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A Pragmatic Study of Conversational Implicature in Minority Drama

A Thesis

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بسم الله الرحمن الرحيم

" وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ."

صدق الله العلي العظيم

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In the Name of God, the Merciful, the Compassionate

"And if my servants ask thee about Me- behold, I am near, I respond to the call of him who calls, whenever he calls unto Me".

Al-Baqara (The Cow)

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Dedication

To My Family,

The Everlasting Candle of

My Life

My Supervisor

&

My Friends

With Deep Gratitude & Love

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ABSTRACT

The concept of implicature is introduced since the utterances produced by the speaker or the writer have explicit and implicit meaning. Explicit meaning can be understood by both predicting the semantic meaning of the words within the conversation and understanding the syntactic structure of the language used in the conversation. On the other hand, the rules of semantics and syntax of language are insufficient to comprehend the implicit meaning. So, to understand the implicit meaning there should be an understanding of implicature (Wijaya, 2012: 1).

The cooperative principle (CP) introduced by Grice in ' Logic and Conversation' (1975), has provided one of the most significant notions which is conversational implicature (CI). According to this notion, implicature is an additional meaning indirectly implicated by saying or by way of saying another thing. This implicature is the result of non-observance of the cooperative principle represented by a violation of one or more of its attendant four maxims. In spite of this non-observance of the maxims, the hearer still assumes that the speaker is observing that principle at the level of what is implicated.

The present study aims at analyzing selected data (*The Wash and Chinglish*) of conversations from minority drama, investigating how far CI employed by writers of minority drama and explaining how far Grice's CP and its relevant maxims are abided by these writers of minority drama as specified in data. It is concluded that writers of minority drama use implicature for further reasons. The most important one is that they use it in order to refer to their cultures, lives, customs, etc.

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LIST OF ABBREVIATIONS

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Symbol	Description
CI	Conversational Implicature
CP	Cooperative Principle
GCI	Generalized Conversational Implicature
PCI	Particularized Conversational Implicature

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CHAPTER ONE

INTRODUCTION

1.1 The Problem

One of the important terms of pragmatics is implicature. It points out to what is proposed in a speech/ writing, even though neither expressed nor strictly implied by the speech/ writing. Implicature has types; one of these types is CI. Conversational implicatures are pragmatic inferences; unlike presuppositions and entailments, they are not restricted to the particular words and phrases in an utterance but emerge instead from contextual factors and the perception that conventions are observed in a conversation. The problem is in interpreting what the speaker means. This refers to the core of the speaker's intention in minority plays. There is a lack of information in the speech of the actors. The reader should interpret the meaning of their speech and know the intended "hidden meaning".

In spite of the fact that there are so many studies concerning implicature in plays, there is no study, according to the researcher's knowledge which has so far been conducted on the use of implicature in minority drama, and it is attempted through this work to fill this gap.

1.2 The Aims

The present study aims at:

1- Surveying CI and analyzing selected data of conversations taken from minority drama (*The Wash and Chinglish*).

2- Investigating how far CI is employed by writers of minority drama.

3- Explaining how far Grice's CP and its relevant maxims are abided by in minority drama as specified in data.

1.3 The Hypotheses

In order to achieve the aims of the present study, it is hypothesized that:

1- Minority drama in particular has a great deal of implicature. Besides, using CI helps to reveal intentions.

2- The maxims of relation, quantity and quality respectively seem to be non-observed more than the manner maxim.

3- Grice's CP is frequently flouted in minority drama.

1.4 The Procedures

The following procedures will be followed in the current study:

1- Surveying in detail Grice's theory of CP and its attendant maxims.

2- Presenting a theoretical background regarding the role of implicature in pragmatics.

3- Presenting information about minority drama.

4- Developing an analytical framework for the pragmatic analysis of the selected conversations taken from two plays of minority drama in terms of non-observing of Grice's maxims.

5- Drawing conclusions based on the findings of the analysis and suggesting possible recommendations for future studies.

1.5 The Limits

The present study is limited to the pragmatic analysis of selected conversations in terms of Grice's (1975) adopted model. Conversations are extracted from Gotanda's *The wash* and Hwang's *Chinglish*.

1.6 The Data

The data consists of (50) conversations which are extracted from two plays (Gotanda *The Wash* and Hwand *Chinglish*) which belong to minority drama. One of them is related to a Japanese- American writer

while the other is related to a Chinese- American writer. (25) samples are extracted from each play.

1.7 The Significance of the Study

The study is hoped to be of interest to those specialized in linguistics and in pragmatics, in particular, as it seeks to investigate pragmatic features that prevail in a specific literary genre. It also hoped to be of interest to those concerned with minority drama especially writers, readers and critics.

CHAPTER TWO

THEORETICAL BACKGROUND

2.1 Introduction

The language used by human is dynamic and it always evolves according to human needs. People do not give enough contribution as is required in their communication. When people are speaking, they use certain words to imply other things that have different meanings. So, to understand the utterance, people have to relate it with the external aspect of language. This condition in pragmatics is called implicature (Kushartanti, 2007: 106).

It is important to give a considerable attention to study the phenomenon of implicature in minority drama, which is a new sort of drama that that has evolved recently. This chapter sheds light on the theoretical background of implicature. Much of the attention is given to Grice's theory of implicature and the cooperative principle. Conversational maxims are discussed besides their non-observance and its sub-types. Conversational implicature is discussed with the reference to conventional implicature, impliciture and explicature.

2.2 Grice's Theory of Implicature

People depend mainly on the meanings of the words that they produce or hear in order to understand each other in a conversation. They do not employ "psychokinesis" to be comprehended or telepathy to find out what others mean. The words hold information and people, as users of the same language, share this information and mutually assume that they share it. But they do not depend solely on linguistically encoded information. In exchanging information and perceiving one another, they depend also on

specific information about the situation in which the utterance is taking place and on general background information. As speakers who aim to exchange information, people decide to produce bits of language that make their communicative intentions clear to their hearers. People do so with the implicit anticipation that the package of linguistic and extralinguistic information connected with their utterance will assist their hearers to find out what they imply. Inseparably, as hearers, they depend on what they assume to be the very same information, both linguistic and extralinguistic information, to find out what the speaker implicates (Bach, 2012:48).

Chapman and Routledge (2009:86) state that the first important contribution to a theory of implicature were made by Grice who intends to describe whatever is conveyed beyond what is said when a certain speech act is sincerely performed in a certain context of utterance and to show how to derive what is conveyed but not said from the speech act and the context of the utterance. While Huang (2007:23) adds that Grice originated the idea of implicature by introducing the central ideas in William James' lectures delivered at Harvard in (1967) and were partially collected and published in Grice (1989). Successively, Bach (2012:55) pinpoints that Grice's basic idea of the speakers' meaning was not new, but what made it original was the role of his CP and the various maxims of conversation that fall under it.

In fact, implicature presents a part of speaker meaning that forms an aspect of what presents intended in the speaker's utterance without being part of what is said. What a speaker wants to communicate is characteristically far richer than what s/he directly expresses; linguistic meaning completely underdetermines the message conveyed and understood. The speaker implicitly uses pragmatic principles to bridge this gap and counts on the listener to use the same principles for the aim of utterance interpretations (Horn, 2006:3). Grice's theory is a try at

interpreting how a listener gets from what is said to what is meant, that means how the listener turns from the level of expressed meaning to the level of implied meaning (Thomas, 1995:56).

Grice explains that, although much of what people say does not make sense "literally", it does convey meaning (Archer et al., 2012:47). Grice is concerned with examining the set of rational anticipations that speakers and hearers operate within conversation with each other, anticipations that allow Mark in the following conversation to understand that Lara does not like to accept his invitation to dinner:

1. Mark: Do you like to come over to my house tonight for dinner?

2. Lara: David's mother is visiting this evening.

David's mother lives in a different city from Lara and visits them infrequently. David is Lara's husband; David's mother is Lara's mother-in-law. Lara loves her mother-in-law and feels a sense of obligation to be present when she visits. It is concluded from the previous exchange that Grice's theory of CI seeks an explanation of this exchange and of the central role of cooperation within it (Cummings, 2009:15).

Implicature refers to a separation from the kinds of inference permissible in the truth-based study of logic: notably, entailment and material implication (the truth-functional connective that forms a compound sentence from two given sentences and assigns the value false to it only when its antecedent is true and its consequence false, without consideration of relevance as if, then). Implicature is unlike these which are definable entirely in truth-conditional terms, it relies on, or refers to, factors of context (Leech and Thomas, 1990:100). One can produce an utterance without meaning it, by meaning something else or perhaps nothing at all.

One can mean something without saying it, by merely implicating it. So there is a difference between saying, meaning and implicating and that means a difference between a linguistic and speaker's meaning, as done by the speaker. Implicating is a case of saying something and meaning another. Grice suggests an account of how this works, at least when communication succeeds and the CI is known, by suggesting a CP and certain conversational maxims subordinate to it (Bach, 2012:47-48). Consider the following example:

     3. Sofia: Are you coming to the festival tonight?

     4. Emily: I've got an exam tomorrow.

Literally, Emily fails to give an answer to Sofia's question. In a literal sense, it is an irrelevant answer. In fact, Emily's answer is not simply a statement about tomorrow's activities; it contains an implicature concerning tonight's activities. Sofia can work out that 'exam tomorrow'. The sentence involves 'studying tonight' precludes 'festival tonight'. So, in order to describe the CI involved in Emily's statement, one has to appeal to some background knowledge that must be shared by the conversational participants (Yule, 2006:131)." Implicature bridges the gap between what is literally said and what is conveyed" (Levinson, 1983:98). The contrast between the said and the implicated dates back to the fourth-century rhetoricians Servius and Donatus, who characterized litotes-pragmatic understatement- as a figure in which people say less but mean more. In the Gricean model, the bridge from what is said to what is communicated is built through implicature (Horn, 2006:3).

2.2.1 Cooperative Principle

Interlocutors attempt to be cooperative in conversation. Grice (cited in Birner, 2013:41) defines the cooperative principle as "make the

conversational contribution such as is needed, at the stage at which it occurs, by the accepted aim or direction of the talk exchange in which people are engaged". Grice suggests that conversation can work only because both people try to be cooperative. Whether the conversation is a friendly or hostile one, it is only because the participants are attempting to be cooperative that the conversation can proceed. Grice (cited in Huang 2007:25) suggests that there is an underlying principle that settles the way in which language is used with maximum efficiency and effectively to acquire rational interaction in communication. This principle is called the CP. Maxims of conversation classified into four categories: Quality, Quantity, Relation and Manner. CP and its relevant maxims guarantee that in an exchange of conversation the interaction is directed in a truthful, relevant and perspicuous manner and that the right amount of information is provided.

Archer et al. (2012:51) explain that Grice is not attempting to tell how to behave as interlocutors. He was suggesting that conversation is governed by certain conventions; hearers tend to assume that speakers are conforming with these conventions and if speakers are not conforming, they have good reason(s) not to. Lindblom (2010:100) suggests that the CP, at first glance, may appear as an idealistic representation of actual human communication. Grice tries to describe how most discourse participants are quite able to make themselves be understood and able to understand most others in the course of their daily business in spite of the haphazard or even agonistic nature of much ordinary human communication. So, it is clear that Grice never intends his use of the word 'cooperation' to indicate an ideal view of communication. Grice (cited in Lindblom ,2010:100) explains three specific characteristics to limit the use of CP for describing only talk exchanges that exhibit these specific characteristics, they are 1) The

speaker and hearer have some common immediate purpose 2) The contributions of the speaker and hearer are dovetailed, mutually dependent and 3) There is some sort of realization that, other things being equal, the transactions should continue in the appropriate style unless both of the speaker and hearer are agreeable that it should end.

The CP consists of four maxims each of which covers one aspect of linguistic interaction and describes what is expected of a cooperative speaker with respect to that maxim (Birner, 2013:42)

2.2.1.1 Conversational Maxims

Grice suggests that people tacitly accept to co-operate towards mutual communicative ends when they enter into a conversation with each other, thus obeying the CP and its regulative conventions. He calls these conventions maxims (Short, 1989:148). A maxim is a term central to Grice's famous theory of CP. Griffiths (2006:134) indicates that Grice states some of the communicational norms and shows how they affect utterances to convey rather more than literally meant in the underlying sentences. Grice suggests four maxims that could be regarded as the basis for cooperative communication. These maxims are maxims of Quantity, Quality, Relation and manner. They are as follows:

1- Maxim of Quantity:

Entails that the speaker should:

a- Make the contribution as informative as is required.

b- Do not make the contribution more/ less informative than is required.

2- Maxim of Quality:

Entails that the speaker should:

a- Do not say what is believed to be false.

b- Do not say which lacks adequate evidence.

3- Maxim of Relation:

Entails that the speaker should:

a- Be relevant.

4- Maxim of Manner:

Entails that the speaker should:

a- Avoid obscurity of expression.

b- Avoid ambiguity.

c- Be brief.

d- Be orderly (Coulthard, 1985:31; Levinson, 1983:101-102; Yule,1996:37; Horn,2006:7; Archer et al., 2012:51;).

These maxims and submaxims are perceived as rules of rational behavior, not as ethical norms. They figure prominently in the derivation of an implicature (Meibauer, 2010:309). The main role behind the CP and its maxims is to explain how it is possible for speakers to communicate more than they actually say. These maxims are not laws that govern the cooperation of the language processor. They are a set of very general conventions which govern all types of talk exchanges (Valin, 1980:224). There is a relationship between the speaker and the maxims. Firstly, the speaker can observe the maxims. Secondly, the speaker can violate a maxim. Thirdly, the speaker can opt out of a maxim. Finally, a speaker can ostentatiously flout or exploit a maxim (Huang, 2007:26-27). Both speakers and hearers recognize the principle, and accepting it, they can use it as a basis for inferring what is meant even when this is not overt in a message. So, when someone says:

5. The heat is killing me

When the speaker looks otherwise quite healthy, the hearer readily infers that the speaker is not about to die, but wishes to emphasize his or her discomfort from the heat (Hudson, 2000:323). In a communicative act, the assumption that the speaker obeys the CP and the maxims adds further information about the utterance itself. The utterance can be taken to be currently relevant, true and informative, and the hearer can draw inferences based on these assumptions. Knowing that these ways of drawing inferences are available, the speaker can speak in such a way as to encourage inferences drawing, and thus deliberately convey the content of inferences. When the speaker deliberately phrases an utterance to lead the hearer to draw a certain inference, the content of that inference implicated by the speaker-implicature is a deliberate communication tactic. Implicatures are inferences based on the content of the utterance that spoken and on the assumptions about the cooperative nature of ordinary verbal interaction. They are not semantic inferences (Levinson and Kearns cited in Safwat, 2006:18). Grice's maxims are illustrated in detail in the next sections.

2.2.1.1.1 Maxim of Quantity

It refers to the idea that the speaker should be informative. S/ he should make her/ his contribution as informative as is required, but should not make his/her contribution more/ less informative than it is required (Yule, 1996:37; Huang, 2007:25 and Archer et al., 2012:51).

To formalize the maxim of quantity as it stands in its full generality, one would have to be capable of quantifying over informativeness and have some function which when applied to a conversation would yield as its value the level of informativeness required.

That is, to be informative and say neither too much nor too little (Gazdar, 1979:49).When a person speaks, he feels obliged to give hearers enough detail to enable them understand what he means. If he does not, he will be not really being cooperative. Learning to provide sufficient information is a skill which has to be acquired; as is learning not to provide too much, as in the following conversation between Mother and Daughter:

6. M: What did you have for lunch today?

7. D: Baked beans on toast.

8. D: Food.

9. D: I had 87 warmed-up beans served on a slice of toast 12.7 cm. by 10.3 cm. which had been unevenly toasted….

(7) is a "normal" answer; (8) gives too little information; (9) gives too much information (Cruse, 2000:356).

The speaker usually does not observe maxim of quantity because the speaker says incomplete words when s/he is speaking or using insufficient words in conversation (Leech, 1983:140).

For example:

10. Women are women

The previous utterance is informative at the level of what is implicated, but it is non informative at the level of what is said.

2.2.1.1.2 Maxim of Quality

It refers to the idea that the speaker should try to make his contribution one that is true. S/ he should not say what s/ he believes to be false and that for which s/ he lacks adequate evidence (Yule, 1996:37, Huang, 2007:25; and Archer et al., 2012:51). Grice (1989:27) states that the maxim of quality is a matter of giving the right information. The

utterance is false if a speaker does not convey the truth even if the right amount of information is given or the speaker is clear and orderly when speaking, so the other maxims are dependent on this maxim (Hudson, 2000:324).

Grice sees the first maxim of quality as the most important one of all the maxims. He indicates in William James lectures that the observance of some maxims is a matter of less urgency than is the observance of other maxims. He clarifies that other maxims come into operation only on the assumption that the maxim of quality is fulfilled (Grice, 1989:27).

Any attempt to formalize the maxim of quality as it stands runs into sets of problems: those connected with the logic of belief, and those involved in the nature of "adequate evidence". This maxim assures all the other maxims in that it assumes that speakers are saying what they believe to be true. This does not mean that the speakers can tell a lie, but simply that a cooperative conversationalist does not usually say other than what s/he believes to be true. In other words, in this maxim, you are required to be truthful and do not lie (unless you have to!), so:

11. When a friend says "If I hear that song again I'm gonna kill myself", the hearer accepts this as hyperbole, and he doesn't turn the radio off. (Hudson, 2000:324).

2.2.1.1.3 Maxim of Relation

It refers to the idea that the speaker should be relevant (Yule, 1996:37; Huang, 2007:25 and Archer et al., 2012:51). What is meant by this maxim is that the current utterance must have something to do with the context; it must be related to what has come before it in the discourse and/ or what is going on in the situation. So, if the addresser and the addressee are talking about the next

presidential election and the speaker suddenly exclaims, " There's a spider on your shoulder!", the speaker will not violated the maxim of relation, s/he has merely said something that is relevant to the situational context rather than something that is relevant to the discourse context (Birner, 2013:54).

This maxim has received different interpretations, some of them treat it as a special kind of informativeness. Look at the following example in which where the connection between A's and B's remarks can be shown to be one of relevant not only in simple cases of replies such as:

12. A - Where is my box of chocolates?

13. B- It is in your room.

But in more oblique cases such as the following:

14. A- Where is my box of chocolates?

15. B- The children were in your room this morning.

B's remark in (15) can be made relevant to A's question on the grounds of that, supposing B does not know the answer to the question, B's reply will nevertheless help A to discover the answer, by implicating that the children may have eaten the chocolates, or at least that they may have known where they are. A superficial failure in informativeness leads to a conclusion that B's reply is relevant in contributing to the maxim of quantity at a more indirect level. The relevance maxim requires the speaker to be relevant to the situation and context in which the utterance occurs (Thomas, 1995:70).

An example for flouting the relation maxim is as seen in the following:

16. Mark: Do you want some tea?

17. Anna: tea would keep me awake.

In this example, Anna flouts the maxim of relation. If Mark wants to conclude what Anna actually meant by her response, he will need more contextual information. Did she mean no? because Anna will be going to bed soon, or did she mean yes? because she has some work to finish, and needs to remain alert. If this were a real conversation, Mark would have had the context-of-utterance to help him to decipher Anna's meaning and/ or be able to ask for clarification (if he needed to) (Archer et al., 2012:52).

2.2.1.1.4 Maxim of Manner

It refers to the idea that the speaker should be perspicuous. S/ he should evade obscurity of expression, evade ambiguity, be orderly and be brief (Yule, 1996:37, Huang, 2007:25and Archer et al., 2012:51). Maxim of manner differs from other maxims in dealing with the way things are said, rather than what is said (Korta and perry, 2011:127)

The first submaxim indicates avoiding obscurity of expression. Given this submaxim, a hearer can assume that a speaker has chosen the least obscure way of making their point. When this submaxim is being observed, therefore, the speaker will convey both a belief that the utterance is clear and a belief that no other way of uttering the same thing would be significantly clearer. This will of course depend on the addressee's and the addresser's beliefs about what will be clearer to the addressee. To flout this submaxim is a strategy used by the speaker when being purposefully

obscure in order to implicate that someone else within earshot should not be made aware of the content of the conversation. This can be done either with the goal of conveying to someone that they do not belong in the conversation or with the goal of keeping information from someone. An example of flouting this submaxim is when parents wish to avoid having their small child understand their conversation, and so they might, for example, spell out words such as B-I-R-T-H-D-A-Y-P-A-R-T-Y. In such situation, part of what is conveyed by the flouting of manner is an implicature to the effect that the information encoded by the spelled-out portion of the utterance is not to be shared with the child (Bach, 2013: 58).

The second submaxim, "avoid ambiguity" is rather routinely obeyed without giving rise to any particular implicature. However, it may be flouted for either literary or humorous effects. The third submaxim, "be brief " has often been observed to be closely related to the second submaxim of quantity " do not make your contribution more informative than is required" as well as to be closely connected to the maxim of relation. Thus, it is frequently the case that to fail to be brief is to make one's contribution more informative than is required, as well as to say what is irrelevant. Finally, the fourth submaxim of manner, "be orderly" is generally taken to mean, among other things, that a narrative will present ordered events in the order in which they happened (Ibid: 59-61).

For the purpose of differentiating the two main types of implicature which are conventional implicature and conversational implicature and in order to make conversational implicature clearer, the next section will be devoted to discuss conventional implicature.

2.2.2 Conventional Implicature

Conventional implicature was originally the idea of Frege (1892), but Grice is usually credited with discovering it. In fact, Grice merely

labeled it. Both of Frege and Grice claime that the conventional meanings of certain terms, such as 'still' and 'but', make contributions to the total import of an utterance without bearing on its truth or falsity. As in the following example:

18. He is poor but he is honest.

The difference between being poor and being honest due to the presence of 'but', according to Grice is 'implied as distinct from being stated'. Both of Frege and Grice merely appeal to intuition in suggesting that the conventional contributions of such terms do not affect what is said in the utterance of sentences in which they occur. This utterance conventionally implicates either that 'she is poor and she is honest' or 'being poor precludes being honest' (Bach, 2006:474). Conventional implicatures are elements of meaning which on the one hand are not part of the truth conditions of a sentence or utterance, but which on the other hand are conveyed conventionally rather than conversationally (Abbott, 2006:4). Conventional implicatures are detachable but non-cancelable aspects of meaning that are neither part of, nor calculable from, what is said (Horn, 2006:4; Fetzer, 2011:43). It is a non-truth-conditional meaning, which is not derivable from general considerations of cooperation and rationality, but arises solely from the conventional features linked to a particular lexical items and/or linguistic constructions involved. This refers to the idea that conventional implicatures must depend on the occurrence of specific words or constructions (Zeevat, 2006:134; Huang, 2011:412; Birner, 2013:66). So, this leads to the conclusion that conventional implicatures do not rest on the norms of conversation but rather on conventions that govern the use of certain expressions. Take this example:

19. What they did was legally permissible, but ethically wrong.

It is applicable to replace 'but' with 'and' without changing the propositional significance of the assertion and its truth value (Kasher, 2009:89; Birner, 2013:66).

Cruse (2006:36) defines conventional implicatures as components of the meanings of utterances which are not propositional in nature, but which have a stable association with particular linguistic expressions and which therefore cannot be canceled without anomaly. For example:

20. Mary hasn't registered yet.

21. Mary hasn't registered.

Both of these utterances are propositionally identical, but the presence of "yet" in the former implicates that Mary is still expected to arrive.

Grice (cited in Leech, 2014:74) clarifies that conventional implicatures rely on using particular expressions in particular structural positions, such as 'but' as a conjunction, 'therefore' as an adverb, and 'manage' as a verb+ to+ infinitive. Conventional implicatures are short-circuiting implicatures, deriving a pragmatic meaning by convention rather than by inference. As in the following example:

22. I love him, but he really annoys me sometimes.

In this utterance, through the use of 'but' the speaker sees the two propositions 'I love A' and 'A really annoys me sometimes' as expected to have contrasting truth values, that is, the assertion of the second proposition is surprising, in view of the first.

2.2.2.1 Properties of Conventional Implicature

The properties of conventional implicatures are as follows:

a- Conventional implicatures are given by convention. They are not calculable via any natural procedure, thus they must be stipulated.

b- Conventional implicatures are linked by convention to particular lexical items and/or linguistic construction. Thus, they are not derived from Grice's cooperative principle and its component maxims.

c- Conventional implicatures are detachable, because they rely on the particular lexical expressions and/or linguistic constructions used.

d- Conventional implicatures are not defeasible, that is, they cannot be cancelled.

e- Conventional implicatures do not tend to be universal (Huang, 2011:413).

2.2.3 Conversational Implicature

The pragmatic implications which the hearer/ reader figures out by assuming the underlying adherence of the speaker/ writer to the CP are called conversational implicatures (CI). The generation of a conversational implicature comes from the flouting of the maxims (Collinge, 1990:99 and Fetzer, 2011:43). CI derives from the shared assumption that speakers and hearers are interacting cooperatively and rationally to reach a common goal (Kecskes, 2009:107). It is any meaning implied or expressed by, and inferred or understood from, the utterance of a sentence which is meant without being part of what is strictly said (Huang, 2011:407). Conversational implicatures refer to the pragmatic inferences which can be described as cancellable, non-detachable and non-conventional (Saeed, 2011:469).

Grice (cited in Wilson, 2009:745) suggests that the speaker may be generating a specific kind of inference referred to as a 'conversational implicature' when he says more or less than is required, obscure, or seemingly irrelevant , this may be an indicator that the speakers intend their hearers to look beyond the meanings of the words themselves in order to retrieve the message, as in the following example:

23. Bill: coming down to the pub tonight?

24. Emily: I've got to finish a piece of work.

Emily's reply will normally be taken to indicate that she is not free to go to the pub, even though she does not actually say that (Cruse, 2006:3).

In Grice's theory, the hearer depends on what the speaker says in order to figure out what he intends to convey (Korta and Perry, 2011:130). Much of the information that is conveyed from speaker to hearer in day-to-day conversation is implied, rather than asserted. In some situations, it is not clear whether the speaker intends the hearer to draw a particular inference or not. This opens the way for misunderstanding and misrepresentation, on the one hand and for the subtle manipulation of the hearer's opinion, on the other (Lyons, 1981:207). Grice suggests that in order to understand non-literal meaning one needs inferences that are derived from certain general maxims or principles of conversation that parties in talk-exchange are mutually expected to observe. Among these are assumptions that speakers are to be informative, truthful, relevant, and clear in what they say. As in the case of metaphor, hearers are expected to derive an appropriate CI about what the speaker intends to communicate in context, when an utterance appears to violate any of these maxims, given the assumption that s/ he is attempting to be cooperative (Arseneault, 2009:598 and Gibbs, 2010:450).

Speakers say various things, in a more or less strict and literal sense of 'say', in virtue of the meanings of words and their modes of composition. But they succeed to convey in a conversation far more (and sometimes less) than what they say (Korta and Perry, 2011:125). Grice's remarks suggest that the concept of "what is said" can be taken as parallel to ' the content' or ' the proposition expressed' of the utterance. Grice (cited in Korta and perry, 2011:126) states that to understand the implicit meaning of an utterance one has to know the conventional meaning of the utterance, the unambiguous meaning of the utterance in that particular occasion of use and the referents of referential expressions.

Crystal (2008:238) clarifies that CIs point out to the implications that are concluded from the form of an utterance, these implications depend on certain CP which govern the efficiency and normal acceptability of conversations, as in the following utterance:

25. There's some chalk on the floor.

It is taken to mean ' you ought to pick it up'**.**

CIs unlike conventional implicature are inferences calculated on the basis of the maxims of conversation.

CI comes in two ways, generalized and particularized conversational implicature (Grice cited in Crystal, 2008:238 and Fetzer, 2011:42).

2.2.3.1 Types of Conversational Implicature

It has two types. They are generalized and particularized conversational implicature.

2.2.3.1.1 Generalized Conversational Implicature

Generalized conversational implicature (GCI) is a type of CI that is inferable without reference to a special context. It does not depend on context (Taylor, 1998:340). As in the following example:

26. John walked into a house yesterday and saw a tortoise.

This expression " a house" implies that the house is not John's house (Grice, 1975:56).

Grice and Hawkins (cited in Meibauer, 2009:365) state that GCI is linked with specific linguistic forms such as "some, a, etc…", as in the following example:

27. Peter is meeting a woman this evening.

This utterance, standardly implicates that the woman is not his wife or close relative because of the indefinite article 'a'.

Yule (1996:41) states that inference of GCI is obtained by using a word which expresses one value from a scale of value. So, the way to identify GCI is by using scalar implicature, which is a general implicature which is marked with a scale of values. This is particularly obvious in terms for expressing quantity, where terms are listed from highest to the lowest value as follows:

All, most, some, few

Always, often, sometimes

Horn (cited in Vikry, 2014:24-25) provides another scale for GCI that can be an indicator to define which one is the GCI. Notice the following table:

(and, or)	(necessarily p, p, possibly)
(n 9… 5,4,3,z,r)	(certain that p, probable that p, possible that p)
(Excellent, good)	(cold, cool)
(hot, warm)	(must, should, many)
(none, not all)	(love, like)
(succeed in /ing, try to v, want to v)	

Table (1)

Horn's Scale Adopted from Vikry (Ibid)

In this table which are meant by (n 9… 5, 4, 3, z, r) is enumeration, 'p' refers to a person while 'v' refers to a verb.

2.2.3.1.2 Particularized Conversational Implicature

In contrast to the GCI discussed above, particularized conversational implicatures (PCI) are unique to the particular context in which they occur. A particularized conversational implicature, then, is one that arises due to the interaction of an utterance with the particular, very specific context in which it occurs, and hence does not arise in the default

case of the utterance use or the use of some general class of utterances of which it is a member (Birner, 2013:64-65).

Grice and Hawkins (cited in Meibauer, 2009:365) clarify that PGIs are not consistently associated with any linguistic form and they are highly context-dependent.

PCI need not only a general knowledge but also a knowledge which is particular or local to the speaker and the hearer, and often to the physical context of the utterance as well. If someone says:

28. I've got $ 100 to last me till the end of the month.

The hearer might draw several different inferences depending on the context. The speaker could imply that s/ he wants to borrow money from the hearer, or s/ he could lend the hearer money, or that s/ he is a good money manager, etc… (Grice 1975:56; Bever et al. 1977:349). So, context is very important in order to understand the PCI. Grice points to its importance since the implicature is changed according to the context in which the utterance occurs.

2.2.3.1.2.1 Context

Grice (cited in Crystal, 2008:108). points out to the importance of context for PCIs as it is mentioned in the previous section. Context is a general term used in linguistics to refer to specific parts of an utterance near or adjacent to a unit which is the focus of attention.

One of the principal ways of thinking of the interrelations between meaning and context has been in terms of the notion of CI. Meaning does not determine use directly, and the apparent features of the overall effect of an expression in a certain context may be due not to the expression's meaning as such, but to the interrelation between that inherent meaning and the way in which the expression is being used in that context:

in different context, the same expression, with the same inherent meanings, could have quite different features (Riemer, 2010:116).

Yule (2006:114) mentions that there are two kinds of context, namely, linguistic and physical contexts. Linguistic context is known as co-text. The context of a word is the set of other words used in the same sentence or phrase. The meaning of the word is influenced by the surrounding co-text. Such as the word "bank", its meaning differs according to the words that surround it. When the word "bank" occurs in an utterance with words as "overgrown" or "steep", then there is no problem deciding which type of bank is meant. While when it occurs in a sentence as 'she has to get to the bank to withdraw some cash', then the hearer understands which type of bank is intended.

While, physical context is important to interpret the meaning of the words. When one sees the word 'bank' on a building's wall in a city, its interpretation will be influenced by the physical location. The interpretation of what is read/ heard is restricted to the understanding of aspects of the physical context, particularly the place and time, in which the reader/ hearer encounters the linguistic expressions. Crystal (2008:109) adds the situational context; which contains the speaker and hearer's awareness of what has been said earlier, the total non-linguistic background to an utterance or a text, containing the immediate situation in which it is used, and external beliefs or presuppositions.

2.2.3.2 Properties of Conversational Implicature

CI has the following properties:

1- CI is defeasible or cancelable. This refers to the idea that CIs can simply disappear in certain linguistic or non-linguistic contexts. They are cancelled if they are inconsistent with:

A- Semantic entailments. As in the following example:

29. His wife is often complaining.

This utterance implicates that his wife is not always complaining.

30. His wife is often, in fact/ indeed always complaining.

This does not conversationally implicate that his wife is not always complaining, since this utterance bears the semantic entailment that his wife is always complaining due to the use of phrases such as ' in fact, always'. Consequently, the potential CI is defeated by the inconsistent entailment.

B- Background assumptions: CIs are suspended if they are not in keeping with background or antological assumptions, often referred to as real world knowledge (Huang, 2007:32). Such as in the following example:

31. John and Marry bought an apartment near the Louvre in Paris.

This utterance implicates that John and Mary bought an apartment near the Louvre in Paris together, not one each.

32. The Americans and the Russians tested an atom bomb in 1962.

This utterance does not implicate that the American and the Russians tested an atom bomb in 1962 together, not one each, since our knowledge about history, it was impossible for the USA and the USSR to test an atom bomb together in 1962, because they were enemies at that time.

C- Contexts: CIs are annulled when they run contrary to what the immediate context of utterance indicates. As in the following example:

33. John: This CD is eight euros, and I haven't got any money on me.

34. Mary: Don't worry, I've got eight euros.

Mary's response does not produce the usual conversational implicature that she has got only eight euros. This is because all the information needed here is whether or not Mary has enough money for John to buy the CD rather than the exact amount of money she might in fact have (Ibid:32-33).

Conversational implicatures are cancellable, they can be denied by the speaker without contradiction because they are relatively weak inferences. Such as in the following example:

35. A: How old are you?

36. B: That's none of your business.

(36) implicates that 'I don't intend to tell you'. If B adds ' But I'll tell you any way' this would cancel the inference, but B would not be guilty of self-contradiction (Cruse, 2006:38).

2- CI is non-detachable: Any linguistic expression with the same semantic content tends to carry the same conversational implicature, but there is a principled exception which is those CIs that arise via the maxim of manner. This is because conversational implicatures are attached to the semantic content, rather than the linguistic form, of what is said. They cannot be detached from an utterance simply by replacing the relevant linguistic expressions with their synonyms. Such as in the following example:

37. The film almost/ nearly won/ came close to win an Oscar.

In this utterance whether the writer/ speaker uses almost or nearly, won or came will trigger the same conversational implicature that is

' the film did not quite win an Oscar' (Huang, 2007:34). This means that the CI is not limited to a particular form of words as the conventional implicature, such as in (36) above. If B had said ' That doesn't concern you', the implicature would be the same ' I don't intend to tell you' (Cruse, 2006:39).

3- CIs are calculable. This means that they can transparently be derived via the CP and its submaxims. It can be worked out using those principles rather than requiring specific knowledge (Cruse, 2006:39 and Grice and Bach cited in Huang, 2007:34).

4- CIs are non-conventional. This means that they are though depend on the saying of what is coded, are non-coded in nature (Grice and Bach cited in Huang, 2007:34). They rely on the saying of what is said but they are not part of what is said. They are linked with the speaker or utterance but not with the proposition or sentence (Huang, 2007:34).

5- CIs can be made clear without producing too much of a sense of redundancy. This is because conversational implicatures are not part of conventional import of an utterance. As in the following example:

38. The soup is warm.

This utterance implicates ' The soup is not hot'. It is unnecessary to say that it implicates ' the soup is warm, but not hot'

6- CIs tend to be universal, being motivated rather than arbitrary. If the speaker says in different languages that ' some young people like pop music' this implicates that ' not all young people like pop music'. If a language has 'all' and 'some', the use of the semantically weaker ' some' will universally carry the CI 'not all' (Ibid: 34-35).

7- Conversational implicatures are ' context sensitive'. This means that in different contexts the same idea can arise to different implicatures. Take the following example:

39. A: I think I'll take a shower.

40. B: Jane's in the shower.

(40) implicates " you can't take a shower just yet' while in the following example:

41. A: Can I speak to Jane.

42. B: Jane's in the shower.

(42) implicates that 'Jane is not able to take a telephone call'. In spite of that (42) and (40) are the same utterances but they implicate different CIs because of the preceding contexts (Cruse, 2006:38).

2.2.4 Non-observance of the Maxims

The result of non-observance of the maxims is implicature. Grice points out that not all people observe the maxims, when there is a distinction between what the speaker says and what s/ he means, the hearer/ reader will not observe the maxims. Implicature plays a great role to get the intended meaning of the speaker's utterances. There are five ways of failing to observe a maxim; they are flouting, violating, infringing, opting out, and suspending (Thomas, 1995:64; Birner, 2013:42).

Non-observance of maxims is often used intentionally in order to avoid discomfort or to evoke humor (Grundy, 1995:41). Also, people may fail to observe a maxim because they deliberately choose to lie, or because they are unable to speak clearly (Thomas, 1995:64).

2.2.4.1 Flouting a Maxim

Grice uses the term flouting to explain the intentional violation of a maxim for the purpose of conveying an unstated proposition (Parker and Riley, 2005:10).When the speaker flouts a maxim means that s/ he fails to observe a maxim because s/ he wishes to prompt the hearer to look for a meaning which is different from, or in addition to, the expressed meaning (Thomas, 1995:65). So, to flout a maxim is to exploit it and to contravene it deliberately and openly "blatantly", as Grice puts it (Gruyter, 1984:36). This means that when flouting a maxim the listener knows that the speaker is violating the maxim and that the speaker is doing so for a reason. In this case, the speaker does not want to deceive or mislead the hearer, but he wants only to get the hearer's attention to an additional meaning. This additional meaning is 'CI'. A flout occurs when at the level of what is said a speaker blatantly fails to observe a maxim, with the deliberate intention of generating an implicature (Thomas, 1995:65). Flouting is as follows:

a- When the speaker utters something which is blatantly untrue or for which s/ he lacks adequate evidence, Flout which exploits the maxim of quality occurs (ibid: 67). Such as when a speaker says:

43. Mary is an elephant.

The listener generates an implicature that Mary is fat.

b- When the speaker blatantly says more or less information than the situation requires, flout of the maxim of quantity occurs. An example of giving less information than is required is as follows:

44. Pet: And you, good sir! Pray, have you not a daughter call'd Katherina, fair and virtuous!

45. Bap: I have a daughter, sir, call'd Katherina.

Bap's response that he has a daughter called Katherina, but omitting any mention to her fairness or virtue, Bap implies that she does not possess these qualities to any marked degree.

Here is an example of giving more information than is required as the following:

46. The speaker was a BBC continuity announcer.

All the cast were members of the BBC Drama Group, at the time of recording. So, the speaker implicates that by the time the play was broadcast, one or more of the cast had left the BBC Drama Group (Ibid: 69).

c- Flouts of the maxim of relation occur when the speaker utters a sentence which is obviously irrelevant to. As in the following example:

47. A: what's for supper?

48. B: Billy fell downstairs.

B's response implicates that since Billy was supposed to cook the supper and he is fallen downstairs; it implicates that there isn't any supper ready (Aitchison, 1999:99).

d- A flout which exploits the maxim of manner occurs when the speaker says something not clear, not brief and not orderly. As in the following example:

49. Interviewer: Did the United States Government play any part in Duralier's departure? Did they, for example, actively encourage him to leave?

50. Official: I would not try to steer you away from that conclusion.

The official claims credit for what she sees as a desirable outcome, while at the same time avoiding putting on record the fact that her government has intervened in the affairs of another country. So, the official speaks unclearly (Thomas, 1995:71).

2.2.4.2 Violating a Maxim

When the failure to observe the maxim is unobtrusive, it is a violation. As a contrast to flouting, violating a maxim is done with the intention to mislead the hearer (Gruyter, 1984:35). Grice (cited in Khosravizadeh, 2011:122) explains that violation occurs when speakers intentionally refrain to apply certain maxims in their conversation to cause misunderstanding on their participants' part or to gain some other purposes. As in the following example:

51. Mother: Did you study all day long?

52. Son who has been playing all day long: Yes, I've been studying till now!

In this conversation, the boy is lying to avoid unpleasant consequences such as: punishment or to be forced to study for the rest of the day. So, he is not truthful and violates the maxim of quality.

To violate a maxim is to fail to observe it, unnoticeably. The speaker assumes that the hearer won't realize that the maxim is being violated. Violations of maxims are generally intended to mislead (Birner, 2013:43) In other words, violating describes the situation wherein a speaker violates a maxim on a purpose and aims for his or her hearer not to notice this (Jeffries and Mclntyre, 2010:107). Suppose that Mr. Rolls, a tax assessor, asks Mr. Taxed, as follows:

53. Mr.Rolls: Do you have a goat.

54. Mr.Taxed: Yes.

Mr. Taxed has four goats but answers "yes", without letting on that he in fact could supply more information about the number of his goats. So, he is violating the maxim of quantity. One might think that Mr. Taxed has not violated this maxim of quantity, but rather a maxim of quality. But in fact Mr. Taxed has spoken truly in answering that he has a goat (Gruyter, 1984:34). Successful violations do not generate conversational implicature (Jeffries and Mclntyre, 2010: 107).

2.2.4.3 Infringing a Maxim

When the speaker fails to observe a maxim with no intention of generating an implicature and with no intention of deceiving the hearer is said to 'infringe' the maxim. Infringing a maxim occurs when the non-observance stems from imperfect linguistic performance rather than from any desire on the part of the speakers to generate a CI. This type of non-observance could occur with a young child or a foreign learner since they have an imperfect command of the language. The speaker's performance is impaired in some way (drunkenness, nervousness, excitement), because the speaker is constitutionally unable to speak clearly, or because of some cognitive impairment, etc… (Thomas, 1995:74; Jeffries and Mclntyre, 2010:107). Notice the following example:

55. A: I am out of petrol.

56. B: There is a garage round the corner.

B would be infringing the maxim "Be relevant" unless he thinks, or thinks it possible, that the garage is open, and has petrol to sell; so he implicates that the garage is, or at least may be open, etc…(Grice, 1989:32).

2.2.4.4 Opting out a Maxim

To opt out a maxim means that the speaker is unwilling to cooperate in the way the maxim requires. Instances of opting out occur frequently in public life, when the speaker is unable, perhaps for legal or ethical reasons, to reply in the way normally expected. On the other hand, the speaker wishes to avoid generating a false implicature or appearing uncooperative. Instances of such cases could include a priest, counselor or even an investigative journalist refusing to convey information given in confidence, or when a police officer refusing to release the name of an accident victim until the victim's relatives have been informed. There are other reasons for opting out of a maxim is that giving the requested information might hurt a third party or put them in danger. As in the following example, the first speaker is a caller to a radio chat show. The second speaker is the host, Nick Ross:

57. Caller: … Um I lived in uh a country where people sometimes need to flee that country.

58. Ross: Uh, where was that?

69. Caller: It's a country in Asia and I don't want to say any more (Thomas, 1995:74-75).

Grice explains the possibility of opting out entirely from a maxim and the CP. He said ' I cannot say more; my lips are sealed' or simply ' no comment' opts out of the CP and the first maxim of quantity (Allott, 2010:48).

Bowe et al. (2014:28) clarify that when the speaker chooses not to answer for one reason or the other; it indicates that he is opting out of a maxim. The speaker might perceive the question to be too personal; so he

might answer that's none of your business or I don't have to tell you nothing, cop!.

2.2.4.5 Suspending a Maxim

There are certain situations in which there is no expectation on the part of any participant that the maxims will be fulfilled (hence the non-fulfillment does not generate any implicature). Suspension may be culturally- specific to a particular event. The suspending of the maxim of quality can be found in obituaries and funeral orations, when the description of the deceased requires to be praiseworthy and excludes any potentially unfavorable aspects of their life or personality. The maxim of manner is suspending in the case of poetry because it does not aim for conciseness, clarity and lack of ambiguity, while the maxim of quantity is suspending in the case of telegrams, telexes and some international phone calls since such means are functional owing to their very brevity. It is difficult to find any persuasive examples in which the maxim of relation is suspended (Thomas, 1995:76-78).

2.3 Implicature VS. Explicature

What the speaker expresses explicitly or what is said is called explicature. Whether the speaker speaks truly or does not rest on the truth or falsity of the explicature. The implicature is what the speaker conveys implicitly, or in other words, what is implied. Grice assumes that the explicature is just the literal meaning of the words the speaker says. But in fact there is almost always a gap between the literal meaning of an utterance and the explicature (Kearns, 2000:271).

Relevance theorists explain the difference between the implicit parts of the explicature of an utterance and the implicatures of the utterance. In fact, probably in the majority of cases, the proposition or

propositions which constitute the explicature are not fully encoded in the explicit linguistic form; the information conveyed by the overt linguistic form of the utterance requires to be supplemented by the processes of completion and/ or enrichment. As in the following example:

60. A: What time is your train?

61. B: 10:30.

In order to retrieve B's explicature, a hearer needs first of all to fill out the utterance to something like:

62. My train leaves at 10:30.

This process is called "completion". In fact, more than this, sentence (62) contains the definite referring expressions ' my train' and '10:30' and before the expressed proposition can be identified, referents in the extralinguistic world must be linked to these expressions. The word ' my train' refers to some specific rail service, and '10:30' refers to a specific time (either a.m or p.m) on a specific day. Giving this extra information involves enrichment. According to relevance theorists, none of the above contains implicatures, since implicatures are inferred assumptions which cannot be directly derived from the overt linguistic form by completion or enrichment. As in the following example:

63. A: Did I get invited to the conference?

64. B: Your paper was too long.

65. Speaker A did not get invited to the conference.

(65) is an implicature because there is no connection between it and the linguistic property of B's reply in (64) (Cruse, 2000:352-353).

An explicature entails the literal content of the expression uttered, but an implicature does not. Thus, implicature as first discussed by

Grice is that implicatures are fully distinct from and logically independent of what the speaker actually says. Carston explains that the explicature and the literal meaning of an utterance are not independent and distinct. The explicature is an elaborated form of the literal meaning. The explicature entails the literal meaning, but not vice versa (the literal meaning would entail the explicature only if the two were identical) (Kearns, 2000:279). Saeed states that lexical narrowing and broadening are types of pragmatic enrichment that contribute to explicatures. Look at the following example:

66. The beaches at the holiday resort that the speaker went to were crowded with people and the hotel he stayed at was full of insects.

In order to retrieve the speaker's message in (66) the hearer must perform certain tasks, including for example determining which hotel is referred to. According to the Relevance Theory (a more radical development of Grice's maxims by Sperber and Wilson 1995 which seeks to unify the Gricean CP and conversational maxims into a single principle of relevance), the correct target for reference will be the one that makes the resulting proposition maximally relevant to the accessible context. So, the most relevant hotel to B's holiday story is the one he stayed in. This information being accessible in the context relies on the real- world knowledge that beach holidays often involve staying in hotels. There are other tasks including expanding elliptical expression: that the beaches were crowded with people, and resolving lexical ambiguity: that the bugs are insects. So, explicatures are expansions of the original underspecified linguistic input. Narrowing is an inferential process. Look at the following example:

67. All politicians drink.

The meaning in this utterance has been narrowed from the meaning 'drinks liquid' to mean ' drinks alcohol'. While in other contexts

the word 'drink' might be expanded to mean not only 'alcohol'. In this respect, there is a conclusion that narrowing and broadening contribute to explicature (Saeed, 2009:218-220). The enrichment from semantic meaning to explicature is achieved through the principle of Relevance. The search for implicated meaning is guided by the assumption of optimal relevance, also the determination of explicature is guided by the assumption of optimal relevance. The semantic meaning in combination with the assumption of relevance gives rise to the explicature; and this explicature in combination with the assumption of relevance gives rise to the inferred pragmatic meaning, complete with implicature (Birner, 2013: 97).

Huang (2007:189) terms the explicature as "the explicit content" while he names the implicature as "the implicit content". Huang explains that Sperber and Wilson put forward a notion of explicature, parallel to the classical Gricean notion of implicature. He defines explicature as an inferential development of one of the incomplete conceptual representations or logical forms encoded by an utterance. Explicatures serve to complete and enrich conceptual representations or logical forms into propositional forms in the following areas: a- disambiguation b- reference resolution c- saturation d- free enrichment e- ad hoc concept construction

a- Disambiguation

Disambiguation usually contains the selection of one sense out of two or more potential senses provided by the linguistic system. Explicatures will complete the incomplete logical form by selecting a particular interpretation, depending on context. As in the following example:

68. John and Bill passed the port in the evening.

a- port = harbor

b- port = wine

Explicature: John and Bill passed the harbor in the evening.

b- Reference resolution

Reference resolution is in contrast with disambiguation that the candidate referents are not determined by the linguistic system. Reference resolution is done by assigning an appropriate contextual value to the relevant referential or anaphoric expression on the explicit side. Look at the following example:

69. John walked into a music room. The piano was made in the nineteenth century.

Explicature: There was a piano in the music room John walked into.

c- Saturation

The pragmatic process whereby a given slot, position, or variable in the linguistically decoded logical form is filled or saturated is called saturation. Look at the following example:

70. Sperber and Wilson's notion of explicature is different.

There is a gap in this utterance that is (Sperber and Wilson's notion of explicature is different from what?) in order to fill this gap, a hearer/ reader should depend on explicature:

Explicature: Sperber and Wilson's notion of explicature is different from Grice's notion of implicature(Ibid: 190).

d- Free enrichment

The process of free enrichment is free because it is pragmatically rather than linguistically based. There are two types of free enrichment.

The first one is the type in which the enrichment focuses on a particular lexical item in the utterance and narrows the concept it encodes. As in the following example:

71. It's snowing.

Explicature: It's snowing [in Boston].

The second is the type in which a contextually provided conceptual constituent is required to be added in the explicature. Look at the following example:

72. They eat everything.

Explicature: They eat everything that is edible (Ibid: 191).

e- Ad hoc concept construction

Barsaton (1983) introduced this notion which means the pragmatic adjustment of a lexical concept in the linguistically decoded logical form. The adjustment is either narrowing or strengthening, a broadening or weakening, or a combination of both. For example:

73. John is depressed.

This utterance can be used to mean that John feels a bit low, John feels very low, or John feels suicidal, depending on context. Explicature here serves to recover the narrower, more specific concepts in the logical form. While:

74. The fridge is empty.

This utterance can be used to mean that there could still be some odd groceries left in the fridge. This utterance is used in a broad. As a conclusion, while explicature involves both decoding and inference, implicature involves only inference (Ibid: 192-193).

2.4 Implicature VS. Impliciture

Implicatures are unlike implicitures, because implicatures are built out of what is said while implicitures are additional propositions external to what is said (Bach, 1994:273). There is a level between what is said and what is implicated which Bach calls impliciture. Bach (cited in Simons, 2012:2480) distinguishes the two notions which are impliciture and implicature, he clarifies that impliciture is a matter of saying something else; something closely related to what is said. Implicitures are, as the name suggests, implicit in what is said, whereas implicatures are implied by (the saying of) what is said. This means that one says and communicates one thing and thereby communicates something else in addition.

In impliciture, the speaker intends the hearer to read something into the utterance. S/ he is not being fully explicit. The utterance is regarded as if it includes certain conceptual material that is not in fact there. Impliciture is what the speaker literally means, and is reconstructible through supplementation of the literal linguistic content of the utterance. Look at the following example:

A parent heartlessly comments to a young child screaming from a scraped knee:

75. You aren't going to die.

This utterance is false but appropriate since it successfully communicates that the child will not die from the scrape (Blaauw, 2005:122).

Allott (2010:97) states that implicitures are called CIs since they are like conversational implicatures, they are part of what is inferentially communicated in a particular context, rather than due to conventional meanings of the words uttered. He indicates that implicitures are implicit in

what is said and are built up from it by filling in or adding content while implicatures are implied by what is said. Consider the following example:

76. Mary has nothing to wear.

Impliciture: Mary has nothing [suitable for the party] to wear [in the party].

Part of what is meant, the implicit content, is communicated implicitly, whether by expansion or completion. The distinction between impliciture and implicature is similar to the relevance theoretic distinction between explicature and implicature. Bach (cited in Clark, 2013:195) does not see implicitures as failing on the explicit side of what is communicated. One consequence of this is that there are many cases where nothing is explicitly communicated. Carston indicates two main issues with this approach. One concerns indexicals (such as she, that …..) which are not pure, i.e. which require pragmatic inference to establish a referent. These are words such as 'she' and 'that' in a specific situation by making inferences. The results of these inferences will contribute to Bach's level of impliciture. This means 'what is said' includes a representation of whatever constraints are encoded by words such as 'she' and 'that' and so it will not form a fully propositional representation in these cases. Another point made by Carston is that this level of 'what is said' seems to be redundant (Clark, 2013:195).

2.5 Impliciture VS. Explicature

The notion of impliciture is related to Bach while the notion of explicature is related to Sperber and Wilson. The two notions seem very similar despite the differences between the theoretical frameworks within which they operate. The relevance theorists Sperber and Wilson describe explicature as "developments of logical forms", whereas Bach thinks of

implicitures as "expansions" or "completions" of semantic contents (depending on whether or not the sentence's semantic content amounts to a proposition). There is an agreement that implicitures/ explicatures go beyond what is said and yet fall short of being implicatures (Bach, 2006:1).

Relevance theorists' define "explicature" as a development of the sentence's logical form while Bach define "impliciture" as something that is built from what the speaker says in uttering the sentence. The two concepts seem identical, so how do they differ?

What Bach would rather call directly conveyed content is what relevance theorists call explicit content. What they regard as explicit is, in general, not fully explicit but partly implicit. This is suggested by the relevance theorists' term " explicature", which is a cognate of "explicate", not "explicit". To explicate something is to spell it out, and to spell out the explicature of a sentence would be to make fully explicit what has in fact been left partly implicit. That's why Bach calls this partly implicit content of an "impliciture".

An impliciture is conveyed directly as a contrast to an implicature which is conveyed indirectly. That is because an impliciture is the thing the speaker means (assuming he's using all the constituents of the sentence literally) that is most closely attached to the semantic content of the utterance he's saying. While using implicature, a speaker means one thing and conveys something else in addition. To implicate something is not to say it, not even partially. To "implicite" something is to say it, but not partially, since one is leaving part of what one means implicit (ibid: 4). In contrast, an explicature is a property of an utterance. Robyn apparently would count as an explicature any case of narrowing, loosening, or otherwise modulating the encoded meaning of an expression. Implicitures

involve expansion or completion depending on whether or not the sentence expresses a proposition (Ibid: 6-7).

2.6 Minority Drama

In the current study, the word 'minority drama' is used to refer to the Asian-American drama. The plays discussed here concern mostly the East Asian countries of China and Japan. Asian Americans are most commonly identified as Americans of Asian ancestry (Lei, 2005:302).

The term 'Asian American' is relatively new because it gained currency in the second half of the twentieth century. It was coined by Yuji Ichioka (1936-2002) in the late 1960s as a replacement for "oriental", a term that might be considered a humiliating colonialist description that exoticized all individuals to whom it was attached. Asian Americans theater is one of the minority theatrical traditional. It was not emerged as a recognizable genre until relatively late. The output from Asian American playwrights was erratic and small. Asian American plays are considered from a mostly 'anthropological' perspective, as windows into a supposedly monolithic Asian culture and community. The production of plays was still largely driven by actors searching for material, and these small regional theatres reliance on arts grants and community funding encouraged works that had more social purpose than aesthetic ambition. It was not until the late 80s, with the work of David Henry Hwang and Philip Kan Gotanda, that Asian American theatre began to be perceived as an artistically coherent and commercially-feasible genre (Park, 2006: 13-14). Asian American writers and scholars have different definitions of the term 'Asian American'. Houston (1993:9) clarifies that Asian American is a born American of Asian descent. Chin et al (1974, 7-8) also define them as they are American born and raised who got their China and Japan from the radio, television and books. So, according to Houston and Chin and his co-

editors, the term 'Asian American' is limited to those born and raised in the United States.

In 1991, Chin and his team edited The Big Aiiieeeee! And narrowed its focus on two Asian groups only, namely: the Chinese Americans and Japanese Americans. In the introduction to The Big Aiiieeeee! The editors differentiate between two kinds of Chinese American Literature: 'fake' and 'real'. Fake belongs to the "Christened autobiographical tradition" (Chin et al, 1991:7). Real is the Chinese American Literature that comes from the Chinese fairy tales, Cantonese opera and the Confucian heroic tradition (Ibid: 8).

Two plays were chosen that belong to the sort of minority drama. Implicatures in two plays will be analyzed. The two plays are *The wash* (1985) by Philip Kan Gotanda and *Chinglish* (2011) by David Henry Hwang. Gotanda who is Japanese-American and Hwang who is Chinese-American began writing around the same time, in the mid-to-late 1970s. They both came of age artistically in the Bay Area in San Francisco, becoming involved in its ethnically diverse music and arts scenes. Both of them were members of a garage jazz band in San Francisco, and became friends as musicians, before either of them becomes a playwright. Hwang played the violin and Gotanda was a singer and songwriter. They both began to write plays in 1978 (Park, 2006: 14-16).

So, CI is a speaker oriented theory. Implicature is introduced by the speaker and it is implied in what is said, then the hearer should infers the meaning of the speaker. Writers of Minority drama tries to use such a theory in order to reveal their intention upon the tongue of their actors. In the next chapter, the adopted model which is used to analyse the selected plays will be introduced, as well as the analysis of these two plays. At the end there will be findings for the study.

CHAPTER THREE

DATA ANALYSIS

3.1 Preliminary Remarks

This chapter is devoted to introduce the analysis of two plays that belong generally to the minority drama and particularly to the Asian American drama. It also involves a description of the model adopted for the analysis of the data and the summaries of the two plays under study in order to understand them because context is crucial to know implicature.

3.2 The Model

In the analysis of the two plays, the study has adopted Grice's (1975) model of analysis. As mentioned earlier, Grice's theory involves the CP supported by four maxims. Grice (cited in Birner, 2013:41) states that the CP is to make the 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 the hearer/ reader is engaged'. Grice suggests that conversation can work only because both people are trying to be cooperative. CP is supported by four maxims, they are the maxim of quantity, quality, relation and manner. So, the CP and its four maxims guarantee that in an exchange of conversation the right amount of information is provided and that the interaction is directed in a truthful, relevant and perspicuous manner (Huang, 2007:25).

The model adopted in this study is basically dependent on Grice's model (1975) which is basically based on the extent to which a speaker respect such a principle and the maxims. Thus, if not, how does s/he non-observe any of these maxims? And which maxim is non-observed? Answering these questions helps to find out the implied meaning which is "implicature".

The basic part of the CP is that humans are capable of exchanging talk or conversations with each other since they can identify common goals (Akmajian et al, 2001:381). Grice clarifies that, although much of what people say does not make sense literally, it does convey meaning. The model adopted consists of two dimensions which are context and maxims. Firstly, the context will be mentioned in order to understand the situation in which the utterance is said, then the non-observances of the maxims will be considered and through these non-observances the implicature will arise. The maxims and their non-observances are discussed earlier in chapter two.

The following schema is to explain the model adopted in this study:
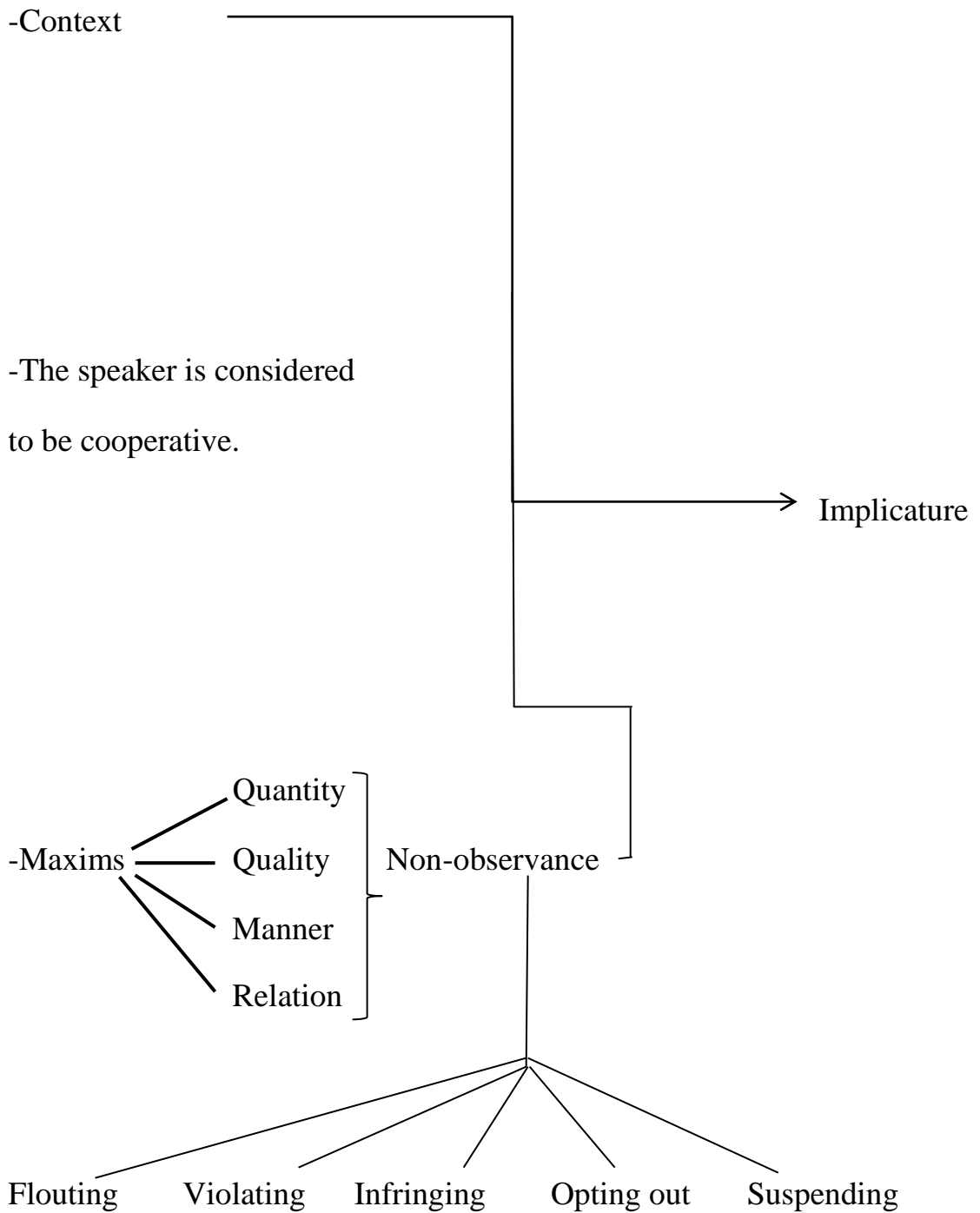
-Context

-The speaker is considered

to be cooperative.

Implicature

Quantity

-Maxims —— Quality   Non-observance

Manner

Relation

Flouting   Violating   Infringing   Opting out   Suspending

Diagram (1)

The Model Adopted

3.3 Gotanda's *The Wash*

3.3.1 A Summary of the Play

The wash is a play written by Philip Kan Gotanda in 1985. Gotanda is an Asian American playwright of Japanese descent. Much of his work deals with Asian American experiences and issues. He has been instrumental in bringing stories of Asians in the United States to the mainstream of American theater (Kaplan, 2002:70).

The wash is a play about the dissolution of a Nisei marriage. It was filmed for American playhouse with a powerful cast that include Mako as Nobu Matsumoto, a Nisei husband consumed with anger and self-loathing, Nobu's wife who leaves him to seek a meaningful and independent life for herself; and Sab Shimono as Masi's lover Sadao. With his frank but tender and thoughtful treatment of the death of a marriage, Gotanda carried out a dramaturgical place for himself as the creator of distinctly nonstereotypical, realistic characterizations of Japanese Americans and their lives (Kaplan, 2002:71).

The play tells the story of Nobu and Masi who despite their residing in the United States, their marriage centered on Japanese tradition. They are a newly separated Nisei couple, husband Nobu and wife Masi, they have many problems and struggles with their past. Masi who is Nobu's wife leaves Nobu after many stressful years of mistreatment, and moves on and begins dating Sadao (the widower). Nobu begins panic at the loss of Masi and he does not similarly move on (London, 1998:55). As a result to this abandonment, Nobu is forced to confront his traumatic memories of the Japanese internment camps. The story does not end with any reunion between Nobu and Masi. In the final scene, Masi refuses to wash the clothes of Nobu, as she had during all the years of their marriage.

In spite of the fact that the play centers itself on Nobu and Masi, the rest of the cast of characters play a highly vital role in making this play a theater of revolt type play. Those characters are Kiyoko, Sado and Nobu and Masi's two daughters Marsha and Judy. Kiyoko a 55-year-old woman who owns and runs a small Japanese restaurant, she is a widow, being once married to an American soldier. Throughout the play she develops a relationship with Nobu. Sado is a Japanese American, he is very Americanized. He is a 65 year-old man that is in a relationship with Masi after his wife passed. Finally, there are Nobu and Masi's two daughters, Marsha and Judy, who have a very rough time agreeing with Nobu's narrow-minded opinions against American culture.

The wash is not just a story about a stubborn old man, but is the voice of thousands of new generation Asian American's dealing with the ups and downs of adjusting to their new surroundings.

3.3.2 Analysis

Datum1

Act 1/ Scene 1

Context: Nobu's place, the old family home. Masi Matsumoto enters through the side door with two large brown paper bags, Nobu sits in the kitchen while he is eating.

Masi: If you have any more dirty clothes I can take them now. Nobu? Is this everything?

Nobu: Want some hotdog?

Masi: No, I ate before. Got these from Mr.Rossi. The tomatoes are soft so eat them right away.

Implicature: Nobu flouts the maxim of relation since he answers Masi with unrelated answer " want some hotdog". Masi asks him if he has any more dirty clothes in order to wash and return them back later, but he answers her with unrelated answer. He implicates that he has no dirty clothes. The implicature is particularized conversational implicature.

Datum2

Act 1/ scene 2

Context: Kiyoko's restaurant. Blackie is sitting at the service window and he is taking a big swig of beer. Kiyoko sees and gives him a dirty look.

Blackie: It make my cooking get mo' better. I'm thirsty. I wanted a beer.

Kiyoko: (Taking bottle away)

You're always thirsty, you're always hungry. You're the cook. You're supposed to cook the food, not eat it all up. Now go wipe the tables.

Implicature: Kiyoko flouts the maxim of quantity through providing more information than is required. Blackie asks her to give him a beer, she could answer him that she wouldn't give him instead she said "you're always thirsty, you're always hungry. You're the cook. You're supposed to cook the food, not eat it all up". Through this utterance, she implicates that Blackie is too lazy and he doesn't make a good work. He is always hungry and thirsty and this is not the first time he asks about a beer. He is not beneficial so that she refuses to give him a beer. The implicature is generalized conversational implicature.

Datum3

Act 1/ Scene 2

Context: Kiyoko's restaurant. Nobu enters, walks over and is about to greet Kiyoko and Blackie.

Nobu: I like eggplant. You Know that. You always give me eggplant pickle.

Kiyoko: (pouring tea)

Out of season.

Nobu: Masi brought some by yesterday with the wash.

Implicature: Kiyoko flouts the maxim of relation. Nobu asks her about eggplant, but she answers him with unrelated answer. She could say that she hasn't eggplant instead she said "out of season". Nobu understands that she means there is no eggplant. So, Kiyoko through her utterance "out of season" implicates that she has not eggplant since it is a seasonal plant. The implicature is particularized conversational implicature.

Datum4

Act 1/ Scene 3

Context: Masi's place-small apartment. Sado Nakasato sits on a sofa, lit in a pool of light. Masi is at the small kitchen counter.

Masi: If you want tea?

Sadao: No, this is fine. I ran on a bit, didn't I?

Masi: No, no, it's alright. (pause) It's just Sanka.

Sadao: Good-otherwise the caffeine keeps me up all night. Have you tried decaffeinated coffee?

Implicature: Sadao violates the maxim of quantity. He gives more information than is required. Masi asks Sadao whether he wants tea or not, he replies " No, this is fine. I ran on a bit, didn't I?". She tells him that she is preparing Sanka (caffeine free) not coffee. Sadao tells her that he can't drink tea since the caffeine keeps him up all night. Sadao implicates that he doesn't need to be alert all night so that he refuses to drink tea. The implicature is particularized conversational implicature.

Datum5

Act 1/ Scene 3

Context: Masi's place-small apartment. Sadao brings presents to Masi. She is surprised and tells Sadao that she can't accept it.

Sadao: Go head. Open it up.

Masi: No, I can't accept this. I don't have anything for you.

Implicature: Masi flouts the maxim of quality. She tells Sadao that she has nothing to give him. She flouts this maxim in order to implicate that she cannot accept his gift because she still loves Nobu, she cannot forget him in order to begin a new relationship with Sadao. The implicature is particularized conversational implicature.

Datum6

Act 1/ Scene 4

Context: Kiyoko's restaurant. Chiyo comes to Kiyoko's restaurant. She is Kiyoko's friend. Kiyoko, Chiyo and Blackie are speaking about Nobu.

Kiyoko: Nobu's an honest man.

Chiyo: You don't know the first thing about men, Kiyok.

Implicature: Chiyo flouts the maxim of manner. She is speaking ambiguously. Kiyoko expresses her opinion about Nobu. She regards him as an honest man, but Chiyo tells her that "you don't know the first thing about men, Kiyoko". Chiyo through this utterance implicates that Kiyoko is deceived by Nobu and that he has no intention to leave his wife Masi. The implicature is particularized conversational implicature.

Datum7

Act 1/ Scene 4

Context: Kiyoko's restaurant. Kiyoko, Chiyo and Blackie are sitting. They are talking about Nobu.

Kiyoko: He's a good man. Check.

Chiyo: But he's so old. Blackie.

Blackie: Yeah, I know.

Implicature: Chiyo flouts the maxim of quality. She tells Kiyoko that Nobu is so old. In spite of that Nobu is old but he is not so old as Chiyo said. Chiyo implicates that Kiyoko is younger than Nobu and he is not suitable for her. The implicature is generalized conversational implicature.

Datum8

Act 1/ Scene 4

Context: Kiyoko's restaurant. Kiyoko, Chiyo and Blackie are sitting. They are talking about Nobu.

Kiyoko: (making her point)

I like Nobu. One dollar.

Blackie: (In disbelief)

1 dollar….

Chiyo: Alright, alright, white hair doesn't bother me. It's no hair I can't stand.

Implicature: Chiyo flouts the maxim of manner. She is talking ambiguously. She uses the word white hair in order to refer to Nobu's old age. Chiyo implicates that in spite of Nobu's old age but it is acceptable for her. The thing that she cannot stand in a man is to be bald. Chiyo implicates that Nobu is an old man but he has hair. The implicature is particularized conversational implicature.

Datum9

Act 1/ Scene 5

Context: Marsha's place. Nobu seats on a couch. Marsha makes him comfortable.

Nobu: What do you mean, 'Be nice to Mama'?

Marsha: All I'm saying is just try to be nice to her when she gets here. Say something nice about the way she looks or about her….

Implicature: Marsha violates the maxim of quantity. Her father Nobu asks her " What do you mean, 'Be nice to Mama' ", she answers him with many words in order to avoid her main intention. Marsha implicates that her father Nobu is careless. He neglects her mother and doesn't pay attention for Masi. So, instead of confronting her father by the reality that

he neglects her mother and he is careless, she answers him with many words in order to hint her intention. The implicature is particularized conversational implicature.

Datum10

Act 1/ Scene 5

Context: Marsha's place. It's a dinner time. Both of Masi and Nobu are talking about their memories and the old years.

Nobu: Remember that fellow Chester Yoshida? That friend of yours?

Masi: He could dance so good.

Implicature: Masi violates the maxim of relation. Nobu asks her whether she remembers Chester or not, but she answers him "He could dance so good". She implicates that Nobu is not a good dancer and that Chester is better than him at dancing. The implicature is generalized conversational implicature.

Datum11

Act 1/ Scene 5

Context: Marsha's place. It is a dinner time. Both of Masi and Nobu are talking about their memories and the old years.

Nobu: Remember that dance you were supposed to meet me out front of the canteen? We were all going to meet there and then go to the dance together. Kats, Chester and I couple others. Everybody else, they went on a head. I waited and waited…..

Masi: Nobu, that was 40 years ago.

Nobu: Yeah, I know but remember you were supposed to meet....

Masi: (interrupts)

That's over 40 years ago. How can I remember something like that?

Nobu: You didn't show up. Chester didn't show up either.

Implicature: Nobu flouts the maxim of relation. Nobu asks Masi whether she remembers that time when she was supposed to meet him out front of the canteen. She interrupts him and claims that it was over 40 years ago. She pretends that she is unable to remember that time. He tells her "you didn't show up, Chester didn't show up either". His answer is unrelated to her question "How can I remember something like that?". He implicates that there was a relationship between Masi and Chester at that time. The implicature is particularized conversational implicature.

Datum12

Act 1/ Scene 6

Context: Masi's apartment. Masi at clothesline. Judy visiting with Timothy.

Masi: Daddy used to.

Judy: used to what?

Masi: Get up at night and feed you kids.

Judy: You're kidding.

Implicature: Judy flouts the maxim of relation. Her mother tells her that her father used to get up at night and feed them, but she doesn't believe and she says unrelated utterance "you're kidding" in order to

implicate that her father is careless and it is impossible to do so. The implicature is particularized conversational implicature.

Datum13

Act 1/ Scene 6

Context: Masi's apartment. Masi at clothesline. Judy visiting with Timothy.

Judy: (kidding)

What? You got a new boyfriend?

Masi:Judy.

Implicature: Masi flouts the maxim of quantity. She gives less information than is required. Her daughter "Judy" asks her whether she got a new boyfriend, Masi answers with only one word "Judy". She implicates that she has a relationship but she is embarrassed to tell her daughter. The implicature is particularized conversational implicature.

Datum14

Act 1/ Scene 6

Context: Masi's apartment. Masi at clothesline. Judy visiting with Timothy.

Judy: What are you doing to do? Live in separate place forever?

Masi: I just do his wash.

Implicature: Masi flouts the maxim of relation. Judy asks her mother whether she is going to live in separate place forever. Masi answers her daughter that she just does the wash for Nobu. She implicates that her

relation with Nobu is finished. She has nothing to do with him only to wash his clothes and nothing else. The implicature is particularized conversational implicature.

Datum15

Act 1/ Scene 6

Context: Masi's apartment. Masi at clothesline. Judy visiting with Timothy.

Masi: I think you should call Dad.

Judy: Mom, What can I say to him? I can't talk about my husband, I can't talk about my baby. All he can talk about is how he can't show face at Tak's barber shop because I married a "kurochan" ((black person)).

Implicature: Judy violates the maxim of quantity. She talks more than is required. She implicates that her father is careless. He neglects all the beautiful things that she has. He doesn't speak about the beautiful things such as her husband and her baby. All he speaks about is that he can't show his face at Tak's barber shop. He is shy since his daughter is married a black person. She implicates that her father is racist. The implicature is particularized conversational implicature.

Datum16

Act 1/ Scene 7

Context: Kiyoko's restaurant. Kiyoko is massaging Nobu's back.

Kiyoko: Enough?

Nobu: Noo….

(Kiyoko's arms are just too tired.)

Kiyoko: (stopping)

Ahh…

Nobu: (stretching)

"Oisho!" (Ahh)) Masi used to do it. Sometimes Marsha does it now.

Kiyoko: (Pouring tea)

You're lucky you have children, Nobu. Especially daughters. Harry and I wanted children. They're good, neh.

Implicature: Kiyoko violates the maxim of quantity. She is massaging Nobu and asks him whether it is enough, he asks her to keep on massaging his back. He remembers how Masi used to massage his back. He tells Kiyoko that Marsha does it now. Kiyoko tells him that he is lucky to have children especially daughters that take care of him. She says that she and her husband wanted children. She implicates that she hasn't children. She wishes to have children but she hasn't. The implicature is particularized conversational implicature.

Datum17

Act 1/ Scene 8

Context: Masi's apartment. It is morning. Sadao is with Masi at her apartment. Marsha is holding a box of " manju".

Sadao: Hello Marsha.

Marsha: Hello.

Oh. I just thought I'd bring some manju by.

I didn't think it was that early. Next time I guess I'll call first.

Implicature: Marsha violates the maxim of quantity. She talks more than is required. When Sadao meets her at Masi's apartment, he greets her. Marsha greets him too. She is surprised to meet Sadao at her mother's apartment early in the morning. So, she tells them that she didn't think it was that early. She implicates that she does not know that her mother has a relationship with Sadao besides she does not know that she will find him at Masi's apartment in that time. She is surprised that her mother makes such a thing. The implicature is particularized conversational implicature.

Datum18

Act 1/ Scene 8

Context: Masi's apartment. It is morning.Sadao is dressed only in pants and an undershirt. Both of Sadao and Masi are speaking with Marsha.

Marsha: That's ok mom.

Sadao: In fact, Masi caught more than me.

Masi: Teamwork, I catch them and Sadao takes them off the hook. Sit down and have breakfast with us. Sit, sit. It was so late last night I told Sadao to sleep on the couch. So he did. He said he would cook breakfast for me in the morning. Right over there on the couch.

(Masi and Sadao are nodding to each other in agreement. Marsha doesn't move).

Implicature: Masi flouts the maxim of quantity. She speaks more than is required. When Sadao tells Marsha that her mother caught more than him, Masi says that she catches fish while Sadao takes them off the

hook. She tells Marsha to sit down and to have breakfast with them. She explains that last night it was so late. She told Sadao to sleep on the couch. He did and he said he would cook breakfast for her in the morning. She speaks more than is required in order to implicate that there is no relationship between her and Sadao and that they are just friends. She wants to justify herself from suspicion. She wants to find an excuse for Sadao's presence in her apartment. The implicature is particularized conversational implicature.

Datum19

Act 1/ Scene 8

Context: Masi's apartment. It is morning. Marsha comes to see her mother and she finds Sadao at her mother's apartment. Marsha is about to leave.

Sadao: Waffles.

Masi: You sure you know how?

Sadao: I can make them, good ones. From scratch. And they're low cholesterol.

Masi: Sit down, sit down.

Marsha: No, no Mom, I really should be going. I'm going to stop over at the house. To see Dad, too.

Implicature: Marsha flouts the maxim of quantity. She is about to leave. Masi tells Marsha to stay in order to eat waffles. Marsha tells her mother that she should be going in order to see her father. She implicates that she has no time. She has many works and at the same time she has to

take care of her father. The implicature is particularized conversational implicature.

Datum20

Act 1/ Scene 9

Context: In front of Kiyoko's restaurant. Kiyoko and Chiyo meet Judy.

Kiyoko: Hello Timothy.

Chiyo: Nobu should see him.

(Judy is surprised they know Timothy's name. Kiyoko and Chiyo, in turn, are surprised at the baby's appearance.)

Kiyoko: Timothy's so cute.

Chiyo: He's so dark.

Implicature: Chiyo flouts the maxim of quantity. She speaks less than is required. Kiyoko says that Timothy is so cute while Chiyo says that he is dark. She implicates that he is not handsome and that Judy's father Nobu will not be surprised or happy to see him. Nobu is racist so that he does not like black persons. The implicature is particularized conversational implicature.

Datum21

Act 1/ Scene 9

Context: In front of Kiyoko's restaurant. Kiyoko and Chiyo meet Judy.

Chiyo: Show Judy your earrings. Kiyoko, show her.

Kiyoko: (Embarrassed) Chiyo.

Chiyo: He gave them to her. Your father.

Kiyoko: Not now.

Chiyo: For her birthday.

Kiyoko: For my birthday. Nobu gave them to me.

Implicature: Kiyoko flouts the maxim of quantity. She gives less information than is required. Chiyo tells Judy that Nobu gives Kiyoko earrings as a present for her birthday. Kiyoko tells Chiyo "Not now". She implicates that it is not the suitable time to tell Judy about the relationship between her and Nobu. The implicature is particularized conversational implicature.

Datum22

Act 1/ Scene 10

Context: Kiyoko's restaurant. Surprise birthday party for Nobu. Blackie and Marsha in Kitchen. Kiyoko and Chiyo are scurry about in preparation. Kiyoko is speaking with Judy.

Kiyoko: Nobu will be so happy you're here.

Judy: I have a feeling he'll be surprised.

Implicature: Judy flouts the maxim of quality. Kiyoko tells her that her father will be so happy to see her. She replies that she has a feeling he'll be surprised. She implicates that her father does not like her and does not wish to meet her since she marries a black person. He does not want to see her daughter because he is racist. The implicature is particularized conversational implicature.

Datum23

Act 1/ Scene 11

Context: Masi's apartment. Sadao and Masi in bed.

Masi: I'm too happy.

Sadao: What?

Masi: I feel….. too happy.

(Sadao stares at her uncomprehending)

Masi: I used to feel like this as a kid, I think.

Sadao: You feel too happy?

Masi: When you're a kid you got ice cream and remember how you used to feel? Happy, right? But then you eat it all up and it's gone, or you eat too much of it and you throw-up but his just goes on and on.

Implicature: Masi flouts the maxim of relation. She tells Sadao that she is too happy. Sadao asks her "you feel too happy?", she doesn't say "yes" or "no", but she flouts the maxim of relation through saying " when you're a kid you get ice cream….". She implicates that they feel happy momentarily. This happiness will end quickly. She is too frightened from the future and from the obstacles she is going to face. She implicates that Sadao is going to leave her at the end just as a kid when he throws-up the ice-cream. The implicature is particularized conversational implicature.

Datum24

Act 1/ Scene 11

    Context: Masi's apartment. Sadao and Masi in bed.

    Masi: We're not doing anything wrong.

    Sadao: Of course, I know, I know.

    Masi: We're not doing anything wrong, Sadao.

    Implicature: Sadao violates the maxim of quality. Masi tells him that they're not doing anything wrong. He answers "of course, I know, I know". Sadao implicates the opposite of what he says. He knows that they are doing something wrong. He is embarrassed because of this secret relationship. The implicature is particularized conversational implicature.

Datum25

Act 1/ Scene 17

    Context: Nobu's place. Masi sits down on sofa. She tells Nobu that she has something to tell him. Nobu is moving back to couch.

    Nobu: Want some tea?

    Masi: You know Dorothy and Henry's son, George?

    Implicature: Masi flouts the maxim of relation. Nobu asks her whether she wants some tea, she replies with a question. She asks whether he knows George. George is a lawyer. Masi implicates that she met the lawyer because she is thinking of getting a divorce. She does not tell Nobu directly about that. She refers to the name of the lawyer in order to implicate that she wants to get a divorce from Nobu. The implicature is particularized conversational implicature.

3.4 Hwang's *Chinglish*

3.4.1 A Summary of the Play

Chinglish is a play written by David Henry Hwang in 2011. David Henry Hwang is an American playwright of Chinese descent. The dialogue of the play is spoken in Mandarian Chinese, the modern standard language known in China as Putonghua (or "common language"). It is translated to English (Hwang, 2012:5). *Chinglish* is not only a bilingual play about Chinese-English translation; it tackles much more complex Chinese problems by using translation both as a metaphor and a dramatic device (Lee, 2015:160).

Chinglish is about an American businessman "Daniel" who visits China in order to score a contract for his family's sign making firm. The differences in language, customs and manners between China and America weary him (Kabatchnik, 2012:352). *Chinglish* opens with a scene in which Daniel Cavanaugh presents a slide show to the audience about his success in establishing his business in China. Daniel is the director of a declining family business in Cleveland, Ohio, the speciality of which is making signs. The white businessman Daniel goes to China in order to search about new opportunities for his struggling sign-making company. He arrives and everything quickly gets lost in translation (Liu, 2014:200). Peter is a teacher of English language working in China tries to be Daniel's consultant. Cai is the cultural Minister; he is Chinese. Xi is the Vice Minister of culture, Chinese, female and she is married to Judge Xu Geming. The characters who played the role as translators are Miss Qian, Bing and Zhao. Daniel finds himself unaccountably being directed by the initially hostile Vice Minister of culture Xi Yan. Xi finds escape, if not a romance, in their eventual trysts.

3.4.2 Analysis

Datum1

Act 1/ Scene 2

Context: Daniel sits with Peter Timms, a white Englishman, forties, in a restaurant in the provincial capital of Guiyang.

Daniel: Guanxi. I got it.

(Pause)

So I should think about staying here more than a week.

Peter: Try eight Mr. Cavanaugh.

Daniel: Daniel. Eight weeks?

Peter: For a first visit. Daniel.

Implicature: Peter flouts the maxim of relation. He is speaking with Daniel about the period of staying in China. Daniel tells Peter that he is thinking about staying for a week, but Peter tells him to stay for eight weeks. Daniel asks Peter if he should stay eight weeks. Peter does not answer him, but he says " for a first visit Daniel". He flouts the maxim of relation to implicate that Daniel should stay for a long period in China for the first visit in order to build a strong relationship with others. He implicates that business in China needs someone who has an actual relationship. The implicature is particularized conversational implicature.

Datum2

Act 1/ Scene 2

Context: Daniel sits with Peter Timms, a white Englishman, forties, in a restaurant in the provincial capital of Guiyang.

Daniel: And when you're with Chinese people you have to be all_

Peter: Criticize yourself. But make sure there's someone else in the room who will contradict you_ ideally, at great length. When I first arrived in China, to teach English at Nanjing University, a woman told me, "your students are going to expect you to be a rich and successful Westerner. Play up to their image. The Chinese love big gumblers_win or lose, it doesn't even matter, they want to see you as a high-roller. Then, they'll respect you".

Implicature: Peter flouts the maxim of quantity. He speaks more than is required. Daniel and Peter are speaking about Chinese people. Peter says " Criticize yourself. But make sure…..". He implicates that Chinese people are arrogant. They love the person who has money. They are materialistic people. He advises Daniel to be humble, but to appear in a good look and to act as a rich man since Chinese people love big gumblers. The implicature is particularized conversational implicature.

Datum3

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Daniel: We're a small family firm.

Qian: His company is tiny and insignificant.

Implicature: Daniel states that Ohio Signage is a small family firm. Daniel is speaking with Cai about his firm. Qian "the translator" infringes the maxim of quality. He translates wrongly. He implicates that Ohio Signage is a small firm as Daniel said but he fails in translation. The implicature is particularized conversational implicature.

Datum4

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Daniel: We used to be a factory town, but// nowadays_

Peter (To Daniel): We've sorted all that out.

Implicature: Peter flouts the maxim of relation. Daniel is speaking about the factory, Peter interrupts and tells him " We've sorted all that out". Peter implicates that it is unnecessary to tell this details since they have spoken them earlier. It is not suitable to continue speaking in the same subject. They have a lot of information should be shared with Xi and Cai. The implicature is particularized conversational implicature.

Datum5

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Peter: Have you seen their website?

Cai: Impressive.

Implicature: Cai flouts the maxim of relation. Peter asks him whether he has seen the website of Ohio Signage or not. Cai says " Impressive" instead of giving a direct answer " Yes or No". He implicates that he has seen this website and that it is a very good website. The implicature is particularized conversational implicature.

Datum6

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Cai: It is a great city.

Qian: The Minister enjoys this city very much.

Daniel: Who doesn't like Chicago?

Implicature: Daniel flouts the maxim of manner. Qian tells him that the Minister Cai enjoys Chicago very much. Daniel asks a question " Who doesn't like Chicago?". He implicates that Chicago is a very amazing city. It is so beautiful and good city. Everyone who visits it and sees its wonderful nature likes it. The implicature is generalized conversational implicature.

Datum7

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Qian: He enjoys to consume your American beef-cows.

Daniel: My_? Ah! Smith and Wollensky?

(Pause. Qian look, at Daniel. Daniel looks at Peter)

(To Peter) Smith and Wollensky?

(off Peter's confusion)

Asteakhouse. You're never_? The place is like my second home!

Peter: Oh!

Implicature: Daniel flouts the maxim of quality. He is speaking with Peter and telling him that the place " Smith and Wollensky" is like his second home. It is not true that this place is his second home. He implicates that he spends a lot of time there. He always goes to this place and stay a lot of time as if his home. It is a good restaurant that feels like a home. The implicature is particularized conversational implicature.

Datum8

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Cai (Referring to Peter):

That's why this foreigner is such a good teacher.

The first time I met him I thought, He could teach English to a dog!

Peter: Thank you, thank you.

Implicature: Cai flouts the maxim of quality. He speaks about Peter. He says that Peter is a very good teacher and he can teach English to a dog. It is impossible to teach English to a dog. He implicates that Peter is so good teacher to the degree that he can teach English even to a dog. The implicature is particularized conversational implicature.

Datum9

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Xi: We are well aware of the problems with the Pudong Grand Theatre.

Qian: She is very familiar with the Shanghai disaster.

Xi: These small errors have since been corrected.

Qian: They have fixed the signs now.

Xi: It is easy for foreigners to make fun of our mistakes.

Implicature: Xi flouts the maxim of manner. She tells Peter that they have fixed the signs. Then she tells him that it is easy for foreigners to make fun of the Chinese mistakes. She implicates that foreigners are selfish and want to shed light on the Chinese mistakes. She implicates that foreigners don't have interest to correct the mistakes in translation, but want

only to make fun. The implicature is particularized conversational implicature.

Datum10

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Peter: Vice Minister, we were not_

Xi: When Westerners try to use Chinese

Have you seen the results?

Implicature: Xi flouts the maxim of manner. She asks Peter " When Westerners try…..?". She implicates that Westerners have mistakes when they use Chinese; even though Chinese never make fun of them. So, Chinese are better than Westerners. The implicature is particularized conversational implicature.

Datum11

Act 1/ Scene 3

Context: Office of the Minister. Cai, fifties. He wears a suit and smokes. The presents are Vice Minister Xi Yan, female, forties, wearing Western clothes; along with Qian, a female translator; Daniel and Peter.

Cai (to Xi): I think that went well, don't you?

Xi: I think we should get a new translator.

Implicature: Xi flouts the maxim of relation. Cai asks her whether the meeting went well. She tells him "I think we should get a new translator". She implicates that the meeting didn't go well since the translator was translating badly. Most of the speech she was saying is wrong. She is thinking of getting a new translator rather than Qian. The implicature is particularized conversational implicature.

Datum12

Act 1/ Scene 4

Context: A restaurant frequented by locals. Xi sits at a table, with Daniel and Peter standing.

Peter: Certainly Mr. Cavanaugh welcomes the opportunity to clear up any misunder_

Xi: No. Um. Only you [Daniel] and I.

Peter: Oh.

Daniel: Alone?

Xi: Hah? Yes. Alone only [us two].

Peter: And Miss Qian?

Xi: Oh, Miss Qian. You mean the_

Peter: The translator.

Xi: We sent her away to reeducation camp.

(Pause)

Joke! It's a joke!

Implicature: Xi flouts the maxim of quality. She is speaking with Peter and Daniel. She tells Peter that she wants to discuss Daniel's proposal with Daniel only. Peter asks her about Qian, she says " We sent her away to reeducation camp". She implicates that Miss Qian is not a good translator and she needs to rehabilitate her skills in translation. The implicature is particularized conversational implicature.

Datum13

Act 1/ Scene 4

Context: A restaurant frequented by locals. Xi speaks with Daniel about the proposal and exits. Peter enters.

Daniel: You know the lay of the land here. Just// give it a_

Peter: Well, my guess is, that she tried to convince you_

Surreptitiously_that the Minister had decided to reject your proposal.

Implicature: Peter flouts the maxim of relation. Daniel says "You know the lay of the land here". Peter tells Daniel "well, my guess is, that she tried to convince you…. ". Peter implicates that Xi is a liar. She didn't tell the truth. The Minister had not decided to reject the proposal. What Xi said was just a lie. The implicature is particularized conversational implicature.

Datum14

Act 1/ Scene 5

Context: Xi and Cai, in Cai's office.

Xi: Minister, you have to change with the times.

Cai: Does that mean everything now has to make money? Sometimes I miss my old army days.

Implicature: Cai flouts the maxim of quantity. He speaks more than is required. Xi tells him that he has to change with the times. He replies "Does that mean everything…. ". He implicates that his old army days were simpler than the present days. He misses those days since they were better. The implicature is particularized conversational implicature.

Datum15

Act 1/ Scene 6

Context: The lobby restaurant of Daniel's hotel. He is sitting at the bar with Xi.

Xi: My husband, only thinking himself, so therefore, no understanding.

Daniel: And he doesn't know where you're?

Xi: He not ask.

Implicature: Xi infringes the maxim of relation. Daniel asks her whether her husband knows where she is or not. She answers "He not ask" instead of saying "yes or no". She implicates that her husband doesn't know where she is since he is a selfish man. He is careless and doesn't pay attention to her. There is a lack of understanding in their relationship. The implicature is particularized conversational implicature.

Datum16

Act 1/ Scene 7

Context: Cai's office. Cai, Xi, Peter, Daniel and Bing, a male in his twenties, the new translator, are there.

Daniel (To Cai): Who knows? May be we'll do something else together.

Bing: My mother will hear about this.

Implicature: Bing flouts the maxim of quality. Daniel tells Cai that they may do something together in future. Bing says "My mother will hear about this". It is not true that his mother will hear about this but he implicates that it is impossible for Daniel to work with Cai. The implicature is particularized conversational implicature.

Datum17

Act 1/ Scene 8

Context: Daniel, in his hotel room. Xi is with him in the room and she discovers that Daniel hasn't a real company for translation.

Xi: You come here China, you speak Chinese!

Daniel: It's a solution, but an impossible one!

Xi: Westerners have always fed us lies.

That's why I'm a Chinese Nationalist.

Implicature: Xi violates the maxim of relation. She tells Daniel to speak Chinese. He tells her that it is an impossible solution. She says "Westerners have always…. ". She implicates that Daniel is a liar. He

deceives her in his lies about having a company for translation. The implicature is particularized conversational implicature.

Datum18

Act 1/ Scene 8

Context: Daniel, in his hotel room. Xi is with him in the room and she discovers that Daniel hasn't a real company for translation.

Xi: One day, China will be strong!

(She grabs her overcoat.)

Daniel: Wait. What are you_? " one day"? You're strong now! We're the ones who are weak!

Implicature: Daniel flouts the maxim of quality. Xi tells him that one day, China will be strong. He tells her that China is strong while America is weak. He implicates that China has a strong economy now while America has a collapse in economy. The implicature is particularized conversational implicature.

Datum19

Act 1/ Scene 8

Context: Daniel, in his hotel room. Xi is with him in the room and she discovers that Daniel hasn't a real company for translation.

Xi: What?

Daniel: China_ Strong! America_ Weak!

Xi: Some day.

Daniel: No, Now!

Xi: Now? America weak?

Daniel: And China strong!

(She starts to laugh.)

Is that a … funny laugh or an evil laugh?

Xi: This is why it's so difficult to get a head of America.

Implicature: Xi flouts the maxim of relation. Daniel tells her that America is weak while China is strong. When Xi starts to laugh, Daniel asks her "Is that a funny laugh or an evil laugh? ". She replies "This is why it's so difficult to get ahead of America". She implicates that Daniel especially and American people generally are deceivers. He deceives her in his speech. So, it is difficult to get ahead of America since American people are twister. The implicature is particularized conversational implicature.

Datum20

Act 2/ Scene 9

Context: At Daniel's hotel. The elevator opens. Xi and Daniel exit together. Peter sees them.

Peter: No! No_

You are not going to get away with this!

Xi: We have no secrets, teacher Peter.

Implicature: Xi flouts the maxim of quality. She tells him that both Daniel and she have no secrets. As a fact they have. Both Daniel and Xi have a secret relationship. She implicates that she is not afraid to have a

relationship with Daniel even if her husband and other people do know. The implicature is particularized conversational implicature.

Datum21

Act 2/ Scene 10

Context: A conference room. Seated at one table are Judge Geming, male, forty to fifty, and prosecutor Li, female, thirties. Xi sits across from them at another table, beside Daniel, who is standing, addressing the group. His remarks are interpreted by a new translator, Zhao, female.

Li: Why should we put our faith in him?

Zhao: She doubts your personal integrity.

Xi (To Daniel) : < Go on> Honest man.

Daniel: I came to Ohio Signage after Six years working in senior management…. At a company called Enron.

Implicature: Daniel flouts the maxim of quantity. Li asks the translator "Why should we put our faith in him". The translator Zhao tells Daniel that she doubts your personal integrity. Xi asks Daniel to answer them. Daniel says "I came to Ohio Signage…." . He implicates that he has a great expertise that he has practiced in senior management at a company called Enron. They will benefit from his expertise. The implicature is particularized conversational implicature.

Datum22

Act 2/ Scene 11

Context: In bed, Xi and Daniel are speaking.

Daniel: Not the_ telling my wife._ That I'm in love with you.

Xi: Such thing, you cannot.

Daniel: Why// not.

Xi: Your wife, wife!

Implicature: Xi flouts the maxim of quantity. Daniel tells Xi that he will tell his wife that he is in love with Xi. Xi tells him that he cannot make such a thing. Daniel asks her why not. She says "Your wife, wife!". Xi is surprised by Daniel's speech. She implicates that he cannot tell his wife since there is a strong link between them. His wife will be sad and she may leave him. Daniel has no right to tell his wife that he loves another woman. The implicature is particularized conversational implicature.

Datum23

Act 2/ Scene 11

Context: In bed, Xi and Daniel are speaking.

Daniel: And good honest men_ tell their wives the truth.

Xi: No.

Implicature: Xi flouts the maxim of quality. Daniel tells her that good honest men tell their wives the truth. She says "No". She implicates that good honest men should not tell their wives bad truths such as telling them that they have a relationship with another woman. They should respect their wives and respect their feelings even if this makes men tell their wives lies. The implicature is particularized conversational implicature.

Datum24

Act 2/ Scene 11

Context: In bed, Xi and Daniel are speaking.

Daniel: That's all?

Xi: So much escape.

Daniel: I'm like_ what, a "vacation"? From your "real job"?

Xi: From the death.

Implicature: Xi flouts the maxim of quality. Daniel asks her whether he is like a vacation from her real job. She answers "from the death". It is impossible to escape or have a vacation from death. She implicates that marriage is like death. She has to escape in order to secure herself. The implicature is particularized conversational implicature.

Datum25

Act 2/ Scene 12

Context: Cai's home. Cai, half dressed, in Khaki green pants and undershirt, escorts Peter into his living room.

Cai: My old army uniform! It still fits!

(Pause)

You're such a good teacher.

Why did you try to become a businessman?

Peter: Have you heard of Dr. Winston Madsen?

Implicature: Peter flouts the maxim of relation. Cai asks him about the reason of his trying to become a businessman despite he is a good teacher. Peter replies with a question "Have you heard of Dr. Winston Madsen?". He implicates that he doesn't want to be like Dr. Winston Madsen. Dr. Winston is a teacher. He is old, seventy three. He lives alone in his small flat waiting for anyone to offer him a job and wondering if he's wasted his life. Peter doesn't want to be like him. He wants to have another job. The implicature is particularized conversational implicature.

3.5 The Findings of Analysis for Both Plays

3.5.1 The Findings of Analysis for Gotanda's *The Wash*

Data	Non-observance	Maxim	Type of conversational implicature	Reason
Datum1	Flouting	Relation	Particularized	Depends on context
Datum2	Flouting	Quantity	Generalized	Doesn't depend on context as well as using the word that expresses one value from scale of values

Datum3	Flouting	Relation	Particularized	Depends on context
Datum4	Violation	Quantity	Particularized	Depends on context
Datum5	Flouting	Quality	Particularized	Depends on context
Datum6	Flouting	Manner	Particularized	Depends on context
Datum7	Flouting	Quality	Generalized	Using word which expresses one value from scale of values
Datum8	Flouting	Manner	Particularized	Depends on context
Datum9	Violation	Quantity	Particularized	Depends on context
Datum10	Violation	Relation	Generalized	Using word which expresses one value from scale of values
Datum11	Flouting	Relation	Particularized	Depends on context

Datum12	Flouting	Relation	Particularized	Depends on context
Datum13	Flouting	Quantity	Particularized	Depends on context
Datum14	Flouting	Relation	Particularized	Depends on context
Datum15	Violation	Quantity	Particularized	Depends on context
Datum16	Violation	Quantity	Particularized	Depends on context
Datum17	Violation	Quantity	Particularized	Depends on context
Datum18	Flouting	Quantity	Particularized	Depends on context
Datum19	Flouting	Quantity	Particularized	Depends on context
Datum20	Flouting	Quantity	Particularized	Depends on context
Datum21	Flouting	Quantity	Particularized	Depends on context
Datum22	Flouting	Quality	Particularized	Depends on context
Datum23	Flouting	Relation	Particularized	Depends on context
Datum24	Violation	Quality	Particularized	Depends on context

Datum25	Flouting	Relation	Particularized	Depends on context

Table (2)

Analysis for Gotanda's *The Wash*

Non-observance	frequency	Maxim	frequency	Types of conversational implicature	frequency
Flouting	18	Quantity	11	Particularized	22
Violation	7	Relation	8	Generalized	3
Infringe	0	Quality	4		
		Manner	2		

Table (3)

Findings for Gotanda's *The Wash*

3.5.2 The Findings of Analysis for Hwang's *Chinglish*

Data	Non-observance	Maxim	Type of conversational implicature	Reason
Datum1	Flouting	Relation	Particularized	Depends on context

Datum2	Flouting	Quantity	Particularized	Depends on context
Datum3	Infringe	Quality	Particularized	Depends on context
Datum4	Flouting	Relation	Particularized	Depends on context
Datum5	Flouting	Relation	Particularized	Depends on context
Datum6	Flouting	Manner	Generalized	Doesn't depend on context with the use of like
Datum7	Flouting	Quality	Particularized	Depends on context
Datum8	Flouting	Quality	Particularized	Depends on context
Datum9	Flouting	Manner	Particularized	Depends on context
Datum10	Flouting	Manner	Particularized	Depends on context
Datum11	Flouting	Relation	Particularized	Depends on context
Datum12	Flouting	Quality	Particularized	Depends on context
Datum13	Flouting	Relation	Particularized	Depends on context

Datum14	Flouting	Quantity	Particularized	Depends on context
Datum15	Infringe	Relation	Particularized	Depends on context
Datum16	Flouting	Quality	Particularized	Depends on context
Datum17	Violation	Relation	Particularized	Depends on context
Datum18	Flouting	Quality	Particularized	Depends on context
Datum19	Flouting	Relation	Particularized	Depends on context
Datum20	Flouting	Quality	Particularized	Depends on context
Datum21	Flouting	Quantity	Particularized	Depends on context
Datum22	Flouting	Quantity	Particularized	Depends on context
Datum23	Flouting	Quality	Particularized	Depends on context
Datum24	Flouting	Quality	Particularized	Depends on context
Datum25	Flouting	Relation	Particularized	Depends on context

Table (4)

Analysis for Hwang's *Chinglish*

Non-observance	frequency	Maxim	frequency	Types of conversational implicature	frequency
Flouting	22	Quantity	4	Particularized	24
Violation	1	Relation	9	Generalized	1
Infringe	2	Quality	9		
		Manner	3		

Table (5)

Findings for Hwang's *Chinglish*

According to the findings of the analysis of the two plays, it is clear that writers of minority drama use non-observance in many ways. They use its types in many situations too, but the most frequent used type of non-observance is flouting. This refers to the fact that those writers want the reader to infer something. Those writers do not confront the society with their intentions directly, but they imply them in their writings and at the same time, they want the readers to reach their intentions. It is no matter whether they violate maxim of quantity, quality, relation or manner, but the most important thing is that they use implicature in order to communicate something to community.

CHAPTER FOUR

CONCLUSIONS

AND

SUGGESTIONS FOR FURTHER RESEARCH

4.1 Conclusions

Based on the findings, the current study comes up with the following conclusions:

1- Throughout the analysis of the selected (50) data, Grice's CP and its relevant maxims have been flouted. This verifies hypothesis (3) of the study.

2- The speaker may use CI in order to minimize his/ her speech. S/ he may use few words in order to mean many things. This means that the speaker wants to reduce her/ his speech instead of using many words. This appears when flouting the maxim of quantity.

3- Occasionally, conversational implicature is used when the speaker wants to exaggerate in saying the idea. This means that the speaker/ writer says the idea in an unfamiliar way in order to bring the hearer's/ reader's attention, as in Hwang's *Chinglish* datum (8).

4- The writers of minority drama use CI in order to refer to their culture, lives, customs, etc… as in Hwang's *Chinglish* datum (1). So, instead of pointing out directly to their manners, they implicate them within the characters' speech. This indicates that using CI helps to reveal new intentions. This verifies hypothesis (1) of the study.

5- CI may be used in order to hide some information from others. The speaker may be frightened to speak something in front of others. So, s/he implicates her/ his intention. May be there is shared knowledge between the speaker and the hearer so that the speaker can express his/ her intention to the hearer only without making others understand what he intends as in Gotanda's *The Wash* datum (11).

6- CI may be used in order to avoid embarrassing others as in Gotanda's *The Wash* datum (5, 20).

7- CI is constant throughout translation. Even if the speaker translates wrongly, it remains the same conversational implicature since the speaker means the same intention. This refers to the idea that conversational implicature is constant to the speaker but changeable according to the hearer's interpretation. The speaker has the same intention even if s/ he translates wrongly that's why conversational implicature is constant for him as in Hwang's *Chinglish* Datum (3).

8- According to the analysis of both plays, the most non-observed maxim is relation, quantity, quality then manner respectively. This verifies hypothesis (2).

9- The most frequently used type of non- observance is flouting. This refers to the fact that the speaker does not want to mislead the hearer but he wants only to get the hearer's attention to an additional meaning.

10- The widespread type of CI is particularized conversational implicature. This indicates that CI depends largely on context. Context has a great influence on conversational implicature.

4.2 Suggestions for Further Research

1- It is suggested to study implicature in other types of minority drama than Asian-American.

2- It is enjoyable to study implicature in teachers' speech inside classroom.

3- It is suggested to study the violation of cooperative principles and four maxims in Iraqi psychological consultation.

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دنيا حاتم قدوري سلمان

الى مجلس كلية التربية للعلوم الانسانية في جامعة ديالى جزءا

من متطلبات نيل درجة الماجستير / لغة انكليزية

بأشراف

الاستاذ المساعد الدكتور اروى عبد الرسول سلمان

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2016 ميلادية	1437 هجرية

الخلاصة

تم تداول مفهوم التضمين لان الكلام المتحدث يحمل معنى صريح وضمني في ذات الوقت. ويمكن ان يفهم المعنى الصريح من خلال معرفة المعنى الدلالي للكلمات في الحوار و فهم البنية النحوية لنصوص اللغة المستعملة في المحادثة. ومن ناحية اخرى لفهم المعنى الضمني في محادثة ما، فأن القواعد الدلالية والنحوية للغة تكون غير كافية اذ ينبغي ان يكون هنالك معرفة لمفهوم التضمين. ان مبدأ التعاون الذي عرض بواسطة جرايس في " المنطق والمحادثة" قد وفر احد المفاهيم الاكثر اهمية و هو التضمين الحواري. وطبقا لهذا المفهوم، فأن التضمين هو معنى اضافي بشكل غير مباشر من خلال القول او بطريقة قول شيء اخر. وهذا التضمين هو نتيجة لعدم مراعاة مبدأ التعاون يتمثل بمخالفة واحد او اكثر من القواعد الملازمة الاربعة. وعلى الرغم من عدم مراعاة تلك القواعد فأن المستمع لا يزال يفترض أن المتكلم ملتزم بمبدأ التعاون ولكن على مستوى ما هو مضمن.

تهدف الدراسة الى تحليل بيانات مختارة من المحادثات من مسرحيات الاقلية، لنتحقق الى اي مدى يستعمل كتاب مسرحيات الاقلية التضمين الحواري وشرح مدى التزامهم بالمبدأ الذي قدمه جرايس وهو مبدأ التعاون مع قواعده. وقد تم التوصل الى ان كتاب مسرحيات الاقلية قد استخدموا التضمين لاسباب مختلفة. من اهمها هو انهم جعلوا التضمين وسيلة الاشارة الى ثقافتهم، طابع المعيشة، تقاليدهم، الخ...