Rogers, Wall, and Murphy (1977), Cole (1978), and the annual volumes published by the Chicago Linguistics Society. Gazdar, Pullum, and Klein (1977: E10-12) list additional items. Gradually portions of the lectures themselves are appearing in print. Grice (1969) includes substantial portions of the fifth and sixth lectures. Grice (1975a) and Grice (1975b) each present the pivotal second lecture; Grice (1978) is based on the third. After revision the whole series is supposed to be published by Harvard University Press.

In the second lecture, Grice (1975a, 1975b) proposes that participants in conversation understand the following general "Cooperative Principle" (abbreviated CP) to be in force: "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." This superordinate principle comprises the following subordinate rules or "maxims":

I. *Maxims of Quantity*: 1. Make your contribution as informative as is required (for the current purposes of the exchange). [Note: this is the strongest-statement-possible principle first proposed in Grice (1961), and cited above.] 2. Do not make your contribution more informative than is required.

II. *Maxims of Quality*: Supermaxim: Try to make your contribution one that is true. 1. Do not say what you believe to be false. 2. Do not say that for which you lack adequate evidence

III. *Maxim of Relation*: Be relevant.

IV. *Maxims of Manner*: Supermaxim: Be perspicuous. 1. Avoid obscurity /of expression. 2. Avoid ambiguity. 3. Be brief (avoid unnecessary prolixity). 4. Be orderly.

Because conversation is a cooperative and social enterprise, children are instilled with these imperatives as part of the process of socialization and language acquisition. Grice would argue further that observing the CP and maxims is "reasonable (rational)" behavior, because it tends to benefit the speaker's interest. In any case, the ability to realize these imperatives is an important part of a speaker's communicative competence (Bates 1976). The result is that a violation of any of these maxims will be linguistically aberrant, or "marked," and literally "remarkable." (Once the violation is detected, that is; some violations are surreptitious.)

Faced with a speaker's violation of a maxim, a competent hearer will draw one of several possible conclusions, depending on the particular case:

A. The speaker is openly "opting out" from the operation of the maxim and the CP. A famous case is Gordon Liddy's persistent violation of the first maxim of Quantity, and repudiation of the CP along with it.

B. The speaker is deliberately and secretly subverting the maxim and the CP, for some usually selfish end Lying (covertly violating the first maxim of Quality) is one example of this.

C. The speaker means to observe the CP, but fails to fulfill a particular maxim through ineptitude. For example, he may ineptly use words too technical for the audience and occasion, inadvertently violating the first maxim of Manner. (Grice alludes to this general kind of violation only in passing.)

D. The speaker presumably means to observe the CP, and yet he obviously is violating a maxim; if he is not inept, he must mean something additional to what he is merely saying. For example, when asked what she thinks of a new restaurant, a woman who replied, "They have handsome carpets," would appear to be flouting the first maxim of Quantity. If there is no reason in her case (unlike Gordon Liddy's) to doubt that she means to be observing the CP and is capable of doing so, then her remark must mean something other than what it literally asserts--such as, for example, that the food there is at best mediocre.

E. The speaker presumably means to observe the CP, and yet he obviously fails to fulfill a maxim. Perhaps he could not fulfill both it and another maxim as well; that is, perhaps there is a "clash" of maxims in these particular circumstances. Thus the speaker of (2) fails to fulfil the first maxim of Quantity, because to do so (i.e., to say which city Rudy is in) would, under the circumstances of his not knowing which, infringe the second maxim of Quality. So the speaker of (2), by violating one maxim, invokes another, and implies thereby that he lacks "adequate evidence" to say which city Rudy is in. (A few words about terminology: Grice indifferently uses the term "violate" to characterize, in particular, the activity described in *B* above, and also, in general, any failure to fulfill a maxim [Grice 1975a: 49-52]; I use it in the latter sense throughout. And the notion of "invoking" the CP or a maxim is implicit in Grice, but the term is not his.)

These last two kinds of maxim-violation, which convey an unstated but meant meaning, are two kinds of what Grice calls "conversational implicature." By judiciously relying on the CP and maxims in such ways, speakers often succeed in communicating, by "implicating," more than what they say.

As in *D*, some implicatures flout a maxim so as to invoke the CP as a ground of interpretation. It is also possible to flout a maxim on the literal level (what is said) so as to *invoke the same maxim* at a figurative level (what is implicated). Grice (1975a: 49, 52) joins these two maneuvers in one general kind: each "exploits" a maxim. Irony and metaphor are two standard forms of maxim-exploiting implicature.

As in *E*, some implicatures flout a maxim so as to invoke another maxim as a ground of interpretation. There is a third general kind of implicature, which involves no maxim-violation at all, but simply *invokes a maxim* as a ground of interpretation. Thus if you say "I am out of gas," and I say "There is a gas station around the corner," my saying so implicates, by invoking the maxim of Relation, that I think it possible (at least) that the station is open and has gas to sell.

Besides these three kinds of "conversational implicature," Grice identifies a category of "conventional implicature," independent of the CP and its associated maxims; see Grice (1975a: 45), Kempson (1975: 145), and Katz (1972: 445-46) for discussions of this notion. He also distinguishes conversational implicatures that depend heavily on context or occasion ("particularized conversational implicatures") from those that do not ("generalized conversational implicatures"). The examples in *D* and *E*, respectively, happen to differ in this regard--though not because one turns on a clash, and the other on an exploitation.

Grice (1975: 49-50) outlines the general line of reasoning by which the hearer should be able to recover the "implicatum" (thing implicated) in any given case of conversational implicature. Evidently the conversational implicatum will be

determinate (determined by the intentions of the speaker) in every case. But Grice acknowledges in passing (p. 58) that in some cases the hearer may be unable to rule out one or more possible interpretations; in that sense a particular implicature may be indeterminate.

Grice's theory of conversational implicature has been variously attacked, defended, and revised by others. Keenan (1974), citing anthropological data, claims that Grice's conversational maxims are parochial, not universal; P. Brown and Levinson (1978: 298-99) argue to the contrary. Gordon and G. Lakoff (1971) try to formalize Grice's theory so as to fit it within a generative-semantics grammar. R. Lakoff (1973, 1975, 1977) and P. Brown and Levinson (1978) would place it within a larger model of sociolinguistic "politeness."

The implications of Grice's model for literary and rhetorical theory have only begun to be explored. At the most basic level, Griffin (1977) notes that many reading-impaired children and adults have trouble reading because they fail to recognize conversational implicatures on the printed page as readily as they would if the words were spoken. That is, they can read the words, but not between the lines. No doubt the same thing can happen to more sophisticated readers of more sophisticated texts. Although Pratt (1977) does not specifically discuss failing to grasp a literary implicature, she does apply Grice's basic two-person model to the four-person structure of reported speech or fiction (author, reported or fictional speaker, reported or fictional hearer, reader), and explores the many ways in which the author of a literary text can implicate meanings through what he has his characters say. Hancher (1977: 1095-96) makes the further suggestion that much omniscient narration, by flouting the second maxim of Quality, implicates that the narrative is fictional.

As regards rhetoric, Grice himself notes that exploitative implicatures involve "something of the nature of a figure of speech." His own analysis of metaphor (1975a: 53) could use elaboration. R. Brown (forthcoming) provides such a full-dress analysis of irony.

Cooper (1977) proposes that the occurrence of conversational implicature is a variable feature of literary style, which can distinguish one literary genre from another, and one literary work from another. She also relates the playwright's device of dialogic plot-exposition to Grice's second maxim of Quantity, which it usually violates.

Finally, van Dijk (1976: 44-49) would define "literature" itself as discourse that systematically subverts Grice's Cooperative Principle and all its maxims. Plus ça change . . .

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Article 3.9.73 "Pragmatics" c. 5000 words

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1. Introduction

2. History

The use of the term 'pragmatics' in modern semiotics derives from the philosophical work of C. S. Peirce and R. Carnap, reflected in C. Morris's (1938) three divisions of semiotics, the study of sign systems: *syntax*, which investigates the relation of signs to signs, *semantics*, which investigates the relation of signs to the things referred to, and *pragmatics*, which studies the relation of signs to users of them. Since then, the usage of the term has bifurcated into a broad use, which subsumes *sociolinguistics* (see *Sociolinguistics*) and *discourse analysis* (see *conversation analysis*, *sociological*, and *discourse, anthropology of*), and a narrower use (associated especially with *philosophy of language* and approaches to the study of meaning which derive from it) in which pragmatics deals with those aspects of meaning that are systematically context-dependent.

3. Scope

Contemporary linguistic pragmatics is focussed on a number of special relations between linguistic meaning and context. On the narrower scope for pragmatics, concerned with contextdependent meaning, the following topics have come to be central: deixis, presupposition, speech acts, implicature, and conversational inference, which are discussed briefly in turn.

Reader's digest

Forever collecting true anecdotes from everyday people, "Reader's Digest" spins bundles of amusing tales in these categories:

- Humor in Uniform
- All in a Day's Work
- Life in These United States
- Short Takes
- Virtual Hilarity

Enjoy the world's most popular magazine in the all-new Large Print for Easier Reading edition, illustrated in bold beautiful color and printed on soothing non-glare paper. Every issue there's something in it for everyone -- a wealth of useful advice, entertainment, and inspiration, including ways to cope with stress, the latest medical discoveries, and how to manage your time and investments. It also provides you with the news you need to know and how it affects your life.

Reader's Digest is the world's most widely read monthly magazine!

In Every Issue

In addition to in-depth feature articles, every issue of Reader's Digest contains those features you've come to know and love:

- Word Power
- Life in these United States
- Drama in Real Life
- Laughter, the Best Medicine
- The book-length feature

<http://www.rd.com/content/openJoke.do?contentId=9536364&direction=next>
humor in uniform

My father, an engineer on a submarine, was often out at sea for family occasions. As a result, he sometimes forgot about them. One year he missed my mother's birthday. Unfortunately, it was impossible for her to tell him how furious she was since the Navy screened all messages, editing out anything that could be considered disturbing to the men on board. However, my mother was not so easily defeated. She sent my dad a message, thanking him profusely for the lovely birthday present he so kindly remembered to send her. Mom went on about how special Dad had made her feel by his thoughtfulness, and how grateful she was for his generosity. Navy personnel forwarded the note. Dad got the message -- and never forgot my mother's birthday again.

--Contributed by Alexis Andrew

5. Implication of the Finding

After examining the data, I discovered that there are 123 written humors which fulfilled the above restriction. Those consist of observing and violation of the maxims. I focus on the humors which violated the Cooperative Principle are regarded as the object of the study. There are only 34 written humors that consist of conversational implicature and there are 89 written humors which observing the maxims, it can be seen in the table below;

Table 1: The Written Humors in Reader's Digest

No	Kinds of Humors	Total
1	Life's Like that	37
2	Laughter for the Best Medicine	33
3	As Kids See It	29
4	All in Day's Work	28
		127

Table 2: Percentage the Written Humors in Reader's Digest

No	Kinds	Total	Percentage
1	Observing the Maxims	91	%
2	Violation the Maxims	36	%
		127	100 %

According to Freud (1928) the humor classification can be done based on two criteria i.e. motivation and topic. Based on the motivation, humor is classified into three types i.e. comic, humor, and intellectual humor or wit. Comic is a humor which has no motivation to mock, ridicule, or hurt other people feeling. The utterances such as *“What is the big thing in a narration of elephant rides a bicycle?”* and *“The big thing is lying”* are the examples of comic. Humor is an amusement which has motivation. For example the humor utterances that mock, insult, or ridicule its interlocutor. Meanwhile, the intellectual humor or wit is a humor that has intellectual motivation. There is similarity and difference between humor and intellectual humor. The similarity between them is motivation. In another word, they have a motivation to others. The difference between them is

the type of motivation. The motivation of humor is to ridicule or mock others. While the intellectual humor or wit has more intellectual characteristic. The understanding of intellectual humor needs intelligence and ability to think quickly. The failure to catch the meaning of this type of humor makes this humor is not funny.

Meanwhile, based on the topic, humor can be classified into three types. They are sexual, ethnic, and political humor. Brunvand (1968) classifies humor into three types i.e. sexual, tribal, and religious humor. The first and second type of humor has the same meaning with Freud's opinion.

Based on the technique, Raskin (1985) classifies humor into five types. They are ridicule, riddle, conundrum or punning riddle, pun, and suppression. Ridicule is a humor type which is intended to mock or insult other side verbally and nonverbal. Riddle is a designed utterance so it is a puzzle which has unexpected answer. Therefore, it can create humor. Conundrum has the close meaning with the second type of humor i.e. word game puzzle or conundrum. In another word, it is called pun For example "*The biggest animal in the world is the pumped elephant*".

Another type of humor is suppression. It is a humor which is created by emphasizing and suppression. The utterance "*If I sit down on the floor, I will have allergy*" which is intended to other humor actor who act as the guest is the

example of suppression.

Based on the classification of the written humors in *Reader's Digest*, the type humors are divided into particular topics, such as;

- All in a Day's Work : Humors happenings on the job.
- Life's Like That : Humors happening on the daily life.
- Laughter, the Best Medicine: Current jokes, riddles and one-liners
- As Kids See it : Humors happening on the kids.

.7 Method of Data Analysis

The writer is using heuristic analysis method as method of data analysis. Heuristic analysis method itself is an analysis strategy on how the reader interprets the utterance (Leech, 1983/1993:61). In interpreting the utterance in humors, the reader must formulate a hypothesis and then test the hypothesis. An appropriate interpretation will be found if hypothesis is appropriate with evidences.

My Godness May I ask U one thing: plz I hate it happens to me. I am stupid girl, I just ask U plz take my breath away. Take me way. Perhaps, it is my way. I often think twice about the future. Sapa yg

Ya Allah,Ya Allah tak sanggup, tak mampu kuungkapkan lewat kata-kata. Ak hrs bagaimana Sikapi, hadapi masalah ini. Hrskah kukubur impianku, keinginanku Ya Allah ak mati tk mau, hdp pun tak sanggup. Ya Allah, Sampai kapan ak begini, hatiku pilu. Smua hrs kutanggung, smua slahku

AS KIDS SEE IT

Stopped for a routine seat-belt check, my wife and I were asked by the police officer if we had our belts on. Then he shone his torch into the back seat and asked our six-year-old son, Riley, "Can you put your hand's up?"

As we continued on our way, my wife noticed on Riley was upset. "What's wrong?" she asked him. "I thought he was going to shoot me!"

LIFE'S LIKE THAT

There are three people: an American, an English-man, and an Indonesian. The three are asked this question: "what do you say when you say fart?"

The American says: "Excuse me."

The Englishman says: "Pardon me."

The Indonesian says: "Not me."

