THE CONVERSATIONAL INFERENCE IN *CEMARA'S FAMILY* BY *ARSWENDO ATMOWILOTO*

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Abstract

Novel is a work of fiction prose written in a narrative and usually written in story form. The word Novel is comes from the Italian "novella" which means a story or a piece of the story. The content of the novel is longer and more complex than the content of the short story, and there is no limit structural and rhyme. In general, the novel tells the story of the characters in everyday life and all the nature, character and temperament. For example is the novel of *Cemara's Family* by *Arswendo Atmowiloto*. This novel tells about the character, story of everyday life and also the nature. In conversations between characters in this novel, there are messages or meaning that express or implied to be conveyed by the speaker. This review will discuss the Conversational inference inside the conversation in the novel *Cemara's Family.*
Keyword: *definition of novel, conversational inference, cemara's family*

Introduction

There are many expressions used by characters in the novel cemara's family by Arswendo Atmowiloto. In these conversations there are answers to give response to question. An answer to a question can be either express or implied. Conversational Inference determines a conclusion of the conversation. Conversational Inference needs Gricean theory and relevance theory to determine the hidden meaning of the answer. In conversation, there are 4 maxims that study about the meaning of an answer in giving response to a question.

Those maxims are the maxim of quantity, quality, relevance, and manner. The maxim of quantity means where one tries to be as informative as one possibly can, and gives as much information as is needed. Quality which is one tries to be truthful, and does not give information that is false or that is not supported by evidence. Relevance means where one tries to be relevant, and says things that are pertinent to the discussion. And the last maxim is the maxim of manner which is when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity. This review was made with the aim of studying the four maxims that are used in conversation in the novel and determine the conversational inferences from that conversation.

Underlying Theory

Conversational inference is the situated or context-bound process of interpretation, by means of which participants in an exchange assess other's intentions, and on which they base their response (Gumperz, 1982, qtd. In Xiaomei Yang 136). With so, inference conversation is not only determined by the words of the speech, but also supported by the context and situation. An idea that is found in the brain speakers realized in the form of sentences. If the speakers are not proficient in structuring the sentence there will be misunderstandings.

Example:

1. A: You may cheat in examination, it will be easy for me to give you score.

From this example what the speaker says in a conversation can be having the opposite meaning. A said that you may cheat in examination but actually A did not allow anyone to cheating during exams. Because if there is cheating during exams then A will easy to give a bad score.

2. A: I am cold with the door open!
   B: I will close the door

In this conversation, the speaker never tells the meaning directly by words in conversation. In these conversations, there is an implied meaning. 'A' said that she is cold with the door open. The inference of the conversation is indirectly A has asked B to do something. A asks B to close the door because of a cold. That is the meaning to say the meaning indirectly.

3. A: Mom, I will back to Semarang for having examination tomorrow.
   B: I have prepared it on the table.

This is a conversation which only takes the speaker and the listener who are related each other to get the information or the message. Without the continuity or understanding of what is being discussed between A and B then it will not understand the meaning of the conversation. from the conversation, A said that she would return to Semarang for the test tomorrow. Because her mother had known that she will go to Semarang, then mother had prepared all her needs to go to Semarang. That is only the speaker and the listener that related each other that can get the information or the meaning.

In analyzing conversational inferences needed Gricean theory and relevance theory therein. It aims to look for hidden meanings or messages from a conversation. Having in mind the meaning of the hidden message then the listener will understand the intent of the speaker.

Chris Potts, Ling explains that "Grice's maxims are the backbone of his pragmatic theory. They are not scientific generalizations in the usual sense. They are more like contractual obligations or laws of the land. If you break one, you don't falsify it. You just generate interesting consequences" (Ling 1).

In conversational inferences, Grice's maxims used to find hidden meaning or intent of a conversation. Without using Grice's maxims, the listener cannot understand what the purpose or the message of the speaker that conveyed indirectly. Each of maxims has different way or rules in finding hidden meanings or messages.

According to Peccei (1999) Grice sums up the Cooperative Principle into four conventional maxims namely, relevance (relation), quality, quantity and manner. (Tsojon and Jonah 44)

a. Maxim of Quantity: this means that in conversation, make your contribution as informative as is required. Do not say more than is required (Ling 1). We have to be as informative as one possibly can, and gives as much information as is needed.

Example:

A: Look, Miss Idha comes to the class!

B: Look, Miss Idha who is the pragmatic lecturer comes to the class!

In this conversation, B tries to be as informative as possible in providing answers. A just said that Miss Idha comes to the class, but B explained that Miss idha which is a pragmatic lecturer comes to the class. B explains that Miss idha is pragmatic lecturer.

b. Maxim of Quality: the information given in the conversation must be true and there is must any evidences to make sure that the information is true. We should not give the information that we believe it is false. They should try to make their contributions is truthful (Tsojon and Jonah 44).

Example:

A: Sir, what is the capital of Indonesia?

B: Jakarta is the capital of Indonesia.

The example above shows that B gave the correct answer and trustworthy. Everyone knows that the capital city of Indonesia is Jakarta and it is true that the capital city of Indonesia is Jakarta. So the answer B is undoubtedly the truth. The above example is conversations that follow the rules of the maxim of quality. This review will give the example of the conversations that break the rules of the maxim of quality.

A: Do you know how many months in one year?

B: There are 13 months in one year

This is an example of a conversation that break the rules of the maxim of quality. B gives the wrong answer. B should have said that there are 12 months in a year because the correct answer of course within one year there are 12 months. So the answer B did not meet the maxim of quality. If B wants answered 13 months then the answer must be accompanied by clear and right evidence.

c. Maxim of Relevance: Sperber & Wilson assumes that the interpretation of an utterance can be inferentially enriched in order to better capture the speaker's intention, but such pragmatic enrichment is not achieved through context-insensitive default inferences triggered by the mere presence of a weak scalar term (Sperber & Wilson, 1986/1995). It means that in every conversation, we must give information that relevant, suitable, and following the topic being discussed.

Example:

A: I'm so thirsty!

B: Here it is, I buy cendol ice for you to drink!

The conversation above is an example of the conversations that follow the rules maxim of relevance. B's answer is relevant because B gives an appropriate answer to the topic being discussed. B provide suitable answers with A's question. As for irrelevant conversation can be seen from the example below:

A: I'm so thirsty!

B: I've just bought a book!

From the conversation above shows that the conversation is irrelevant. Between A's question and B's answer was not related. 'A' stated that he was thirsty. It means that A wants to talk about the drinks. While B said about the book. B's answer is irrelevant with A's question. So this conversation is not relevant.

d. Maxim of Manner: (i) Avoid obscurity; (ii) avoid ambiguity; (iii) be brief; (iv) be orderly (Ling 1).

Example:

A: Can you open it?

B: Wait, it is still cold.

In this conversation, the speaker and the listener already knew what they were talking about. So between A's question and B' answer no obscurity and ambiguity. Below is the conversation that breaks the rules of the maxim of Manner:

A: Mom, i'll buy a book tomorrow, remember?

B: I've prepared it on your desk.

Between A's and B's answer question not related each other. A's question requires only a yes or no answer from B. But B replied with another answer that has no relation with the A's question. So this conversation contains an element of ambiguity, and obscurity.

Discussion

This section discusses the selected conversations in the novel of *Cemara's Family 2* which shows the conversational inference types and the maxims.

a. Conversational Inference Type 1.

Ara : "If I got the money, I'll name my price."
Bang Muin : "Well, you'd better hurry. Who knows, somebody else might want to buy it. I can't refuse a buyer, you know."

(Cemara's Family 2, 2015:11)

This conversation shows Ara want to buy Bang Muin's stuff, but she has no money in that time. Then, she promise to Bang Muin, if she has the money, she will name her price. And then, Bang Muin says if she wants to buy that stuff, she must hurry beacause there will be a buyer who also wanted to buy that stuff. And he can not refuse a buyer when he or she wants to buy that stuff. He can not refuse a buyer just because waiting Ara to has the money.

From this conversation, it shows that the conversation contains conversational inference. From Ara's utterance, it proves that she can be having the opposite meaning. When she says "*If I got the money, I'll name my price*", it means that if she has the money, she will name her price to Bang Muin's stuff. On the other hand, it can give the opposite meaning that if she has the money, she will buy Bang Muin's stuff. Therefore, it seems that Ara's utterance has the opposite meaning in the conversation which is considered as conversational inference type 1.

Agil : "Four hundred rupiah equals to how many pieces of opak?"
Ara : "Stop fussing, we're counting the money."

(Cemara's Family 2, 2015:11)

From the dialogue, it seems that Agil tries to equals money around four hundred rupiah with some pieces of opaks. She is wondering how many pieces of opaks she will get if she equals with money around four hundred rupiah. Then, Ara seems disturbed with Agil's utterance which equals money with some pieces of opaks. She tells Agil to stop fussing and equals money with some pieces of opaks while Ara and Euis are trying to count the money

The dialogue above shows that the conversation contains conversational inference. It shows with Ara's utterance which seems that

she can be having the opposite meaning. When she says "*Stop fussing, we're counting the money*", she tries to tell Agil to stop fussing them, while she and Euis are trying to count the money they have. Besides it can give the opposite meaning which is Ara tells Agil to be quiet or silence while they are counting the money they have. Thus, it looks that Ara's utterance has the opposite meaning in the conversaton which is considered as conversational inferences type 1.

b. Conversational Inference Type 2.

Ara : "This is mine!"
Pipin : "Look, my name was written underneath it."

(Cemara's Family 2, 2015:14)

The converastion tells when Ara brings her plastic water bottle in the school. Suddenly, Pipin snatchs Ara's plastic water bottle and tells Ara that the bottle is hers. Then, Ara does not accept when Pipin says the bottle is hers, because she buys the bottle with her sisters. Afterwards, Pipin tries to convince Ara by showing her name which is written underneath the bottle. It makes Pipin snatch Ara's bottle and Ara just let Pipin go with the bottle.

Clearly, it shows that the conversation contains conversational inference. From Pipin's statement which seems that the speaker never tell the meaning or the point directly by words. It can be seen when Pipin says "*Look, my name was written underneath it*", she tries to convince Ara that the bottle is hers by showing her name which is written underneath it. From that, it proves that Pipin does not tell her intent directly that the bottle is hers. She just show Ara her name is written underneath the bottle. Therefore, it gives the prove that Pipin's statement is considered as the conversational inference type 2 which is the speaker never tell the meaning or the point by words in conversation.

Ara : "Since this morning Heli has not touched her food, Bah. Nothing goes through her stomach."
Abah : "So instead of buying a plastic water bottle you will use the money for checking Heli?"

(Cemara's Family 2, 2015:22)

The dialogue talk about Heli as Ara's dog which is feeling sick. She has not touch her food. And she barely does not eat any foods. It makes her look weak and limp. When Ara, Agil, and Euis see Heli like

that, they feel sad and try to take her to the veterinarian. They are willing their money which is used to buy a plastic water bottle to take Heli to the veterinarian. Although, they can not buy the plastic water bottle for the sake of Heli, they want to see her can be back healthy as usual. Afterwards, they tell Abah that Heli is sick and they want to take Heli to the veterinarian. Then, Abah asks them if they take Heli to the vaterinarian means that they can not buy the plastic water bottle which they wanted the whole time.

From the dialogue above contains conversational inference. From Ara's statement which is looked that the speaker never tell the meaning or the point directly by words. It shows when Ara says "*Since this morning Heli has not touched her food, Bah. Nothing goes through her stomach*", she tells that Heli has not touch her food all day long. It seems that Ara does not tell her intent directly that Heli does not want to eat all day long until now and she also does not let any food come in to fulfill her stomach. Thus, it proves that Ara's statement is considered as the conversational inference type 2 which is the speaker never tell the meaning or the point by words in conversation.

c. Conversational Inference Type 3.
Ara : "We have been watching it so often, Teh. When will you buy it?"
Euis : "I will definetly buy it. I have collected my own money. I am not affecting anyone."

(Cemara's Family 2, 2015:37)

This conversation tells when Ara and Euis go to the place and they are watching the thing which makes them interested. They watch that thing all this time. And it seems that Euis want to buy the thing which makes her interested. Ara asks Euis when she can buy that thing. Then, Euis answers Ara's question that she will definetly buy that thing. She is already collecting her own money to buy it and she just wait until the money will be enough to buy that thing. She does not want to burden anyone or need money from someone to help her to buy that things. She just want to buy that thing with her own money.

From the conversation above contains conversational inference. It shows that the conversation between Ara and Euis, it is only the speaker and the listener who are related each other to get the information or the message. It shows when Ara says "*We have been watching it so often, Teh. When will you buy it?*", then Euis answers "*I will definetly buy it. I have collected my own money. I am not affecting anyone.*" It looks that they are

discussed about the thing which makes them interested. From the conversation between Ara and Euis, it can prove that they are talking about something which is only they who know that. They do not talk clearly or mention the name of what the thing which makes them interested. Therefore, it proves that the conversation which is considered as the conversational inference type 3 which is only the speaker and the listener who are related each other to get the information or the message.

Ara   : "He is already gone, Ma."
Euis : "Let him hear it."

<div align="right">(Cemara's Family 2,</div>
2015:47)

This dialogue talk about Ara when she says to her mother that someone has already gone from their house. Afterwards, Euis tries to talk loudly, so it makes that someone can hear what they say in the house. When their mother hear what Ara and Euis are tying to say, she asks them do not talk like that, because it is rude and impolite when talk with someone like that. She also tells them that Abah will be sad if he hears them talk to someone like that.

From this dialogue contains conversational inference. It can be seen that the conversation between Ara and Euis, it is only the characters who knew what are they talking about. It shows when Ara says "*He is already gone, Ma*", then Euis answers "*Let him hear it*", it seems that they are talking about someone which is coming out to their house. From the conversation between Ara and Euis, it gives the prove that they are talking about someone which is only they who knew that. They do not talk clearly or mention the name of someone's name which is coming out to their house. Thus, it proves that the conversation which is considered as the conversational inference type 3 which is only the speaker and the listener who are related each other to get the information or the message.

Grice 4 maxims

1. Quantity.

    Bang Muin : "You can buy it instead. This bottle is still in good condition. Quite new, if fact. You can fill it with either hot or cold water. You can also fill it with syrup."
    Ara   : "The bottle is nice, isn't it?"

<div align="right">(Cemara's Family 2,</div>
2015:10)

This conversation shows that Ara and her sisters are interested to buy the bottle from Bang Muin. Then, Bang Muin offers a bottle which they can buy it instead. Bang Muin shows them that the bottle still in good condition, quite new and the bottle can fill with hot or cold water or also with syrup. When Ara looks that bottle, she thinks that the bottle is nice and she wants to buy it. Then, Bang Muin assures them that the bottle's price is very cheap, thus, the bottle can be buy by them directly. But at that time, Ara and her sisters have not enough money to buy the bottle, although the bottle's price is very cheap.

The conversation above contains conversational inference which is based by the maxim. It tells that where one tries to be as informative as one possibly can, and gives as much information as is needed. It can be seen when Bang Muin says "*You can buy it instead. This bottle is still in good condition. Quite new, if fact. You can fill it with either hot or cold water. You can also fill it with syrup.*", then Ara says "*The bottle is nice, isn't it?*". It is looked that they are discussed about the bottle. Clearly, those characters are trying to be as informative as possibly and they are also give as much information as is needed by talking and describing the object they talk about which is the bottle. From the conversation between Bang Muin and Ara, it seems that they are talking about the bottle. They are talking and describing clearly the object when they talk in the conversation. Therefore, it proves that the conversation which is based by the maxim of quantity which is trying to be as informative as possibly and also give as much information as is needed.

Abah   : "What are you searching?"
Agil   : "A shoe."
Ara   : "I am telling you, Bah. Yesterday Teh Euis found one right shoe. It was very beautiful, Bah. It heel was high. The one you wear when go to the party. It is still in an exellent condition."

(Cemara's Family 2, 2015:33)

This conversation shows when Abah and Ema are trying to find their three daughters, Euis, Ara and Agil. When they try to find them in the alley. Then, they see them are crowded under an umbrella. They are approached them directly. Abah asks them what thing they are searching in that place while it is still raining. Then, Agil answers that they are searching a shoe and Ara tells the reason why they try to find a shoe in that place, because yesterday Euis finds one right shoe, it looks beautiful and still in an excellent condition. That is the reason why they are trying to

find one left shoe in that place, and when they can find it, they will have a pair of excellent shoes.

This conversation contains conversational inference which is based by the maxim. It shows that where one tries to be as informative as one possibly can, and gives as much information as is needed. It can be seen when Abah asks "*What are you searching?*", then Agil answers "*A shoe*", and Ara says "*I am telling you, Bah. Yesterday Teh Euis found one right shoe. It was very beautiful, Bah. It heel was high. The one you wear when go to the party. It is still in an exellent condition*". It seems that they are discussed about a shoe. Clearly, those characters are trying to be as informative as possibly and they are also give as much information as is needed by talking and describing the object they talk about which is a shoe. From the conversation, it seems that they are talking about a shoe. Ara and Agil are talking and describing clearly the object when Abah asks them in the conversation. Thus, it can be prove that the conversation which is based by the maxim of quantity which is trying to be as informative as possibly and also give as much information as is needed.

2. Quality

Ara   : "What is monologue, Bah?"
Abah   : "Speaking alone. Like grumbling, mumbling...all in low voice.
         You don't have to speak loud..."

(Cemara's Family 2, 2015:243)

This dialogue shows that Ara and Abah are talking in a room. Suddenly, Ara asks Abah what the meaning of monologue. Then, Abah answers Ara's question that monologue is speaking alone, like grumbling, mumbling all in low voice and it does not has to speak loudly. He tries to explain clearly about monologue to her daughter, Ara. After that, Ara finally knows the meaning of monologue which is made her feel curious and it also makes her wants to know about that.

The dialogue above contains conversational inference which is based by the maxim. It shows that where one tries to be truthful, and does not give information that is false or that is not supported by evidence. It can be seen from the conversation between Ara and Abah, when Ara says "*What is monologue, Bah?*", then Abah answers "*Speaking alone. Like grumbling, mumbling...all in low voice. You don't have to speak loud...*". It looks that they are discussed about the meaning of monologue. Clearly, Abah's utterance tries to be truthful and do not give information that is false or that is not supported by evidence in the conversation. It proves that

Abah is trying to explain the meaning of monologue with thruthful and give the correctly information to her daughter, Ara. Therefore, it proves that the conversation which is based by the maxim of manner which is tried to be truthful, and does not give information that is false or that is not supported by evidence.

Agil   : "Aren't we Indonesian?"
Kinanti   : "You were born in Sunda, weren't you?"
Agil   : "Yes I was."

(Cemara's Family 2, 2015:202)

This conversation tells about Agil asks Kinanti a question that is it true they are Indonesian. Then, Kinanti answer Agil question that she is born in Sunda and she asks Agil to convince her answer that Agil is born in Sunda. Agil respons the Kinanti's question by saying yes she is born in Sunda. Afterwards, when they are asking each other about that, they believe that they are Indonesian, and also Agil believes that she is born in Sunda, she realizes that she is Indonesian.

The conversation above contains conversational inference which is based by the maxim. It shows that where one tries to be truthful, and does not give information that is false or that is not supported by evidence. From the conversation between Agil and Kinanti, it can be seen when Agil says "*Aren't we Indonesian?*", then Kinanti answers "*You were born in Sunda, weren't you?*", and Agil says again "*Yes I was*". It seems that they are discussed about do they are Indonesian. Clearly, Kinanti and Agil's utterance are trying to be truthful and do not give information that is false or that is not supported by evidence in the conversation. It is proved that Kinanti and Agil are trying to convince them that they are Indonesian with thruthful and give the correctly information. Thus, it proves that the conversation which is based by the maxim of manner which is tried to be truthful, and does not give information that is false or that is not supported by evidence.

3. Relevance
Sayo   : "Do you join the contest, Euis?"
Euis   : "Yes. There is someone who already paid the registration fee for me. He is confident that I can act."

(Cemara's Family 2, 2015:240)

The conversation appears as Sayo asks Euis that does she join the contest. Then, she answers yes she joins the contest and she tells that there is someone who already paid the registration fee for her. She believes that whoever who paid the registration fee for her means that he or she believes that she can act. Luckily, she get a chance to join the contest. She feels grateful that there is someone who has kindness inside him or her and that someone is helped her to join the contest.

The conversation above contains conversational inference which is based by the maxim. It shows that where one tries to be relevant and says things that are pertinent to the discussion. It can be seen when Sayo says "*Do you join the contest, Euis?*", then Euis answers "*Yes. There is someone who already paid the registration fee for me. He is confident that I can act*". It looks that they are discussed about Euis joins the contest. Clearly, those characters are trying to be relevant and say things that are pertinent in the conversation. From the conversation between Sayo and Euis, it can prove that they are talking about the contest which more precisely is Euis can join the contest. They do talk pertinent and be relevant in the conversation. Therefore, it proves that the conversation which is based by the maxim of manner which is tried to be relevant and says things that are pertinent to the discussion.

Euis   : "Ema was a movie player?"
Abah   : "That's right, Abah still keep the picture."

(Cemara's Family 2, 2015:244)

This dialogue starts when Euis asks Abah that is it true Ema is a movie player in long time ago. Then, Abah answer Euis's question that is true if Ema is a movie player in long time ago and he still keep the picture when Ema becomes a movie player. When Euis hears that she does not belive that is true, but when Abah tells that and give the evidence with the picture of Ema when she becomes a movie player.

The dialogue above contains conversational inference which is based by the maxim. It shows that where one tries to be relevant and says things that are pertinent to the discussion. From the conversation between Euis and Abah, it can be seen when Euis says "*Ema was a movie player?*", then Abah answers "*That's right. Abah still keep the picture*". It seems that they are discussed about Ema is a movie player in several years ago. Clearly, those characters are trying to be relevant and say things that are pertinent in the conversation. From the conversation between Euis and Abah, it proves that they are talking about Ema becomes a movie player in

several years ago. They do talk pertinent and be relevant in the conversation. Therefore, it proves that the conversation which is based by the maxim of manner which is tried to be relevant and says things that are pertinent to the discussion.

4. Manner
Tante Pressier : "I've already had someone burned that plastic water bottle."
Euis   : "I don't care whatsoever. Just give it back to me."

(Cemara's Family 2, 2015:16)

This conversation shows when Euis comes to Tante Pressier's house and she wants to talk with her about the plastic water bottle which is snatched by her daughter, Pipin. The plastic water bottle belongs to Ara and Pipin takes that from Ara with arbitrarily. Then, Euis wants Tante Pressier give back the plastic water bottle to her. Unfortunately, Tante Pressier has already ask someone to burn the plastic water bottle and now it is already burned. However, she still want the plastic water bottle and she does not care if the bottle has burned or not. Euis just want Tante Pressier give Ara's plastic water bottle back to her.

The conversation above contains conversational inference which is based by the maxim. It shows that when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity. It can be seen when Tante Pressier says "*I've already had someone burned that plastic water bottle.*", then Euis responses "*I don't care whatsoever. Just give it back to me*". It seems that they are discussed about the plastic water bottle. Clearly, those characters are trying to be as clear and as brief in the conversation. And they are also avoid obscurity and ambiguity word by talking and mention the name of the object they talk about which is the plastic water bottle. From the conversation between Tante Pressier and Euis, it can prove that they are talking about something which more precisely is the plastic water bottle. They do talk clearly and mention the name of the object when they are talking in the conversation. Therefore, it proves that the conversation which is based by the maxim of manner which is tried to be as clear, as brief, and as orderly as one can in what one says, and also try to avoids obscurity and ambiguity.

Agil   : "What is the score?"
Tumi   : "It must be seven...."

This dialogue tells about when Agil plays with her coeval friends. They are playing a game which named as 'being a bride' game. The rules of the game starts with a girl is pointed to be a bride. Then each girl should present flower to the bride. After that the bride will give a score for the flower. Finally, the girl who got the highest score will be the next bride and has the right to ask for a present to be score, they usually use flowers, fruits, or sometimes rocks as the present. Uun, the cutest girl with the sweetest smile has choosen to be the first bride. Agil is the first girl who gave Uun a flower, she just put a jasmine on Uun's ear. Then after all the girls have already the score from the bride, there is one girl more left and she is Kinanti. She carries a banana blossom with inflorescence in it. Afterwards, everybody is waiting for Kinanti score. Agil asks Tumi what the score she will get and Tumi answers Agil's question with guessing. She guesses that Kinanti will get seven for the score.

The dialogue above contains conversational inference which is based by the maxim. It is showed when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity. It can be seen when Agil says "*What is the score?*", then Tumi answers "*It must be seven....*". It looks that they are discussed about the Kinanti's score. Clearly, those characters are trying to be as clear and as brief in the conversation. And they are also avoid obscurity and ambiguity word by talking and mention the name of the object they talk about which is the Kinanti's score. From the conversation between Tante Pressier and Euis, it can prove that they are talking about something which more precisely is the Kinanti's score. They do talk clearly and mention the name of the object when they are talking in the conversation. Thus, it proves that the conversation which is based by the maxim of manner which is tried to be as clear, as brief, and as orderly as one can in what one says, and also try to avoids obscurity and ambiguity.

Conclusion

The result of this study examines the use of conversational inference in selected conversations of the characters which contained in the Cemara's Family 2 novel. Based on the result of research on conversational inferences in the Cemara's Family 2 novel by Arswendo Atmowiloto discussed above can be concluded that the conversational inference shows the opposite meaning from what the speaker says in a conversation, the speaker never tell the meaning directly by words in conversation, and it is only the speaker and the listener who

are related each other to get the information or the message. Besides the conversational inference, there are also four maxim of conversational inference which are quantity, quality, relevance, and manner. Quantity is where one tries to be as informative as one possibly can, and gives as much information as is needed. Quality is where one tries to be truthful, and does not give information that is false or that is not supported by evidence. Relevance is where one tries to be relevant, and says things that are pertinent to the discussion. And manner is when one tries to be as clear, as brief, and as orderly as one can in what one says, and where one avoids obscurity and ambiguity. The use of confersational inference for writer is to give the picture of what the speaker says in a conversation, which is can be having the opposite meaning, the meaning in conversation which is the speaker never tell directly by the words, and the information or the message which is only the speaker and the listener who are related each other. Therefore, it creates discourse that simply give understanding against to the reader.

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