CHAPTER FOUR

CONCLUSION

There are twenty-two data in my thesis. After analyzing those jokes using Grice's theory, I find that actually, based on how the humor is created, the jokes in the discussion belong to three different groups.

Data 1 until 13 are jokes that consist of utterances that contain implicatures that require reader's language competence in observing the implicatures. If they fail to do that, they will not be able to detect the funny part of the joke. Furthermore, in this group of jokes, the utterances that contain the implicature or an additional meaning which makes the joke funny must be put as the punch line, that is at the end of the story. The jokes end without any further explanation about the other character's response.

Data 14 until 20 are jokes in which the funny thing is caused by the fact that one of the characters fail to observe the implicature. Jokes belonging to this group will have the implicature in the middle of the story. It can also be put before the punch line. There is a response of the other character which shows that the character does not catch the right implicature of the previous utterance.

Data 21 and 22 are jokes that not only require reader's language competence in observing the implicature, but also build the funny thing by one of the character's failure to understand the implicature. This kind of jokes has two implicatures. The utterances which contain the implicature are put as the punch line. Other utterances containing an implicature are put in the middle of the story.

After analyzing the jokes, I also find that the most common maxim that is flouted in the jokes is <u>the maxim of Manner</u>. Out of the twenty-two data I use, twenty of them contain utterances which flout the maxim of Manner. The maxim of Manner is often used because it deals with utterances which must be expressed briefly and orderly to avoid obscurity of expression, as well as ambiguity. When there is an utterance that does not express the meaning briefly or even have an ambiguous meaning, it flouts the maxim of Manner. I think the flouting of this maxim is often used in creating the funny part of the jokes because it is funnier if the writer of the jokes gives an implicit meaning in the joke rather than if he states everything explicitly and clearly. In creating the funny thing in the jokes, utterances which can make the hearer misunderstand the meaning is essential.

<u>The maxim of Relation</u> is also used quite often in creating the funny part of the joke. Eleven of my data contain utterances that flout the maxim of Relation. I am of the opinion that this happens because relation deals with utterances that must be relevant with the topic of the conversation. Commonly, the funny thing can occur when there is a response or utterance from one of the speakers that is irrelevant with the context.

In my analysis, I also find that none of my data contains utterances that flout <u>the maxim of Quality</u>. I believe the maxim of Quality is rarely used in creating the funny part in the joke because when someone says something untrue, it is not as

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interesting as when someone utters an ambiguous statement. Commonly, the response of the speaker when hearing an ambiguous statement is funnier that when hearing an untrue statement.

Another thing that I find after completing my analysis is that it is possible that one joke has more than one utterance which contains implicature that makes the joke funny. In joke number 22, for example, there is an implicature in the teacher's utterance that makes little Johnny fail to catch the correct meaning. After hearing the mother's utterance, the little boy replies to it with an utterance that also contains an implicature. But in my analysis, I only find two jokes that use more than one implicature. They are jokes numbers 21 and 22. I believe this means that in creating the funny part, the writers of the jokes tend to use just one implicature.

To end my conclusion, I would like to give a suggestion to those who are interested in analyzing jokes using Gricean maxims. Sometimes I encountered some difficulties to find out the right utterance which contains an implicature or an additional meaning that makes the joke funny. First, we must understand the story. We must read the joke carefully and pay attention to the vocabularies in that joke. Because the joke is not written in our first language, sometimes there are some words that we do not understand. The problem is that the writers of the jokes sometimes play with the words in creating the funny part. And we must also imagine the situation that occurs in the story. It will help us to understand the condition of the speaker in the joke better. After that, we can find the utterance that flouts the maxims. Usually, that utterance is put as the punch line of the story or the utterance that makes other speaker fail to catch its meaning.

Second, to understand and appreciate jokes that we read, we have background knowledge. Sometimes we cannot understand which part of the joke makes the joke

funny. Although we understand the implicature, we may not find the joke funny if we do not have some background knowledge about what is happening in the joke. Joke 14 is the clear example of joke which needs our background knowledge in understanding the humor.

If we do not know that only Labrador and Golden Retriever are used to assist the blind, we will not be able to understand why the second man's utterance is funny.

Personally, I prefer reading jokes in which the implicature is put as the punch line. I must understand the whole story to find out the funny part. It is more enjoyable to realize the funny thing by ourselves. For me, it is funnier when the funny thing in the joke is put implicitly in the utterance. It is not funny anymore if the funny thing is said explicitly. Our language competence is important to help us realize the implicit meaning. In understanding it, we deal with pragmatics, which concerns with what the hearer or the reader catches from the speaker or the writer. That is why I strongly believe that pragmatics plays an important role in jokes, both in creating and understanding them.