

CHAPTER 4

DATA ANALYSIS

This chapter presents Searle's typology of speech acts and Grice's co-operative principle as found in the conversations in *The Judgment*. These data were translated and analyzed in two major parts by using a descriptive method based on Searle's theory of classification of speech acts and Grice's theory of the co-operative principle. First, in terms of classification of speech acts, the utterances were categorized into each type of speech acts. Secondly, the data were also analyzed and classified according to Grice's maxims.

4.1 Searle's classification of speech acts

In Searle's view, speech acts can be classified into five different types as follows:

1. **Representatives** are acts that express the speaker's belief that something is true, such as report, announce, insist, describe, summarize.
2. **Directives** are acts in which the speaker attempts to get the listener to do something, e.g. urge, command, question or request.
3. **Commissives** are acts of the speaker who commits himself to do some future act, e.g. offer, promise or threaten.
4. **Expressives** are acts that express a psychological attitude towards the listener, such as thank, congratulate, welcome or apologize.

5. **Declarations** are acts that effect a sudden change in a particular situation and the speaker has to be authorized to do something, such as sentencing, baptizing or dismissing.

In this study, when applying Searle's classification of speech acts, the five types were applied as follows:

4.1.1 Speech acts type of Representatives: Any utterances from the novel that reveal the expressions of the speaker and represent what they believe or commit to be correct information, are categorized into this type of speech acts. Several utterances show that the speakers represented their acts through report, insist and describe, such as the following examples:

a.) **Report**

The villagers are giving information on Fak that they have seen or heard, to the headmaster. It is called "report".

Data 35

“ชาวบ้านเขาก็มาพูดเข้าหูฉันอยู่เรื่อย ว่าความประพฤติแกมันไม่ดี เขากลัวลูกหลานเขาจะเอาเป็นตัวอย่าง” (219)

“The villagers often tell me about your misbehavior. They are afraid that their children will imitate your behavior.”

In data 35, the headmaster asserts to Fak about his behavior. It is noticed that the villagers report this information to the headmaster. The information of Fak in data 35 is also correct. Fak was very drunk and may become a bad role model for children.

Therefore, these two examples can be categorized as **representatives**.

b.) **Insist** is the act of the speaker who stands firm in his statement.

Data 39

“เออ นะสิ จะมีใครอีกล่ะ ไอ้ที่แกลงอกเหล้าลงปากอยู่ทุกวันๆ นะ มีใครมาจับแกลงอก มีใคร
เข้างับค้ำให้แกลงอก แกลงอกของแกลงอกทั้งนั้น” (220)

“It is you! Who else would force you to drink whisky every single day? You drink it all by yourselves.”

From the data above, it is clear that Fak talked back to the headmaster, saying that everyone in the village makes him feel upset about the rumor of the affair of himself and his stepmother. Fak cannot stand the stress caused by the judgment of the villagers, and this pushes him to start drinking. However, the headmaster insists that Fak himself is the cause of the drinking. Although being aware that drinking alcohol is bad, Fak does not stop it. The utterance of the speaker represents a speech acts type, falling under **representatives**.

c.) **Describe** is the action of the speaker who wants to give details to others.

Data 22

พิกัดตัดสินใจถามสืบหรือไปถึงเหตุผลที่สืบหรือไปเชื่อสิ่งที่พิกัดเล่าดูใจนิ่งเงียบสักครู่

**“ข้าถึงบอกว่าข้าเชื่อเอ็งเพราะไอ้คนยืนหางแฉวงนะพุดอะไรไม่ค่อยมีใครเขาฟังหรืออีกอย่าง
หนึ่งข้าเห็นเอ็งมาแต่เด็กข้าพอจะดูเอ็งออกว่าเอ็งคงไม่ทำอย่างนั้นกับเมียพ่อเอ็งหรือ...”**(155)

Fak decides to ask why Uncle Khai believes what he said. Uncle Khai is quiet for a few minutes and says:

“I told you that I believe you because I am a person who stands at the end of the line. And people wouldn’t listen to this kind of person’s voice. One more thing, I have watched you ever since you were young and I can tell that you wouldn’t do that to your father’s wife.”

In data 22, Uncle Khai expresses his feelings to Fak. He not only frankly describes but also asserts his opinion about Fak. No one in the village ever talked to Fak as openly as this. Uncle Khai’s utterances show that he is committed to the truth about Fak’s personality. Hence, it can be categorized as **representatives**.

4.1.2 Speech acts type: Directives, i.e. acts of the speaker that tries to get the addressee to get something done for him, such as command, question and request. If any of these verbs appeared in the conversations, they were counted as directives because the speaker uses these verbs as an order for the listener.

a.) **Command** is a power of the speaker to order something to the listener.

Data 37

“พูดซี่ ทำไมไม่พูดล่ะ เห็นตอนไปมาไหนก็พูดอยู่ทำรถ ทำไมพูดได้”ครูใหญ่ถาม (219)

“Say something.. Why don’t you say a word? You talked a lot when you were drunk at the bus station.” The headmaster asked.

This utterance is a command of the headmaster, a strong order that the speaker wants the listener to do right away. Commands can be categorized as a type of directive. Therefore, this utterance falls under directives.

b.) **Question** is a statement from the speaker who wants to get an answer from the addressee.

Data 25

“แล้วที่เ็งกินเหล้าเมายา ตะโกนสวดมนต์โหวกเหวก ร้องห่มร้องไห้เป็นคนบ้า นั่นนะ เ็งไม่
อายใช้มัย แต่เวลาเ็งจะมาหาข้าเ็งอาย...” (185)

“But then, when you get drunk and start chanting at the top of your voice or start crying and moaning like a lunatic, aren’t you embarrassed? Yet, when you come and see me, you ARE embarrassed.”

Data 25 represents a conversation between the abbot and Fak. The abbot asks Fak about the reason why Fak does not come to the temple as he always used to. Since this utterance is a question, it can be categorized as the type of **directives**.

c.) **Request** is a statement by the speaker who needs something from the addressee.

Data 57

“เ็งสัญญาได้มัยละ ว่าต่อแต่นี้มาแล้วจะอยู่ในกระท่อมไม่ออกไปไหน” กำนันคาดคั้นให้
ตอบ (291)

“Can you promise that you will stay in your hut when you are drunk?” The Kamnan forces Fak to answer.

From data 57 it is clear that when Fak gets drunk, he usually starts shouting to express his feelings that could not be expressed when sober. But his loud voice disturbs the people. The Kamnan makes Fak promise to be well behaved. Force is making

someone act as the speaker wants. The Kamnan also uses a powerful question to ask Fak. Thus, these examples can be categorized as **directives**.

4.1.3 Speech acts type of Commissives; these are the acts of the speaker who insists on doing a future action, such as offer. The speaker has to be the one who commits himself to the action that will happen in the future. Examples from *The Judgment* are given below.

a.) **Offer** is a statement of the speaker telling that he is willing to help

Data 2

ฝึกเอาระดาขรายการอาหารที่พวกครูสั่งส่งให้ป้าเชื้อซึ่งยืนอยู่หลังเตาแล้วจึงเลี้ยงไปนั่งคอยที่โต๊ะทางด้านซ้ายรถสองแถว...เกลียวหนุ่มคนขับหันมาทางฝึกถามขึ้นว่า

"แกไปจังหวัดมัย ข้าจะรอแกอีกคน"

ฝึกส่ายหน้า "ข้าไม่รู้จะไปทำไม"

"อ้าว ก็ไปเปิดหูเปิดตามั่งนะสิเดี๋ยวนี้เขามีโรงน้ำชาแล้วนา รู้จักรีเปล่า โรงน้ำชานะ" (32)

Fak gives the teachers' lunch orders to Auntie Cheau who stands behind a stove and waits behind a minibus. Kliao, the driver asks Fak.

"Do you want to go to town? I will wait for you."

Fak shakes his head "I don't know why I would go."

"Oh, just go and see new things. They do have a teahouse now. Do you know what a teahouse is?"

Data 54

“เงินทองนะ ไม่มีมาขอกันดีๆก็ได้ ฉันไม่ใช่คนใจจัดใจดำอะไร นายพีกกับฉันก็เคยร่วมงานกันมาก่อน น่าจะมาพูดกันดีๆ ขอกันดีๆ ไม่นำทำแบบนี้เลย” (291)

“You should have let me know when you were broke. I’m not a dark-hearted person. We have been working together for a long time. You should have asked me nicely, you should not have done this”

Data 2 reveals the utterance of the speaker, Kliao, a driver at the bus station, who offers Fak a ride to town. “Offer” can be categorized as the type of commissives. Therefore, this sentence falls under **commissives**. In addition, data 54 shows the utterances of the headmaster at the police station. Fak is arrested by the police after being drunk and shouting loudly in the middle of the village about how the headmaster had cheated him. In this conversation, the headmaster comes to the police station and offers to bail out Fak. The headmaster also offers Fak to go see him when Fak would need help. “Offer” can be categorized as commissive. Hence, these data can be categorized as **commissives**.

4.1.4 Typology of speech acts: Expressives, i.e. the utterances of the speaker that express feelings or attitudes about the addressee can be categorized as expressives. Here are some examples of expressives found in *The Judgment*.

a.) “**Express**” is the act of conveying feelings or thoughts.

Data 28

“มันยังไม่ยอมเชื่อฟัง ทั้งๆที่มันก็รู้ว่าหลวงพ่อกับที่เคารพบูชาของพวกเขา” (203)

“But he wouldn’t listen to the abbot, even though he knows the abbot is the most respectful person of all of us.”

Data 32

“ดูเอาเถอะ หลวงพ่อท่านเป็นพระมันยังโกหกเอาได้ นับประสาอะไรกับพวกเรา มันจะไม่มาปลิ้นปล้อนหลอกลวง เราะห้ดีแล้วที่ไม่มีใครคบกับมัน” (204)

“Do you see that he can tell a lie to the abbot? We are just normal villagers that could be fooled by him someday. It’s a good thing not to befriend him.”

The above data are the opinions of different speakers towards Fak. In data 28, the speaker thought that Fak refused to obey the abbot, the most respectful person of the village. In data 32, this speaker points out that Fak is a big liar and it would be better not to befriend him. These two data represent opinions of the speakers about Fak. They express their thoughts without verifying these with Fak. The opinions of the speakers can thus be categorized as **expressives**.

4.1.5 Speech acts type of Declarations, i.e. acts that the speaker needs to have authorized to change the specific situation of the addressee, such as dismissing. The utterance will not be effective if the speaker does not have authority. One example is found in *The Judgment* as follows:

a.) **Dismiss**, an order of the speaker to make the addressee leave his job.

Data 34

ช่วงที่ผ่านมาพิกดืมเหล้าหนักมาก ที่ประชุมโรงเรียนทุกคนมีความเห็นว่าพิกควรออกจากงาน
ครูใหญ่จึงเรียกพิกเข้ามาพูด “เราประชุมกันแล้วว่าอยากไห้แกลาออก...”(218)

Since Fak has started drinking a lot recently, a school board meeting agrees that Fak should leave his job. Therefore, the headmaster tells Fak “**We have had a meeting. We want you to resign.**”

The speaker of this data is the headmaster who is authorized to dismiss Fak from his job. Fak had not been working very well recently. The school board agrees to let Fak go. However, the only one who could make this utterance has to be the headmaster because he is the one who has power to make this utterance to Fak. This utterance would not have been effective if a normal teacher would have said so it to Fak. This sudden change affects Fak’s life. Therefore, it can be categorized as **declaration**.

From the data above, it could be said that all five types of speech acts can be found in *The Judgment*. The classification of speech acts helps clarify the expressions of the speaker of each conversation. It also reveals the types of utterances that affect the addressee’s feelings and finally cause the tragic ending of the protagonist. The numbers of each speech acts type are not even. For example, there are 28 expressives, 18 directives, 11 representatives, 2 commissives and 1 declaration in *The Judgment*. It is noticed that the protagonist mostly receives **expressive** utterances from the villagers. These cause misunderstandings in the story and Fak subsequently dies from alcohol abuse. The second type is **directives**. Fak receives a great number of commands and questions in his life but those questions never clarify his innocence in the relationship between himself and his stepmother. The third type is **representatives**. Even though representatives are the acts that the speaker expresses in truth, the truth of Fak is all about his bad reputation. Next are **commissives**. People rarely offer Fak help since there

are only 2 utterances found in this category. Lastly, **declaration** is also found, showing that Fak knows a powerful person who is able to control him in his life.

4.2 Grice's co-operative principle

In the second part of this research, the analysis is based on Grice's co-operative principle. In Grice's view, both the speaker and addressee can reach an effective understanding if they apply the co-operative principle during their conversation. As may be recalled, Grice divided the co-operative principle into four maxims as follows:

1. Maxim of quantity: the speaker has to give as much information as needed but not more.

2. Maxim of quality: the speaker has to tell the truth

3. Maxim of relation: the speaker has to make a relevant statement.

4. Maxim of manner: the speaker has to be able to give an account or express an idea clearly (avoiding obscurity and ambiguity, as well as being brief and orderly)

If the utterance breaks the co-operative principle's maxim, it is called '**flouting**'.

All four maxims can be flouted such as:

1. Flouting the maxim of quantity occurs when the speaker gives too much or too little information

2. Flouting the maxim of quality occurs when the speaker tells a lie, covers some information or exaggerates

3. Flouting the maxim of relation occurs when the speaker's utterance is irrelevant

4. Flouting the maxim of manner occurs when the speaker's statement contains obscurity or ambiguity, is wordy or disorderly

The co-operative principle is applied to the novel to examine the co-operative principle in conversations. This should help the reader see the failure of the protagonist according to the judgments of other people in his village. The data below are categorized into each group, maxims and the flouting of maxims, using Grice's co-operative principle.

4.2.1 The maxim of quality

Utterances that contain facts, true stories or correct information are categorized as this type of the co-operative principle because they mean that speaking the truth is helpful and leads to a successful understanding in conversation between the speaker and the addressee. Some examples for maxim of quality are listed below:

Data 7

"ไอ้ท่า สวนกษะไวยไม่รู้จ้กอยผีสานนางไม้บ้าง กลางวันแสกๆ" ลุงเป็นเดินตรงรีมา... (56)

"Damn it! This is my farm! Don't you have any shame? Aren't you afraid of the spirits? In bright daylight, too!" Uncle Paen keeps shouting as he walks straight toward them.

Data 39

“เออ นะติ จะมีใครอีกล่ะ ไอ้ที่แกลงอกเหล้าลงปากอยู่ทุกๆ นะ มีใครมาจับแกลงอก มีใคร
เข่าบังคับให้แกลงอก แกลงอกของแกลงอกทั้งนั้น” (220)

**“It is you! Who else would force you to drink whisky every single day? You
drink it all yourselves.”**

In data 7, Uncle Paen hires Fak to cut grass in his farm. Around noon, he hears Somsong screaming. He goes to see what is happening and sees Fak sitting astride a naked Somsong. Seeing an inappropriate action in his farm, Uncle Paen is very angry and does not allow Fak to explain the situation. The context of the utterance is correct that it was inappropriate of Somsong to undress in the middle of the farm and Fak to be sitting on top of her. In data 39, the headmaster also tells a fact about Fak. It is a conversation between Fak and the headmaster. Fak talks back to the headmaster and tells him that everyone in the village gives him a reason to drink because no one understands him. The headmaster replies that Fak drinks alcohol all by himself; no one forces him to do so. This statement is correct taking into account that Fak indeed bought and drank whisky by himself. Hence, these examples are **maxims of quality** because both speakers tell the truth about the situation.

4.2.2 The maxim of relation

The concept maxim of relation is the utterance that has to be relevant. The point of the speaker has to be obvious and represents what the speaker wants to focus on some examples that fit this maxim are:

Data 34

ช่วงที่ผ่านมาฟักดื่มเหล้าหนักมาก ที่ประชุม โรงเรียนทุกคนมีความเห็นว่าฟักควรออกจากงาน ครูใหญ่จึงเรียกฟักเข้ามาพูด “เราประชุมกันแล้วอยากให้คุณลาออก...” (218)

Since Fak has started drinking a lot recently, a school board meeting agrees that Fak should leave his job. Therefore, the headmaster tells Fak **“We have had a meeting. We want you to resign.”**

Data 36

“เออ แล้วลูกทิดเพียงเขานะ แกเอาอะไรปาลูกเขา ดินะที่มันโดนแค่หน้าผาก ถ้าเกิดโดนตาเข้า ลูกเต้าเขาตาบอดไป แกจะว่ายังไง” ครูใหญ่ขยับหูหรือลงกับที่เขี่ยบุหรี่ พลังจ้องหน้าถาม ฟักยังก้มหน้า ไม่ตอบอะไร(219)

“And how about Mr. Tieng’s son? What kind of thing did you throw at him? Luckily, he was hit on his forehead, what if it was his eye? And he became blind? What would you do then?” The headmaster smashed his cigarette in the ashtray while staring at Fak. Fak kept his eyes on his feet and said nothing.”

The speaker of these data is the headmaster. In data 34, the headmaster calls Fak to let him know the result of the school board meeting. Fak had been working badly, lately. The headmaster tells him clearly and straight to the point that Fak has to give up his career. In data 36, the headmaster also asks Fak about hurting students. Fak had thrown a piece of rock at the children who shouted annoyingly in front of his hut. The headmaster asks Fak straightforwardly about this event. These examples show that direct questions or utterances can be categorized as **maxims of relation**.

4.2.3 The maxim of manner

Any kind of utterances that avoid obscurity and ambiguity or that are brief and orderly fit the maxim of manner. Two examples from *The Judgment* are given below.

Data 21

มีหมาบ้าหลุดเข้ามาในโรงเรียน ครูใหญ่จึงสั่งให้นักเรียนคนหนึ่งไปตามหาตัวพิกที่กระท่อม
หลังโรงเรียน เมื่อพิกมาถึง ครูใหญ่กล่าวกับพิกว่า “จัดการที” (85)

There was mad dog around the school. The headmaster asked one of the students
to find Fak in his hut behind the school. Once Fak arrived, the headmaster said to him
“Get rid of it.”

Data 38

“ฉันดูแกมานานแล้ว นึกว่าแกจะเลิกเอง เพราะหลวงพ่อก็ขอแล้ว แกเองก็รับปากท่าน
เออ.. ฉันยังนึกดีใจที่แกจะเลิกกินเหล้า ฉันจะได้ไม่ต้องห่วง แต่ก็เปล่า แกก็ไม่เลิก” (220)

**“I have been watching you for awhile. I thought you would stop drinking
after the abbot asked you to. You also promised the abbot that you would quit
drinking. I was glad that you would quit drinking. After all, you did not stop
drinking.”**

Data 21 represents the utterance of the headmaster that is clear and has no
ambiguity. The headmaster’s utterance shows that he wants Fak to kill a mad dog. In
data 38, the headmaster’s utterances are brief and orderly. He conveys Fak’s drinking
behavior clearly. These data can be categorized as **maxim of manner**.

Only three types of maxims are found in *The Judgment*, which are quality, relation and manner. The one maxim that does not appear in the story is maxim of quantity, which is an utterance of the speaker that has enough information as requested by the other person, not more or less. It can be said that no right amount information or maxim of quantity was used in *The Judgment*.

As mentioned above, any utterance which breaks Grice's maxim will be called 'flouting'. The utterances from *The Judgment* that cannot fit four maxims of the cooperative principle were categorized as this type.

4.2.4 Flouting the maxim of quantity

The actions opposite to the maxim of quantity, the utterance that gives more or less information, can be categorized as the flouting maxim of quantity. Some examples are:

Data 1

“ครูปรีชาเค้ามาเล่าให้ฟังว่า เมื่อเช้าตอนเขาไปอาบน้ำ เมียแก่ไปเปิดนมให้เขาดูเมียแกรี่เปล่า”
ครูใหญ่ยิ้มเห็นไรฟัน ฟักไม่ตอบว่าอะไร (27)

“Master Preecha told me that this morning, when he went to take a bath, your woman showed him her breasts. She is your woman, isn't she?” the headmaster asked Fak with a smile. Fak said nothing.

Data 14

“ดูกะผี จะแฟนกบาลมันอยู่แล้ว” (58)

“What do you mean with “see the action”? I was ready to bash them on the head.”

Data 1 shows that Fak does not give any co-operation to the headmaster by not saying anything. It is clear that Fak is flouting **the maxim of quantity** by not answering the question. In data 14, a villager asks if Uncle Paen had seen what Fak and Somsong were doing. Uncle Paen does not reply with a simple “Yes” or “No” answer. He gives too much information, which makes this utterance **flouting the maxim of quantity**. Therefore, not answering a question and giving too much information breaks the maxim of quantity and it can be categorized as **flouting the maxim of quantity**.

4.2.5 Flouting the maxim of quality

The utterance of the speaker that represents anything opposite to the maxim of quality such as when the speaker tells a lie, exaggerates or covers something up, can be categorized as the flouting maxim of quality. This type of co-operative was also found in *The Judgment* as illustrated below.

Data 43

พักบอกใครต่อใครที่อยู่ในร้านป้าเชื้อ เล่าความจริงทั้งหมดที่ครูใหญ่โกงเงินเขา ยิ่งเมามากก็ยิ่งเพิ่มความรำคาญให้คนอื่นมากขึ้น และป้าเชื้อก็หัวน้แครงข้าวของในร้านจะเสียหาย จึงไล่พักออกจากร้าน เมื่อค้ล้อยหลังแล้ว ป้าเชื้อจึงพูดขึ้น

“ไม่ยอกขายให้มันหรือก แต่ทนรำคาญไม่ไหว” (274)

Fak tells old people in Auntie Chuea’s shop how the headmaster cheated him of his money. The more he drinks, the more people get annoyed with him. Auntie Chuea is

afraid that Fak may break things in her shop. She finally asks Fak to leave. Once Fak is gone, Auntie Chuea says, “**I don’t want to sell him whisky, but I can’t help it. He is so annoying.**”

Data 53

“ฉันไม่โกรธแกหรอกที่ไปยื่นคำหาว่าฉันโกงแ่นะ แต่ฉันสงสารเด็ก กลัวจะเรียนไม่รู้เรื่อง...”

ครูใหญ่ว่าเสียงดังก๊ววน หันมาทางหมวดสมชาย(290)

“**I am not mad at you although you are accusing me of cheating you. I feel sorry for the children as they would not be able to study well.**” The headmaster spoke loudly and turned to Captain Somchai.

In data 43, Aunt Chuea is covering up the truth about selling whisky to Fak as she always sells Fak a bottle of whisky, every time he comes. She doesn’t want other people to think that she is the one who supports Fak to drink whisky by selling it to him. Therefore, this utterance is **flouting the maxim of quality**, because Auntie Chuea is covering the truth that she definitely wants to sell Fak whisky. In data 53, the headmaster makes these utterances to make him look good in front of the villagers. He actually covers up that he was the one who cheated Fak. Therefore, these can be categorized as the **flouting the maxim of quality**.

4.2.6 Flouting the maxim of manner

Any action that breaks the maxim of manner is called the flouting the maxim of manner. The utterance that would fit in this type is related to obscurity, ambiguity or it is wordy and disorderly. Several data were found to fit this type.

Data 2

พี่เอากระดาษรายการอาหารที่พวกครูสั่งส่งให้ป้าเชื้อซึ่งยืนอยู่หลังเตาแล้วจึงเสียงไปนั่งคอยที่โต๊ะทางด้านท้ายรถสองแถว...เกลียวหนุ่มคนขับหันมาทางพี่ถามขึ้นว่า "แกไปจังหวัดมัย ข่าจะรอแกอีกคน"

พี่ส่ายหน้า "ข่าไม่รู้จะไปทำไม"

"อ้าว ก็ไปเปิดหูเปิดตามั่งนะสิ เดี๋ยวนี้เขามีโรงน้ำชาแล้วนา รู้จักรีเปลา โรงน้ำชานะ" (32)

Fak gives the teachers' lunch orders to Auntie Cheau who stands behind a stove and Fak waits behind a minibus. Kliao, the driver asks Fak.

"Do you want to go to town? I will wait for you."

Fak shook his head "I don't know why I would go."

"Oh, just to go and see new things. They do have a teahouse now. Do you know what a teahouse is?"

Data 5

"แล้วแกชอบกินน้ำชากันตอนไหน"

"ว่างก็กิน ไม่นั่งหรอก แต่ข้ากินทุกวันตอนก่อนนอน กินแล้วชุ่มคอดี" (32)

"When do you usually drink tea?"

"Whenever we are free, there is no specific time. However, I usually drink before I go to bed. It soothes my throat really well."

In the above examples, Kliao is talking to Fak and many of his utterances have ambiguities initially not realized by Fak. In data 2, Kliao does not mean a real teahouse of course, but a public brothel. In data 5, Kliao is ambiguous with the meaning of "eat"

in Thai. He does not mean eating food but having sex, an ambiguity not realized by Fak. Hence, these data represent **flouting the maxim of manner**.

4.3 SUMMARY

This analysis reveals that Grice's co-operative principle can be indeed applied to this Thai novel. The co-operative principle helps us to discover that people in the story use flouting maxims vis-à-vis Fak in 29 utterances out of 57 and 28 utterances which are maxims of quality, relation and manner, while maxims of quantity and the flouting maxims of relation were not found in *The Judgment*.

The maxim of quality is found in 16 utterances, the maxim of relation is found in 10 utterances. And the maxim of manner is found in 2 utterances. 16 utterances show the truth that the villagers talk about, is the truth about Fak's drinking problem; 10 utterances were found to fit with the maxim of relation, which means that people used the relevant utterances vis-à-vis Fak. However, the villagers never asked Fak to explain his relationship with his stepmother. They only asked him about his mistakes. The maxim of manner was also found in two utterances to represent clearness and brief information.

There were 21 flouting maxims of quality, 6 flouting maxims of manner and 2 flouting maxims of quantity. Thus, it is obvious that people mostly flouted the maxim of quality vis-à-vis Fak. It may be stated that the villagers did not speak the truth about Fak and Somsong, his stepmother. As well as flouting the maxim of manner, people talked to Fak with ambiguity and vagueness. Six utterances were found to fit this type. From the examples, data 2 and 5 represent the speaker's intention to make fun of Fak's inexperience. Lastly, two utterances were found to fit the flouting the maxim of

quantity. It shows that people broke the co-operative principle with Fak by giving too much or too little information. This study reveals the significance of successful and effective conversations that occur if the speaker and the addressee use the co-operative principle in their conversations, while conversations in *The Judgment* gain 50.87% from flouting maxims. Since people did not give any co-operation to the conversations with Fak at all, he became depressed and chose alcohol as an option to make him forget his sadness.

4.3.1 Typology of Speech Acts in *The Judgment*

The results show that the type of speech acts that mostly appear in *The Judgment* are the **expressives**. There are 28 utterances that are found to fit this type of speech acts (or 46.67%). The second type of speech act found is the directives. There were 18 utterances of this type, representing 30%. The third type consists of representatives, and 11 utterances fit this type of speech acts, representing 18.33%. The **commissives** and **declarations** were the least in *The Judgment*; there were only two utterances that are commissives (3.33%) and only one utterance that is a declaration (1.66%). Therefore, all five types of speech acts could be found in *The Judgment*

Table 4.1 Summary of Speech Act in *The Judgment*

Speech Acts	Frequency	Data number
Representatives	11	1,2,11,14,18-19, 22,35,38-39,42
Directives	18	2-6,21,23-26, 33,36-37,40-42,56-57

Table 4.1 (Continued)

Speech Acts	Frequency	Data number
Commissives	2	2, 54
Expressives	28	7-10,12-13,15-17,20, 27-32,43 -53,55
Declarations	1	34

4.3.2 The Co-operative Principle in *The Judgment*

Based on Grice's co-operative principle, there were 57 data for analysis and categorization. The table below summarizes the number of utterances that are categorized into four different kinds of maxims of the co-operative principle. It can be noticed that the one with the highest score is the maxim of quality, representing 28.07% of 16 utterances. The maxim of relation had 10 utterances, or 17.54%. Lastly, the maxim of **manner** had 2 utterances or 3.51%. The maxim of quantity could not be found in *The Judgment*. In conclusion, this part of the co-operative principle has 49.12%.

Table 4.2 Summary of the Co-operative Principle in *The Judgment* - maxims

Maxim	Frequency	Data Number
Quantity	0	-
Quality	16	7, 10-12,15,19,25,27- 28,30,35,37,39,42,48,56

Table 4.2 (Continued)

Maxim	Frequency	Data Number
Relation	10	18,22,24,26, 33-34,36,40-41,57
Manner	2	21,38

The table below represents the flouting maxims of the co-operative principle. The highest score is the **flouting the maxim of quality** with 21 utterances, representing 36.84%. The second **flouting the maxim is manner**, 6 utterances, (or 10.53%). **Flouting the maxim of quantity** has 2 utterances (or 3.51%). In addition, **flouting the maxim of relation** could not be found. This part covers 50.87%.

Table 4.3 Summary of the Co-operative Principle in *The Judgment* – the flouting maxims

Flouted Maxim	Frequency	Data number
Quantity	2	1,14
Quality	21	8-9,16-17,20,23,29,31- 32,43-47,49-55
Relation	0	-
Manner	6	2-6,13