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**THE CONVENTIONAL AND CONVERSATIONAL IMPLICATURE
AS FOUND IN THE CHRONICLES OF NARNIA:
THE LION, THE WITCH AND THE WARDROBE MOVIE**

A THESIS



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Ya Allah, Ya Rabbi,

Ayahanda dan ibunda tercinta,
Air mata dan peluh perjuanganmu,
telah membawaku memasuki gerbang kesuksesan.
Dari rasa khawatir, hingga rasa yakin
aku mencoba bertahan atas nama ceritaku.
Aku selalu yakin... dengan dukunganmu.
Selalu... dan selalu ingin ku ceritakan semua.
Tapi aku selalu kehabisan kata-kata.
Mungkin hanya inilah yang mampu kubuktikan kepadamu,
Bahwa aku tak pernah lupa pengorbananmu.
Bahwa aku tak pernah lupa nasehat dan dukunganmu.
Bahwa aku tak pernah lupa segalanya... dan selamanya...

Ku persembahkan karya kecil ini untuk orang-orang terkasih dan semua orang yang telah memberi warna pada kehidupanku... Terima kasih tak cukup untuk mewakili rasa ini padamu:

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Padang, January 2012

Yeski Lestari

UNTUK KEDJAJAAN BANGSA

ABSTRAK

Dalam skripsi ini dibahas implikatur konvensional dan implikatur percakapan dari ujaran para tokoh dalam film *"The Chronicles of Narnia: The Lion, the Witch and the Wardrobe"*. Penelitian ini bertujuan untuk menemukan bentuk-bentuk implikatur yang digunakan serta makna dibalik ujaran tersebut. Teori utama yang digunakan untuk menganalisis bentuk implikatur adalah teori Grice (1975) dan didukung oleh teori-teori dari Yule (2000) dan Levinson (1994). Teori yang digunakan untuk menganalisis konteks adalah teori SPEAKING (Hymes 1972). Dalam pengumpulan data, penulis menggunakan metode simak bebas libat cakap dan teknik catat (Sudaryanto, 1993). Kemudian data dianalisis menggunakan metode padan pragmatik (Sudaryanto, 1993) serta hasilnya disajikan dalam bentuk informal dan formal (Sudaryanto, 1993).

Data berjumlah 22 ujaran. Dari hasil analisis ditemukan 12 data untuk implikatur percakapan dan 10 data untuk implikatur konvensional. Penggunaan implikatur percakapan yang lebih dominan dari implikatur konvensional dapat disebabkan karena penutur ingin menghindari pemakaian bahasa yang kurang sopan dalam menyampaikan suatu pesan. Selain itu, penggunaan implikatur dalam film ini juga menunjukkan bahwa implikatur dapat digunakan untuk mengungkapkan kemarahan, kekesalan dan sindiran.

Kata Kunci: *implikatur percakapan, implikatur konvensional*



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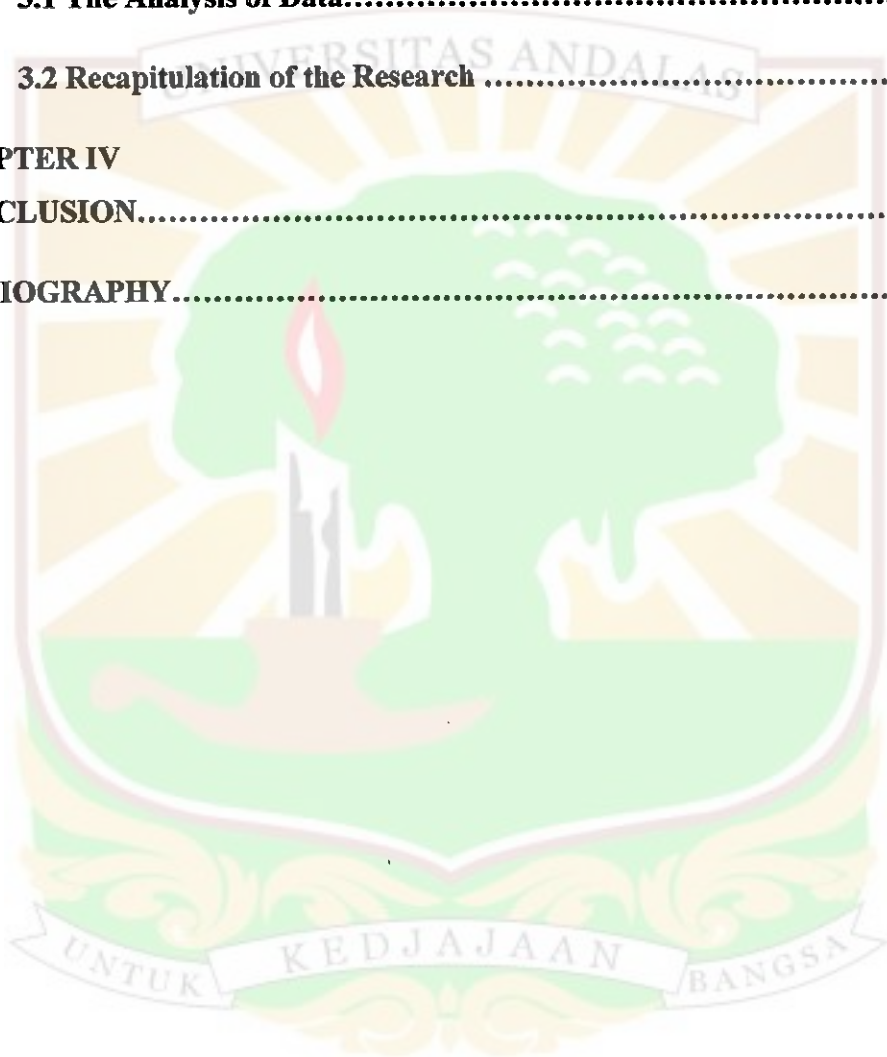


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CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Misunderstanding regularly happens in conversation. It occurs because both of speaker and hearer do not have similar knowledge. Sometimes, the speaker utters the utterance to deliver the other meanings but the hearer has different interpretation of what the speaker's utterance. By concerning the phenomenon, the researcher is interested to do research about implicature which contains additional meaning or distinct meaning.

Implicature is proposed by Grice (1975). He said that implicature is something meant, implied, or suggested distinct from what is said. According to Yule (1996: 35), implicature is something should be more than just the word mean. It is also an additional conveyed meaning. Implicature refers the intended implication of utterance. Grice makes distinction between what is said by a speaker of a verbal utterance and what is implicated. This can be seen in the example below,

- (1) Rick: Hey, coming to the wild party tonight?
Tom: My parents are visiting (Yule.1996: 43).

This example shows the distinction between what speaker said and implicated. The situation of this utterance happens when Rick asks Tom to go to the

party but Tom answers *my parents are visiting*. This utterance has implied meaning that he will not go to the party. He cannot go because his parents come to see him.

Grice (1975) divides implicature into conventional implicature and conversational implicature. Conventional implicature is largely generated by the standing meaning of certain linguistic expression, such as 'but' and 'moreover'. On the other hand, conversational implicature is based on the assumption where the speaker obeys the rules of conversation based on their ability. It means that conversational implicatures use specific context to their interpretation.

Conventional implicature can be interpreted without specific context. It means that the meaning of utterance in conventional implicature is remarked with specific words. Levinson (1994) lists four of the specific words that remarks conventional implicature. They are *but, even, therefore and yet*. On the other hand, conversational implicature can be interpreted based on the context. The situation and condition surrounding the character when producing the utterances are context. It can be seen in the example below,

- (2) Leila: Whoa! Has your boss gone crazy?
Mary: Let's go get some coffee (Yule, 1996: 43).

It shows that Leila asks Mary about her boss. The situation and condition in this example describes that the boss always presses her work and makes her stress and uncomfortable with her work. Mary's answer "*Let's go get some coffee*" imply

Implicatures as Found in “The Chronicles of Narnia: The Lion, The Witch and The Wardrobe.”

1.2 Research Questions

This research is conducted to answer the following questions. They are:

1. What are the types of implicature that are found in the movie “*The Chronicles of Narnia: The Lion, The Witch and The Wardrobe?*”
2. What are the implied meanings of the utterances of characters as found in *The Chronicles of Narnia; The Lion, The Witch and The Wardrobe movie?*

1.3 Objective of the Study

This study is aimed at seeing and observing language phenomenon in social interaction and specifically applying some related linguistic theories in making implicatures. There are two primary purposes in applying some ways in implicature.

They are:

- a. To explain the types of implicature as found in that movie.
- b. To find and describe about implicature as found in “The Chronicles of Narnia: The Lion, The Witch and The Wardrobe movie?”

1.4 Scope of the Study

This study discusses about implicature which is proposed by Grice’s theory (1975) and supported by Yule (1996) and Levinson (1994). The movie is chosen is “The Chronicles of Narnia; The Lion, The Witch and The Wardrobe movie”.

Furthermore, the data is analyzed through contextual situation theory which purposed by Hymes (1974, cited in Renkema, 1993).

1.5 Method of The Research

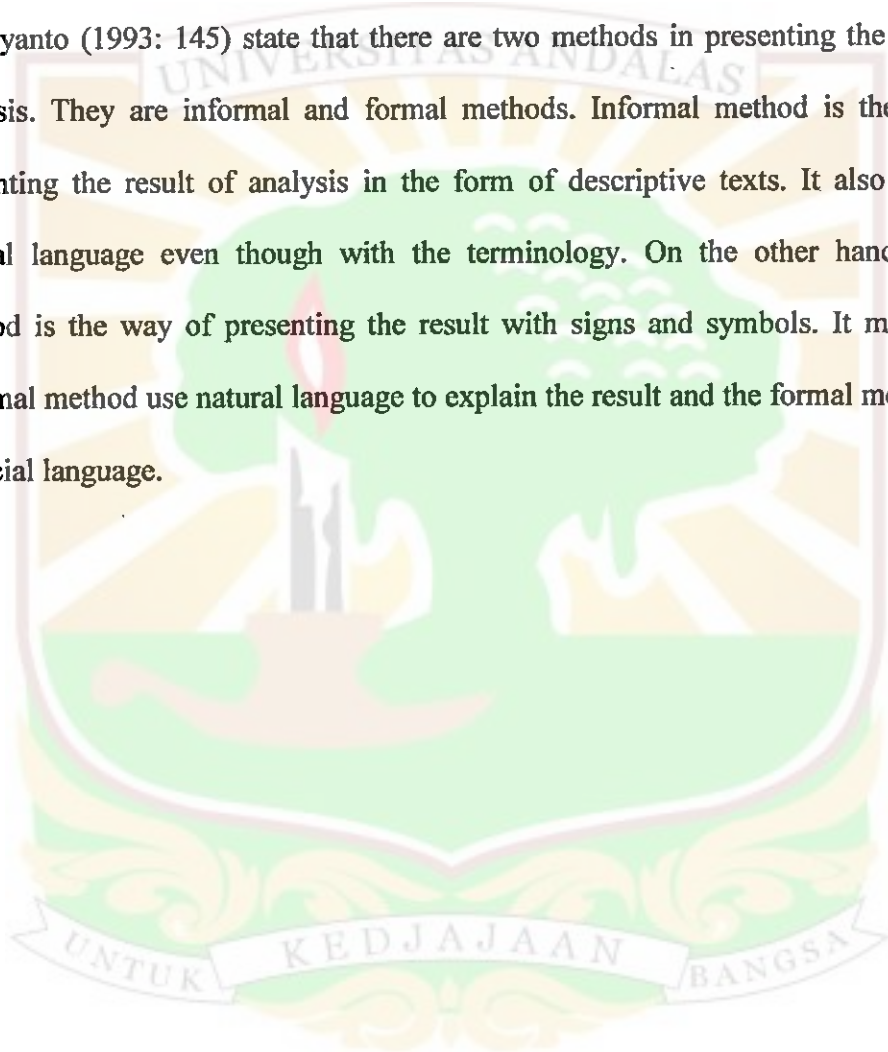
Generally, there are three steps in conducting the research. They are collecting the data, analyzing the data and presenting the result of analysis (Sudaryanto. 1993: 5-8). The data is taken from the movie entitled "*The Chronicles of Narnia: The Lion, The Witch and The Wardrobe.*" In this movie, the utterances of characters contain of implicature.

In collecting the data, the observational method and non-participant's observational method are used. Non-participant's observational method means that the writer does not take part in the conversation process, but only as observer. The writer watches the movie several times and looks for or brows the transcription of this movie in internet. The writer also check the transcription again which is done by checking both the transcription and the dialogue of this movie. Then, the writer identify all the utterances that containing implicature.

In analyzing the data, the writer uses the pragmatics identity method. According to Sudaryanto (1993: 13), pragmatics identity method is a tool to identify the utterance based on the hearer and context. It is also a method of analyzing data whose determining tool occur outside the language being identified. It means that the meaning of utterance is interpreted based on the assumption of the hearer. To identify

what types of implicature, the writer used Grice's (1975) theory of implicature which is supported by Yule (1996).

In presenting the result of analysis, formal and informal methods are used. Sudaryanto (1993: 145) state that there are two methods in presenting the result of analysis. They are informal and formal methods. Informal method is the way of presenting the result of analysis in the form of descriptive texts. It also uses the natural language even though with the terminology. On the other hand, formal method is the way of presenting the result with signs and symbols. It means that informal method use natural language to explain the result and the formal method use artificial language.



CHAPTER II

REVIEW ON RELATED LITERATURE

2.1 Reviews on Previous Study

The research of implicature can be found in previous research. In this research, the writer uses the research by Mustafa (2010), Yuan (2005), and Li-Juan (2007). The first research is from Mustafa (2010). He analyzes "*The Interpretation of Implicature: A Comparative study between Implicature in Linguistics and Journalism*". His research talks about social psychological pragmatic. He stated that "the aim of the present of his paper is to show how the pragmatic inference of implicature may foreground the social identity of those who participate in news event in order to direct and attract readers, setting the agenda of the news". It means that the purpose of his research is to show the relationship between pragmatic especially implicature and social aspects when the utterance is uttered.

In his research, he explains implicature in journalistic writing. Considering the analyses that have been conducted on implicature issue, it can be understand how this inference is important for glossing the intended meanings behind the different glossary of media writing. This inference has been found in advertisements, reporting the news, headlines, and human interest stories. It means that implicature inference can provide significance for practice and policy to educational agenda of teaching English as a foreign language and to the process of syllabus design.

The second research is the one done by Yuan (2005) on "*A Pragmatic Analysis on Advertising Language*". He explains about the implicature in advertisement. He tells about cooperative principle and conversational implicature in advertisement. Yuan (2005: 46) said that the using of conversational implicature should be better controlled and takes the audience's comprehension level, the position of the content and the aesthetic requirement into consideration. This is especially crucial in advertising language.

Advertising language pays more attention than any other to the interpersonal function of language, concerning closely with psychology, sociology, aesthetics, etc. At the same time, Grice's cooperative principle is fully reflected in advertising language. In this research, he explains the language of advertising with maxim of quality, maxim of quantity, maxim of relevance and maxim of manner.

The last research is done by Li-Juan (2007) on "*Grice's theory of Conversational implicature*". In his research, Li-Juan observes implicature as found in literary works. In his result, he finds the conversational implicature that use some maxims. Moreover, the source of data is from short story "The great Gatsby" and also poem "A Red, Red Rose" by Robert Burns. The conversation of this short story and poem indicates the maxim of quality, and to help him find the additional conveyed meaning, he uses metaphor. In other hand, he uses flouting the maxim of Quantity, as well as of Quality, with the redundancy of data and hyperbole. He also uses maxim of relevance and maxim of manner. (Li-Juan. 2007: 64-65).

The above previous studies on implicatures are distinct each other. The first research merely focuses on implicature in linguistics and journalism. The second research emphasizes the implicature in language advertisement. Finally, the last research presents implicature in poem. In addition, the research above indicates that almost all of them use the written or visual data. Different from them, the writer takes the data from an audio-visual source.

2.2 Definition of Key Terms

Implicature is an additional conveyed meaning (Yule, 1996: 35). According to Grice (1975) "An implicature is something meant, implied or suggested distinct from what is said." In other hand, Levinson also said that an implicature will give more information from what is being said and the meaning is not conventional but contextual (Levinson, 1983: 97).

Conventional implicature is the meaning of utterance does not depend on special context for their interpretation. Conventional implicature is associated with specific words and result in additional conveyed meaning when those words are used such as English conjunction 'but' (Yule, 1996: 45).

Conversational implicature is conveyed meaning more than he said in conversation (Yule, 1996: 40). Conversational implicature more related to the context in their interpretation. In conversational implicature, speakers who

communicate meaning via implicature and listener who recognize those communicated meaning via inference.

2.3 Theoretical Framework

In conducting the research, there are some related concepts which are applied. The theories which include in this study are implicature and ethnography of communication.

2.3.1. Implicature

Implicature is saying something with implied meaning. According to Thomas, implicature is the additional or different meanings are conveyed meaning (Thomas. 1995: 57). Levinson also said that implicature stand as a paradigmatic example of the nature and power of pragmatic explanation of linguistic phenomena (Levinson. 1994: 97). Thus, Implicature is the additional meaning or different meaning or implied meaning.

The meaning of utterance (in a form of sentence or phrase) can be predicted and interpreted in many ways depend on the context of the utterances or how people think about. Based on Grice in Mandasari (2008: 15), to determine what was said one has to disambiguate the sentence and assign referents to all referential expression. It means that the meaning of sentence could be found by seeing the expression of the speaker. For example:

This conversation happens in one night where the speaker B hadn't sleep for two nights, so he needed time to sleep

A: Coffee?

B: *It would keep me awake all night.*

The implicature of the utterance, B refusal the coffee which is given by A. B won't have some coffee at that time.

Grice distinguished two different sorts of implicature, they are conventional implicature and conversational implicature (Thomas. 1995: 57). Conventional implicature is not based on the cooperative principle or maxim. Conventional implicature is associated with specific words and result in additional conveyed meaning when those words are used such as English conjunction 'but' (Yule, 1996: 45). Furthermore, conversational implicatures depend on the specific context for their interpretation.

2.3.2. Conversational Implicature

The basic assumption in conversation is that the participants are adhering to the cooperative principle and maxim (Yule, 1996: 40). Conversational implicature is conveyed meaning more than he said in conversation. According to Recanati, conversational implicatures are species of pragmatic implications; they are implications of an act of 'saying'. The speaker's saying that *p* implies that *q* (given the presumption that he or she respects the norms of conversation — Grice's 'maxims' — or the overarching Cooperative Principle') (Recanati,

<http://www.linguistics.ucla.edu/general/Conf/LaBretesche/papers/recanati.pdf>).

For example;

Charlene: I hope you brought the bread and the cheese.

Dextar : *Ah, I brought the bread.* (Yule. 1996: 40)

The utterance of “ah, I brought the bread” shows that Dextar only bring the bread, he does not bring the cheese. So, Charlene must have interpretation or get the meaning of utterance that Dextar does not bring it. If he bring, he will add ‘so’ in final of this utterance.

2.3.3. Conventional Implicature

Another part of implicature is conventional implicature. Conventional implicatures do not have to occur in conversation, and they do not depend on special context in their interpretation (Yule, 1996: 45). According to Thomas (1995: 17), conventional implicature is the same implicature is always conveyed, regardless of context.

Levinson (1983: 127) also said that conventional implicatures are non-truth-conditional references that are not derived from super ordinate pragmatic principles like the maxim, but are simply attached by convention to particular lexical items or expression. Conventional implicatures are associated with specific words are used. Levinson lists four of them, they are ‘but’, ‘even’, ‘therefore’, and ‘yet’, and Thomas adds ‘for’.

For example:

John suggested pizza, but I choose hamburger

In this utterance, the word *but* is used as the opposite marker. Based on the example, it shows that the meaning is contrary with this utterance “John suggested pizza and I choose hamburger”. It means that I who prefer hamburger than pizza and different with John who prefer pizza than hamburger.

2.3.4. Ethnography of communication

Ethnography of communication is the study of the place of language in cultural and society. Ethnography of communication in its widest cultural and social context, including rules of language, norms of appropriate language use in particular setting, and evaluation is given by members of culture to various speech styles (Bonvillain. 1997: 361). Ethnography of communication study two different fields, they are anthropology and linguistics.

Ethnography of communication includes description of all explicit and implicit norms of communication, detailing aspect of verbal and social parameters of interaction (Hymes 1974 on Bonvillain. 1997: 77). From this quotation, ethnography of communication focus on speech situation, the forms of speech events and the interrelations of speaker, addresses, audience, topic channel and setting.

Based on the definition of context, to analyze this context utterance in this movie the writer uses a SPEAKING theory by Hymes. He describes the context into SPEAKING model (cited in Renkema, 1993: 44). They are;



1. S (Setting/Scene)

Setting refers to time, place and other physical surrounding the utterances.

It also is the psychological counterpart to setting.

2. P (Participants)

Participant is the person who involved in the story or who has relationship with that movie. They can be speaker or sender, hearer, addresser or addressee.

3. E (Ends)

Ends are the purposes, aims or goals of the utterances.

4. A (Acts)

Act is the form and the content of the message.

5. K (Keys)

Key is the tone of conversation. It also is how participants communicate each other.

6. I (Instruments)

Instrument is the channel and forms of speech.

7. N (Norms)

Norm is the norms of interaction and the norms of interpretation (social believe).

8. G (Genres)

Genre is such as fairy tale, advertisement, etc.

CHAPTER 3

THE CONVENTIONAL AND CONVERSATIONAL IMPLICATURE AS FOUND IN *THE CHRONICLES OF NARNIA: THE LION, THE WITCH AND THE WARDROBE* MOVIE

This chapter discusses the implicature in character's utterances as found in "*The Chronicles of Narnia: The Lion, The Witch and The Wardrobe Movie*". The data are analyzed to find the form or type of implicature and the implied meaning of the utterance of the character. The theories which are used in this research are the theory of implicature by H. P. Grice (1975) and supported by Yule (1996) and Levinson (1994). The data is printed in bold. The analysis consists of the context, types of implicatures and the implied meanings of the utterances.

3.1 The Analysis of the Data

Datum 1

Tumnus : "You mean to say, you're a daughter of Eve?"
Lucy : "Well, my mum's name is Helen"

This utterance occurs when Lucy meets Tumnus firstly. Before that time, Lucy is playing seeks and hide game with her family. She hides in a room. Then, she finds a wardrobe and hides in that wardrobe. Lucy also finds a world that has forest and she stands near a lamp post. Incidentally, Lucy meets Tumnus. Tumnus is a faun who has foot like a goat, his body and face like a human. Naturally, he is surprised when he meets Lucy. Since they do not want to see each other, Lucy and Tumnus hide in different place. Finally, Lucy tries to introduce herself. Tumnus thinks she is a dwarf, but she tells that she is a girl. He is surprised when he knows that she is a

girl. He wants to ascertain that Lucy is a human, because in Narnia, there is no human. It can be seen from the utterance “You mean to say, you’re a daughter of Eve?” Lucy, however, misinterpreted with this question and then answers it “*Well, my mum’s name is Helen.*”

The utterance of “*Well, my mum’s name is Helen*” is categorized as conversational implicature. It is explained by Grice (1975: 58) is

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

It means that the utterance “*Well, my mum’s name is Helen*” shows that there is possibility of what is said is true that her mother’s name is Helen and what is implicated may be wrong, because she wants to tell that she is a human.

The utterance “*Well, my mum’s name is Helen*” means that Lucy wants to say that she is not a daughter of Eve. Then her mother’s name is not Eve but Helen. It also shows that she does not agree with Mr. Tumnus. Actually, in this situation Tumnus wants to ask her that she is a human, nevertheless her misinterpretation of utterance the “*daughter of Eve*”. She tells him that she is a daughter of Helen and her mother’s name is Helen.

Datum 2

Peter : “Mrs. Macready?”
Mrs. Macready : “**I’m afraid so.** Is that it then? Haven’t you brought anything else?
Peter : “No, ma’am. It’s just us.
Mrs. Macready : “**Small favours**”.

The utterance occurs in a small train station when Peter, Susan, Edmund and Lucy arrive in a new place. They move to this place because of war. Because of the war, the children in their country must move to other city for their safety. On the other hand, in this place and must live with a Professor and his housekeeper. Talks about the scene, the conversation take place in a small train station. Peter and his sibling are waiting for someone to pick them up. Furthermore, they wait for long time and they thinks that someone will come. After waiting for a few minutes, they see a woman come with cart and stop in front of them. Further, the utterance occurs between Peter as a hearer and Mrs. Macready as a speaker. As information, Peter is the oldest of his sibling. Therefore, he has responsibility to safe them. He asks the woman whether she is Mrs. Macready. It can be seen from the utterance "*Mrs. Macready?*" Mrs. Macready is the housekeeper of the Professor. She is an unkind woman, assertive, strict and grumpy person. She is arrogant and unwelcome to them. It can be seen in her utterance "*I'm afraid so* " and "*small favours*".

Furthermore, Mrs. Macready uses these utterances to make them know about her personality. Since the children come, she also should pay attention of them. Initially, she must pick them up and gives the information about the rules. Due to the key of the utterances "*I'm afraid so* " and "*small favours*" are conveyed by Mrs. Macready with serious and arrogant intonation. Moreover, the instrument of utterances is conveyed orally, since the data of this research is taken from movie's dialogue. Finally, the genre or type of these utterances is conversation.

In addition, the utterance "*I'm afraid so*" and "*small favour*" have message which cannot find directly. Certain contexts are needed to find what these utterance mean. They can be categorized as conversational implicature. According to Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

It can be inferred that an utterance would be more meaningful when it is related to certain context. It means that the utterance "*I'm afraid so*" will be more meaningful when it is related in its context of situation.

However, the utterance "*I'm afraid so*" shows that Mrs. Macready tries to answer Peter's question. She wants to say that she is Mrs. Macready. However, she is an assertive and strict person. It can be seen with utterance "*I'm afraid so.*" It means that she wants the children know about her personality when they meet in the first time. On the other hand, she uses this utterance in order this children unwilling to her. She does it because she thinks that these children will make trouble for Professor.

On the other hand, Mrs. Macready also said that "*small favours*". Actually, it shows that she also wants the children know about she still has kindness. Even though, she is an unkind and grumpy, but she still will help them and pick them up. Then, the implied meaning of both utterances show that Mrs. Macready wants to say that she is Mrs. Macready and she wants the children think she is the unkind woman. It occurs because she does not want the children make some trouble of Professor.

Datum 3

Susan : “Gas-tro-vas-cu-lar. Come on, Peter gas-tro-vas-cu-lar”
Peter : “Is it Latin?”
Susan : “Yes”
Edmund : “Is it Latin for worst game ever invented?”

This datum occurs in a bedroom when Peter, Susan, Edmund and Lucy play a game before they sleep. They are playing to guess the meaning of words. Further, Susan sits in a chair and she asks Peter about the meaning of words. In contrast, Edmund lie down in a bed and Peter sits in another bed nearby of him. In addition, Peter and Susan play to guess the meaning of the words. Based on the conversation, Peter usually can guess the meaning of words especially Latin words. It can be seen in Susan’s utterance “*Gas-tro-vas-cu-lar. Come on, Peter gas-tro-vas-cu-lar*” and Peter answer it with “*Is it Latin?*” Peter can guess that word from Latin, but he cannot guess the meaning.

In contrast of them, Edmund bore to hear them and the game. Because of he does not include in that game and also he cannot guess the meaning of words. However, he thinks that they ignore him. He also thinks why Susan only asks Peter and not him. He feels that his family always underestimates him. It can be seen from the utterance of Edmund said that “*Is it Latin for worst game ever invented?*” It can be known that Edmund does not want to play it. He bores with it and uses this utterance to interrupt them. In fact, he uses annoying intonation to say that utterance. His aims at mocking his brother and sister in order to stop play this game, because he

does not participate in this game. Similarly with the datum before, this utterance is also delivered orally and also includes conversation as genre.

On the other hand, the utterance "*Is it Latin for worst game ever invented?*" include in conversational implicature. Grice (1975: 58) said that

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

It means that what he is said may be true because he feels that he is not interested in this game. Similarly, what is implicated may be false because he only wants his family does not underestimate and ignore him.

However, this utterance "*Is it Latin for worst game ever invented?*" has implied meaning that he does not want to play the game. On the other hand, he wants to play another game which he can play it. Besides that, he uses the utterance to mock this game and also his brother and sister. Actually, Edmund can be categorized as naughty child. He likes to make the situation become worse. He also feels that his brother always underestimate him and he thinks that his brother can do anything but he cannot. The utterance means that Edmund revolt to his brother and sister treat of him. He also wants they consider to him.

Datum 4

Tumnus :“Well then, Lucy Pevensie, from the shining city of War
you came and had tea with me?”
Lucy :“Oh! Well, thank you very much. But I probably should be

This datum shows that Lucy and Tumnus meet in Narnia. Narnia is a place that Lucy finds in a wardrobe. Furthermore, it occurs in a forest which is closed by ice. Since they meet, both of them talk about different places where they come from. They are interested about their different places. In addition, this utterance takes Lucy as speaker and Tumnus as a hearer. However, Tumnus is happy because there is a human in Narnia. He never has a friend of human before. Moreover, Tumnus is a kind person. He invites Lucy to go to his house and has a cup of tea. It can be seen from his utterance *“Well then, Lucy Pevensie, from the shining city of Wardrobe in the wondrous land of Spare Oom, how would be if you came and had tea with me?”* He hopes Lucy come to his house.

However, Lucy is interested with his invitation, but she doubts to accept it. As information, Lucy is a child who likes an adventure. Nevertheless, she also cares with her family. She does not want them worry about her. Conversely, Lucy answers Tumnus' invitation with the utterance *“Oh! Well, thank you very much. But I probably should be getting back.”* She refuses his invitation. They use friendly voice to invite and refuse of invitation. In addition, this utterance is delivered orally and this utterance includes conversation as genre.

Furthermore, *“Oh! Well, thank you very much. But I probably should be getting back.”* can be categorized as conventional implicature. According to Yule (1996: 45), conventional implicatures do not depend on special context in their interpretation. Levinson (1994) lists four of specific words that use in conventional implicature, they are 'but', 'even', 'therefore', and 'yet'. It means that conventional

implicature can be interpreted directly just from to see the utterance itself. This utterance is marked by the conjunction 'but'. This utterance uses word 'but' in order to know different situation.

On the other hand, "*Oh! Well, thank you very much. But I probably should be getting back*" has implied meaning that Lucy refuses Tumnus' invitation. In refusing the invitation, Lucy uses polite utterance. Actually, Lucy excited to go with Tumnus, but she doubt. It is caused by she is afraid of going with stranger and she thinks that she must go back to her family. The utterance "*Oh! Well, thank you very much*" shows that she wants to go. She is excited and interest to go to new place.

On the other hand, the utterance "*But I probably should be getting back*" shows that the different of situation. She must go back to her family, because if she goes for long, her family will worry her. It remarks with conjunction 'but' that explain contradiction of situation. Finally, the utterance "*Oh! Well, thank you very much. But I probably should be getting back*" means that Lucy wants to go to Tumnus' house and she cannot do that because she must go back. She refuses the invitation of Tumnus.

Datum 5

- Tumnus : "Oh that...that is my father"
Lucy : "He has a nice face. He looks a lot like you"
Tumnus : "No. I am not very much like him at all really"
Lucy : "My father is fighting in the war"
Tumnus : "My father went away to war too. But that was a very long time ago, before this dreadful winter."

Datum 5 occurs when Lucy is invited by Tumnus to come to his house. The scene of these utterances occurs in Tumnus' house. His house is a wooden house which is located in middle of this forest. Therefore, his house a little bit disarray. His house has a living room, fireplace, cupboard, desk and other furniture. Besides him tidy up his house, Lucy looks around and sees a picture. She sees a faun that looks like Tumnus. At the same time, Tumnus sees Lucy is interested with the picture and tells her that he is his father. Then, Lucy remembers her father and tells him that her father goes to war. Similarly, Tumnus' father also goes to war. The utterance "*My father went away to war too. But that was a very long time ago, before this dreadful winter*" describe about the sadness of Tumnus, because his father does not come back from the war. In addition, this utterance is delivered orally and this utterance includes conversation as genre.

In addition, the utterance "*My father went away to war too. But that was a very long time ago, before this dreadful winter*" can be categorized as conventional implicature. Yule (1996: 45) explained that "*Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation*". He also said that "*A conventional implicature is associated with specific words and result in additional conveyed meaning when those words are used*". In this utterance, character uses the specific word is the English conjunction 'but'. The implied meaning of the utterance can be seen from utterance itself.

The utterance "*My father went away to war too*" explain his condition. The different of this situation explains with utterance "*But that was a very long time ago,*

before this dreadful winter". However, he wants to say that his father goes to war in long time and he never come back. He also does not show his father in long time, because of war. It occurs when the White Witch becomes a queen in Narnia. In addition, she uses her power to get Narnia and also takes the happiness of Narnian. Thus, the war between Narnian and the White Witch caused the sadness and fear of Narnian. Therefore, most of them lose their family. Tumnus states that he misses his father. He wants to look like his father, but he thinks that he does not have a power. It can be seen in *"No. I am not very much like him at all really."* The implied meaning of this utterance is the war is not good for our life. Consequently, war makes many suffering such as traumatic, fear, and loses someone who they love.

Datum 6

Peter : "One game at a time Lu, we don't all have your imagination."
Lucy : "But I wasn't imagining!"
Susan : "That's enough"
Lucy : "I wouldn't lie about this!"
Edmund : "Well, I believe you."
Lucy : "You do?"
Edmund : "Of course, didn't I tell you about the football field I found in the bathroom closet?"

Datum 6 occurs when Lucy come out to the wardrobe and come back to her family. Lucy runs to Edmund that is hiding in back of a desk. She tells him that she back. Therefore, Edmund is angry to her, because she shows to Peter where they hide. On the other hand, Lucy forgets that she plays seek and hide before. She thinks that she goes to several hours. When she makes noisy, Peter comes and tells that may be she does not want to play again. Nevertheless, Lucy explains them that she believes

to go in long time. In addition, she tells that she finds the world in the wardrobe. Even though her brothers and sister do not believe her, they also check the wardrobe. Unfortunately, they cannot find it. They only see the common wardrobe, there is no special with the wardrobe. Then, Peter and Susan say that she is imagining it. It can be seen from the utterance *“One game at a time Lu, we don’t all have your imagination.”*

On the other hand, Edmund says that he believes her. he says that *“Well, I believe you.”* He makes her is happy. He also said that *“Of course, didn’t I tell you about the football field I found in the bathroom closet?”* It means that he also does not believe her. Edmund always disturb Lucy. However, he makes her sad because he also does not believe and mock her. In addition, he uses the annoying voice to mock her. Moreover, it is delivered orally and this utterance includes conversation as genre.

This datum can be categorized as conversational implicature. The researcher finds the meaning of the utterance based on its context. People cannot understand what the speaker means if they do not understand the context. According to Grice (1975: 58)

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

It means that an utterance will be more meaningful when it is related in a certain context.

On the other hand, the utterance of Edmund *"Of course, didn't I tell you about the football field I found in the bathroom closet?"* shows that he tells about he believe her, but actually he does not. In normal condition, it is impossible to find the football field in the bathroom closet. Because of the football field is bigger than it. He also wants to say that it is impossible. Thereby, he wants to say that no one believes her. As we know, Edmund always makes the situation become worse. He always disturbs his family. However, he wants to tell that there is someone who believes her. However, he lies and makes his sister cries. Edmund wants to mock his sister. As the result, the utterance *"Of course, didn't I tell you about the football field I found in the bathroom closet?"* has implied meaning that he wants to tell her that is impossible. He also does not believe her and wants to mock her.

Datum 7

- Peter : "Oh, will you just stop it? You always have to make everything worse."
Edmund : "It was just a joke."
Peter : "When are you going to learn to grow up?"
Edmund : "Shut up! You think you are Dad, but you are not!"

Datum 7 occurs when Lucy tells Peter, Susan and Edmund about a world in the wardrobe. On the other hand, it takes place in a room where wardrobe is. Even though they do not believe her, they try to check the wardrobe. Therefore, they do not find Narnia. In this situation, Edmund says he believes her, but he only makes a joke and mocks her. As an oldest brother, Peter tells him that his acting makes her sad. He is also angry to Edmund because he always makes them in bad situation. In other

words, he gives him an advice in order to learn the situation before saying something. It can be seen from utterance *"Oh, will you just stop it? You always have to make everything worse"* and also *"When are you going to learn to grow up?"*

But Edmund does not want to listen him and angry to him. It can be seen from the utterance *"Shut up! You think you are Dad, but you are not"*. In addition, he uses the serious and angry voice. Moreover, it is delivered orally and this utterance includes conversation as genre.

On the other hand, the utterance *"Shut up! You think you are Dad, but you are not"* is categorized as conventional implicature. Conventional implicature derives the meaning from the elements which develop an utterance or an expression. Yule (1996: 45) also explained that *"Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation"*. He also said that *"A conventional implicature is associated with specific words and result in additional conveyed meaning when those words are used"*. It means that this implicature infers the implicit meaning from its elements. It is also remarked by the specific words. Here, the remark is conjunction *"but"*

In addition, the utterance *"Shut up! You think you are Dad, but you are not"* has a sense that he is angry and annoy of Peter's rule. Peter is his oldest brother and he should hear him every time. However, Peter has responsibility to safe him. Even though what he says is true, but Edmund does not want to listen him. He does not want do everything that is requested or asked by Peter. Moreover, he feels that he does not have a freedom in his life. He also does not want to hear him, because he is

very love his father. No one can replace his father's place in his life. Even though that his brother. It can be seen in the utterance "*Shut up! You think you are Dad.*"

On the other hand, the utterance "*but you are not*" shows that Edmund protest or does not accept the Peter's rule. It shows the contradiction of this situation. It is remarked by conjunction 'but'. The utterance of Peter "Oh, will you just stop it? You always have to make everything worse" and "When are you going to learn to grow up?" explain that Peter always blame him if he makes a trouble. Peter wants him become grow up and does not make the trouble again. He wants Edmund become a good child, but Edmund does not like to ask and hear him. He thinks that his brother replaces his father, since his father goes to war. As the result, the utterance means that he wants to get freedom and he does not like Peter replace of their father position in his life.

Datum 8

White Witch : "I'm going to miss you Edmund, but we are going to see each other soon."

Edmund : "I hope so."

Datum 8 occurs when Edmund sees Lucy come out from the bedroom. Lucy goes to that wardrobe that she finds Narnia again. Edmund sees and follow her. After following her, Edmund sees that Lucy comes in the wardrobe. Furthermore, Edmund has the idea to scare off her. Nevertheless, he does not find her and tries to look for her. At the same time, he finds Narnia. He is surprised with it and tries to looks for Lucy again. But, he meets the White Witch. However, Edmund afraid of her and tries to run. Unfortunately, the dwarf catches him. Finally, he meets the White Witch. The White Witch is a bad person. She also makes Narnia in winter for years. In addition,

she claims herself as a Queen of Narnia, but she is not the true queen. Therefore, she disturbs the Narnian if they do not follow her rule. In fact, the leader or king of Narnia is Aslan.

She is surprised that there is a human in Narnia. She interested to know about him. She also asks about his family. After she thinks enough, she promises to Edmund that they will see again. On the other hand, the White Witch is a speaker and Edmund is a hearer. The aim of her utterance is make a promise that they will meet again. She uses a kind voice. Moreover, it is delivered orally and this utterance includes conversation as genre.

In addition, the utterance *"I'm going to miss you Edmund, but we are going to see each other soon"* can be categorized as conventional implicature. Grice (1975) said that *"Conventional implicature is produced by some linguistic expressions, such as "but" and "moreover"*. Yule (1996: 45) also explained that *"Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation"*. Conventional implicature uses some specific words to express the additional conveyed meaning. Based on Levinson (1983: 127), *"There are comparatively few examples of conventional implicature: but, event, therefore, yet (to this we might add some uses of for)."* It means that this implicature emphasizes the acquisition of the implicit meaning only from the elements that develop the utterance. In utterance in datum 8 has one marker of conventional implicature that is conjunction *"but"*.

This conjunction expresses the contradiction condition in a sentence or an utterance. This condition can be gained in *"I'm going to miss you Edmund, but we are going to see each other soon"*. This utterance is claimed as the conventional since the meaning of it can be meant as the result of the condition before and the appearance of the conjunction "but". As the result, the implied meaning of the utterance is the White Witch wants to farewell to Edmund. The utterance *"I'm going to miss you Edmund,"* shows that she wants to go and disappears from Edmund. The utterance *"but we are going to see each other soon"* has the implied meaning do not worry, they can meet again. She wants to say that they will meet again as soon as possible. She also promises that they will meet again.

Datum 9

- Lucy : "Edmund? Oh Edmund! I saw Mr. Tumnus again and he's fine. The White Witch hasn't found out about him helping me."
Edmund : "The White Witch?"
Lucy : "She calls herself the Queen of Narnia, but she really isn't. Edmund? Are you okay? You look awful."
Edmund : "Well, what do you expect? It's freezing! How do we get out of here?"
Lucy : "Come on... this way."

Datum 9 occurs when Edmund follows Lucy to Narnia. In Narnia, Edmund meets the White Witch and talk about why he there. He tells that he follow his sister. Talk about the scene of this conversation, Edmund looks around to finds Lucy. He walks in ice without a jacket. He looks awful and cold. He does not know how to get out of this place. In the same time, he shows Lucy come. Lucy is surprised to know Edmund there. As the information before, Edmund also does not believe her. He does

not believe that there is a world in a wardrobe. Now, he is in that place. However, Lucy is happy to see him. She also talks about his friend that safe from the White Witch.

In addition, Lucy also talks about the White Witch is a bad person. She will catch the people who do not follow her rule. Furthermore, the speaker of this utterance is Edmund and the hearer is Lucy. Lucy is a kind person. Even though her brother always disturbs her and makes her cries, she cares to him. She always pays attention to him. She asks Edmund feeling, because he looks awful. It can be seen from the utterance “*Edmund? Are you okay? You look awful.*” However, Edmund looks nervous when Lucy asks him, because he ever mocks her with this place. He also does not want that Lucy mock him because he is afraid. It can be seen from “*Well, what do you expect? It’s freezing*”. The purpose of this utterance is to anticipate if Lucy mocks him. In the same time, this utterance uses angry voice. It is also delivered by orally and it includes conversation as genre.

Furthermore, this utterance includes in conversational implicature. Thomas (1995: 58) stated that “*conversational implicature arises only in a particular context of utterance.*” On the other hand, Grice (1975: 58) also stated that

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

Conversational implicature request some contexts to interpret the meaning of utterance. It is related to external aspect of that utterance to get its meaning. Even, what the speaker is said contrast with what he or she is implicated.

In addition, the utterance "*Well, what do you expect? It's freezing*" shows that Edmund shy to Lucy. Actually, Lucy worries about him. Nevertheless, Edmund thinks that she really worries or not. It is caused by his habitual. He often disturbs and mocks his sister. He also thinks that Lucy will reverse him, because his condition. Because of in Narnia has a winter and he does not wear a jacket. However, Lucy really worries about him. The utterance "*Well, what do you expect? It's freezing*" has the implied meaning that Edmund has negative thinking to his sister that she will mocks him based on his condition.

Datum 10

Peter : "**Well done, Ed!**"
Edmund : "You bowled it".

Datum 10 occurs when Peter and Edmund play baseball in the yard of Professors' house. They play baseball and Susan and also Lucy play another game. In the same time, Peter tries to make a joke to Edmund. Edmund does not accept the joke and annoy with him. In this situation, Peter bowls the ball to Edmund and he hits it. However, Edmund hits it too hard and broken the window. It also break the properties of Professors' house. On the other hand, Peter uses this utterance "*Well done, Ed!*" to blame him. He uses angry intonation. In addition, it is delivered by orally and it also includes conversation as a genre.

The utterance of "*Well done, Ed!*" can be categorized as conversational implicature. Based on Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational

implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

The truth condition of this utterance is Edmund makes the trouble. He breaks the glass of window, but the utterance actually used in good condition.

However, the utterance of Peter "*Well done, Ed!*" has the implied meaning that Peter blames Edmund, because he does not careful. He breaks the window and furniture. Perhaps, Peter thinks Edmund always makes trouble. In this time, he makes the big trouble because he breaks the window of professor's house. They are afraid of Mrs. Macready and Professor. Actually, this utterance "*Well done, Ed!*" is used in a good condition. If we use it in good condition or situation, it means that he gives appreciation to someone that has successful. It is difference in this situation, because this situation is bad condition. Peter also blames him, but Edmund does not accept it. It shows from the utterance "*You bowled it*". Moreover, he thinks that Peter also has contribution in this situation. Finally, it has implied meaning of this utterance is Peter angry and blames Edmund for his mistake and does not careful in this game.

Datum 11

- Susan : "Impossible!"
Lucy : "**Don't worry, it's probably just your imagination.**"
Peter : "I don't suppose saying "we're sorry" would quite cover it?"
Lucy : "No, it wouldn't. ... But this might!"

Datum 11 occurs after Edmund and Peter break the window. They think that they are in the trouble. They hear the step and think Mrs. Macready comes. Then, they hide from Mrs. Macready and Professor. They try to find a place to hide. They run from one room to the others. Suddenly, Edmund brings them to a room where the

wardrobe is. He asks them to come in the wardrobe. In the wardrobe, Peter and Susan are surprised. They see Narnia in first time. They do not believe Lucy when she tells that she finds a world in a wardrobe. In that time, they think that she has fancy and imagines. However, Peter as the oldest brother tries to believe her first, but they do not find the evidence that show a world in a wardrobe. He thinks that his sister is imagining of it. It uses in informal situation and she uses this utterance to mock and blame them. It also delivered by orally and includes conversational as a genre.

On the other hand, the utterance "*Don't worry, it's probably just your imagination*" can be categorized as conversational implicature. Grice (1975: 58) explained

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

It can be stated that the way the hearer acquires a message from what is said by the speaker is received from the utterance, but not a direct part of it. It needs to connect with external aspect of this utterance.

In addition, the utterance "*Don't worry, it's probably just your imagination*" is used to reverse his utterance when Lucy tells him about Narnia. Furthermore, the truth condition of this utterance is Lucy quips her sibling that do not believe her. It is supported by Peter utterance "*I don't suppose saying "we're sorry" would quite cover it?"*" This utterance shows that Peter knows her sister quips them, and he wants to ask her apologize. He knows that they blame her and does not believe her. The implied meaning of

this utterance is Lucy quips them that what she said before is true, but they do not believe her.

Datum 12

Edmund : "Alright, I'm sorry"
Lucy : "That's alright. Some little children just don't know when to stop pretending."
Edmund : "Very funny".

Datum 12 occurs when Peter and Susan in Narnia. They ask apologize to Lucy. Lucy tells them that she does not want to forgive them. Then, she tries to make a joke and throws Peter with ice and they play it. Unlike them, Edmund only sees them and does not participate. Peter throws the ice to Edmund, but he looks like angry. Furthermore, Susan and Peter ask him to apologize to Lucy. Both of them know that Edmund lie. He talks that he does not believe her and never goes there. Although, he does not want to ask apologize, he must do it. He dislikes making apologize, but they are required it. He is forced to do it. It can be seen from utterance "Alright, I'm sorry". Lucy also answer it "*That's alright. Some little children just don't know when to stop pretending*".

Based on the utterances, the speaker of this utterance is Lucy and Edmund as a hearer. Lucy uses this utterance to reserve his words and mock him. She uses annoying intonation. It makes Edmund angry and response the utterance with "*very funny*." Moreover, this utterance is delivered orally and includes conversation as a genre.

On the other hand, the utterance "*That's alright. Some little children just don't know when to stop pretending*" and "*Very funny*" can be categorized as conversational implicature. Grice (1975: 58) said that

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

On the other hand, Thomas (1995: 58) also said that "*conversational implicature arises only in a particular context of utterance*". It means that to get the meaning of these utterances, the utterance must be related to external aspect of them.

In addition, the utterance of Lucy from this conversation "*That's alright. Some little children just don't know when to stop pretending,*" shows that Edmund does not confess that he ever there. Edmund says that he does not believe her by using it utterance. Nevertheless, in this situation Lucy uses this utterance to blame him and quip him. This utterance uses to mock him and reserving the words that he had spoken.

The utterance "*Very funny*" it means that Edmund was angry and annoy. Because he knows that he makes a mistake and ever uses this utterance to blame her. She also uses that utterance to him and makes him annoy. He does not like this situation. Edmund has tried to make himself ask her apologize, but she uses that utterance to him. He feels that she cornered him. '*Very funny*' means that he does not like of their blaming. It implied that he feels that he is blamed by his sister. As a result, it means that if someone does not want to mock by other, so that.

Datum 13

- Mr. Beaver : "There is a prophesy, when Adam's flesh and Adam's bone sits in Cair Paravel in throne the evil is over and done"
Susan : "You know that doesn't really rhyme"
Mr. Beaver : "I know, but you are missing the point!"

Datum 13 occurs when Peter, Susan, Edmund and Lucy meet Mr. Beaver. After they find Narnia, they go to Tumnus' house to meet him. Nevertheless, they cannot find him, because he is caught by the White Witch. In this situation, Mr. Beaver come. He tells that he is a Tumnus' friend. He also tells them what happen in Narnia and Tumnus. The utterance occurs in a dam where he lives. It is near a river and forest. In this dam, Beavers tells them about a prophesy. He says that they believe it from long time ago. They believe if there is four human come to Narnia, their fate will be change. They can win of the White Witch and they can life in safety life and also no more ice in years.

On the other hand, Susan does not believe it. It can be seen from utterance "You know that doesn't really rhyme." However, it is only a prophesy and does not real. But, Mr. Beaver explain that is a true with utterance "*I know, but you are missing the point!*" He tries to be realistic and explain that it is possible to happen.

The utterance "*I know, but you are missing the point!*" can be categorized as conventional implicature. Grice (1975) said that "*Conventional implicature is produced by some linguistic expressions, such as "but" and "moreover".*" Yule (1996: 45) also explains that "*Conventional impliacture is associated with specific words and result in additional conveyed meaning when those words are used*".

Conventional implicature is associated with specific words are used. The utterance "*I know, but you are missing the point!*" use specific word 'but'.

This conjunction is used to show the different of situation. The utterance "*I know*" shows that Mr. Beaver agrees with Susan's opinion. He agrees about it is only prophesy. It is also not real. On the other hand, the utterance "*but you are missing the point!*" shows that contradiction. He tells that she does not really understand the aim of what he said. She also loses some important information of the sentence. However, Narnian believe that prophesy. They wait them for long time to make prophesy to be real. This prophesies tells that they will defeat the White Witch. Thus, the utterance "*but you are missing the point!*" shows this prophesy can be hope of Narnian. The utterance "*I know, but you are missing the point!*" has implied meaning that there is another thing which do not understand, and they are become of Narnian spirit and hope of them.

Datum 14

- Fox : "Relax. I'm one of the good guys."
Mr. Beaver : "Yeah? Well you look an awful lot like one of the bad ones."
Fox : **"An unfortunate family resemblance, but we can argue breeding later. Right now we've got to move."**

Datum 14 tells about Mr. and Mrs. Beaver and also Pevensie family are pursued by wolfs. They meet fox beside of Mr. Beaver's house. They see of Beavers and another animal become a stone. It occurs when they do not follow her rule. It means they can not trust each other. However, they do not know who the betrayer is. Moreover, Mr. Beaver thinks that fox is one of betrayer. It can be seen in Mr. Beaver

utterance *"Well you look mighty like one of the bad guys."* On the other hand, Fox explains his position is in Aslan side. He uses the utterance *"An unfortunate family resemblance, but we can discuss family breeding later. Right now we need to move."* From the utterance, the speaker is Fox and the hearer is Mr. Beaver. In addition, it includes conversation as a genre.

On the other hand, the utterance *"An unfortunate family resemblance, but we can discuss family breeding later"* can be categorized as conventional implicature. Grice (1975) said that *"Conventional implicature is produced by some linguistic expressions, such as "but" and "moreover"*. Yule (1996: 45) also stated that *"Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation"*. Conventional implicature use some specific words to express the additional conveyed meaning. Based on Levinson (1983: 127), *"There are comparatively few examples of conventional implicature: but, event, therefore, yet (to this we might add some uses of for)."* In this case, this utterance uses conjunction *'but'*.

The first utterance *"An unfortunate family resemblance,"* shows he agrees that has family resemblance with wolf. If we look at fox and wolf, both of them have same characters. They are wild animal. Although, Fox regrets or feel unfortunate that he similar with wolf, but their characters is different. In contrast with fox, wolfs are police of the White Witch. They are servants of her and make Narnian worry about them. They afraid of wolfs, because they are so cruel.

The second utterance *“but we can discuss family breeding later”* means that they have important thing to do before explain his family. They must go before the wolf arrive and get them. If they catch, the Narnian will be hopeless and they will in fear forever. The implied meaning of utterance *“An unfortunate family resemblance, but we can discuss family breeding later”* is they have important thing rather than to discuss about family. They should move, because wolf near of them and they must save their selves before late. It also means that do not judge someone based on their performance.

Datum 15

Lucy : “Are you all right?”
Fox : “Well, I wish I could say their bark was worse than their bite.”

Datum 15 occurs when fox meets wolf. A group of wolfs ask him about the Pevensie family. He tries to make them calm down and do not serious with the human. He tries to make a joke, but the leader angry to him. A wolf hits, bites and leaves him. When the wolf hits him, Lucy and others hide on the tree. Lucy is afraid of them. After they go, Mr. and Mrs. Beaver and also Pevensie family go to him and ask his condition. Lucy asks its condition. Fox answers with utterance *“Well, I wish I could say their bark was worse than their bite”*.

Therefore, the utterance *“Well, I wish I could say their bark was worse than their bite”* can be categorized as conversational implicature. According to Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

On the other hand, Thomas (1995: 58) also said that "*conversational implicature arises only in a particular context of utterance*". It means that to find the meaning of the utterance, we must know the context of it. The external aspect of the utterance is very important to find the meaning.

In addition, the utterance "*Well, I wish I could say their bark was worse than their bite*" shows that fox wants to say his condition not so good. We know that wolf is a wild animal, it has sharp teeth. According to international wolf center,

"The wolf is a carnivore, an animal suited for catching, killing and eating other creatures. Wolves feed upon vulnerable individuals, such as weak, sick, old, or young animals, or healthy animals hindered by deep snow. By killing the inferior animals, wolves help increase the health of their prey population a tiny bit at a time. When inferior animals are removed, the prey population is kept at a lower level and there is more food for the healthy animals to eat. "(Elizabeth Harper Updated by Jess Edberg, Information Services Director - International Wolf Center). The statement shows that wolf is the wild animal that killing the inferior animal. Fox is an inferior animal rather than the wolf."

Therefore, the implied meaning of utterance "*Well, I wish I could say their bark was worse than their bite*" is Fox has seriously injured and pain. Fox wants to say that his condition is bad, because he cannot against with them. He uses this utterance in informal situation and use unserious intonation. He tries to make them to do not worry to him even though he is in pain.

Datum 16

Peter : "It seems so far"
Mrs. Beaver : "It's the world dear, did you expect it to be small?"

Susan : “Smaller”

Datum 16 occurs when Lucy, Susan, Peter and Beavers in the way to see Aslan. They try to go away from the White Witch. After walk far enough from dam, they arrive in an edge. There, they see the ice as far as they look at. Then, Mr. Beaver says that they are near from Aslan. They only must across the frozen river. This location so far to their across, it can be seen from Peter’s utterance “*It seems so far*”. On the other hand, Peter and his sisters are tired. However, the location is so far from that place and they must walk again. They must walk in snow and it will make their journey difficult.

Both of the utterances can be categorized as conversational implicature. According to Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

On the other hand, Thomas (1995: 58) also said that “*conversational implicature arises only in a particular context of utterance*”. It needs some external aspects that related to utterance to find the meaning of utterance.

On the other hand, the utterance “*It’s the world dear, did you expect it to be small?*” means that Mrs. Beaver wants to tell him that he must to across it. Even though it so far to pass. Moreover, the utterance “*did you expect it to be small?*” uses to mock Peter, because what they see is far from they must face. They must face that threaten their life. Meanwhile, the utterance of Susan “*Smaller*” shows that she does

not like this situation. She indirectly wants to blame Peter, because she thinks and believes that Peter is caused it. If he wants to hear her from first time, it will not happen. She is also tired. It can be long journey of her. She tries to mock his brother. The implied meaning of that utterance is Mrs. Beaver wants to tell Peter that they will face something more than what they face now.

Datum 17

- Mr. Beaver : “Come on, humans, **while we’re still young.**”
Peter : “If he tells me to hurry up one more time, I’m going to turn him into a big fluffy hat.”
Mr. Beaver : “Hurry up!”
Lucy : “He is getting kinda bossy.”

Datum 17 occurs when Peter, Susan, Lucy, Mr. Beaver and Mrs. Beaver in bad situation. It takes place in a large ice which they must pass. However, they do not have enough time if they move slowly. They must arrive in a camp as soon as possible. Even though, they tired but they must move and continue their journey. Mr. Beaver wants them safe and arrives in Aslan camp. If they move slowly, he worries about the White Witch who will catch them.

On the other hand, the utterances “*Come on, humans, while we’re still young*” is categorized as conversational implicature, it needs the context to interpret the accurate meaning of this utterance. According to Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

On the other hand, Thomas (1995: 58) also said that “*conversational implicature arises only in a particular context of utterance.*” It means that conversational

implicature needs context to get the meaning of utterance. It can be concluded that an utterance would be more meaningful when it is related to certain context.

In addition, the utterance *"while we're still young"* explains about they move too slowly. The utterance *"Come on, humans, while we're still young."* means that Mr. Beaver wants all of people move quickly. They are young human, but they move so slowly. They are far from Beavers, and it makes their journey also slowly. On the other hand, the White Witch tries to find them and follow them. The implied meaning is they must move faster.

Datum 18

Susan : "I thought there was no Christmas in Narnia"
Father Christmas : **"Not for a long time. But the hope you have brought, your Majesties, is finally starting to weaken the Witch's power. Still, I dare say you could do with these!"**

This situation occurs when Peter, Susan, Lucy and Beaver family run from the White Witch. They go to Aslan camp. In their journey, they think the White Witch come to catch them. They hide and wait until she goes. They hide in a cave. After waiting a several minutes, Beaver tries to check the situation. He surprises because he is not the White Witch. He is a Father of Christmas. Father Christmas never sees in Narnia for long time, because of there is no Christmas in Narnia since the White Witch becomes a Queen. Furthermore, Father Christmas brings the gift to them that can be used to face the White Witch.

On the other hand, the utterance *"Not for a long time, but the hope you have brought, your Majesties, is finally starting to weaken the Witch's power"* from datum

18 can be categorized as conventional implicature. Grice (1975) said that “*Conventional implicature is produced by some linguistic expressions, such as “but” and “moreover”*”. Yule (1996: 45) also explains that “*Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation*”. Conventional implicature use some specific words to express the additional conveyed meaning. Based on Levinson (1983: 127), “*There are comparatively few examples of conventional implicature: but, event, therefore, yet (to this we might add some uses of for)*.” In this utterance use the conjunction ‘but’.

This conjunction shows the contradiction of the situation. The first utterance “*Not for a long time*” has implied meaning that he agrees with her that no Christmas for long time in Narnia. It means that there is no happiness, because the people of Narnia live in fear for long time. Christmas is one of their happiness in their life. Christmas gives them happiness. They get some gifts and gather with their family.

The second utterance “*but the hope you have brought, your Majesties, is finally starting to weaken the Witch's power*” has implied meaning the power of the White Witch more weak. Because a prophesy if the human will defeat her. In fact, there is Christmas in Narnia after long time. However, they bring hope of people in Narnia. They hope Susan and her family can beat the White Witch and return their happiness. The implied meaning of that utterance is the prophesy that their hope to be real and they will freedom from White Witch.

Datum 19

Lucy : "Thank you, sir. But I think...I could be brave enough."
Father Christmas : "I'm sure you could, but battles are ugly affairs."

Datum 19 occurs when Lucy, Susan and Peter meet Father Christmas. The setting occurs in a forest that covers by ice. Then, Father Christmas come and gives them a gift. He gives each of them the tools to face the White Witch. Lucy gets a juice of the fire flower and a knife. After getting a knife, Lucy feels that brave to face the battle. Before they meeting Father Christmas, they do not have anything and ways to face the White Witch. Thus, she believes that she can face her to safe their brother.

On the other hand, the utterance "*I'm sure you could, but battles are ugly affairs*" can be categorized as conventional implicature. Grice (1975) said that "*Conventional implicature is produced by some linguistic expressions, such as "but" and "moreover"*". Yule (1996: 45) also explained that "*Conventional impliacture doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation*". Conventional implicature use some specific words to express the additional conveyed meaning. Based on Levinson (1983: 127), "*There are comparatively few examples of conventional implicature: but, event, therefore, yet (to this we might add some uses of for)*." In this utterance, it uses conjunction 'but'.

First utterance, "*I'm sure you could,*" means that he believes that she can, because she is brave and confidence. She can face the White Witch. Moreover, he believes that the Prophecy of four human in Narnia will help them. They will save Narnia and get the freedom with their help. The second utterance "*but battles are ugly*

affairs” shows that contradiction. Battle is not good for the children. In a battle or war, someone can be killed or be a killer. It is not good for little children that included in war or battle. Even though she is brave, but no one can secure her safety and life. The implied meaning of this utterance is battle or war is not good for life especially for little children.

Datum 20

- | | |
|---------|--|
| Gryphon | : “They come, you highness, in numbers and weapons far greater than our own” |
| Oreius | : “Numbers do not win a battle” |
| Peter | : “No, but I bet they help” |

This datum tells about the battle between Narnia and the White Witch’s army. Narnia is led by Peter. In opposite, the enemy is led by the White Witch. She has a lot of army and the number of Narnian less. Narnian worry about it. It shows from Gryphon utterance *“They come, you highness, in numbers and weapons far greater than our own”*. It occurs when Peter arrange the strategy to war. Gryphon tell him that they are hopeless to face the war, because their number. They believe that they will be lost of them.

On the other hand, the utterance *“No, but I bet they help”* can be categorized as conventional implicature. Grice (1975) said that *“Conventional implicature is produced by some linguistic expressions, such as “but” and “moreover”*. Yule (1996: 45) also explained that *“Conventional impliature doesn’t have to occur in conversation, and it doesn’t depend on special context for its interpretation”*. Conventional implicature use some specific words to express the additional conveyed

meaning. Based on Levinson (1983: 127), "*There are comparatively few examples of conventional implicature: but, event, therefore, yet (to this we might add some uses of for).*" In this utterance that use 'but'.

In addition, the utterance of Oreius "*Numbers do not win a battle*" shows that he tries to build their confidence. He does not believe that number can determine who will be a winner or loser. However, Peter agrees with him, but he still nervous. He uses the utterance "*No, but I bet they help.*" This utterance shows that contradiction from his believes. He argues that number do not win the battle. It can be seen from first utterance "*No*" and he also doubt from that situation. He also hopes to get some supports to win the battle. The utterance "*but I bet they help*" shows sometimes fate can help someone to get what they want. Similarly in the war, if they have the fortune, they will win. Because sometimes number help to win a battle.

Datum 21

Peter : "Are you with me?"
Orieus : "To the death!"

Datum 21 occurs when Peter lead Narnian to battle with White Witch's army. Peter and Orieus lead their army. Many people bring a sword and knife and the others bring bow and arrow. They prepare to face the battle. In the battle, there is no one knows that they will win or not. They must save their life. Likewise, Orieus wants to show that his loyalty and dedication to his king. He wants Narnia freedom. He always brave and be warlord.

On the other hand, the utterance can be categorized as conventional implicature. According to Yule (1996: 45) also explained that "*Conventional implicature doesn't have to occur in conversation, and it doesn't depend on special context for its interpretation*". It means that the meaning of utterance can be interpreted based on the elements of its utterance. It does not depend on the external aspect of that utterance. The implied meaning can be gained simply from viewing the utterance's element only.

The utterance of Orius "*To the death!*" has implied meaning that he will fight until the end of battle. He will try to save his community and make them free. However, he knows that his family and friend live in fear of the leading of the White Witch. He wants to change that situation. Even though, he must die in this battle, he will fight until the end of his life. Actually, when someone goes to battle, he must be ready to die.

Datum 22

Edmund : "You alright there Philip?"
Philip : "Not as young as I once was?"

Datum 22 occurs when Narnia lives in peace with their kings and queens. Peter, Edmund and Narnians win the battle of the White Witch. After the war, the White Witch disappears when Aslan hits her. Finally, Narnia lives in peace and happiness. It is caused that they believe prophecy. They also ask Peter, Susan, Edmund and Lucy to be their leader. Peter and Edmund become kings of Narnia and Susan and Lucy become queens of Narnia. They live in Narnia until adult and

peaceful. They forget where they from. One day, they ride their horses to round Narnia area. Edmund leave of his brother and sisters because his horse tired. Edmund asks his horse. The utterance takes place in a green forest. In this forest, there is many plants and flower. Then, Edmund stop and asks his horse about its condition.

Philip answers his question with utterance "*Not as young as I once was.*" The utterance "*Not as young as I once was*" can be categorized as conversational implicature. According to Grice (1975: 58),

A conversational implicature is not part of the meaning of expression to the employment of which they attack. Since the truth of a conversational implicature is not required by the truth of what is said (what is said may be true- what is implicated may be false).

On the other hand, Thomas (1995: 58) also said that "*conversational implicature arises only in a particular context of utterance*".

In addition, the utterance "*Not as young as I once was*" has implied meaning his condition not well, because it is older. Edmund uses Philip since he is young. This horse companies him since he is a child. Now, he is an adult and horse become older. Philip becomes older, and his power is not like before. The utterance "*Not as young as I once was*" means that it lose its power, because it old now. Its condition is not so good when it still young.

3.2. Recapitulation of the Research

After analyzing the data, the writer found some data which are categorized into conventional and conversational implicatures. According the data, conventional implicatures occur in this research are 10 (ten) times, in data 4, 5, 7, 8, 13, 14, 18, 19,

20, 21 and the conversational implicatures occur 12 (twenty) times, in data 1, 2, 3, 6, 9, 10, 11, 12, 15, 16, 17, 22. The frequencies of the occurrences between the conventional implicature and conversational implicature are equal. The difference of them is only occurred in four data. As the result, it can be concluded that implicature shows their anger and mock of them.

Table 1. The Occurrence of the Types of Implicature

No	The Types of Implicature	Frequency	Data
1	Conventional Implicature	10	4, 5, 7, 8, 13, 14, 18, 19, 20, 21
2	Conversational Implicature	12	1, 2, 3, 6, 9, 10, 11, 12, 15, 16, 17, 22

On the other hand, the data also shows the percentage of types of implicature appear in the research. According to the data, conventional implicature occurs 10 (ten) times from 22 (twenty two) data that has 45.45% appear. Meanwhile, conversational implicature occurs 12 (twenty) times from 22 (twenty two) data that 54.54% appear. It can be shown in the table below.

Table 2. The Percentage of the Type of Implicature

No	The Types of Implicature	Percentage
1	Conventional Implicature	45.45
2	Conversational Implicature	54.54

CHAPTER 4

CONCLUSION

After analyzing the data, the writer found that characters' utterances in "The Chronicles of Narnia: The Lion, The Witch and The Wardrobe" movie contain implicature. It is not easy to understand the utterance without paying attention to its context. Context gives much information about the situation of utterance is produced. It helps the writer determining the possibilities of the right meaning which speaker want to deliver.

From analyzed 22 data, the writer finds that there are 12 (twenty) data in the form of conversational implicature, and 10 (ten) data in the form of conventional implicature. The conversational implicatures are found in data 1, 2, 3, 6, 9, 10, 11, 12, 15, 16, 17, 22 (54.54%) and the conventional implicatures are found in data 4, 5, 7, 8, 13, 14, 18, 19, 20, 21 (45.45%). It is assumed that conversational implicature more than conventional implicature, because the utterances of character use to mock and blame someone. It shows that a family life, sometimes the fight with each other, misunderstand the other or lie to another.

Based on the research, some of data explain that they are used to show their anger and mock among the characters and the other show that the different of situation in their setting. The specific words of conventional implicature that found in data is only 'but'. As a result, implicature is used to send message of the utterance indirectly.

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