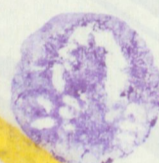


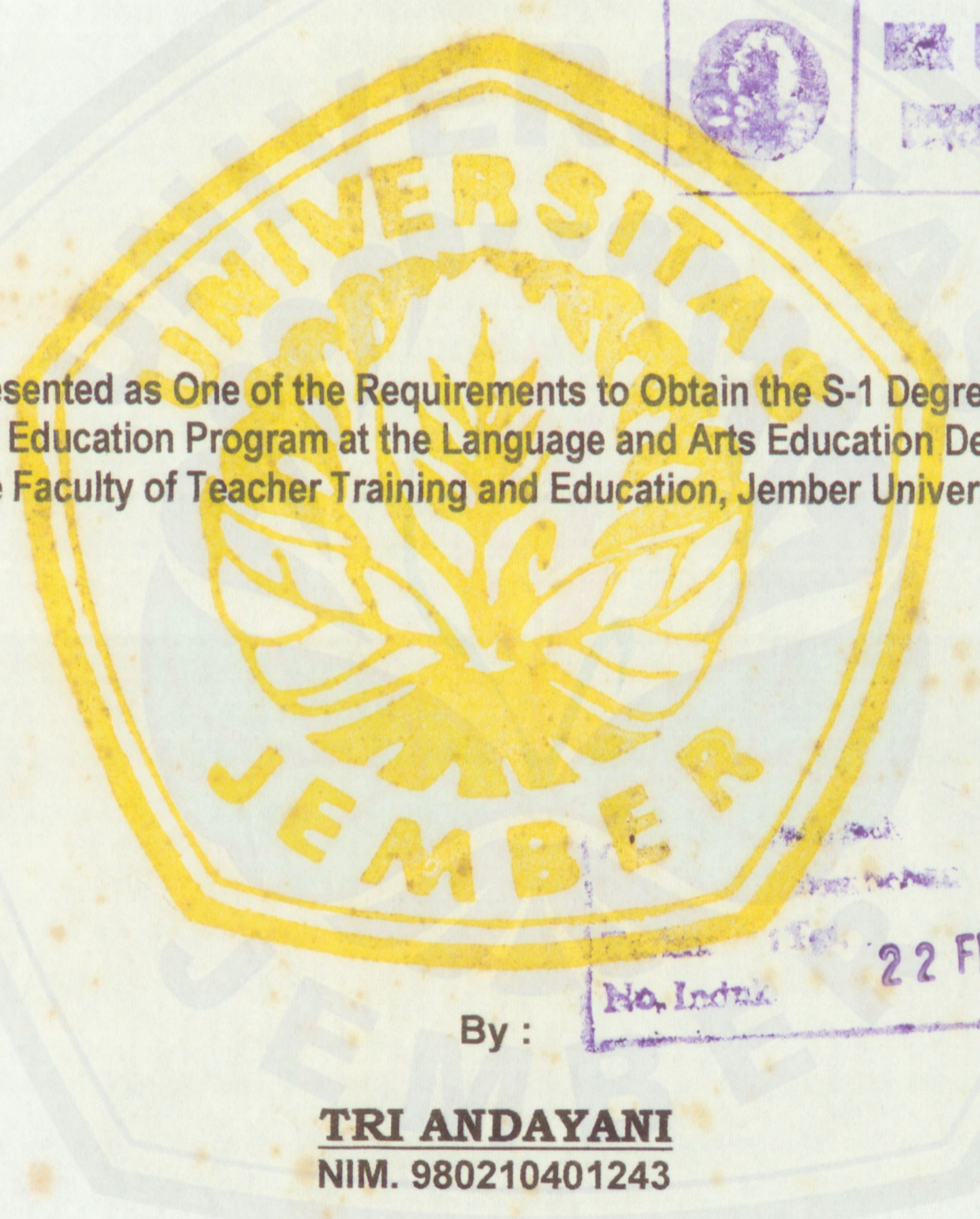
UNCOVERING THE HUMOROUS ASPECT OF THE HUMOR IN
"LAUGHTER, THE BEST MEDICINE"
IN *READER'S DIGEST* MAGAZINE WITH THE *SPEECH ACT THEORY*
AND THE *HUMOR THEORIES*

THESIS



UPT Perpustakaan
UNIVERSITAS JEMBER

Presented as One of the Requirements to Obtain the S-1 Degree at
the English Education Program at the Language and Arts Education Department of
the Faculty of Teacher Training and Education, Jember University



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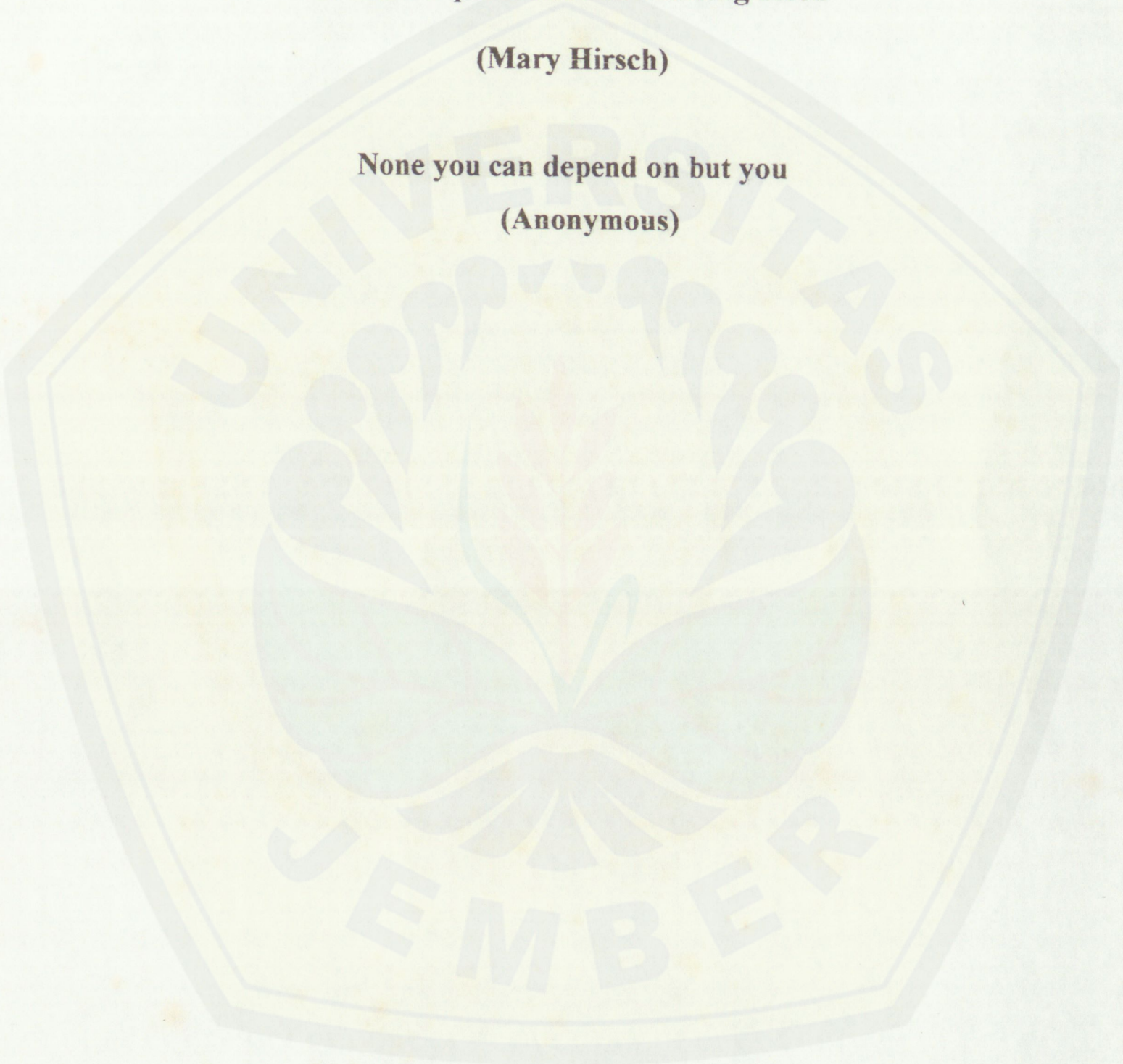
MOTTO

**Humor
is a rubber sword-
it allows you
to make a point without drawing blood**

(Mary Hirsch)

None you can depend on but you

(Anonymous)



DEDICATION

*My Mom and Dad who taught me my first words:
Roemiyati and Soewardi Poerwohoesodo (in memoriam), without
whose guidance and support
I could not have become who I am.
Thank so much for your wavering and ongoing love, which have
brought purpose and meaning to my life.
You will be here for good.*

*My beloved elder sister and her husband:
Priyanti and Sartono.
My beloved elder brothers and their wives:
Hadi Pramono and Nanik; Soesodowoto and Kasri;
Soewodo and Ayu; Roedito and Fita.
I am longing for the nicest time we have spent in our childhood.
May we can keep our brotherhood.
I always love you.*

*My lovely younger brother: Sudikdo.
Be patient in facing all obstacles of this life. Believe in your self,
you will be the winner.
I miss you, always.*

*My cute nephews and nieces:
Dewo, Yogi, Iman, Wira, Hayat, Latif, Yudo, Rafi
Entis, Elok, Samudra and Bilad.
Your pure world teaches me how valuable and meaningful this life
is.
You are the diamonds I am proud of.*

CONSULTANTS' APPROVAL

UNCOVERING THE HUMOROUS ASPECT OF THE HUMOR
IN "LAUGHTER, THE BEST MEDICINE"
IN *READER'S DIGEST* MAGAZINE WITH THE *SPEECH ACT THEORY*
AND THE *HUMOR THEORIES*

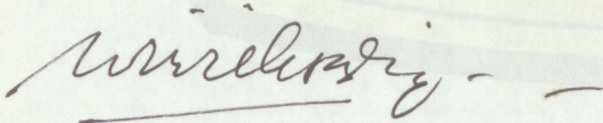
THESIS

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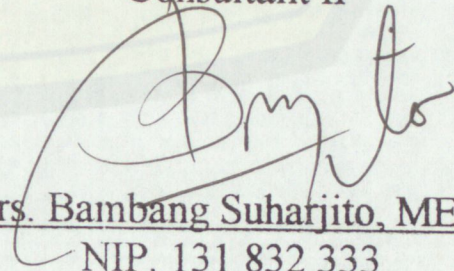
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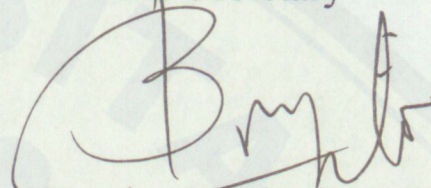
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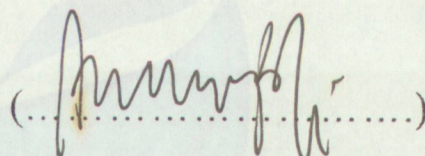
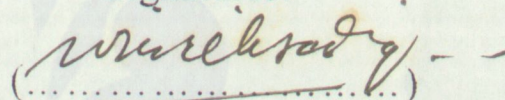
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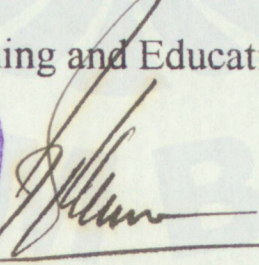
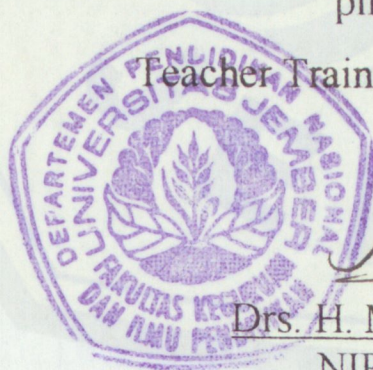
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Jember, 2005

The writer

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ABSTRACT

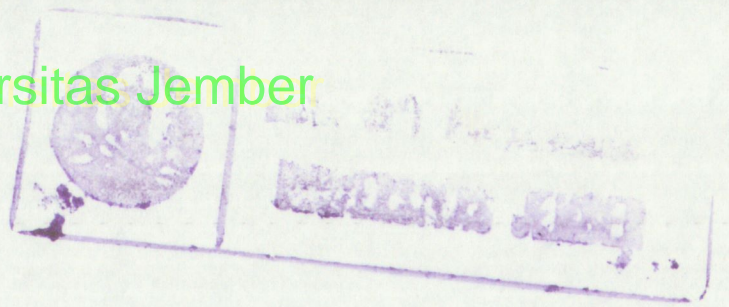
Tri Andayani. 2005. Uncovering the Humorous Aspect of the Humor in "Laughter, the Best Medicine" in *Reader's Digest Magazine* with the *Speech Act Theory* and the *Humor Theories*.

Thesis, English Education Program, Language and Arts Department, Faculty of Teacher Training and Education.

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Key Words : *Speech Act, humor, uncover, humorous aspect*

This research was a *descriptive qualitative* study, attempting to uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine with the *Speech Act theory* and the *Humor theories*. Thus, the problem of this research was "How do the *Speech Act theory* and the *Humor theories* uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine?" The data were taken from the humor in "Laughter the Best Medicine" in *Reader's Digest* magazine from May 2002 to April 2003. The data were in the form of printed spoken discourse and were collected by employing proportional random sampling by lottery. Then, the data were analyzed with the *Speech Act theory* proposed by Austin (1962) and the *Humor theories* which consisted of the *Superiority theory*, the *Incongruity theory* and the *Relief theory*. The research result showed that uncovering of the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine with the *Speech Act theory* could be done through the following steps: first, finding the *locutionary act* of the utterance; second, finding the *illocutionary act* of the utterance; third, finding the *perlocutionary act* or the effect on the hearer. The disclosure was also done using the *Humor theories* to know how the laughter was created. Thus, the disclosure was done by employing the three classes of the *Humor theories* whether the humor was in line with the *Superiority theory*, the *Incongruity theory* or the *Relief theory*. The result of the analysis showed that all the data could be uncovered with the *Speech Act theory* and the *Humor theories*. Based upon the findings, the *Speech Act theory* and the *Humor theories* were important because they could be used to uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine.



I. INTRODUCTION

Humor provides “laughter” for amusing readers. To get this function, readers might be physically, psychologically and socially well adjusted. In addition, it is also important to understand the language used in the humor. Unfortunately, in Indonesia, where English is used as a foreign language, readers are likely encounter problem understanding the humor spontaneity. It might be one of among others to the lack of understanding the intended meaning and the humorous aspect of the humor. The *Speech Act theory* proposed by Austin (1962) provides a way of understanding the intended meaning in the humor because it deals with the performing actions or doing things through saying a language. The *Humor theories* help us to know how the laughter was created. Therefore, this research tries to give an overview of a better understanding of the intended meaning of the humor with the *Speech Act theory* and the *Humor theories*. The following is the presentation of the background of the research, problem formulation of the research, objective of the research, significance of the research and operational definition of the terms.

1.1 Background of the Research

As social agents, people can not be separated from interacting with others. They need to maintain social relationship through communication in which their ideas, feelings and information transferred to others. In this case, language as a means of communication enables to link a speaker and a hearer.

In relation to the use of language, at one level a speaker may tend to say something directly what he/she really wants to say. In this case, the language used represents clearly the information sent by the speaker. So, it enables the hearer to understand the information easily. However, at a deeper level, language may contain more than what by the speaker says. It is not only used to inform something but also to convey an intention intended by the speaker. In line with this, Austin (1970, in Levinson, 2000:236) expounds that instead of transferring

information, through saying the language, a speaker may perform specific actions or do things. This concept was posit in a theory of speech interaction.

Austin's theory was known as *Speech Act*, which covered three types of acts. They are *a locutionary act* (the literal meaning of an utterance), *an illocutionary act* (the contextual meaning) and *a perlocutionary act* (the act performed as a result of saying on the hearer) (Austin (1962, in Coulthard, 1985:18)). Different with the first and the third acts, some conditions, which are called as *felicity conditions*, are needed in performing the second act. An example of these three acts can be drawn as follows: "The ladder is unstable" (Austin (1962, in Cook: 1985)). Based on the *Speech Act theory*, the *locutionary act* of this utterance is the ladder is out of order. If it is said by the owner of the ladder to a ladder-repair person, the *illocutionary act* is the speaker orders the ladder-repair person to repair it. Thus, the *perlocutionary act* is the speaker expects the ladder-repair person repairs the ladder.

Based on the Austin's idea above, it might be assumed that in issuing an utterance, interlocutors must be aware of the *locutionary act*, the *illocutionary act*, and the *perlocutionary act* which are likely to perform. If they do not, misinterpretation might occur because what the speaker intends to convey does not match with the hearer's interpretation. When misinterpretation happens, the process of transferring and grasping meaning between interlocutors will be disturbed. Accordingly, the purpose of communication will not be gained.

In relation to communication in English in Indonesia, misinterpretation is inevitable to occur. This could happen since English is one of foreign languages which not all people have a good command of. As a foreign language, English is formally taught at schools, at universities, used by business people, and might also be used by most people in any fields in Indonesia. Students as EFL learners, business people, or the Indonesian people who use English as their foreign language may understand a single reading text which concerns with their fields well. However, when they are exposed to humor in English, for example, they probably still encounter problem to understand which part of this humor is laughable. This results in preventing them to laugh. It happens because the

language used in the humor might be different from the language used in the daily conversation. So, it might need deeper understanding to interpret it. In addition to containing literal meaning, or *locutionary act*, the language used in the humor might also contain contextual meaning, or *illocutionary act*. Therefore, if interlocutors do not understand both of the acts, they might not understand the *perlocutionary act*. Due to this, misinterpretation is likely to happen.

An example of misinterpretation in using English in Indonesia can be noticed from the possibility that the readers might not laugh at all after they read "Laughter, the Best Medicine", one of the rubrics in *Reader's Digest* magazine which is provided for amusing readers. After reading the humor, the readers are hoped to be amused. However, the possibility of misinterpretation above, gives an assumption that the readers lose the *Speech Act* contained in the vocabularies, words, phrases, or utterances used in the humor, which prevents them from laughing. This is what the researcher sometimes experienced. As one of the students of the English Department in the Faculty of Teacher Training of Education, the researcher still face a hindrance in trying to laugh spontaneously. So, it is not surprising that she chooses the topic of humor as the issue to be investigated. The intention is twofold. Firstly, it is compulsory to understand the aspect of humor so as to be able to catch the funny part of it which will be done by the *Speech Act theory* and the *Humor theories*. Secondly, as a teacher to-be, by learning to uncover the funny and laughable aspect in humor, it will help her understand humor better, the skill that might be useful when she is teaching her students later.

From the reasons above, the researcher was interested to uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Readers' Digest* magazine using the *Speech Act theory* and the *Humor theories*. It is based on the considerations that the researcher likes humor and it is essential to know the function of the *Speech Act theory* and the *Humor theories* in the humor as one of discourse which is widely used in daily conversation. Hence, arousing the consciousness of the function of the *Speech Act theory* and the *Humor theories*,

results in understanding the intention of the humor as it had been intended by the humor writers.

1.2 Problem Formulation of the Research

Based on the background above, the problem of this research can be formulated as follows: "How do the *Speech Act theory* and the *Humor theories* uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine?"

1.3 Objective of the Research

The objective to be gained from this investigation is to uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine with the *Speech Act theory* and the *Humor theories*.

1.4 Significance of the Research

The result of this research is expected to be useful for the following parties, namely:

- a. For the advanced readers, in this case, university English students in the English Department, it may give information about why it is necessary to learn about the *Speech Act theory* and the *Humor theories* and their importance in communication. Moreover, it is expected that it will arouse readers' awareness of the function of the *Speech Act theory* and the *Humor theories* in uncovering the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine. So, it would provide a better understanding of the intention of the humor writers that is to amuse the readers.
- b. For English teachers, it may arouse their awareness toward the function of the *Speech Act theory* and the *Humor theories* to understand the humor. By having such kind of awareness, they might be able to guide their students to know the intended message behind the line of the humor.

- c. For future researchers, it may become a reference for them to carry out further research using the *Speech Act theory* and the *Humor theories* with different discourse type or different source, in a different type of research.

1.5 Operational Definition of the Terms

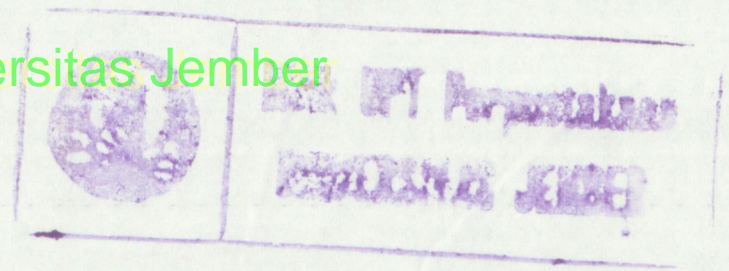
To avoid misunderstanding, it is necessary to define the essential terms used in this research. They are described below:

- a. *Uncovering* is bringing into light the humorous aspect of the humor in “Laughter, the Best Medicine” with the *Speech Act theory* and the *Humor theories*.
- b. *Humor* is defined as something funny which can cause the readers to laugh or smile (Danandjaja, 2002:14). The humor which is intended in this research is the humor in “Laughter, the Best Medicine” in *Reader’s Digest* magazine which is in the form of printed spoken discourse.
- c. “*Laughter, the Best Medicine*” is one of the rubrics from chapter three, Regulars, of *Reader’s Digest* magazine. This rubric contains humor, which is provided for amusing readers. Concerning with this research, the humor which is in the form of the printed spoken discourse will be the main data. Then, the data will be collected from the relatively new twelve editions which are representative to a year publication of the humor in “Laughter, the Best Medicine” in *Reader’s Digest* magazine beginning from May 2002 to April 2003.
- d. *Speech Act theory* is a theory, which describes that in issuing an utterance one, may not only convey information but also perform action (Austin (1962, in Coulthard, 1985:18)). The *Speech Act theory* used in this research denotes to the *Speech Act theory* proposed by Austin, which consists of a *locutionary act*, an *illocutionary act*, and a *perlocutionary act*.
- e. Following Austin’s *theory of Speech Act*, a *locutionary act* means an act of saying something. An *illocutionary act* is the act that represents the speaker’s intention in saying something. It is usually identified by ‘force’ contained in

his/her utterance. *A perlocutionary act* refers to an act that is performed as the effect of an utterance on readers (Austin (1962, in Coulthard, 1985:18)).

- f. The *Humor theories* refers to the three large classes of the humor, consisting of the *Superiority theory*, the *Incongruity theory* and the *Relief theory*.





II. RELATED LITERATURE REVIEW

This chapter describes some points of view related to the topic under study. It involves the basic theory of *Speech Act*, the importance of *felicity conditions* to perform *illocutionary act*, *theories of humor*, an overview on the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine and uncovering the humorous aspect of the humor with the *Speech Act theory* and the *Humor theories*.

2.1 The Basic Theory of *Speech Act*

People need to interact with others. They may maintain social relationship and communicate with others. Therefore, through language, they may transfer and share ideas, feelings, and information to others. In order to smooth the running of communication, language used then should be understood easily by both speaker and hearer. However, to understand others' utterances is not as simple as we think because what the speaker says sometimes does not represent what the speaker means. Cook (1989:24) describes that to understand others' utterances it is essential to know behind the literal, formal meaning of the utterances, to consider the information that the speaker wants to convey and to understand its function. Hence, it is assumed that knowing the function of language is one of the crucial needs for understanding others' utterances.

One of the approaches to analyse the language function in communication is through the *theory of Speech Act* proposed by J.L Austin. Austin is a philosopher who begins his theory by formulating *constatives* and *performatives* (Austin (1962, in Coulthard, 1985:13)). Then, Austin (1962, in Cook, 1989:35) describes that to perform *performatives*; some requirements which are called *felicity conditions* should be fulfilled. Addressing *felicity conditions*, furthermore Austin (1962, in Coulthard, 1985:13) divides *Speech Act* into three types, namely *a locutionary act*, *an illocutionary act* and *a perlocutionary act*.

Concerning with *constatives*, Austin (1962, in Coulthard, 1985:13) defines that *constatives* are statements which might be used not only to convey or record

about fact or information but also to evince emotion, prescribe or influence it in specific ways and whenever one utters it he/she does not perform specific action. In addition, the interpretation of *constatives* is based on truth or falsity. For example: “*The King of France is bald*” (Austin (1962, in Coulthard, 1985:13)). This tells about the truth that the King of France is bald.

In contrast to *constatives*, Austin (1962, in Coulthard, 1985:13) defines *performatives* as utterances in which to produce them means to perform actions. One of the characteristics of *performatives* described by Austin (1962, in Levinson, 2000:232) is that *performatives* can be identified based on their form. *Performatives* are in the form of first person indicative active sentences in the simple present tense. Concerning with these criteria, Austin gives the following examples:

- (a). *I bet you five pounds, it'll rain tomorrow.*
- (b). *I am betting you five pounds, it'll rain tomorrow.*
- (c). *I betted you five pounds, it'll rain tomorrow.*
- (d). *He bets you five pounds, it'll rain tomorrow.*

(Austin (1962, in Levinson, 2000:232))

From the four examples above, Austin (1962, in Levinson, 2000:232) explains that the form of (b) is progressive and it gives a reminder, that is something that causes one to remember. This also can be noticed from the utterance of (d) in which the third person “he” does the same action in (b) while (c) is the display of the speaker’s past action so that it is a kind of report. Example (a) is the only *performative* in which the speaker “I” is doing a betting. Austin (1962, in Levinson, 2000:228-229) also notices that these classes of utterances are used without any attention of making true false statements.

Another characteristic of *performatives* is that *performatives* might also be found in highly ritualistic occasions. For example:

‘I name this ship the *Queen Elizabeth*’ – as uttered when smashing the bottle against the stern.

‘I do’ (take this woman to be my lawful wedded wife) – as uttered in the course of a marriage ceremony.

‘I give and bequeath my watch to my brother’ – as occurring in a will.

(Austin (1962, in Coulthard, 1985:13))

In this case, Austin (1962, in Cook, 1989:13) observes that in some occasions, the utterances above may not only say or tell others about ship, a marriage, ceremony, and watch but more than that they perform acts of naming ship, having a marriage and giving will.

To prove that in uttering words one constitutes *performatives* some requirements must be fulfilled so that *performatives* will not *misfire*, which means the intended actions fail to perform, Austin (1962, in Levinson, 2000:230). On the contrary, to perform *constatives*, it does not need some requirements to fulfill. Therefore, concerning with some requirements needed to perform *performatives*, Austin (1962, in Coulthard, 1985:14) describes that there must be four conditions fulfilled in which *performatives* might happen. These four conditions then, are called as *felicity conditions*. They can be described as follows:

1. There must exist an accepted conventional procedure, having a certain conventional effect, that procedure to include the uttering of certain words by certain persons in certain circumstances. (Austin (1962, in Coulthard, 1985:14))

Concerning with this condition, Austin (1962, in Coulthard, 1985:14) clarifies that a certain procedure, which can not be adapted interchangeably among countries, is needed to succeed the performing of an act. He, furthermore, gives examples about this first condition that we need a procedure for christening babies and we can not change it for dogs or naming ships, which can not be done for houses. If this condition is not met, the act will *misfire*.

Still (in Coulthard 1985:14) Austin gives another example that in England, someone can not divorce his wife by saying "*I divorce you; I divorce you; I divorce you*", because there is no procedure of saying such utterances achieved in that country. On the contrary, Austin (1962, in Levinson 2000:230) displays the fact that in Moslem cultures; the uttering of the utterances above may cause a divorce if a husband says it three times to his wife. Based on this first condition and the examples given, it can be assumed that *performatives* will be *felicitous* if there is a procedure in which the *performatives* possible to happen.

2. The particular persons and circumstances in a given case must be appropriate for the invocation of particular procedure invoked. (Austin (1962, in Coulthard, 1985:14)).

Based on this condition, Austin (1962, in Coulthard, 1985:14) confirms that besides having a certain procedure, the utterances should be uttered by an appropriate person in an appropriate circumstance. It means the act will *misfire* if the utterances are uttered by an appropriate person in inappropriate circumstances and vice versa. Based on this condition, it can be assumed that the example of the utterances of divorce, “*I divorce you; I divorce you; I divorce you*”, will happen if it is uttered by a moslem husband to his wife and not to another woman.

3. **The procedure must be executed by all participants both correctly**
4. **and completely.** (Austin (1962, in Coulthard, 1985:14)).

The last two conditions require that the two previous conditions should be done correctly and completely. In this case, Austin (1962, in Coulthard, 1985:14) expounds that to fulfill the correctness and completeness it can be done verbally and nonverbal. Austin (1962, in Levinson, 2000:230) draws an example of a marriage ceremony in which the ceremony includes yes/no questions and there is a fixed point of placing the ring on the finger. However, if the bridegroom answers ‘yes’ instead of “I do” toward the questions of “*Do you take this woman ...*”, the answer is not acceptable and it will let the *performatives misfire*. Moreover, if the action to place the ring is done in different point of the ceremony it means that the ceremony fails to take place.

In accordance with the four conditions needed in performing *performatives* above, it can be concluded that *performatives* can exist if the utterances are uttered based on certain procedures, done by the appropriate persons in a certain circumstance correctly and completely. As it is stated by Austin (1962, in Levinson, 2000:230), *performatives* are the manifestation of the corresponding actions between words and certain or conventional procedures in which they happen. Therefore, the absence of one or all of the conditions above will cause the *performatives misfire*.

Austin, then concludes that all utterances in addition to meaning whatever they mean, perform specific actions (or do things) and they are called as *Speech Act* which play an important role for interlocutors in conducting conversation

since *Speech Act* may help a hearer know what sort of act performed by a speaker in uttering an utterance instead of just knowing the utterance's literal meaning.

Therefore, by addressing *felicity conditions* from *performatives*, Austin (1962, in Coulthard, 1985:18) then, basically divides the *Speech Act* into three types that may be performed in issuing an utterance:

- 1) a locutionary act which is the act of saying something in the full sense of 'say',
- 2) an illocutionary act which is an act performed in saying something, the act is identified by the explicit performative,
- 3) a perlocutionary act, the act performed - by or as a result of saying.

2.1.1 Austin's Three Types of *Speech Act*

From the first Austin's classification of *Speech Act*, a *locutionary act* is defined as the basic literal meaning of an utterance conveyed by the particular words and structures which the utterance contains. So, the interpretation of this act is based on the meaning that is stated explicitly or it is the act of simply uttering a sentence from a language, and it is a description of what the speaker says. An example of this can be taken from Austin (1962, in Coulthard, 1985:18):

He said to me "Shoot her" meaning by 'shoot' shoot and referring by "her" to her.

The second type of *Speech Act* is an *illocutionary act*. It is an act, which is performed when a speaker issues an utterance. It means, an utterance produced by a speaker may constitute an act instead of just convey information to a hearer. As it is stated by Austin (1962, in Levinson, 2000: 237) that;

the illocutionary act concerns with what is directly achieved by the conventional force associated with the issuance of a certain kind of utterance in accord with a conventional procedure, and is consequently determinate (in principle at least).

From the idea above, it can be said that an *illocutionary act* concerns with "force" of doing things contained in an utterance. In short, an utterance which is said by a speaker in certain occasions and procedures may constitute an act. This is in line with Austin's idea that instead of considering the literal meaning of an utterance he/she utters, a speaker has to think further about the *force* of

performing an act which may be contained in his/her utterance Austin (1970, in Levinson 2000:236). Hence, an *illocutionary act* might allow a speaker to do things while he/she is uttering a certain utterance. So, he/she is not only telling something or transferring an information but also performing an act through words. To get this function, however, some conditions or requirements those are then called, *felicity conditions* should be fulfilled. An example of this act can be drawn as follows:

“I sentence you death” (Austin (1962, in Cook, 1989:35))

Austin explains that, if the utterance above is uttered:

1. by someone with the necessary authority;
2. in a country in which there is a death penalty;
3. to a person who has been convicted of a particular crime;
4. orally and is not in written; and
5. at the right place (in court).

it may constitute the function of sentencing someone to death. Therefore, all the *felicity conditions* above are needed for performing such kind of action. It can not be ‘happy’ if the utterance above is uttered:

1. by the judge, for example to a member of a family over breakfast; or
2. in a country where the death penalty has been abolished;
3. by someone who is not a judge, in a court, to the right person at the right time; and
4. it is not good for the judge to write the criminal a note because the words must be said out loudly.

From the example above, it can be summed up that the utterance may constitute an act of sentencing someone to death if the utterance is uttered in its *felicity conditions*. Above all, in some certain condition *illocutionary act* allows a speaker to constitute an act in his/her utterance.

Related to a *locutionary act* and an *illocutionary act*, both may be found at the same time in the form of an explicit performative. An example taken from Austin (1962, in Coulthard, 1985:18) can be drawn as follows:

“I warn you there is a bull in that field”

From the example above, Austin expounds that in one level a speaker may perform a *locutionary act* that is telling an information to a listener that there is a

bull in the field. In another level, the utterance also performs an *illocutionary act*, which constitute a *force*, that is the act of *warning* someone about a bull in the field. The warning is explicitly stated and it is indicated by the word "warn".

Finally, the last type of *Speech Act* is a *perlocutionary act*. A *perlocutionary act* is defined as an act of the result of saying an utterance. It gives effect on a hearer. Austin (1962, in Coulthard, 1985:19) expounds that this act may cause a hearer to change his/her mind or behavior so that he/she does the act that is intended by a speaker. Therefore, Austin explains that without performing *locutionary* and *illocutionary act* first this act can not be performed. Furthermore, Austin (1962, in Coulthard, 1985:19) defines that this act does not have certain linguistically convention as the *illocutionary act* does. For example, a speaker warns a hearer to deter but in fact the hearer is only encouraged or incited. So, the succeed of the performing of this act can be noticed from the movement of the hearer to do the action intended by the speaker which is found in the *illocutionary act*.

In accordance with the classification of *Speech Act* proposed by Austin, it can be summed up that in uttering an utterance one performs a *locutionary act*, an *illocutionary act* or a *perlocutionary act*. One may also perform them simultaneously. However, in order to perform an *illocutionary act*, some conditions or requirements those are called *felicity conditions* must be fulfilled. It is different from *the locutionary* or *the perlocutionary acts* which do not need such kind of conditions to perform it. So, an *illocutionary act* might be the most difficult act to identify because a hearer should consider the *felicity conditions*, which may succeed the performing of this act. Therefore, a *locutionary act* might be an easier act to identify rather than an *illocutionary act* because its identification can be done without including *felicity conditions*, which are required for the performing of an *illocutionary act*. Moreover, *the perlocutionary act* can not be performed if the hearer does not understand both *the locutionary* and *the illocutionary act*.

In conclusion, all those three kinds of act are important to succeed the process of communication because they enable the interlocutors to realize that

their utterances may not only be used for transferring information but also for doing things. This *theory of Speech Act* which originally written to explain the process of spoken communication, will be applied in this research with the change of “hearer” to “reader” because the focus of this study is printed spoken discourse in humor.

2.2 The Importance of *Felicity Conditions* to Perform *Illocutionary Act*

Among the three types of *Speech Act* proposed by Austin, to perform an *illocutionary act*, there are some requirements or conditions, which must be fulfilled. Those conditions are known as *felicity conditions*. Hence, *felicity conditions* are needed to succeed the performing of *the illocutionary act*. As it is stated by Austin (1962, in Cook, 1989:35) that by having *felicity conditions*, an *illocutionary act* will be ‘*felicitous*’ or ‘*happy*’ or successfully performed. In sequence with this idea, DeStefano (1987) supported that an *illocutionary act* must be governed by some conditions. Furthermore, it was explained that the every *illocutionary act* had different *felicity conditions*. To determine the *felicity conditions* for the performing of the *illocutionary act* was depended on the part of our knowledge of the world and the rules of language use.

An example of a set of *felicity conditions* for an order formulated by Austin (1962, in Cook, 1989:36) can be described as follows:

1. the sender believes the action should be done;
2. the receiver has the ability to do the action;
3. the receiver has the obligation to do the action; and
4. the sender has the right to tell the receiver to do the action.

The use of *felicity conditions* for an order above can be drawn in the following example:

“*I order you to clean your boots*” (Austin (1962, in Cook, 1989:36))

Austin explains that if the utterance is uttered by a speaker who does not really believe that this should be done, it means the order will fail. Then, a speaker can order a hearer to clean the boots but not to eat the Eiffel Tower, which means that the hearer will not be able to do it. Moreover, the utterance may not constitute

an act of ordering if the hearer does not have an obligation to clean the boots. The speaker should also have the right to order the hearer to clean the boots. If the speaker does not have it, the act will not be performed. From the example given, it can be summed up that a speaker can perform an *illocutionary act* of ordering if the *felicity conditions* above are met.

Austin (1962, in Cook, 1989:36-37) also draws another example of the act of ordering which are performed by fulfilling the *felicity conditions* of ordering above but in a different form. They can be displayed as follows:

1. *I think your boots need cleaning, Jones! (condition 1)*
2. *I'm bloody sure you can get your boots cleaner than that, Jones! (condition 2)*
3. *You're supposed to come on parade with clean boots, Jones! (condition 3)*
4. *It's my job to see you've got cleaner boots than this! (condition 4)*

From the examples above, he expounds that each of utterance may constitute an act of ordering because it fulfills the condition required for an order. Austin (1962, in Cook, 1989:36-37) adds that each of the utterance above is uttered by an army sergeant to a private just before parade. He gives more explanation that in armies, there are clear power relations, and participants establish firms rights and obligations so that the power of the sergeant is over the private and this may ensure that the sergeant's utterance can be perceived as an order eventhough there is no explicit form of 'I order you to ...'. In another side, Austin (1962, in Cook, 1989:37) gives an example of the action of a challenge toward the *felicity conditions* of the order above so that the act of ordering may not be performed. The private may say:

1. *Don't you think having a well-oiled rifle is more important? or;*
2. *I've been scrubbing all morning and they won't come any cleaner; or*
3. *I didn't see that in the standing orders, sergeant; or*
4. *The captain told me it was all right.*

By having such utterances, meaning that the private ignores the sergeant's authority and it can be assumed that in armies anyone who does not obey this command indicates his facetiousness or disobedience. In short, *felicity conditions* should be fulfilled in order to succeed the performing of an intended *illocutionary act*.

2.3 The *Humor Theories*

What is humor? Nobody knows when, where, and by whom the word 'humor' is spoken and used for the first time. But, naturally most people might have humorous experience in their process to communicate with others. It enables them to laugh or smile. Laughter can be heard in most societies though its exact meaning may differ from occasion to occasion and from culture to culture. Independently of their age, sexes, social or economic status and culture people are capable to find things funny and laughing at them. Different people may have different idea toward something funny. It can be said that some humors are individual. It means that they are restricted in their funniness to just one or very few individual. However, Raskin (1985:2) says that the ability to appreciate and humor is universal. Everybody is able to produce humorous story when the occasion is right, beyond the time place and true value.

Humor itself is defined as something funny, which can cause reader to laugh or smile (Danandjaja, 2002:14). Derived from the definition above, a humor can be detected from the laughter or the smile of its reader. It contains of fictional spoken short story of a person or a member of group in society. It can be an ethnic group, nation, class, race and the like. In this case, the humor can not be judged from truth value because the fact or the real happening is not used for the parameters of its existence. It tends to be based on a prejudice, which is determined by the grudge or stereotype knowledge. Based on the ideas above, there is no reason for some one to get angry, hurt and less resentful, if he/she becomes the target of humor since a humor is only a prejudice and the truth cannot be proved.

To fulfill its function of arousing laughter or smile of its reader, Danandjaja (2002:38) furthermore claims that a humor should cover some characteristics below:

1. it is surprising, because it tells something unexpected;
2. it can swindle someone, so that it makes its reader or listener disappointed;
3. it breaks taboo. Society's custom considers that the humor as something improper to convey;
4. it has peculiarity because it is unusual to read or listen;
5. it is out of mind and illogical;

6. it is contradictory to the real fact;
7. it is naughty and disturbs someone; and
8. it has double meanings (e.g. punning).

Although a humor has fulfilled the characteristics to conform its function, a humor sometimes does not drive the reader to laugh or smile. It does not mean that the humor is not funny but there are five factors that are noticed by Danandjaja (2002:32-35) which can be considered the disturbance of the humor to make it functions well. Those five factors can be described below:

1. the reader does not understand the language used in the humor;
2. the humorist cannot convey the humor well;
3. the reader does not know the context of the humor;
4. the reader gets psychological repression; and
5. the humorist may repeat the humor.

From the first factor, it is clear that the background knowledge about language is very important because if the reader does not know the language used in the humor, it will be difficult for the reader to understand or enjoy and get pleasure from the humor. Then, the second factor emphasizes the humorist ability to transfer the humor to its reader. For example, if the humorist is nervous in conveying the humor, it cannot tickle the reader to laugh or even to smile. Next, the third factor tells that the lack of knowledge about the current news or issues, the stereotype of the culture where and when the humor takes place can cause the reader not to laugh or smile because it is boring and not easy to follow one's culture or habit. Moreover, the reader may try to avoid reading the humor because the reader may have psychological self-protection. The last factor concerns with the reader's boredom because the humor is read or told repetitively.

What is it that makes people laugh? Something does make us laugh, but it is not easy to say just what makes people laugh at in common. This matter could be revealed through the theories of humor. More precisely, the *Humor theories* can be divided into three large classes: *the Superiority theory*, the *Incongruity theory* and the *Release theory* (Monro 2004, Raskin 1985:35).

The Superiority theory maintains that the humorous aspect we take in humor derives from the feeling of superiority over those we laugh at. Thomas

Hobbes (1588-1679, in Monro, 2004:1) says that laughter is caused by a sudden glory. He adds that we laugh at the misfortunes or infirmities of others, at our own past follies, provided that we are conscious of having now surmounted them, and also at unexpected successes of our own. Monro (2004:1) supports this idea by his statement that some failing or defect, the disadvantage in some ways or suffer some small misfortune can arise laughter. We laugh at the miser, the glutton, and the drunkard who are all the stock figures of comedy. We also laugh at mistakes, schoolboy howlers, faulty pronunciation and bad grammar. Based on the ideas above, it can be summed up that the laugher laughs at something because he/she feels superior to whatever he/she laughs at.

The second class of the theories, is the *Incongruity theory* which provides us a way to see humor based on *incongruity*. *Incongruity* is derived from the word *Incongruous* which means inappropriate, inconsistent, or strange. *Incongruity* is often identified by “frustrated expectation” a concept derived from Immanuel Kant (1790, in Raskin, 1985:31) who emphasizes that “laughter is *an affection arising from sudden transformation of a strained expectation into nothing*”. It can be said that the essential thing of the humor is the mingling of two ideas which are felt to be utterly disparate.

In line with this idea, Schopenhauer (1918 in Raskin, 1985:31) expounds that a sudden perception of the incongruity between a concept and the real objects which have been thought through it in some relations. For him, humor depends on the pleasure of finding unexpected connections between ideas.

Thus, humor, according to the *Incongruity theory* is finding the inappropriate within the appropriate. It is not merely that unexpected connections are found between apparently dissimilar things but we have to involve our notions of propriety. It means that in any community certain attitudes are felt to be appropriate to some things but not to others.

The third class of the theories of humor, the *Relief theory*, has a close relation with the psychological aspects of the hearer. The psychological expert, Sigmund Freud discovers that humor functions as a means of relieving tension, strain or repressed feelings (Monro: 2004:4). He regards humor as the “censor”,

an internal inhibitions which prevent us from giving rein to many of our natural impulses. He adds that humor provides relief for mental. For example, it reduces nervous, and ensures us after a struggle, tension, strain, and many others. It also can release us from the restraint of conforming to our social requirements. Mindess (1971 in Raskin, 1985:38) regards humor as liberation, elaborates interestingly on what it is we are trying to escape from. He adds that it frees us from the chains of our perceptual, conventional, logical, linguistic and moral system. Based on the ideas above, it can be concluded that based on the *Relief theory*, humor may help us to be free from various psychological bounds and tensions.

Related to this research, all the *Humor theories* above, along with the *Speech Act theory* will be used for uncovering the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine.

2.4 An Overview on "Laughter, the Best Medicine" in *Reader's Digest* Magazine

"Laughter, the Best Medicine" is one of the rubrics in Regulars chapter in *Reader's Digest* magazine. It contains humor for amusing or entertaining readers. The humors are reflected in the form of written and spoken discourse, which may constitute the *Speech Act*. Therefore, in order to understand the humor, it is necessary for readers to know the *Speech Act* contained in both written and spoken discourse used in the humor. However, the humor used in this research is only the humor in the form of the printed spoken discourse.

Reader's Digest magazine is one of the English magazines that concerns with stories about life and advice about living. It was pioneered in 1920s and widely founded for its publication in 1921 by two entrepreneurs from America, DeWitt Wallace and his wife, Lila Acheson Wallace (Encyclopedia Americana, 1998:79) This magazine is written in some languages such as English, Spanish, Portuguese, Swedish, Finnish, Norwegian, Danish, French, German, Italian, Dutch, Chinese, Russian, Hungarian, Czech, Slovak, Polish, Thai, and Korean. For providing a service for its readers, this magazine is also published in Braille,

on cassette and in a larger edition (*Reader's Digest*, 2003:I). Concerning with this research, the magazine used is the one which is written in English published by RD Asia Ltd.

Considering the spread of its branches and its publication, it is not surprising that it also arouses huge of readers from all over the world. As it is stated by Janie Couch, an ex-Editor in-Chief of *Reader's Digest* magazine in 1998 edition, that every month it is about hundred millions people around the world turn to read it for articles that inform, entertain, enrich and inspire (*Reader's Digest*, 1998:I). Even, the ex-President of America, Bill Clinton also gives comment that it is an excellent magazine as in the 75th of its publication, it has 48 editions, 27 millions copies in 19 languages (*Reader's Digest*, 1997:I).

Still dealing with its valuable existence, it might be used as medium for views, research finding, and creative thinking in both national and international forum. To make it interesting the editors then set it into three chapters, namely Features, RD Living, and Regulars. The first chapter, that is Features contains of several articles, which concerns with the happenings and experiences in daily life. Then, RD Living consists of four rubrics such as *Health, Family, You* and *Travel*. The last chapter, Regulars, covers eleven rubrics namely *You Said It, Turning Point, Medical Update, Word Power, Facts of Life, All in Day's Work, Quotable Quotes, Points to Ponder, Life Likes That, RD Challenge*, and *Laughter, the Best Medicine*. In relation to the worth advantages of this magazine, especially with research finding, therefore, this research is conducted by uncovering one of its rubrics from Regulars chapter that is "Laughter, the Best Medicine" with the *Speech Act theory* and the *Humor theories*.

2.5 Uncovering the Humorous Aspect of the Humor with the *Speech Act Theory* and the *Humor Theories*

The meaning of an utterance can not be interpreted solely from the utterance itself. It is because every utterance is related to previous utterance and is connected to utterances that follow as well.

The meaning of an utterance heavily depends on the contextual

information coming to the mind of the speaker and the hearer. In other words, every utterance is perceived by the hearer already in some context (Raskin, 1985:63). If the context is not given explicitly, he/she can supply it from his/her previous experience. If he/she can not do that, he/she will hardly understand the utterance. When an utterance is issued by a speaker, usually there is only one meaning of it occurs to him/her. This is because there is only one particular contextual situation, which is obvious to him/her. Thus, he/she only perceives one meaning.

To understand humor, a speaker and a hearer have to share the exactly the same contextual situation. In term of Austin's theory of *Speech Act*, this case is practically shown by the presence of the *perlocutionary act*, or what is expected to be perceived by the hearer, which is made consequently following the *illocutionary act*.

(Raskin, 1985:64) furthermore explains that misunderstanding between the participants occurs when the hearer fails in comprehending the speaker's intention. It means that the hearer fails to catch the *illocutionary act* of the speaker's utterance which evokes irrelevant *perlocutionary act*. In the humor, this situation sounds humorous. Supposed that a customer at a restaurant said to a waiter:

"I've been trying to cut this beefsteak for 40 minutes,"

Waiter: *Don't worry. We open till 1 p.m."*

(Reader's Digest, October 1994)

A successful communication will be gained if the customer's utterance is comprehended based on the *Speech Act* theory such in the following case:

the locutionary act:

the customer said to the waiter that he had been trying to cut the beefsteak for 40 minutes.

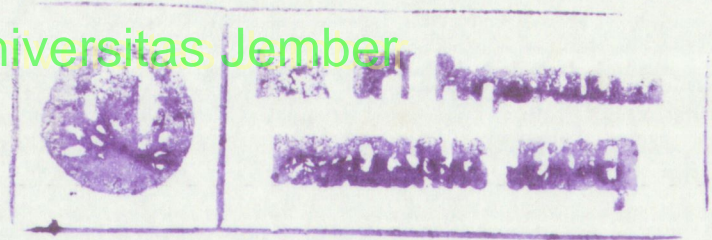
the illocutionary act:

the customer complained about the beefsteak, it is too well done

the perlocutionary act:

the customer expected the waiter to be responsible for the tough beefsteak by apologizing or changing the beefsteak

In this case, the waiter fails in comprehending the *illocutionary act* of the customer's utterance, resulting in irrelevant *perlocutionary act*. Instead of asking to apologize to the customer, or changing the beefsteak, the waiter lets the customer have a long time in cutting the beefsteak by telling that the restaurant opens till 1: p.m . He/she thinks that the customer needs a longer time for cutting it. He/she does not understand that the customer can not cut the beefsteak because it was too hard. If this is related to the theories of humor, it arises laughter. He/she does not fulfill the customer's expectation that is for changing the beefsteak or asking to apologize to the customer. He does not do anything and even lets the customer to take his time to cut the beefsteak until the restaurant close. What he/she does is inappropriate with the customer's expectation. Thus, it fulfills the *Ingcongruity theory*.



III. RESEARCH METHODS

This chapter presents the descriptions of research methods employed in this study. They cover research design, data resources, type of data, data collection method, and data analysis method, which will be presented in detail in the following sections.

3.1 Research Design

The research design applied in this study was *descriptive qualitative*. Fraenkel and Wallen (2000:502) defines that *descriptive qualitative* design provides an understanding of how to investigate the quality of relationship, situations or materials. In addition, the focus of this design was on the description of a particular activity or situation in detail. In other words, it can be said that this design emphasizes the description of a phenomenon through words.

In line with this idea, Dey (1996:30) adds that *descriptive qualitative* design is a circular process which not only involve the description of a phenomenon but also involve the classification of the research data and the connection of the theory used to analyse the data. By employing this design, this research was intended to uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine with the *Speech Act theory* proposed by Austin (1962) and the *Humor theories*. In this case, there were the description, the collection of the data, and the connection of the *Speech Act theory* and the *Humor theories* which were used to analyse the data.

Furthermore, some procedures of this design were undertaken respectively as follows:

1. choosing the topic of the research;
2. studying the relevant references;
3. formulating the problem and the objective of the research;
4. choosing the research design;
5. determining the data resource;
6. collecting the data of the research;

7. analyzing the collected data;
8. discussing the result of the analysis;
9. drawing the conclusion of the data analysis; and
10. writing the research report.

3.2 Data Resource

The data resource of this research was *Reader's Digest* magazine. It is a monthly magazine. Therefore, there are twelve editions in a year beginning from January - December. Then, each edition comprises of three main chapters and each chapter contains of some rubrics. Those three main chapters and their rubrics can be presented as follows:

1. chapter one is Features, which consists of some articles about the happenings and experiences in the daily life;
2. chapter two is RD Living which covers the rubrics of *Health, Relationship, Family and Travel*; and
3. chapter three is Regulars which includes twelve rubrics. Those rubrics are *You Said It, Close Up, Turning Point, word Power, News of Medicine, Facts of Life, Points To Ponder, Quotable Quotes, All In A Day's Work, Life's Like That, RD Challenge and Laughter, the Best Medicine*.

Concerning with this research, the rubric of "Laughter, the Best Medicine" was chosen as the data of the research because of some considerations:

1. it contains the humor which comprise written and spoken discourse in which the spoken discourse was crucial for the data of this research; and
2. the humor may contain both literal meaning and contextual one so that it can be assumed that *Speech Act* occur in the humor.
3. With the *Humor theories*, the humorous aspect in the humor will be uncovered.

In relation to this research, however, the data was not taken from both the written and spoken discourse but only from the spoken one. In addition, the data was taken from the relatively new twelve editions of "Laughter, the Best Medicine" in *Reader's Digest* magazine beginning from May 2002 to April 2003.

3.3 Type of Data

The type of data used in this research was qualitative data. Dey (1993:10) confirms that qualitative data concerns with meanings, which can be transferred through language and action. In relation to this, the data of this research was in the form of printed spoken discourse elicited from the humor in “Laughter, the Best Medicine” in *Reader's Digest* magazine, beginning from May 2002 to April 2003 editions.

3.4 Data Collection Method

The data collection method of this research was document analysis since the data was elicited from “Laughter, the Best Medicine” in *Reader's Digest* magazine, beginning from May 2002 to April 2003 editions. As stated by Altheide (in Bryman and Burgess, 1991:236) that document analysis provides an integrated steps to locate, identify, retrieve, and analyze document for the research. It means, by using document analysis the data was identified, retrieved, and analyzed to answer the research problem. In details, the data was taken through the following procedures:

1. collecting *Readers' Digest* magazine beginning from May 2002 to April 2003 editions (12 editions);
2. identifying the existence of “Laughter, the Best Medicine” from those twelve editions;
3. identifying the total number of the humor, the written and spoken discourse from those twelve editions;
4. reading all of the humor thoroughly;
5. eliciting the spoken discourse from the humor in each edition, which were consistent with the *Speech Act theory* and the *Humor theories* for the research data; and
6. determining the sample of the data that was analyzed by employing proportional random sampling by lottery;
7. drawing conclusion from the data analysis.

Based on the preliminary study done for a month, it was found that there were 130 humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine, beginning from May 2002 to April 2003 editions. They consisted of 24 written discourse and 106 spoken discourse. This research only dealt with the printed spoken discourse. The data referred to 10% of the whole population (Arikunto, 2002:120). The number of the data in each edition was not the same. Therefore, the data was proportionally taken from each edition. Hence, it made up 12 data.

3.5 Data Analysis Method

The collected data was analyzed qualitatively by employing the Austin's *Speech Act theory* (Austin 1962 in Coulthard, 1985:18) and the three classes of the *Humor theories* which covers the *Superiority theory*, the *Incongruity theory*, and the *Relief theory*. Therefore, some steps of the analysis were presented in turn:

1. finding the *locutionary act* (the literal meaning) of the humor;
2. finding the *illocutionary act* (the contextual meaning);
3. finding the effects on the hearer or the *perlocutionary act*;
4. finding the humorous part of the humor by using the *Humor theories* whether it was in line with the *Superiority theory*, the *Incongruity theory*, or the *Relief theory*.

An example of how to analyze the data was drawn as follows:

"Honey, would you like a Jaguar for your birthday?"

"No, I don't think so."

"How about a mink coat?"

"No, thanks."

"How about a diamond necklace?"

"No. What I really want is a divorce."

"Oh, I wasn't planning on spending that much."

(Nov:2001/78:68).

The conversation involved a husband and a wife. The husband wanted to give a birthday present for his wife. Unpredictably, the wife said that she did not want such kind of presents offered but a divorce. What sort of acts contained in the wife's utterance could be understood through *Speech Act theory* (Austin, 1962). The *locutionary act* of the wife's utterance was that she asked a divorce.

Conversely, the *illocutionary act* of her utterance was that she actually asked nothing for her birthday present. It means that she did ask a real divorce. This was based on some facts. First, she was arguing with her husband in the time of speaking. From her refusals “**No, I don’t think so; “No, thanks”**”, it could be assumed that she involved in a polite conversation with her husband. The husband’s utterance “**Honey, would you like a ...** in the beginning of his offer also indicated that he once loved her and tried to seduce his wife on this happy occasion. They could be a happy couple. Second, considering that she had good relation with her husband, it could be assumed that it was only a common for her husband to give her a pretty and expensive birthday gift. The husband offered things that woman usually loved to own.

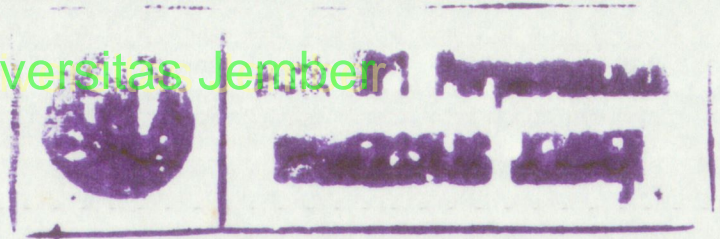
By issuing such an utterance, she expected her husband not to give him anything for her birthday present except a divorce. It means that the *perlocutionary act* of her utterance was that “**don’t give me expensive gift for my birthday present**”. She neither wanted to have a Jaguar, a mink coat, a diamond necklace nor other expensive things. She issued “**No. What I really want is a divorce**” to stop her husband’s flattering offers because she wanted nothing but a divorce.

So, it sounded humorous because the husband’s offer of the expensive gifts all were rejected, and the wife asked only one birthday present that was a divorce. The way she said “No” was short and clear and she also said “**What I really want**” not “**I want.**” Knowing that a divorce could take a long process and cost a lot of money, funnier when the response of the husband mention “**Oh, I wasn’t planning on spending that much.**” It meant that wasn’t planning indicated that actually the husband predicted his wife would answered by rejecting all of his offers. The wife expected that by rejecting all these costed gifts her husband offer, he would grant her with a divorce. Unfortunately, her husband’s reply was totally different or unpredictable.

In sum, the laughter was uncovered from the husband’s reply that he was ready to spend as much money as possible to buy a luxurious car, a mink coat or

jewelry but not on a divorce which was actually more costly. It was in line with the *Incongruity theory*.





IV. RESULTS, ANALYSIS AND DISCUSSION

This chapter presents the analysis of the data based on Austin's theory of *Speech Act*, and the *Humor theories*, and also the discussion by referring back to the review of related literature in chapter II.

4.1 Data Analysis

The main source of data was *Reader's Digest* magazine especially the humor in rubric "Laughter, the Best Medicine". There were 12 data taken proportionally from each edition. The collected data in the form of printed spoken discourse were analyzed qualitatively by finding the *locutionary act*, the *illocutionary act* and the *perlocutionary act* in the humor. Then, confirmed them with the *Superiority theory*, the *Incongruity theory* or the *Relief theory*. The analyses of the printed spoken discourse in the humor are as follows:

Humor (1) One evening a tourist was trying to book a room in a hotel. "Would you like one with a bathroom or a shower?" asked the receptionist. Being low on cash, the man inquired, "What's the difference?" "With a shower you have to stand up, sir," replied the receptionist patiently.

(May: 2002/79:62)

A tourist was trying to book a room in a hotel, one evening. The receptionist offered him to choose a room with a shower or a room with a bathroom. The tourist did not directly say which room he wanted to book instead he asked the receptionist what was the difference between both of the rooms. If the tourist's utterance was viewed from the *theory of Speech Act* (Austin, 1962), the *locutionary act* of the tourist's utterance was that he literally asked a question about the difference about the room with a shower and the room with a bathroom.

However, the tourist's utterance was not merely a question. There was an intention or an *illocutionary act* which meant that he asked the different price of the rooms. The fact that he asked the different price of the rooms could be noticed from the *felicity condition* that he was being low in cash (May: 2002/79:62). It meant that he did not have a lot of money. He needed more information about the

different price of the rooms because it was important for him as a consideration to book a room with a reasonable price. For sure, he needed to know the different price of the room and not the different function of the rooms because generally speaking, people should have known the different function of the rooms. So, he must have know it.

The *perlocutionary act* of his utterance was that he expected the receptionist told him about the different price of the rooms. He had such kind of expectation because he did not have enough money. But to his surprise, his utterance was not understood as asking the different price of the rooms instead as of asking the different function of the bathing facility in the rooms.

This evoked the ridiculous part of the humor because the response of the receptionist was different from the tourist's expectation. Instead of explaining the different price of both of the rooms the receptionist explained the different function of the bathing facility in the rooms. The receptionist said patiently "With a shower you have to stand up, sir." In relation with the theories of humor, the receptionist's response gave frustrated expectation to the tourist. It is inappropriate to tell the tourist something he must know clearly that to bath under a shower someone should stand up not to sit down or whatever. It could be concluded that it met the *Incongruity theory*.

In sum, the tourist utterance created ambiguity because it arose two possible responses. His utterance was considered as asking the different function of the rooms rather than as asking the different price of the rooms. As a result, he did not know the reasonable price of the rooms because the receptionist told him the way to use the shower. The receptionist left him in wonder.

Humor (2) A mystery loving theatre-goer takes his seat for opening night of a new play. Annoyed that he has been seated right down the back, he calls over an usher and whispers, "I just love a good mystery, and I have been anxiously waiting for the opening of this play. But I need to be able to follow the clues, and to do this I need to be seated closer to the stage. If you get me a better seat, I'll give you a very handsome tip."

The usher nods and says he'll be back shortly. Keen to get the tip, he eventually finds an unused seat two rows from the front, right in

the middle. With 20 minutes left of the performance, the usher returns to man and whispers, "Follow me."

"Thanks so much," says the man as the usher points out the seat. "This is perfect." He then hands over 25 cents.

The usher looks at the measly amount, leans over and whispers to the man, "The butler did it in the parlour with the candlestick."

(June, 2002/79:44)

The conversation happened in a theatre, one night, between a mystery loving theatre-goer and an usher. Based on the *theory of Speech Act* (Austin, 1962), the *locutionary act* of the usher's utterance was he/she said that the butler showed people the seat in the parlour with the candlestick.

The *illocutionary act* was the usher asked a higher tip for his job in finding a better seat for the goer because he did a better and a more difficult thing compared to the butler. This *illocutionary act* was governed by referring it to the *felicity conditions*. First, the usher found a better seat for the goer. It was two rows from the front, right in the middle. It was a better seat because the goer's previous seat was right down the back. Second, he did a more difficult thing such as read the seat number, identify the vacant seat, because it could be assumed that it was dark in the theatre. It was different from when the butler did in the parlour, he did it only with the candlestick because it was light. For this help, the goer promised him a very handsome tip because the goer wanted to follow the clues of the opening of the play. However, the usher was very disappointed. Third, the goer, in fact, only gave him 25 cents which was not a very handsome tip at all.

The *perlocutionary act* was that he expected that the goer added his tip. This was based on the reason that the usher has found the goer a better seat. Unfortunately, as a reward he only got 25 cents. He must get the handsome tip as promised by the goer.

The ridiculous part of the humor was evoked when the usher was disappointed to get a small tip. He did not thank the goer but he even asked for a better tip. He indirectly demanded his right to get the handsome tip because the goer has promised him to get it. The goer considered that the seat found by the usher was perfect but he did not give the perfect tip to the usher in turn. He only

gave him 25 cents. It meant that he did not keep his promise. So, the usher felt unhappy as he saw the measly amount. If it was related to the theory of humor, it was in line with the *Superiority theory*. He considered that the tip was only suitable for an easier thing such as the butler did in the parlour, that was showing the seat for guests with a candlestick in a light area not like him where the theatre was dark during the play.

The goer gave a small amount of money because he thought that the usher was in a lower position of the goer. So, the goer did not keep a promise because the usher's misfortune gave him superiority feeling. It was an usher duty to show a goer a place, that was why he played the dirty trick here and looked down on the usher's position.

In conclusion, the usher's utterance indicated that he did not talk about the butler's job but it reflected his dissatisfaction toward the small tip given by the goer.

Humor (3) A woman was walking in the park when a savage dog rushed towards her. Its owner did nothing to intervene.

"Why don't you call the dog off?" shouted the terrified woman.

"I can't," replied the man. "His name is Caesar."

(July: 2002/79:34)

The conversation happened in a park between a woman and a man as an owner of a dog. Referring to the *theory of Speech Act* (Austin, 1962), the *locutionary act* of the woman's utterance was that she asked the man's reason for not taking his savage dog away from her.

The *illocutionary act* was that she felt terrible and ordered the man to take the wild dog away from her. This was based on the reason that she was terrified because the dog was savage and it rushed towards her while she was walking in the park. Unfortunately, the man as the owner and the one who was responsible for his dog, did not try to intervene it. He did nothing to stop his dog of approaching the woman. Based upon these *felicity conditions*, it could be assumed that **"call off"** meant released or took the dog away.

The *perlocutionary act* of her utterance was that she expected the man to help her in releasing her from the dog. She had such kind of expectation because she was very frightened of the savage dog. The man did not calm it down.

To her surprise, the man did not catch her intention. He considered that she asked him to call his dog by the name “off”. This was irrelevant with the woman’s expectation. She wanted him to release her from his savage dog. The laughter was uncovered when the man did not release her from his dog. He let the dog rush towards her and said that he could not take it away because his dog’s name was not “off” but “Caesar”. It meant that the man’s reason was incongruous. Hence, if it was related to the *Humor theories*, it was suitable with the *Incongruity theory*.

The man could also give different response. He did not want to call his dog with “off” because its name was “Caesar”. In a certain community, “Caesar” meant a noble title of a king. Therefore, the man treated his dog as if it was a “Caesar”. Nobody could order the “Caesar” so did the man. He could not also order his dog to get away from the woman. In this case, the man might use his utterance to trick the woman so that he could release himself from his responsibility to intervene his dog and help the woman. Thus, if it was related to the *Humor theories*, it was in sequence with the *Relief theory*.

In sum, the woman’s utterance created worse situation for she herself since she could not free from the savage dog. This happened because her utterance was misunderstood as an order of calling the dog by the name “off” rather than a request for releasing her from the dog.

Humor (4) A man goes to an ice-cream parlour and asks for a large tub of chocolate ice cream.

“I’m sorry, sir,” the shop assistant replies. “We’re out of chocolate.”

“All right,” says the man. I’ll have a small tub of chocolate.”

“Sir,” says the shop assistant, “we have vanilla, strawberry – but no chocolate!”

“Well, I’ll just have a chocolate cone,” the man replies.

“Pay attention, mister,” says the shop assistant. “Can you spell the van in vanilla?”

“Of course,” he says. “V- A – N.”

“And how about the straw in strawberry?”

“Certainly,” the man replies. “S – T – R – A – W.”

“**And how about the cotton-pick in chocolate?**”

“There’s no cotton-pick in chocolate,” the man says.

“Exactly!”

(August: 2002/79:66)

The conversation took place in an ice-cream parlour between a shop assistant and a man as the consumer. The consumer wanted to buy the chocolate ice-cream but the parlour was out of stock. According to the *theory of Speech Act* (Austin, 1962), the *locutionary act* of the shop assistant’s utterance was that he/she asked whether there was a cotton-pick in chocolate.

The *illocutionary act* was that he/she stopped the man from asking the chocolate ice-cream because the parlour was out of chocolate ice-cream stock. He/she had explained politely to the man that there was no chocolate left; only vanilla and strawberry were provided. Unfortunately, the man kept asking. He asked a large tub, then a small tub and the last was a cone of chocolate. The shop assistant became irritated, as the man did not understand his/her explanation. The customer was so obstinate to get his/her order. So, the assistant made his/her own way to make the man understand that there was no chocolate ice-cream anymore. He/she asked the man to spell **van** in **vanilla**, **straw** in **strawberry** and the last was to spell **cotton-pick in chocolate** (August: 2002/79:66). Based on these *felicity conditions*, one should have known that there was not chocolate ice-cream stock in the parlour. Thus, his/her utterance was not just merely a question, but it was his/her intention to stop the man from asking the chocolate ice-cream.

The expect *perlocutionary act* of the shop assistant’s utterance was that he/she wanted the man stop asking for the chocolate ice-cream because the parlour was out of stock. The parlour only had vanilla and strawberry left.

Responding to the shop’s assistant, the man should understand that he could not ask the chocolate ice-cream anymore because it was out of stock. In fact, he did not understand the shop assistant’s intention. He considered the shop assistant’s utterance as a mere question whether there was the cotton pick in chocolate. When the shop assistant asked him “**And how about the cotton pick in chocolate?**” which meant to spell **cotton-pick in chocolate** which was

absolutely not existed, he should have understood that he had to stop asking the chocolate ice-cream. He should have answered, “I see” or “That’s all right” or “Don’t mention it”. The laughter was arisen when the man naively responded “there was no cotton pick in chocolate.” In this case, the man’s utterance showed his stupidity because he did not catch the shop assistant’s simple intention. The consumer put himself to be looked down because of his own acting. The shop assistant needed the specific way to tell the simple information because the consumer was pigheaded. The response “there was no cotton pick in chocolate” confirmed the consumer that there was no chocolate ice-cream in the parlour. It was emphasized by the reply of the shop assistant “Exactly”, to tell the consumer to understand what is meant by no stock. At last, the consumer understood this shop assistant’s utterance that there was not chocolate ice-cream in the parlour.

Related to the *Humor theories*, it could be noticed that the consumer was in the position of inferior while the shop assistant was superior. Thus, it was included in the *Superiority theory*.

In conclusion, the shop assistant’s utterance was not merely a question. But, it was a way used by him/her to tell the consumer that the chocolate ice-cream was out of stock and stop the man from asking the chocolate ice-cream over and over.

Humor (5) A man walked into a chemist.

“Do you have anything for hiccups?” he asked the pharmacist.

Without warning, the pharmacist reached over and smacked the man on the shoulder.

“Did that help?” he asked.

“I don’t know,” the startled man replied. “I’ll have to ask my wife. She’s waiting in the car.”

(September: 2002/79:38)

A man met a pharmacist in a chemist. In this case, literally the man asked whether the pharmacist had something for hiccups. Thus, the *locutionary act* (Austin, 1962) of the man’s utterance was that he was asking a question.

The further explanation was concerned with the man’s intention or the *illocutionary act* contained in his utterance. He issued such kind of a question for

asking a help concerning with hiccups. He asked the pharmacist's help to overcome the hiccups experienced by his wife. This could be known from the *felicity condition* that his wife was waiting in the car. He might consider that the pharmacist must have something give for hiccups, which he really gave to the consumer.

The man's great expectation or the *perlocutionary act* was that he did hope that the pharmacist gave a help, medicine or something for his wife's hiccups. Unfortunately, the pharmacist could not catch the man's intention. The pharmacist considered that the one who got the hiccups was the man. The pharmacist did not know the context above. Hence, without warning, the pharmacist reached over and smacked the man on the shoulder as his help to stop the hiccups. The pharmacist asked whether it had helped the man. The pharmacist was sure that he/she had helped the man. What he did not know was that the man was not suffered from hiccups but his wife. Surely, it did not help at all. This could be noticed from the man's answered "**I don't know, I'll have to ask my wife. She's waiting in the car.**" From this response, it could be known that the pharmacist has done something wrong. He/she did not help the man's wife because he/she gave wrong healing to the man. This resulted in incongruous situation since the pharmacist's response did not suit with the man's expectation. Through the theories of humor, it could be said that it was in line with the theory of *Incongruity*.

In conclusion, the man's utterance might create different response because the context was not known. The laughter was uncovered from the irrelevant response given by the pharmacist, and the man's reply which told the pharmacist that it was not him who suffered from hiccups, and who wrongly given the help, but his wife who was waiting in the car. Hence, the man's hope was not carried out.

Humor (6) The policeman couldn't believe his eyes when he saw a woman drive past him on the freeway, busily knitting. Quickly he pulled up alongside the vehicle, rolled down his window and shouted, "**Pull over!**"

“No,” the woman yelled back cheerfully. “Socks!”

(October: 2002/80:44)

The conversation happened on the freeway, between a policeman and woman driver. The policeman saw her busily knitting while she was driving. Through the *theory of Speech Act theory* (Austin, 1962), it could be known that the *locutionary act* of the policeman's utterance was that he literally exclaimed 'pull over' to the woman, meant to pull the car and stop it at the edge road side.

The *illocutionary act* contained in his utterance was that he intentionally ordered the woman to stop her car to the side of the road. Some *felicity conditions* made this act *felicitous* to perform. First, the woman was busily knitting while she was driving fast on the freeway and could endanger her and other traffic users. Based on this fact, it could be supposed that it was uncommon and a dangerous thing to knit and drive in the same time. Therefore, the policeman tried to stop the woman by pulling up alongside the woman's vehicle, rolling down his window and shouted "pull over." It referred to *stop* or *move* your car to the side of the road. Second, the policeman did so because it could be taken for granted that he must be the one who was responsible for such kind of the evidence. It was his duty to prevent any driver from having an accident.

The *perlocutionary act* which wanted to be achieved was that the policeman expected the woman move and stop her vehicle to the side of the road. Accidentally, the woman did not recognize that the policeman's utterance was an order. She thought that the policeman shouted "pull over" to guess the thing being knitted. Thus, "pull over" was considered as a kind of garment made of knitted wool or cotton. It was such kind of a sweater. In this case, this different comprehension occurred because the woman did not know the context above. This resulted in ridiculous *perlocutionary act*. Instead of stopping or moving her vehicle she yelled back cheerfully without feeling guilty "Socks! She yelled "Socks! because she was sure that what she was knitting was not a "pull over" but "socks". In sequence with the theories of humor, it belonged to the *Incongruity theory* because the laughter was disclosed from the incongruous ideas between the policeman's intention with the woman's interpretation of the order.

Hence, the policeman's utterance did not stop the woman from driving fast and knitting. Oppositely, it made her happy to show the real thing she was knitting, and to tell the police officer his guess was not correct.

Humor (7) The police officer pulled over a guy driving a convertible because he had a penguin riding in the passenger seat.

"Hey, buddy, is that a real penguin?"

"Yeah. I just picked him up."

"Well, why don't you take him to the zoo?"

The guy agreed, but the next day the cop saw him drive by again with the penguin sitting beside him.

"I thought I told you to take that thing to the zoo," said the officer.

"I did," the guy replied. "And we had such a good time, tonight we're going to a rugby match."

(November: 2002/80:49)

The conversation took place on a road, which involved a police officer and a guy who was driving with a penguin in his passenger seat. In this case, the police officer literally asked a question about the guy's reason for not sending the penguin to the zoo.

The police officer's utterance, however, was not merely a question. It reflected his intention or an *illocutionary act*. In this case, he ordered the guy to send the penguin to the zoo. Some *felicity conditions* supported this act to perform. First, the zoo was the right place for the penguin so it was uncommon and forbidden thing to have a penguin in a passenger seat. Second, it was an animal that must be protected so the proper place for the animal was in the zoo. Thus, the word ... **take** him to the zoo?" here meant "send" or "put."

In relation with the police officer's intention above, the *perlocutionary act* of his utterance was that he expected the guy to send the penguin to the zoo. It denoted that the guy was not allowed to have a penguin as a pet.

Disappointingly, the guy did not understand that the police officer ordered him to send the penguin to the zoo. This could be noticed from the fact that he still had the penguin riding in the passenger seat the next day. It happened because he interpreted the utterance ... **take him to the zoo** differently. He considered that the police officer ordered him to urge or accompany the penguin to have fun in the

zoo. It could be noticed from the inappropriate or incongruous response “I did, and we had such a good time, tonight we’re going to a rugby match.” It indicated that the guy still kept the penguin because he did not send it to the zoo as ordered by the police officer. Surprisingly, it evoked the laughter because the guy’s response was not in accordance with the police officer’s expectation. Instead of obeying the police officer’s order, the guy misunderstood it and did the things with the penguin, which should not be done. Thus, it was in sequence with the *Incongruity theory*.

Overall, the police officer’s utterance resulted in worse situation between the cop and the guy because the guy did not recognize the cop’s utterance as an order, so he continued keeping the penguin.

Humor (8) The 16th TEE featured a fairway that ran along a road fenced off on the left. The first golfer in foursome teed off and hooked the ball. It soared over the fence and bounced onto the street, where it hit the tyre of a moving bus and ricocheted back onto the fairway.

As they all stood in amazement, one of his partners asked, “How did you do that?”

The golfer shrugged. **“You have to know the bus schedule.”**

(December: 2002/80:42)

The conversation happened between two golfers of foursome in a fairway. The first golfer could hook the ball well, after it flew over the fence, bounced onto the street, hit the tyre of a moving bus and flew back onto the fairway. One of his partner wanted to know how could he do that. Based on the proposed theory, the *locutionary act* performed by the golfer was that he literally informed his partner to know the bus schedule.

The intention or *illocutionary act* of his/her utterance was that he/she hooked the ball accidentally. It was *felicitous* based on the *felicity condition* that when he/she hooked the ball, it soared over the fence, bounced onto the street, hit the tyre of a moving bus and ricocheted back onto the fairway well. It happened in a sudden and the golfer did not plan it before. His friend considered him as a good golfer. So, his partner wanted to know the way to do that. The golfer answered

“You have to know the bus schedule.” In this case, the golfer actually did not know exactly the way how the ball could fly in such a way. This made all the other golfers amazed, could not believe such a spectacular hit. The hit involved a fence, a street and a moving bus which were not the part of a golf court. So that the ball could reach back the fairway after such coincident “flight”.

The *perlocutionary act* of the golfer’s utterance was that he tried to suggest his partner to know the bus schedule to be able to hit like the one he had done. Actually, he himself knew that it was because of fortunate thing he could performed amazing hit. It was accidental hit which could happened many times. But, he did not confess this to his partners. He boasted that it was because he knew the bus schedule so he could hit the ball over the fence and street and the tyre of the bus, exactly at the same time the bus came along the street near the golf court’s. He knew exactly that he would never be able to repeat such tee-off.

Based on the analysis above, it could be known that the golfer’s utterance did not match his partner’s expectation who wanted to know his way in hooking the ball well. It sounded funny if it was related to the theories of humor especially the *Superiority theory* because the response of the golfer was boasting. He felt he was superior to be able to perform such a teed-off.

In conclusion, the utterance **“You have to know the bus schedule”** was not the real suggestion. It was only the way of the golfer to show off and think of his partner’s question that he was the best golfer of the four.

Humor (9) Jack hadn’t been to a class reunion in decades. When he walked in, he thought he recognized a woman over in the corner, so he approached her and extended his hand in greeting. **“You look like Helen Brown,”** he said.

“Well,” the woman snapped back, “you don’t look so great in blue either.”

(January: 2003/80:47)

It has been a long time for Jack not to attend his class reunion. When he recently came to attend it, he tried to greet a woman he thought he knew in the corner. The *locutionary act* of his utterance was that he literally said that the woman looked like Helen Brown.

The *illocutionary act* of his utterance was that he intentionally guessed that the woman was Helen Brown. Jack was not sure whether she was Helen Brown because he had not attend the class reunion for decades. In this case, it might be assumed that Helen Brown was one of Jack's friends. He tried to greet her because he thought that he knew her. By greeting her, he wanted to make sure that the woman must be Helen Brown. Based on these *felicity conditions*, **Helen Brown** was regarded as a name of a person.

The *perlocutionary act* of his utterance was that he expected the woman to confirm that she was really Helen Brown or not. In other words, the woman was expected to reply his greeting if she was Helen Brown; or she said sorry to Jack if she was not the one.

Shockingly, the woman was irritated and said that Jack's performance was not great either, because he wore blue dress. In this case, she had different interpretation toward Jack's utterance. She thought that Jack criticized her dress. She might dress in brown, so she defined the word "brown" as the color of the dress and not the name of a person. This uncovered the comical part of the humor, because the woman's response was inappropriate with Jack's expectation. In this case, *Incongruity theory* was accomplished.

In sum, Jack's utterance created bad situation between him and the woman. It happened because his utterance arouse different response which made him feel shy or awkward because the woman mocked him.

Humor (10) A local charity had never received a donation from the town's most successful lawyer. The director called to get a contribution.

"Our records show you make \$500,000 year, yet you haven't given a cent to charity," the director began.

"Would you like to help, the community?"

The lawyer replied, "Did your research show that my mother is ill, with medical bills several times her annual income?"

"Um, no," mumbled the director.

"Or that my brother is blind and unemployed?"

The stricken director began to stammer out an apology.

"Or that my sister's husband died in an accident," said the lawyer, his voice rising in indignation, "leaving her penniless with three kids?"

The humiliated director said simply, "I had no idea."

“So,” said the lawyer, “if I don’t give any money to them, why would I give any to you?”

(February: 2003/80:37)

A director went to see a successful lawyer to ask a donation for a local charity. What sort of acts contained in the lawyer’s utterance could be drawn through *Speech Act theory*. Concerning with the *locutionary act*, he literally said that he did not give any money to his family. So, he would not give money to the charity either.

Intentionally, he refused to give any money to the charity because he was a stingy man. This could be known from the *felicity conditions* that he made some reasons as if he financially supported his family. He said that his mother was ill, with medical bills several times her annual income, his brother was blind and unemployed and also his sister who had lost her husband and left her with three kids. By giving such reasons, he wanted to make the director believe that he was the only one who was responsible to his family’s inadequate conditions. Whereas, in reality, though he earned \$500,000 a year, he did not give any cent to them. Thus, the *illocutionary act* of his utterance was that he would not give fund to the charity.

He issued such kind of an utterance because he expected that the director would not ask any donation to him again, which he had never done in the past. Thus, the expected *perlocutionary act* was that he wanted to say that “don’t ask money for the charity because I would not give, even a cent!”

If being related to the *Humor theories*, especially the *Relief theory*, the laughter came from the lawyer’s answer that he did not give money to his family. He did not give any to the charity either. His previous statements falsely lead and might drive us to have an assumption that he was a generous man who always gave money to support his family’s welfare. The utterance issued by the lawyer, one by one had a different impact on the director. The director was bombarded by the lawyer with facts about the sad condition of the lawyer’s family. From mumbling an answer to stammering an apology was done intentionally to impress the director that he was a fairly man.

Unfortunately, his last utterance showed the contradiction. It made the director very disappointed and humiliated. The lawyer used the utterance only to avoid the director's demand. It was a relief for him to state verbally what he intended not to do. He was such a stingy man who was so mean to his own family, let alone to the charity.

Concisely, the lawyer's utterance contained a cynical expression which could stop the director from asking the money. It was also to release him from the demand of giving away any cent of his to the charity.

Humor (11) John disliked the family cat so much, he decided it was time to get rid of the animal. He drove the feline 20 minutes from home and left him. But when he pulled into his driveway, there was the cat. The next day he left the kitty 40 minutes away, but again, the cat beat him home.

So he took the cat on a long drive, arbitrarily turning left, then right, making U-turns, anything to throw off the tabby's keen sense of direction before abandoning him in a park across town.

Hours later John called his wife: "Jen, is the cat there?"

"Yes," she replied. "Why?"

"Put him on the phone. I'm lost and need directions home."

(March: 2003/80:39)

The conversation happened between John and his wife, Jen, who owned a cat as a pet. Literally, John ordered the wife to put the cat on the phone, he was lost and needed directions home.

The *illocutionary act* of his utterance was that he was mad to the cat and he disliked the cat so much. The *felicity conditions* that governed this act could be undertaken as follows: first, he has tried to throw off the cat many times but it always could return home safely no matter how far was it he took the cat from home. He became more annoyed when his last effort also failed. Although, he had taken the cat on a long drive, arbitrarily turning left, then right, making U-turns, anything to shed the tabby's keen sense of direction before abandoning him in a park across town. He called his wife after some hours, and asked whether the cat was at home again. It was true that the cat was home. Second, this caused him lost his temper because he was not able to find the way home while the cat was easily reached their home despite the longest drive to throw it away. He wanted to mock

his cat and to ask a help to his wife to show him the way home because he got lost after hours of driving.

Therefore, he telephoned his wife because he was desperate not to know the direction to his own house. He asked his wife to put the cat, which was safely home again, to direct him the way home since he believed that the cat knew every street and road to his home. In this case, instead of having the cat thrown away from home, John on the other hand became lost on the way to do so.

The *perlocutionary act* of his utterance was that he expected his wife to guide him showing the way home via the phone. He did not say it directly, but asked to talk to the cat to give him a guide home. However, it might arise the laughter as he got lost. It happened to him because he forgot his own route on the last drive, so he needed directions home. According to the theory of humor, what happened to John was because of his own stupidity. It could be said that it was in sequence with the *Superiority theory* which maintained that the laughter might come from one's misfortune.

Humor (12) A farmer on a tractor approached a driver whose car was stuck in a mudhole and kindly offered to pull him out for \$10. The driver agreed.

"You know," said the farmer, "yours is the tenth car I've rescued today."

"Wow," the driver said incredulously. "When do you have time to work on your land? At night?"

"No," farmer replied. "**Night is when I fill the hole with water.**"

(April: 2003/80:39)

The conversation happened on the path between a farmer and a driver whose car was stuck in a mudhole. The farmer offered the driver to pull him out of the hole for \$10 and the driver took it. When the farmer said that the driver's car was the tenth car he had rescued that day, the driver was curious to know when would he work on his land then. The driver guessed that the farmer worked at night. The farmer's response, literally showed that he did not work on his farm (plough the field) at night. It was the time when he filled the hole with water.

The *illocutionary act* of his utterance was that he intentionally trapped the vehicles passing his field during the day. This was based on the *felicity conditions*

that he made a hole and filled them with water at night. In addition, he offered a help to pull out every vehicle which was trapped to this hole. If the vehicles were trapped and stuck in the mudhole, he could get some money because he charged \$10 for helping to pull out each trapped vehicle.

By issuing such an utterance, the *perlocutionary act* of his utterance was that he expected the driver understand his real job. His job was really not a farmer but was a fake one. He used a tractor and a farm field to earn some money. He was a farmer but did not do the farming. The car driver got the impression, the farmer was a good man and a rescuer, since in one day he helped ten stuck cars. The driver's question to know when the farmer worked as a farmer, replied with an unexpected answer. This caused laughter because the farmer's response was incongruous with the driver's question. It could be said that it was in line with the *Incongruity theory*.

In short, the farmer's utterance uncovered his real attitude that he was not a good farmer but an unkind man as he always trapped vehicles passing by purposely in the mudhole on his field.

4.2 Discussion

It has been described in Chapter II that in issuing an utterance one may not only convey information but also may perform actions. This was known through the *Speech Act theory* (Austin, 1962) which covered the *locutionary act*, the *illocutionary act* and the *perlocutionary act*.

Based on the data analysis, the 12 data taken from the humor in "Laughter, the Best Medicine" could be uncovered by *Speech Act theory*. The disclosure was gained through finding the three layers of *Speech Act*.

In accordance with the *locutionary act*, it was uncovered by recognizing the literal meaning of the utterance. It could be said as what the speaker said explicitly in the utterance. Then, the *illocutionary act* was interpreted based on the *felicity conditions*. The place, the time and the interlocutors involved in the conversation should be taken into account, so that the implicit meaning or

intention of the speaker could be identified. Further, the *perlocutionary act* was uncovered by finding the effect of the utterance on the hearer.

As in utterance 3 for instance, the *locutionary act* of the woman's utterance was that she asked the man's reason not to take the dog away from her. In this case, it was stated explicitly that the woman asked why the man did not call the dog off. However, the woman utterance was not merely a question but it contained an intention. Some conditions should be considered to uncover the *illocutionary act* of her utterance. The woman was walking in the park when the savage dog rushed towards her. It could be known that she was so frightened. Unfortunately, the owner did nothing to intervene it. Based on these reasons, it could be summed up that the *illocutionary act* of her utterance was that she ordered the man to take the dog away from her. Through issuing such an utterance, she expected that the man released her from the dog. Thus, by employing the *Speech Act theory* what sort of acts contained in the utterances of the humor in "Laughter, the Best Medicine" could be known.

Beside employing the *Speech Act theory*, the disclosure of the humorous aspect was also done by using the *Humor theories*. The *Humor theories* expounded where the laughter was created. There were three large classes of the theories namely the *Superiority theory*, the *Incongruity theory* and the *Relief theory*. The *Superiority theory* maintained that the laughter came from the feeling of superiority over those we laugh at, from the misfortunes, our own stupidity or many others. Laughter also could be maintained from the inappropriateness, inconsistency, strangeness, or the frustrated expectation on something. This case was in line with the *Incongruous theory*. The *Relief theory* emphasized that the laughter derived from the relieving tension, strain or repressed feeling.

With reference to the result of the data analysis, it was established that the utterance (2), (4), (8), and (11) were in line with the *Superiority theory*. In utterance (4) for instance, the laughter came from the response of the consumer. He misunderstood the simple information gave by the shop assistant that there was no chocolate ice-cream left in the parlour. In this case, the consumer's response showed his stupidity. Then, the utterance (1), (3), (5), (6), (7), (9), (12)

were in conformity with the *Incongruity theory*. An example of the revelation in which the laughter was uncovered based on this theory, was found in utterance (8). In this case, the laughter came from the golfer's response. He suggested his partner to know the bus schedule in order to hook the ball well as he did; whereas, he hooked the ball accidentally. It meant that there was not a real connection between the way of hooking the ball with the bus schedule. Hence, there was inappropriateness between what he said and his partner's expectation. It caused the laughter. Finally, the utterance (3) and (10) were in sequence with the *Relief theory*. It was stated that based on this theory the laughter came from the release of the strain feeling. In utterance (10) the laughter was uncovered because the successful lawyer could release himself from the director who demanded him to give money to the local charity. He issued the utterance as if he was a generous man but in fact it was use to trick the director. So, he finally did not give any money to the charity.

Referring back to the 8 characteristics of humor proposed by Danandjaja (2002:14) on chapter II, it also could be discussed here in which the characteristics were founded in the humor that have been analyzed.

Humor (1) fulfilled the characteristic number 1 because the receptionist's response was surprising. In addition, it was in line with the characteristic number 8 because the tourist's utterance might have double meaning, whether he asked the different function or the different price of the rooms.

Humor (2) fulfilled the characteristic number 1 and 2 because it showed something unexpected by the usher so that it made him disappointed.

Humor (3) contained the characteristics number 1, 2 and 8 because the man's answer was surprising and made the woman disappointed, while the word "call off" in the woman's utterance had double meaning. "Call off" as an order to take the dog away or an order to call the dog with the name "off."

Humor (4) had the characteristics number 2 and 5 the shop assistant's utterance swindled the consumer and it was illogical because there must not be the cotton-pick in chocolate.

Humor (5) covered the characteristics number 1 and 2 because it told something unexpected, the man wanted the pharmacist to help his wife who experienced the hiccups but surprisingly, the pharmacist had done something wrong to him. It made the man disappointed.

Humor (6) contained the characteristics number 1, 2 and 8 because the woman's response was surprising and made the policeman disappointed. In addition the policeman's utterance "Pull over" had double meaning.

Humor (7) had the characteristics number 1, 2, and 8 because the guy's utterance was surprising so that it did not match with the police officer's expectation who ordered him to send the penguin to the zoo. In this case, the police officer's utterance "take to the zoo" might had a double meaning.

Humor (8) fulfilled the characteristics number 1, 2, and 5 because the golfer's utterance was surprising and out of mind because he hooked the ball well accidentally not because of the bus schedule. His answer, however, could make his partners disappointed.

Humor (9) was in line with the characteristics number (1), (2) and (8). In this case, the woman's answer was surprising because it was not the answer expected by Jack. Jack's utterance also had double meaning because "Helen Brown" could be regarded as a name of person or Helen who wore the brown dress.

Humor (10) was in sequence with the characteristics number 1, and 2 because the lawyer's utterance was unexpected by the director of the local charity so it made him disappointed.

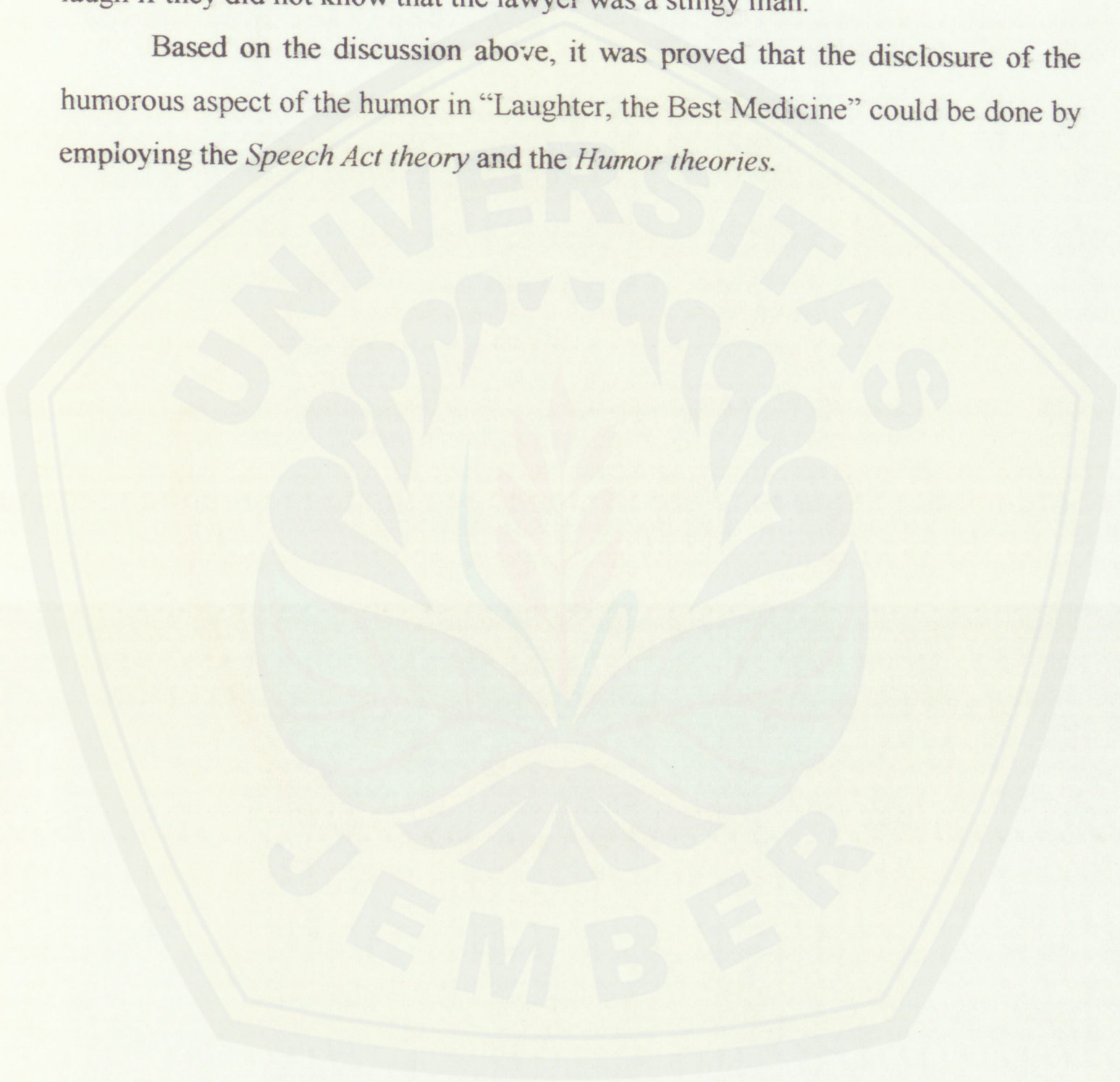
Humor (11) covered the characteristics number 1, 2 and 5 because the fact that the cat was already at home again was an unexpected thing so it made John disappointed because he had tried to throw away the cat many times but it always could return home safely. This was something illogical to happen.

Humor (12) was in sequence with the characteristics number 6 and 7 because what the farmer's done was contradictory to his job as a farmer so it disturbed someone.

The analysis also uncovered that although a humor fulfilled the characteristics to conform, sometimes it did not drive the reader laugh or smile. Some factors which were explained by Danandjaja (2002:32-35) as the

disturbance of the humor might occurred. For example, the readers did not understand the language used in the humor and did not understand the terms used concerning with golf, such as a fairway, a fence, tee-off and others, they would be difficult to laugh at the Humor (8). It also could be happened if the readers did not know the context of the humor. In the Humor (10) for instance, the readers did not laugh if they did not know that the lawyer was a stingy man.

Based on the discussion above, it was proved that the disclosure of the humorous aspect of the humor in "Laughter, the Best Medicine" could be done by employing the *Speech Act theory* and the *Humor theories*.





V. CONCLUSION AND SUGGESTION

5.1 Conclusion

It could be highlighted that *Speech Act theory* could be used to uncover the humorous aspect of the humor in "Laughter the Best" in *Reader's Digest* magazine. The uncovering could be gained through the following steps:

1. finding the *locutionary act*;
2. finding the *illocutionary act*;
3. finding *perlocutionary act* or the effect on the hearer.

Beside employing the *Speech Act theory*, the uncovering of the humorous aspect of the humor was also done with the *Humor theories* in order to find out how the laughter was created. Thus, the disclosure could be carried out based on the three classes of the *Humor theories* whether the humor was in line with the *Superiority theory*, the *Incongruity theory* or the *Relief theory*. Based on the research results, it could be concluded that all the data could be uncovered by *Speech Act theory*. Furthermore, in this case of humor, the *Incongruity theory* was the most likely to appear among the others and the *Relief theory* was the least.

5.2 SUGGESTIONS

Some suggestions are significantly wished-for the following people, bearing in mind that the *Speech Act theory* and the *Humor theories* are essential for uncovering the humorous aspect of the humor in "Laughter, the Best Medicine" in *Reader's Digest* magazine.

- a. for the advance readers, in this case, the university English students in the English Department. They should be aware of the importance of *Speech Act theory* and the *Humor theories* so it would help them in understanding the humor in "Laughter, the Best Medicine";
- b. for the English teachers, they should be aware toward the function of *Speech Act theory* and the *Humor theories*. By having such kind of awareness, they should be able to guide their students to know the intended message behind the line of the humor.

- c. For future researchers, they can use the result of the research as the reference for them to carry out further research using *Speech Act theory* or the *Humor theories* with different discourse type or different source.



For future researchers, they can use the result of the research as the
reference for their to carry out further research using Spearman Rank theory of
the linear relation with different distance type or different source.



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10/16/2004





RESEARCH MATRIX

Title	Problem	Variable	Indicators	Data Resource	Research Method
Uncovering the humorous aspect of the humor in "Laughter the Best Medicine" in <i>Reader's Digest</i> magazine with the <i>Speech Act theory</i> and the <i>Humor theories</i>	"How do the <i>Speech Act theory</i> and the <i>Humor theories</i> uncover the humorous aspect of the humor in "Laughter, the Best Medicine" in <i>Reader's Digest</i> magazine?"	<i>Speech Act</i> Humor	Locutionary act Illocutionary act Perlocutionary act Superiority Incongruity Relief	"Laughter, the Best Medicine" in <i>Reader's Digest</i> magazine, beginning from May 2002 to April 2003 editions. Hong Kong: Reader's Digest Asia Ltd.	Research Design * <i>Descriptive Qualitative</i> Type of Data * <i>Qualitative Data</i> Data Collection Method * <i>Document Analysis</i> * <i>Proportional Random Sampling by Lottery</i> Data Analysis Method * <i>Austin's Theory of Speech Act</i> * <i>The Humor theories</i>



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Appendix 2

Table 1. Table of the Data

No	Date	Total Number of the humor/Edition	Population		10% of the laughter in each edition	Rounded Sample of the Spoken Printed Discourse
			Written	Spoken		
1.	May, 2002, Vol. 79. No. 470	8	1	7	0,7	1
2.	June, 2002, Vol. 79. No. 471	8	3	5	0,5	1
3.	July, 2002, Vol. 79. No. 472	8	1	7	0,7	1
4.	August, 2002, Vol. 79. No. 473	13	2	11	1,1	1
5.	September, 2002, Vol. 79. No. 474	16	3	13	1,3	1
6.	October, 2002, Vol. 80. No. 475	10	2	8	0,8	1
7.	November, 2002, Vol. 80. No. 476	13	2	11	1,1	1
8.	December, 2002, Vol. 80. No. 477	7	1	6	0,6	1
9.	January, 2003, Vol. 80. No. 478	11	3	8	0,8	1
10.	February, 2003, Vol. 80. No. 479	12	2	10	1	1
11.	March, 2003, Vol. 80. No. 480	12	2	10	1	1
12.	April, 2003, Vol. 80. No. 481	12	2	10	1	1
Total		130	24	106		12



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 Judul Skripsi : UNCOVERING THE HUMOROUS ASPECT OF THE HUMOR
 IN "LAUGHTER, THE BEST MEDICINE" IN READER'S
 DIGEST MAGAZINE WITH THE SPEECH ACT THEORY
 AND THE HUMOR THEORIES
 Pembimbing I : DRA. WIWIEK ISTIANAH. MKes. MED
 Pembimbing II : DRS. BAMBANG S. MED

KEGIATAN KONSULTASI

No	Hari/Tanggal	Materi Konsultasi	T.T. Pembimbing
1.	24 / 1 / 2003	Outline	<i>Dr. Wiwiek</i>
2.	26 / 1 / 2003	Research Matrix	<i>Dr. Bambang</i>
3.	10 / 3 / 2003	Chapter I	<i>Dr. Wiwiek</i>
4.	8 / 4 / 2003	Revisi chapter I	<i>Dr. Bambang</i>
5.	12 / 1 / 2004	Chapter I, II, III	<i>Dr. Wiwiek</i>
6.	18 / 7 / 2004	Revisi	<i>Dr. Bambang</i>
7.	22 / 7 / 2004	Acc Seminar Proposal	<i>Dr. Wiwiek</i>
8.	22 / 10 / 2004	Geminar Proposal	<i>Dr. Bambang</i>
9.	27 / 12 / 2004	Chapter I, II, III, IV, V	<i>Dr. Wiwiek</i>
10.	3 / 1 / 2005	Revisi	<i>Dr. Bambang</i>
11.	6 / 1 / 2005	Acc Ujian	<i>Dr. Wiwiek</i>
12.	31 / 1 / 2005	Ujian	<i>Dr. Bambang</i>
13.	2 / 2 / 2005	Revisi	<i>Dr. Wiwiek</i>
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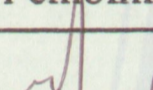
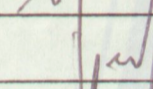
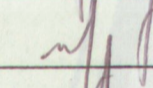
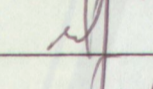
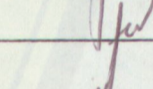
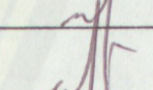
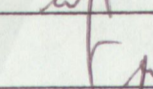
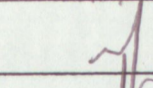
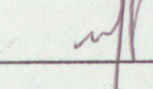
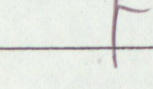
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7.	22 / 10 / 2004	Seminar Proposal	
8.	27 / 12 / 2004	Chapter I, II, III, IV, V	
9.	3 / 1 / 2005	Revisi	
10.	6 / 1 / 2005	Acc Ujian	
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