Egyptians are known for their high sense of humor. We love to say jokes and make sarcastic comments all the time, even in troubles and in hard times, we tend to say jokes to criticize ourselves and others. We use jokes to break the ice, especially before starting the discussion of some critical issues.

"Nothing is laughable in itself: the laughable borrows its special quality from some persons or group of persons who happen to laugh at it, and, unless you happen also to know a good deal about this person or group of persons you cannot by any means guarantee the laugh beforehand. It is only people with the same social heritage who laugh easily at the same kind of jokes. That is why laughter so often balks at national frontiers, and dies away with the passage of time." (Raskin (1985)

We are going to present a graduate's project¹ about "The cultural clash between humor and translation", adopting the pragmatics with its different tools and concepts: maxims, the gap between different generations, direct or indirect speech acts, the distance between the participants, etc.

Humor is considered to be a great challenge for translators. It is often seen as a paradigm case of “untranslatability”: “When it comes to translating humor, the operation proves to be as desperate as that of translating poetry” (Diot (1989) p.84). The relative or absolute untranslatability is generally related to cultural and linguistic aspects. Our linguistic sample is collected from different sources, which contain different kinds of humor situations and sarcastic comments, through collecting kinds of humor situations and sarcastic comments, through collecting videos from programs, plays, and films. Also the pictures (comics) published on social medias: Facebook and Twitter.

¹Mennatallah Elsheikh, Reham Elsherif, Fatma Mostafa Salih, Rasha Elshweekh, Hadil Mohamed Hossam Elmoety, Samar Mostafa Mohamad, Nehal abo el azayemabo mansura, Amna Helmy
Egyptians are known for their great sense of humor. They enjoy making jokes and sarcastic comments most of the time, even in troubles and in hard times. They even tend to make jokes to criticize themselves and others. Jokes can also be used to break the ice, especially before discussing some serious topics or issues.

"Nothing is laughable in itself: the laughable borrows its special quality from some persons or group of persons who happen to laugh at it, and, unless you happen also to know a good deal about this person or group of persons you cannot by any means guarantee the laugh beforehand. It is only people with the same social heritage who laugh easily at the same kind of jokes. That is why laughter so often balks at national frontiers, and dies away with the passage of time." (Raskin 1985)

Humor is considered to be a great challenge for translators. It is often seen as a paradigm case of "untranslatability". "When it comes to translating humor, the operation proves to be as desperate as that of translating poetry" (Diot 1989). The relative or absolute untranslatability is generally related to various cultural and linguistic aspects inherent in the humor. In a project carried out by post-graduate students and entitled "The cultural clash between humor and translation", various tools and concepts of pragmatics were adopted including: maxims, the gap between different generations, direct or indirect speech acts, and the distance between the participants. The linguistic sample was collected from a number of sources, which include various forms of humor, funny situations, and sarcastic comments. The collected data included videos from T.V programs, plays, and movies, as well as comic images published in social medias such as Facebook and Twitter.

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2Mennatallah Elsheikh, Reham Elsherif , Fatma Mostafa Salih, Rasha Elshweekh, Hadil Mohamed Hossam Elmoety, Samar Mostafa Mohamad, Nehal abo el azayemabo mansura, Amna Helmy
Egyptians are well-known for their great sense of humor. Our civilization is known to be one of the richest ones and most advanced in the field of humor and irony. They are used in relation to many subjects, whether in everyday life, or in mythology. This inherent characteristic is believed to be inherited from our ancestors, the ancient Egyptians, thousands of years ago.

Egyptians like and enjoy making jokes and sarcastic comments all the time, even in the hardest and most difficult times of their lives. They use jokes to criticize themselves as well as others, and even to break the ice, especially before discussing some serious or critical issues. Egyptian humor and sarcasm provide information about the nature of the Egyptian society and an indication of the society's various ways of expressing their thoughts and feelings.

The present article focuses on the linguistic analysis of one type of humorous stimuli: the linguistic joke. However, "humor" need to be defined first, identify its purpose, and the reason behind it?

Humor is a complex phenomenon and there is no one agreed upon definition since it is quite difficult to know exactly what is counted as humor. Humor, however, is composed of three main components: **wit**, **mirth**, and **laughter**. Wit is the cognitive experience, mirth the emotional experience, and laughter is the physiological experience. Some individuals deal with their emotional conflicts or stress through humor. Humor often:

- Reduces stressful emotions and replaces them with happier feelings.
- Elevates the impact of some negative events or situations and can be a source of relief.

A joke is considered to be one form of humor, and is often made to evoke amusement or laughter\(^3\). The present paper will thus examine Egyptian Arabic jokes while focusing mainly on "verbal jokes" rather than the non-verbal ones.

Humor in verbal communication will be linguistically studied from the pragmatic perspective. Focus will be on Egyptian jokes in relation to the Cooperative Principle of Grice, and the different maxims determining what

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part they play in creating humor. The data will be analyzed to see how humor has been provoked by violating Grice’s maxims, namely the maxims of "Quality", "Quantity", "Manner" and "Relevance", and the "Incongruity Theories".

A number of definitions of humor have been proposed but there is no one definition that has been generally agreed upon by the majority of disciplines and scholars.

Ross (1998) defines humor as: "something that makes a person laugh or smile. He goes on explaining when laughter occurs and comes with an interesting finding that "people laugh in company". It means that the same joke or humorous situation can be received differently depending on whether the situation is experienced alone or in the company of other people. What people can find amusing in one situation can become completely uninteresting under different circumstances. Thus finding something humorous is, in a sense, quite relative. For jokes that are repeated several times and become well-known often lose their appeal.

Palmer (1994) defines humor as "everything that is actually or potentially funny, and the process by which this funniness occurs". He poses four questions: when and why do we find something funny, what makes us find it funny and what prevents us from finding something funny.

Eva Čapková (2012), explains that what people find funny depends on various factors such as their different cultural background, life experience or education.

_The Social aspects of humor_

Humor is very much a social phenomenon and serves various types of social or interpersonal purposes. The social aspects of humor are reflected in the nature of laughter itself. Laughter typically occurs in groups of two or more people and rarely, or at least less frequently, when people are alone. Research into laughter and humor has shown that people who laugh at something in the company of others often do not laugh at the same thing when they are alone. Likewise, if an individual is in the company of other people who do not laugh at a joke, then this individual will typically stop finding it humorous. Conversely, being the only person who laughs at joke in a group of people often results in embarrassment and awkwardness. Finally, an individual who usually does not find something humorous may find it quite funny after all and will laugh at it, especially if he is in a company of other people who are laughing at it.
Another indicator of the social nature of humor is the fact that humor differs from one culture to another in terms of:

- What is considered humorous and what is not.
- When is humor appropriate (and more specifically, which type of humor is appropriate and in what type of situation).
- The purpose that humor serves.

If a joke entails a culture-bound meaning, people will not be able to understand the joke unless they are learn about its context. As Nanda and Warms (2011) argue, knowing only grammatical aspects of language will not help much if "speech embeds critical cultural concepts and values", which implies that "an observer cannot possibly get the joke without understanding their culture.

Sense of humor

Humor is thus a social thing, but at the same time it is also highly individual and very much a matter of personal taste and preference. Otherwise, people would not have different sense of humor. Sense of humor being is generally defined in the dictionaries as the capacity for appreciating something as being humorous or funny. It has also been noted that the sense of humor does not only differ from one person to another, but it may also change within the same person. It may change over time, or depend on one's mood, the context of situation, and even the time of day. (Kim Ebensgaard Jensen, AlmenEngelsk (2009)).

Pragmatics and humor

A number of definitions of pragmatics have been proposed by scholars. The one which I find particularly interesting is stated by David Crystal that: "Pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication" (Crystal 1985). In
other words, pragmatics is the study of the communicative action in its sociocultural context.

Leech (1983) and his colleague Jenny Thomas (1983), however, subdivided pragmatics into a pragmalinguistic and sociopragmatic component. *Pragmalinguistics* refers to the resources for conveying communicative acts and relational or interpersonal meanings. Such resources include pragmatic strategies like directness and indirectness, routines, and a large range of linguistic forms which can intensify or soften communicative acts. For example, compare these two versions of apology - the terse one 'I'm sorry' and the Wildean one 'I'm absolutely devastated. Can you possibly forgive me?' In both versions, the speaker apologizes, but indexes a very different attitude and social relationship in each of the apologies (Fraser, 1980; House & Kasper, 1981; Brown & Levinson, 1987; Blum-Kulka, House, & Kasper, 1989).


Firstly, concerning the pragmatics we can see that on communication people cannot depend only on the lexical meaning of sentences, but they should take into consideration the situation in which the communication takes place. The study that concerns those three elements (meaning, context and communication) is called pragmatics. It studies meaning as semantics does, however, they are different in several ways. Semantics is the study of the relation between linguistic forms and the world entities. It studies the relations of words with something literally (word for word), while pragmatics is the study about the relation between linguistic forms and the users of those forms. Pragmatics is often related to the analysis about what people mean with their utterances rather than the individual meaning of words or phrases used in the utterances. (Ayudya Whardani, 2013)
Secondly, to understand the pragmatics of humor, the study draws on Grice's cooperation principles. Humor can be seen as conversational implicature which is a type of pragmatic inference in which meaning is conveyed through nonconventional means. A few years after Grice’s theory of meaning which distinguishes between speaker meaning and sentence meaning, he outlines a theory of conversational implicature which is built on what he called the ‘Cooperative Principle’ (CP). He proposes that participants in conversation observe some principles to ensure successful communication (Bahaa-eddin Abulhassan Hassan 2013)

In Peter E. McDonough's book; "Discourse Analysis, Semantic Scripts, Verbal Humor", it is mentioned that: In order to understand a simple joke, one need to be aware of different backgrounds information, to share social competencies and certain intellectual operation need to be done.

Raskin, in his book Semantic Mechanisms of Humor (1979), writes that a verbal joke is likely to be formulated as follows:

| VERBAL JOKE (SPEAKER, HEARER, TEXT, EXPERIENCE of speaker, EXPERIENCE of hearer, EXPERINENCE of speaker and hearer, PSYCHOLOGY of speaker, PSYCHOLOGY of hearer, (physical environment or) SITUATION, SOCIETY of speaker and hearer) = X, where X = FUNNY, or X =UNFUNNY. A joke will be successful (felicitous), when X= FUNNY. |

Raskin suggested that what he calls the speech act of making a joke is based on the 'proposition content': A proposition (p) or a set of propositions (P); and on a 'Preparatory condition': S (speaker) considers (p) or (P) appropriate to the situation.

S is not committed to the literal truth of (p) or (P) 'sincerity condition': S considers (p) or (P) Funny. 'Essential condition': Counts as an attempt to make H (hearer) laugh.

Telling a joke occurs in four different situations created through the combination of the two possibilities in (1) with the two possibilities in (2), as follows:

(1) (i) : The speaker makes the joke unintentionally.
         (ii) : The speaker makes the joke intentionally.
(2) (i) : The hearer does not expect a joke.
(ii) : The hearer expects a joke.

In the ideal situation – (1) (ii) – (2) (ii) – H does not expect S to tell the truth or convey relevant information and understands S's intention as an attempt to make H laugh.

"Many jokes are built on the fact that there can be two possible interpretations. If there is double meaning, humor involves a type of incongruity,\(^4\) caused by the elements of surprise, innovation and rule-breaking. In this respect, irony is different from humor because irony is built on purely pragmatic meaning without a semantic counterpart. Language users (the teller and the tellee) share a set of conventions, if not rules, about how language usually works". Bahaa-eddin Abulhassan Hassan, (2013)

The Cooperative Principle

In social science generally and linguistics specifically, the "cooperative principle" describes how people interact with one another. As phrased by Paul Grice, who introduced it, it states, "Make your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." (Grice 1975)

The "Cooperative Principle" is intended as a description of how people normally behave in conversation. Listeners and speakers must speak cooperatively and mutually accept one another to be understood in a particular way. The cooperative principle thus describes how effective communication in conversation is achieved in common social situations.

The cooperative principle is divided into four maxims that describe rational principles which are observed by people who obey the cooperative principle, which enable and ensure effective communication. Grice proposed four conversational maxims, called the Gricean Maxims, that arise from the pragmatics of natural language. They are considered as a way to explain the relation between utterances and what is understood from them.

\(^4\) Incongruity theory, P. 7
The conversational contribution is made such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. The four maxims are:

- **The maxim of Quality**
  Try to make your contribution one that is true, specifically:
  i. Do not say what you believe to be false
  ii. Do not say that for which you lack adequate evidence.
- **The maxim of Quantity**
  i. Make your contribution as informative as is required for the current purposes of the exchange.
  ii. Do not make your contribution more informative than is required.
- **The maxim of Relevance**
  Make your contributions relevant.
- **The maxim of Manner**
  i. Be perspicuous and specifically:
  ii. Avoid obscurity
  iii. Avoid ambiguity
  iv. Be brief
  v. Be orderly

The pragmatic component is constructed when there is a violation of Grice's maxims (Bahaa-eddin Abulhassan Hassan 2013)

Many theories of humor have been presented by famous philosophers such as Plato, Aristotle, Hobbes, Schopenhauer, and Kant. All of their theories dealt with the question of why people laugh at certain situations, whereas they do not show any reaction in others. They tried to explain the various mental processes that allow us to experience humor. Plato and Aristotle began to deal with the essence of humor about 2000 years ago and laid the foundation for today's modern theories of humor. The following section will give a short overview of the basic theories that dealt with humor (Jeannine Schwarz 2010).

There are many theories of humor, which attempt to explain what humor is, what are the social functions it serves, and what would be considered humorous. The following theories are the most prominent ones:
1. Superiority Theories
Superiority theory suggests that people laugh when they feel that they are superior at others. The laugher always looks down on whatever he laughs at. Thus, according to this theory, all humor is derisive.

2. Relief Theories
Relief or release theory, suggest that laughter is a mechanism by which psychological tension is reduced. Humor may thus relief the tension caused by one's fears. Laughter and mirth (mentioned above), according to the relief theory, result from this release of nervous energy.

3. Incongruity Theories
The incongruity theory states that humor happens at the moment of the realization of incongruity between a concept involved within certain context and the real objects thought to be related in somehow to the concept.

The present research paper only deals with the phonological, morphological, and lexical features of humor in the examined jokes. According to Kim Ebensgaard Jensen (2009), the levels of language are classified for humor as follows:

Phonology: homophony as a source of incongruity
- Homophones are two (or more) words that are pronounced, but not spelled identically
- Near-homophony: A related strategy which makes use of the strings of sounds that are similar, but not identical. This type is usually exploited so that one word is replaced by another.

Morphological sources of incongruity
There are several ways to use morphology to generate humor-creating incongruity. One way to do that is to use derivational bound morpheme to bring considerable semantic changes to the word, and the word class is often changed.
Lexical sources of incongruity
Lexis, or vocabulary, is a common source of humorous congruity. Homonymy/polysemy (Words that have the same spelling and same pronunciation, but different meanings) is a commonly used lexical source of incongruity.

One way of generating humor with idioms is to literalize them. "Literalization" of idioms is the process of assigning literal meanings to the words in otherwise idiomatic expressions, which creates incongruity between the idiomatic meaning and the literal meanings.

- Individuals with different cultural back grounds understand everything quite literally and have difficulty understanding what the words of other people mean when they are talking.
- They are, therefore, unable to understand when people are lying or deceiving them. They can become very distressed when people around them use sarcasm and teasing language.

Data

The collected jokes are samples taken from various Egyptian media means, which mainly promotes humor and comedy:

- **TV Channels**: Nile Comedy, Moga Comedy, Time Comedy.
- **TV Programs**: El- Bernamg, Pijama, Azab show, Gad Gedan, Tiatro Masr.
- **Sitcoms**: Tamer we Shawa'aya, Robaa Meshakel, Ragel we set setat, Ragel el Enab, El bab fel bab.
- **Plays**: Hakeem Eyoun, Za'aem, Alabanada, Weghat Nazar, Takharef, Elhamagy.
- **Movies**: Most films of the comedian actors: Ismael Yassen, Ahmed Helmy, Adel Emam, Samir Ghaneem, Mohamed Sobhy, Fouad Elmohandes, Abdel Moneim Matbuly.

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5 Sitcom/ situation comedy: is usually a narrative based comedy series containing short, 25-30 minutes long episodes with regular characters and setting
• **Social media:** Facebook and Twitter pages and groups.

**Data Analysis**

**1. Violation of the Quality Maxim:**

- Excerpt (1): the play of "The School of Troublemakers", (مسرحية ("مدرسة المشاغبين") "في هذا المشهد كانت الإنسان عفت قد ذكرت أمام تلاميذها بهجت ومرسي أنها حاصلة على درجة الماجستير في علم المنطق".
- بهجت: يقولك أيه؟ هو أيه الماجستير دا؟ قبل الاعدادية ولا بعد الاعدادية؟
- مرسى: دا قبل محطة البنزيم على طول، عند الحاج محمود.

**Literal Translation:**

In this scene, Teacher Effat mentions to her students in class that she has holds a master's degree in logic.

- Bahgat: what? What is that master?!!! Is it before or after prep school?!!
- Morsi: it is directly before the gas station, near haj Mahmoud.

**Equivalent Translation:**

- Bahgat: Where can we find the Master?! Is it before or after Preparatory School?
- Morsi: It is located just before the gas station, near the shop of Mr. Mahmoud.

Here, "Morsi" flouted the maxim of quality to show that he knows nothing about what their teacher has said. He relied on irony strategy to show how unsophisticated he is. It may be a flouting of the relation maxim though the quality potential is stronger.
Excerpt (2):

This joke reflects shared knowledge among Egyptians that in order to apply for the parliament elections, the candidates need to have a blood test. Speaker A is a candidate from the old corrupted regime, while speaker B is the doctor who carried out the blood analysis. Here the answer of the doctor is based on the idiom "معنديكش دم" (you don’t have blood, which idiomatically means being shameless), and he based his evidence on the word (the analysis shows) "التحليل يتقول"', to remove any responsibility on his part, and he equally violated the maxim of quality by giving an answer to the given question that is not true because not having blood means he is dead:

Literal Translation:

A: doctor, what is the result of the blood test? Reassure me.
B: the blood analysis indicates that you are a man with no blood.

Equivalent Translation:
A: doctor, what is the news about the blood analyses test? Reassure me.
B: the blood analyses results show that you are shameless. (As معندكش دم here means that he is a shameless person.

OR
A: Did you get the results of my blood test, doctor?
B: It's B-, failure runs through your veins.

❖ Excerpt (3):
A scene from the comedy movie "Zarf Tarek", (emergency circumstances), where a group of Egyptian friends are watching a football match between Egypt and Nigeria. When the Nigerian team scored a goal, speaker B was very excited and happy, which made speaker A quite upset and astonished. So speaker A asked him "which team do you cheer and support?", and speaker B gave an unexpected answer which violates the maxim of quality.

Literal Translation:
A: they scored one in our goal.
B: yea, but it is for us.
A: which team do you support?
B: an Egyptian will support who? Nigeria of course!

Equivalent Translation:
A: they scored in our goal.
B: yea, but it is counted for us.
A: which team do you support?
B: an Egyptian man will of course go for Nigeria.
2. Violation of the Manner Maxim:

❖ Excerpt (1): Facebook Comics

During a job interview, the person being interviewed was asked by the interviewer a question that does not make any sense and violates the maxim of manner. As known by Egyptians, if the institution wants someone to fail in the job interview, they will ask difficult, complicated, and irrelevant questions. So the interviewee got the feeling that they are rejecting him, and his reply indicated that feeling, thus violating the maxim of relation by giving an unrelated answer to the given question.

Literal Translation:
(At a job interview)

A: What is the selective order of ideological abecedarian mechanism in spiritual cognition?
B: It means you don't want to hire me!

Equivalent Translation:

A: What is the selective order of ideological abecedarian mechanism in spiritual cognition?
B: It means I won't get the job!

❖ Excerpt (2): A sketch in the TV Comedy Show "Gad Gedan" (Dead Serious):

Speaker A, who asks to see the child's father, flouted the maxim of manner as he was not clear enough when asking for the father. He confused B
when he said: "عذَّبَتْني أبا" (I want 'daddy') instead of "أنا عايز بابا" (I want 'your' daddy) so that the little child can understand him.

A: أنا عايز بابا.
B: هو بابا عندنا؟

**Literal Translation:**
A: I want dad.
B: Do we have your dad?

**Equivalent Translation:**
A: I need to see daddy.
B: But your daddy is not here.

3. **Violation of the Relation Maxim:**

**Excerpt (1):**

Two brothers are watching the TV, and brother A asks B about the actor's name. Brother B replies "Shokry Sarhan" but brother A makes fun of the homonymic word "سُرْحان" in Arabic which have two meanings - a name of a person and being absent minded. Brother A violates the maxim of relation by using the opposite of the proper name of Sarhan, which generates an unexpected meaning and has a humorous effect.

A: اسمه ايه الممثل؟
B: شكري سرحان
A: سرحان ولا مركز

**Literal Translation:**
A: What is the name of that actor?
B: Shoukry Sarhan (Sarhan means inattentive).
A: Inattentive (absent minded) or attentive (concentrated).

**Equivalent Translation:**
A: What is the name of this actor?
B: Tom Cruise.
A: Cruise or Drive?!
Excerpt (2): Facebook Comics

Speaker A is stating a fact about studying that one needs to work hard in order to succeed. The hearer opts out to indicate his unwillingness to cooperate in the way required by the relation maxim. Speaker B uses the homophone "تسعة" - number nine in Arabic - because he does not want to admit this fact which means he has to study hard. He thus finds a way to make a sarcastic reply in an attempt to evade the main point.

A: يقولوا عشان ننجح لازم تسعى
B: يعني لو ثمانية هتسقط؟

Literal Translation:
A: You have to work hard to succeed.
B: If I am eight, will I fail?!

Equivalent Translation:
A: You have to be odd to be number one!
B: Will I be number two if I’m even?!

Excerpt (3): Facebook Comics

Speaker A asks B about his fiancée's name? B replies "شيماء", (Chaimaa) Speaker A then further elaborates on B's answer violating the maxim of relation. He uses a near-homophone to the word "شيماء" by splitting her name into two syllables that render two different meaningful words in Arabic: (شاي + ماء) (tea + water) and then he adds (حاجة ساقعة , بيبس) (cold drink, Pepsi) as if he is calling out to sell drinks in a public place.

A: انت خطيتاك اسمها اي؟
B: شيماء
A: شاي ماء حاجه ساقعة بيبس
**Literal Translation:**
A: What is your fiancée's name?
B: Chaimaa.
A: /shai/, (tea) /ma'/ (water), cold drink, Pepsi!

**Equivalent Translation:**
A: What is your fiancée's name?
B: Mary West!
A: West, South or East!

❖ **Excerpt (4): From the Comedy Movie "El-Lemby"**

In a mourning scene in the movie "El-Lemby ", speaker A, who is offering his condolences, asks B (son of the deceased) about the reason behind his tears. Speaker B flouts the maxim of relation, where he gives an irrelevant reply to the question which Speaker A did not expect in this situation and finds quite inappropriate.

A: ٗدذ الله تقا، ترؼٍط ىٍٔ ؟
B: اىقٖ٘ج عادج ٍشج
A: ٗاّا اىيً فامشك ترؼٍط ػيً ات٘ك

**Literal Translation:**
A: come on; say Allah is one, why are you crying?
B: the coffee is sugar free and bitter.
A: and I thought you are crying over your deceased father.

**Equivalent Translation:**
A: Pull yourself together man. I know you really miss him.
B: It really hurts! I trapped my fingers in the coffin lid when I was making sure he was there.
A: I thought you're sad for losing him!
**Excerpt (5):**
In the same conversation, Speaker A asks B about what his father was suffering from. Speaker B, however, flouts the maxim of relation by literalizing the question and gives a literal answered accordingly. Since it is known that, when someone asks such a question in this situation: (ٕ٘ ماُ ػْذٓ أٌ قثو ٍا ٌَ٘خ ؟), he expects an answer regarding the deceased illness which he suffered from before his death. But speaker B gives an unexpected and rather irrelevant answer to the question being asked.

A: هو كان عنده أيه قبل ما بموت؟
B: اثنين صحابيه

**Literal Translation:**
A: What did he have before he died?
B: He had two of his friends.

**Equivalent Translation:**
A: What was wrong with him?
B: He had two friends.

**Excerpt (6): Facebook Comics**
A student asks his friend a question about the highest grade "تقدير" he ever got in college. Speaker's B reply is opting out to indicate his unwillingness to cooperate in the way the relation maxim requires. By using the homonymic word "تقدير" which also means appreciation or appraisal, he finds a way to evade the intended word which is "grade", thus violating the maxim of relation.
**Literal Translation:**

A: What is your college's highest appraisal?
B: My friends'!

**Equivalent Translation:**

A: How did you get straight A's in college?
B: I used my friend's ruler!

**Excerpt (7): The Comedy Play "Keda O.K"**

In the play, "Keda O.K", speakers A and B are discussing the social status of speaker A's family. Speaker A is known as someone with a lower educational level compared to Speaker B. Thus, speaker A uses the word 

"محافظ/محافظين" (governor/governors // conservatist / conservatists) here to indicate his social level. The conflict here results from the two homonyms "محافظ"/muḥafiz/, which are used to convey two different meanings: one is that of a "governor" and the other means "conserves his health ". Speaker A thus replies in a sarcastic way using the second meaning of the word which violates the maxim of relation.

**Literal Translation:**

A: My family are all conservative people (muhafiz=governor=over protective).
B: You don't say!
A: Indeed, my father is a stern conservatist in Gharbeya governorate.
Equivalent Translation:

➤ Translation (1)
A: My family are all Conservatists.
B: don’t say that!
A: Indeed, my father is a very health conservative.

➤ Translation (2)
B: What's his name?
A: He is over concerned about his health; he washes his hands a lot.

Ⅳ. Violation the Quantity Maxim:

❖ Excerpt (1): From the Comedy Movie "ظرف طارق" (Emergency Circumstance)

Speaker A asks speaker B the question "أنت ايه" where Speaker A violates the maxim of quantity in his answer by saying "human being" (إنسان) that neither provides sufficient nor new information to speaker A.

Literal Translation:
A: who are you?
B: a human being.

Equivalent Translation:
A: What's your kind?
B: Human.

❖ Excerpt (2): From the Comedy Movie "El Nazer" (The Principal)

Speaker A is the wife of speaker B who is in labor at a hospital. Speaker B, however, asks her "إنتي بتشتكي من ايه؟" (What are you suffering
from?). In an attempt to express her pain and contempt speaker A does not give him enough information, thus violating the maxim of quantity.

الحقني يا صلاح:  A
هو أنت بتشتكي من ايه؟: B
انا بولد يا صلاح: A

**Literal Translation:**
A: Salah, Help me.
B: what are you suffering from?
A: I’m giving birth, Salah!

**Equivalent Translation:**
A: Salah, help me!
B: Do you have a problem?
A: Just having a baby!

❖ **Excerpt (3):**

In the same previous context, Speaker B is talking to the doctor (speaker B) who flouts the maxim of quantity in that he does not provide enough or new information.

ايه الاخبار يا دكتور A
مبروك، المدام حامل B:
ما انا عارف انها حامل دي بتولد يا دكتور A:

**Literal Translation:**
A: What’s going on doctor?
B: Congratulations, your wife is pregnant.
A: I know that she is pregnant; she is giving birth, doctor

**Equivalent Translation:**
A: How is she doing doctor?
B: She is doing really well, your wife is expecting.
A: I know that she is pregnant, but she is expecting a baby now!

❖ **Excerpt (4): A scene from the video at the passport counter**
 Literal Translation:
Officer: Where is the exit stamp?? When did you leave Egypt?
Foreigner: I think I left at night.
Officer: That was before or after the TV series?!
Foreigner: I can’t remember, it was 20 years ago.

Equivalent Translation:
Officer: Where is the exit stamp? When did you leave Egypt?
Foreigner: I guess it was at night.
Officer: Before or after the TV series?!
Foreigner: Hard to remember, it was 20 years ago.

Conclusion:
After analyzing the data of the Arabic verbal jokes taken from various Egyptian media: TV Programs on the Channels of: Nile Comedy, Moga Comedy, Time Comedy, Sitcoms, Plays, Films, Social media of Facebook and Twitter, the following results were found:

1. The most frequent Gricean maxim that is used to make Egyptians laugh, according to the collected data of the present study, is the flouting of the relation maxim. This is shown in the following Graph: Relation 64%, Quantity 14%, Quality 14 %, and Manner 8%
2. Egyptians mostly depend on the incongruity of phonology more than any other areas of language, but this does not mean that the morphological and lexis incongruity do not have their place.
Graph
Gricean Maxims and Jokes

- Relation
- Quantity
- Quality
- Manner

Jokes
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