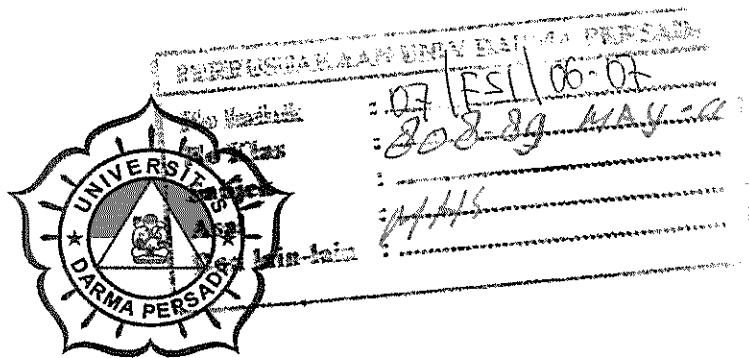


**ANALYSIS OF JK ROWLING'S CONVERSATIONAL
IMPLICATURE THROUGH NON-OBSERVANCE OF THE
MAXIMS IN THE FULL TRANSCRIPT OF JEREMY
PAXMAN'S EXCLUSIVE NEWSNIGHT INTERVIEW WITH
HARRY POTTER CREATOR JK ROWLING:
A STUDY OF PRAGMATICS**

A Project Submitted to the Faculty of Letters in Part-Fulfillment of the
Requirements for the Degree of *Sarjana Sastra* in English and Letters

By
LUDY MAYASARI
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**STRATA ONE ENGLISH PROGRAMME
FACULTY OF LETTERS
UNIVERSITY OF DARMA PERSADA
JAKARTA
2005**

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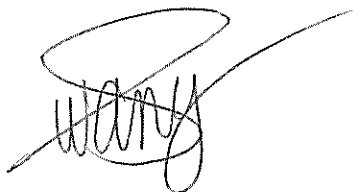


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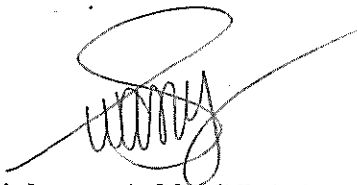


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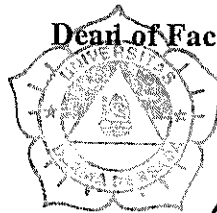
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Is a scientific research I conducted under the guidance of Dra. Irna N. Djajadiningrat, M.Hum. and Fridolini, SS., M.Hum. Since the project is truly original not a half or total plagiarism of someone else's—, the contents has become my responsibility.

With all sincerity, I made this statement on December 30th, 2005, Jakarta.

LUDY MAYASARI

To My Beloved:

Mother and the Late Father, Brother and Sisters

*With all my love, I dedicate this as a bit of an achievement I ever made.
I will be forever thankful to my amazing family who keeping my faith, supporting
me in each day, and made me becoming what I am.*

PREFACE

The research I have conducted, entitled *Analysis of JK Rowling's Conversational Implicature through Non-Observance of the Maxims in the Full Transcript of Jeremy Paxman's Exclusive Newsnight Interview with Harry Potter Creator JK Rowling: A Study of Pragmatics*, is a partial fulfillment of requirements for obtaining *Sarjana Sastra* One Degree in English and Letters.

However, I have done my utmost in conducting the research. I do believe that this is far from being perfect, not only its contextual discussion but also technical analysis and technical terms. Therefore, I would very much welcome suggestion from readers, especially relating to my research, in interests of improving for my future research.

Finally yet importantly, I hope the research can give a bit contribution in understanding how to apply pragmatics particularly cooperative principle, conversational maxims, and conversational implicature in research or perhaps in daily life when we have communication with our interlocutor. Besides that, it may be useful and beneficial not only for me but for all readers especially who are interested in Linguistics field.

ACKNOWLEDGEMENTS

Alhamdulillah rabbi 'aalamiin, azza wa jalla. Owing to Allah SWT's mercy and blessing, to whom belongs glory and majesty, I finally could complete this research with my entire attempt and utmost.

With all respect, I would like to give my sincere gratitude to my most profound Supervisor I, Dra. Irna Nirwani Djajadiningrat, M.Hum., for her patience, advice, encouragement, and extensive comments during conducting the research.

I am most indebted to Dra. Karina Adinda, MA. for calmly keeping my faith continuously in conducting the research.

I wish to express my gratitude to all the best lecturers of English Programme who had given valuable knowledge which is beneficial in contributing their ideas and criticisms to Dr. Hj. Albertine S. Minderop, MA. as the Dean of Faculty of Letters, Swany Chiakrawaty, SS., S.Psi., MA. as the Head of the English Programme, Fridolini, SS., M.Hum. as Supervisor II, Mr. Mana Rahmana, Mr. Agustinus Hariyana, and those whom, unwilling to disrespect, are not mentioned here.

I am grateful to all my brilliant, kind-hearted, and congenial friends, Tommy Andrian, SS., Beatrix Fransisca Tambunan, SS., Rurin Gardini, SS., Anni Roswita Siregar, Eva Dewi Utari, and Eef Hudaefah, SS. with all their constructive criticisms during Linguistic Research Method and Linguistic Seminary class.

It would be impossible to mention all outstanding people behind the making of this project and all those whose contributions encouraging me in conducting my research. Nevertheless, I would never forget their kindness.

ABSTRACT

ANALYSIS OF JK ROWLING'S CONVERSATIONAL IMPLICATURE THROUGH NON-OBSERVANCE OF THE MAXIMS IN THE FULL TRANSCRIPT OF JEREMY PAXMAN'S EXCLUSIVE NEWSNIGHT INTERVIEW WITH HARRY POTTER CREATOR JK ROWLING: A STUDY OF PRAGMATICS

The project discussed about conversational implicature. I took full transcript of live interview between JK Rowling and Jeremy Paxman as a sample case because it was real and both speakers had different intellectual background. The point of my research that was from non-observance of the maxims would generate conversational implicature. In order to investigate conversational implicature that generated by JK Rowling, I conducted the research based on pragmatics approach. I used some theories and ideas from linguistics theorists concerning Cooperative Principle, conversational maxims, observing the maxims, non-observance of the maxims, and conversational implicature.

It is important to recognize Cooperative Principle and conversational maxims to mark that speaker may not be fully adhering to the maxims. This kind of case called non-observance of the maxims. To arrive at an interpretation of JK Rowling's conversational implicature, I first analyzed non-observance of the maxims done by JK Rowling in the interview according to Thomas (1995) theory. After non-observance of the maxims approved in JK Rowling assertions, therefore, I could hint and deduce from the evidence of JK Rowling's intended meaning according to Yule (1996) theory.

Thus, in the end of the research, I conclude that conversational implicature will generate in various aspects which are either speakers did not adhere conversational maxims or we can call it non-observance of the maxims, both speakers have different share of knowledge or intellectual background, and context as the parts of an utterance which is the focus of attention also called environment.

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- * Short biography of JK Rowling
- * Short biography of Jeremy Paxman
- * Curriculum Vitae

CHAPTER 1

INTRODUCTION

1.1 Background

Human beings are defined as *homo loquens* to whom language is so close that we frequently do not notice it (Maher and Groves, 1997: 8). Language has essential roles in our social life, particularly in having cooperation, communication, and self-identification (Kentjono, 1990: 2). Therefore, if we do not have language, we will lose our ability to survive in a social community, in other words, we lose our humanity (Nababan, 1993: 46).

It is difficult to think of many human activities that do not involve communication. We communicate with friends and with strangers, at work and at play, in public and in private interaction. We communicate our knowledge and our ignorance, our anger and our pleasure, our needs and our intentions. Just as communication serves a variety of purposes, it assumes a variety of forms (Blakemore, 1992: 3).

Let us consider the scenario below to know what I am trying to point out.

There is a woman sitting on a park bench and a large dog lying on the ground in front of the bench. A man comes along and sits down on the bench.

Man : *Does your dog bite?*

Woman : *No.*

(The man reaches down to pet the dog. The dog bites the man's hand.)

Man : *Ouch! Hey! You said your dog doesn't bite.*

Woman : *He doesn't. But that's not my dog (Yule, 1996:36).*

What are the point and the effect after reading the scenario above? You may say that there is a misunderstanding between the man and the woman that consequently it becomes funny-ended story for you. However, there is a pragmatic explanation which could become linguistics' discussion.

One of the problems in this scenario has to do with communication. Specifically, it seems to be a problem caused by the man's assumption that more was communicated than was said. It is not a problem with presupposition because the assumption in 'your dog' (i.e. the woman has a dog) is true for both speakers.

The problem is the man's assumption that his question 'Does your dog bite?' and that the woman's answer 'No' both apply to the dog in front of them. From the man's perspective, the woman's answer provides less information than expected. In other words, she might be expected to provide the information stated in the last line. Of course, if she had mentioned this information earlier, the story would not be as funny. For the event to be funny, the woman has to give less information than is expected (Yule, *Ibid*, 36).

The explanation about the scenario above absolutely has concept and theory. Pragmatics is an approach and also necessarily explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. This type of 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. In short, pragmatics is the study of how more gets communicated than is said (Yule, *Ibid*, 3).

There are times when people say (or write) exactly what they mean, but generally they are not totally explicit. Since, on the other occasions, they manage to convey far more than their words mean, or something quite different from the meanings of their words (Thomas, 1995: 56). How do we know what speaker means? For we do, I am going to look at the work of Grice, who attempted to explain how, by means of shared rules or conventions, competent language-users manage to understand one another.

Grice's theories have proved to be one of the most influential theories in the development of pragmatics. It is an attempt at explaining how a hearer gets from

what is said to what is meant, from the level of expressed meaning to the level of **implied meaning** (Thomas, *Ibid*, 56).

Before I go further into Grice's theory of conversational implicature, I want to interpolate a discussion of the difference between implicature and inference, implying and inferring. According to Thomas (1995: 58) there are two reasons for doing this, first, it is the confusion of these two levels of interpretation which is at the root of some misunderstandings of Grice's theory. The second, in Britain, if not in other parts of the English-speaking world, there is widespread misuse of the terms themselves-people frequently say inferring when they really mean implying. To imply is to hint, suggest or convey some meaning indirectly by means of language. We can see how this operates in this example below:

'We must remember your telephone bill', she said, hinting that Louise had talked long enough. 'Goodbye', said Louisa, ringing off. It takes the rich to remind one of bills, she thought (Thomas, Ibid, 55).

In the example above, the speaker hints or indicates indirectly that she wants to finish the telephone conversation; an implicature is generated intentionally by the speaker and may (or may not) be understood by the hearer.

To infer is to deduce something from evidence (this evidence may be linguistic, paralinguistic or non-linguistic). An inference is produced by the hearer.

We can see how this operates in this example below:

The following extract is taken from a children's book, set in Holland under William the Silent, during the wars with Spain. Maurice was a boy caught up in the events; Theo was his manservant:

Tears filled his eyes; he cried easily in these days, not having full control of himself, and Theo's fate caused him great grief. The Duchess had told him that she had been able to discover nothing, and therefore it was assumed that he had been released as entirely innocent. Maurice was convinced that nothing of the kind had happened, and assumed that the Duchess had found out that Theo was dead and had invented the agreeable solution in order not to distress him. He could not do anything about it and had accepted the statement in silence, but he fretted a great deal over Theo's death (Thomas, Ibid, 59).

The example above illustrates clearly the distinction between implicature and inference. The Duchess implied that Theo was all right and Maurice understood what she had implied, but nevertheless inferred the opposite (that Theo was dead).

In this research, I focus non-observance of the maxims and conversational implicature. According to Grice, in order to explain the mechanism by which people interpret conversational implicature, he introduced four conversational maxims and the Cooperative Principle.

Thomas (1995: 62) states that when we talk we operate according to a set of assumption. There will be times when we may suspend our assumption that our interlocutor is operating according to the same conversational norms as we are; we may be talking to a young child who has yet to acquire our community's conversational norms, to a drunk, to someone in pain or distress. Or we may be talking to a person whom we have reason to think may have different conversational norms from our own (a member of a different cultural or linguistic community). Moreover, there will be times when our assumptions are wrong and then mistakes and misunderstanding occur, or when we are deliberately misled by our interlocutor.

So that, in setting out Grice's Cooperative Principle, he was not suggesting that people are always good and kind or cooperative in any everyday sense of that word. Grice was simply noting that, on the whole, people observe certain regularities in interaction (Thomas, *Ibid*, 62).

Grice (1975: 49) proposed four maxims, the maxims of Quantity, Quality, Relation, and Manner. The four Conversational Maxims help us establish what that implicature might be.

In my research, I take full transcript of live interview between JK Rowling and Jeremy Paxman broadcast on BBC Two on Thursday 19 June, from <http://news.bbc.co.uk/1/hi/entertainment/arts/3004456.stm>, last updated: Thursday, 19 June, 2003, 19:06 GMT 20:06 UK, as sample case (enclosed). I choose that interview because it is real and spontaneous conversation and each person has

different intellectual background. Rowling is a phenomenal author today. She creates a wizard world through her books named Harry Potter. Paxman is a reporter of BBC television, a person who wanted to reveal something from the author to the public.

1.2 The Identification of the Problem

Based on the background of the problem above, I identify the main problem in my research that there are many occasions when people fail to observe the maxims. I found out the failure in observing the maxims in the full transcript of Jeremy Paxman's exclusive Newsnight interview with Harry Potter creator JK Rowling, broadcast on BBC Two on Thursday 19 June. I assume that from non-observance of the maxims would generate conversational implicature.

1.3 The Limitation of the Problem

Based on the identification of the problem above, I restrict my research in non-observance of the maxims and conversational implicature in the full transcript of Jeremy Paxman's exclusive Newsnight interview with Harry Potter creator JK Rowling. The research is conducted based on pragmatics approach.

1.4 The Formulations of the Problem

Based on the limitation of the problem above, I formulate the points of the research in questions as follows:

- 1.4.1 Whether the non-observance of the maxims done by JK Rowling can be proved through the interview.
- 1.4.2 Whether conversational implicature generated by JK Rowling can be proved in the interview.
- 1.4.3 Whether from the non-observance of the maxims done by Rowling generates conversational implicature.

1.5 The objectives of the Research

From the questions I have formulated above, I have an objective to prove my assumption that from non-observance of the maxims, it will generate conversational implicature. The next stage to meet my objective in the research, I conduct analysis steps as follows:

- 1.5.1 Analyzing non-observance of the maxims done by JK Rowling in the interview.
- 1.5.2 Analyzing conversational implicature generated by JK Rowling in the interview.
- 1.5.3 Proving from the non-observance of the maxims done by Rowling generates conversational implicature.

1.6 Methodology

Based on the objectives of the research above, I analyze non-observance of the maxims and conversational implicature using the qualitative research method.

1.7 The Significance of the Research

I hope that the research will give inspiration for the students in developing their interest in linguistics field especially pragmatics. It is such an authentication that pragmatics could explain scientifically how the phenomenal author like JK Rowling could express her ideas implicitly because people do not always or even usually say what they really mean.

The other significance of the research is in the real life, especially when we communicate with friends or strangers, we can recognize a great deal of what is unsaid as part of what is communicated or it is called invisible meaning.

1.8 Systemized Presentation of the Research

Chapter 1 Introduction

This chapter contains of the research sequence, such as background, the identification of the problem, the limitation of the problem, the formulations of the problem, the objectives of the research, methodology, significance of the research, and systemized presentation of the research.

Chapter 2 Fundamental Theories and Hypothesis

This chapter contains of definition of cooperative principle, definitions of four conversational maxims including the applications of each maxims, definitions of five non-observances of the maxims including the applications, definition of conversational implicature including the applications, conceptual framework, and hypotheses.

Chapter 3 Analysis of JK Rowling's Conversational Implicature through Non-Observance of the Maxims

This chapter contains of analysis of non-observance of the maxims by JK Rowling and analysis of JK Rowling's conversational implicature.

Chapter 4 Findings

This chapter contains of the findings that is the relation between chapter two and chapter three.

Chapter 5 Conclusion

This last chapter contains of conclusions of the project.

References

Enclosures:

- *Glossary
- *Copy of full transcript JK Rowling's interview
- *Short biography of JK Rowling
- *Short biography of Jeremy Paxman
- *Curriculum vitae