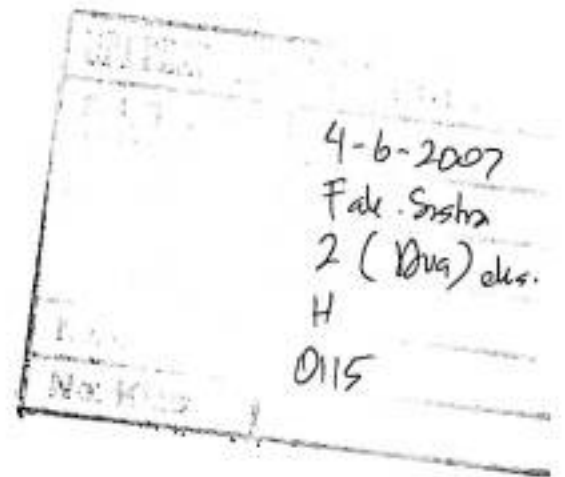


**THE FLOUTING OF CO-OPERATIVE PRINCIPLES
IN MOBILE-PHONE ADVERTISEMENTS**



A Thesis

Submitted to the Faculty of Letters

Hasanuddin University

in Partial Fulfillment of the Requirements

to Obtain Sarjana Degree in English Department

LESTARI PABIRI

F 211 03 022

MAKASSAR

2007

I have heard what the talkers were talking,
The talk of the beginning and the end,
But I do not talk of the beginning or the end,
There was never any more inception than there is now,
Nor any more youth or age than there is now,
And will never be any more perfection than there is now,
Nor any more heaven or hell than there is now.
(*"Song of Myself"* 3.38-43 by Walt Whitman)

SKRIPSI

The Flouting of Co-operative Principles in Mobile-Phone Advertisements

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Telah dipertahankan di depan Panitia Ujian Skripsi

Pada tanggal 21 Mei 2007

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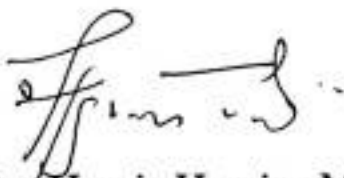
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The Flouting of Co-operative Principles in Mobile-Phone Advertisements

Yang diajukan dalam rangka memenuhi salah satu syarat akhir guna memperoleh gelar Sarjana Sastra, Jurusan Sastra Inggris pada Fakultas Sastra Universitas Hasanuddin.

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Penguji I

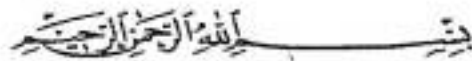
Penguji II

Konsultan I

Konsultan II

The image shows handwritten signatures for each role listed on the left. The signatures are written in black ink on a white background. The roles and their corresponding signatures are: Ketua (top), Sekretaris, Penguji I, Penguji II, Konsultan I, and Konsultan II (bottom). Each signature is written over a horizontal dotted line.

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Makassar, May 2007

The writer

ABSTRAK

LESTARI PABIRI. 2007. *The Flouting of Co-Operative Principles in Mobile-Phone Advertisements* (dibimbing oleh **M.L.Manda** dan **Abd. Madjid Djuraid**). Penelitian ini bertujuan mengetahui penggunaan prinsip kerjasama dalam slogan iklan handphone. Penulis mengidentifikasi slogan-slogan yang melanggar maxim prinsip kerjasama, menganalisis alasan-alasan terjadinya pelanggaran tersebut serta menganalisis terjadinya gaya bahasa berdasarkan konteks yang ada.

Penulis melakukan penelitian ini dengan metode deskriptif. Metode ini dilakukan dengan metode pencatatan terhadap iklan handphone pada media massa, khususnya pada surat kabar harian Fajar. Data diperoleh dengan melakukan pencatatan terhadap 20 iklan yang berlangsung pada bulan Januari hingga Maret. Sampel yang diambil adalah sebanyak 10 iklan dari populasi tersebut. Dari ke sepuluh iklan tersebut kemudian diidentifikasi jenis pelanggaran-pelanggaran kemudian dianalisis penyebab pelanggaran tersebut serta gaya bahasa yang digunakan. Selanjutnya pelanggaran-pelanggaran dan gaya bahasa tersebut ditampilkan dalam bentuk grafik untuk mengetahui persentase perbandingan diantara ke empat maxim yang telah dilanggar serta gaya bahasa yang paling banyak digunakan.

Setelah tahap analisis, hasil penelitian menunjukkan bahwa, pertama, maxim yang paling banyak dilanggar diantara maxim-maxim prinsip kerjasama lainnya adalah maxim of quality dengan persentase sebanyak 37 %. Kedua, alasan pelanggaran maxim-maxim tersebut bervariasi tergantung pada jenis maxim yang dilanggar yaitu maxim of quality, maxim of quantity, maxim of relevance dan maxim of manner. Ketiga, jenis gaya bahasa yang paling banyak digunakan dalam slogan iklan handphone adalah hiperbola dengan persentase sebanyak 52 %.

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CHAPTER I

INTRODUCTION

1.1 Background

Language is very useful to acquire knowledge, because there is no education without language. That is why it is useful to learn language due to communication as one of the activities of human beings who are different from the others. According to Oxford Advanced Learner's Dictionary (2005: 862), language is the system of communication in speech and writing that is used by people of a particular country or area. It explains that human needs language to make relation to the other people. Language has some influences in all aspects such as: development of technologies, lifestyles, economic systems, political systems, socio-cultures (anthropological culture) for community in facing a modern world. This means that, language in advertisement can be used as one medium of communication with the others.

Advertisement is a notice, picture or film telling people about a product, job or service. The advertisement on mass media usually contains some messages. It has some influences on slogan. In addition, using slogan can interest the audiences or the readers to

buy the product which has been presented by the owners of advertisement.

In this case, the writer tries to analyze what maxims of co-operative principle which presented by the mobile-phone advertisements and maxims of co-operative principle flouted by the mobile-phone advertisements.

The reason why the writer chooses this title is because sometimes the slogan makes misinterpretation or misunderstanding for the hearers or the readers because the use of co-operative principles have been flouted and exploited by the words of slogan itself. From this reality, the writer wants to help the audiences or the readers in understanding and interpreting the meaning of the owners of slogan.

1.2 Identification of Problem

The writer has identified the mobile-phone advertisements, especially their slogan to attract the audiences or the readers which are found on television, radio, magazines, and newspapers as the object of this writing. Sometimes, the readers can not interpret and understand about the original meaning of slogan immediately.

1.3 Scope of Problem

Based on the problems that sometimes occur in the mobile-phone advertisements, the writer chooses implicature as the object of the research. Furthermore, the writer specifies the research to the analysis of the flouting of co-operative principles in mobile-phone advertisements.

1.4 Statement of Problem

The specification of the study will be made based on the problems as follows:

1. What kinds of maxims of co-operative principle are flouted in mobile-phone advertisements?
2. What are the reasons of the flouting of co-operative principles that occurs in the mobile-phone advertisements?
3. What kind of figurative languages are used in mobile-phone advertisements?

1.5 Objectives of Problem

Based on the statements of problem above, the writer wants to get the aims as follows:

1. to disclose the maxims of co-operative principle which are presented by the mobile-phone advertisements.

2. to discover of the maxims of co-operative principle flouted by the mobile-phone advertisements which will hopefully be very helpful to those who want to know the real meaning of the slogan itself.
3. to reveal the figurative languages which are presented by the mobile-phone advertisements.

1.6 Significance of the Study

This study is intended to help some readers or audiences who are interested in understanding the message of the slogan in mobile-phone advertisements that are presented by the owners of mobile-phone advertisements through the slogan.

In addition, by using co-operative principles, people could analyze their maxims which had been flouted in the mobile-phone advertisements. Therefore, the readers or the audiences could interpret the real meaning of the slogan, then the readers or the audiences could understand the slogan easily.

1.7 Methodology

1.7.1 Library Research

To find the accurate data to support this writing, the writer uses library research in doing the research. It can be done by reading some books, and any related materials which

have relation to the research. The aims of this method are to provide reference and guidance in analyzing the data or corpora.

1.7.2 Field Research

1.7.2.1 Data Resources

To complete the data, the writer collected some data from mass media. The data were written by using certain method which was called note taking in which the writer wrote down the corpus according to the purpose. Then, the writer classified the kinds of the maxims of co-operative principle and also the flouting of co-operative principle in the mobile-phone advertisements.

1.7.2.2 Method of Analyzing Data

In analyzing the data, the writer used descriptive method by using the following steps:

- a. Reading each of slogans in mobile-phone advertisements carefully.
- b. Identifying the maxims which had been flouted by mobile-phone advertisements.
- c. Classifying maxims of co-operative principles which were presented by the mobile-phone advertisements.

- d. Classifying the flouting of co-operative principles of each slogan in mobile-phone advertisements.
- e. Analyzing the exploitation of each slogan in mobile-phone advertisements.

1.7.3 Population and Sample

a. Population

The population of this research is all slogans in the mobile-phone advertisements that are exposed in mass media, such as: Nokia, Sony Ericsson, Motorola, LG-Mobile, Siemens, Panasonic, Samsung, Sony and O2. Then, the writer takes their slogans from January to March 2007. It is because the mobile-phone advertisements which contain the new slogan are not published every day. It depends on the new series of mobile-phone itself.

b. Sample

Sample is a part of population will be researched to represent the characteristic of population itself. Vockel in Seville (1993: 163) says that sample is used to be based on deciding characteristic of population. Without sample, the research will be too wide in describing the characteristic of population. Hence, based on the population above, the writer

takes 50 % of the population. This percentage also follows other opinion (in Seville, 1993: 163) states that the number sample is based on the research type, for a descriptive research is about 10% of the population or minimum 20% for the smaller population. The writer determines 10 data which are based on the slogans to be analyzed in this writing.

CHAPTER II

THEORETICAL BACKGROUND

2.1 Previous Study

There are some people who have done research about pragmatics, especially in Grice's maxims of co-operative principles.

Armady (1998) discusses diction and figurative language in Robert Browning's Selected Poems. He focuses his research on personification, hyperbole, simile, and metaphor.

Fenny Winarto (2001) focuses on politeness principle in English humour texts. She concentrates on classification and typical characteristics of humour, politeness principle and also maxim flouting of co-operative principle.

Haslindah Syam (2006) analyses co-operative principle in conversation on Radio Program, in which she focuses on the conversation, and violation of co-operative principle.

In this writing, the writer tries to analyze the flouting of co-operative principles and also the kinds of figurative language in mobile-phone advertisements, including metaphor, hyperbole, simile, irony and personification, then interpret the meanings by using

pragmatic analysis. In brief, we can conclude that the object of this study is different from some studies above.

2.2 Figurative Language

The use of figurative language is very complicated and significant for advertising agencies and any other literary creators. Figurative language or figure of speech contains images. The writer or speaker describes something by unusual comparisons, for effect, interest, and to make things clearer. The result of using this technique is the creation of interesting images. Figurative language is not intended to be interpreted in a literal sense. Appealing to the imagination, figurative language provides new ways of looking at the world. It always makes use of a comparison between different things. Figurative language compares two things that are different in enough ways so that their similarities, when pointed out, are interesting, unique and or surprising.

According to Wren and Martin (Siswantoro, 2002: 24), figurative language or figure of speech is the conventional form of expression or the conventional course of idea in order to compose a greater impression.

A figure of speech can be a manner of expressing idea more than the ordinary way. As Perrine (1974: 577) says that:

“A figure of speech is any way of saying something other than the ordinary way, and some rhetoricians have classified as many as 250 separate figures. For our purposes, however, a figure of speech is more narrowly definable as a way of saying one thing and meaning another, and we need be concerned with no more than a dozen.”

It might seem absurd to say one thing and mean another. Figure of speech is another way of adding extra dimensions.

Besides, the use of figurative language affords some effectiveness (Perrine, 1974:583), they are:

1. Figurative language provides an imaginative pleasure.
2. Figures of speech are a way of conveying extra imagery into stanza.
3. Figures of speech are a way of conveying emotional intensity and behaviour along with information.
4. Figures of speech are means of concentration. It can be a way of expressing much in concise compass.

The use of figurative language involves a possibility of misinterpretation. Indeed, it is clearly important to be able in interpreting the figurative language in advertising that will be leading us to gain the essential point behind it.

2.2.1 Kinds of Figurative Language

1. Metaphor

Metaphor is a figure of speech in which an implicit comparison is made between two things usually unlike. It can be a word or phrase used to describe something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful (Oxford Advanced Learner's Dictionary, 2005: 963).

According to Wren and Martin (Siswantoro, 2002: 27), "metaphore is an implied simile, it does not like simile, state on thing is like another acts as another, but takes that for granted and proceeded as if the two things were one."

For example:

- a. She has a heart of stone
- b. You are my sunshine

The two of metaphors above show us that how *heart* made of *stone* and how *you* is compared with *sunshine* implicitly without using words as, like or seem.

2. Personification

Personification is a figure of speech in which human attributes are given to an animal, an object, or a concept. Personification is the practice of representing objects and qualities, as humans, in art and literature; an object and quality (Oxford Advanced Learner's Dictionary, 2005: 1128).

According to Perrine (1974: 612), "personification embodies the characteristic of human being to an animal, an object or an idea."

For example:

- a. Volcanoes vomit fire
- b. Love is blind

The two personifications above show us that how can *volcanoes, vomit* like human? and how can *love, blind* like human too?. They enable us to conceive the literal term in human form.

3. Hyperbole

Hyperbole is a kind of figurative language that describes objects, qualities, ideas by using an over stressing to get a great impression. According to Wren and Martin (Siswantoro, 2002: 34), hyperbole creates an absolute statement by

overstatement. It can deliberate overstatement not intended to be taken literally; it is used as means of emphasizing the truth of a statement.

For example:

“I’ll be there for you until the sun stops shining and the world’s burst.”

The expression above seems to be like a joke if we do not understand what the speech maker really means by his expression. When will *the world get burst*? When will *the sun stops shining*? Nobody knows, even he does not know it. All he knows is that he is going wait and wait as long as he can.

4. Simile

According to Wren and Martin (Siswantoro, 2002: 24), simile is correlation between two objects which are basically dissimilar, but they are have one point in common.

The comparison is made explicit by the use of some words or phrases as *like*, *as*, *than*, *similar to*, *resembles*, *appears*, or *seems*.

For example:

“She is *like* a red rose”

This expression is the pointing out of the similarities in our feelings towards the person and the red rose. Then, simile is something of a compromise stage between the direct, unreflective expression of feeling and the report (Hayakawa, 1965: 123).

5. Irony

Irony is a figure of speech when an expression used is the opposite of the thought in the speaker's mind, thus conveying a meaning that contradicts the literal definition. According to Oxford Advanced Learner's Dictionary (2005: 822) states that: "irony is the amusing or strange aspect of a situation that is very different from what you expect."

Irony is most delightful and most effective, for the good reader, when it is subtlest. It is set up a special understanding between writer and reader, when it is that may add either grace or force. If irony is too obvious, it sometimes seems merely crude. Nevertheless, if effectively used, it like all figurative language, is capable of adding extra dimensions to meaning (Perrine, 1974: 626).

For example:

"I love your voice when you quit"

In fact, this describes that *I* who have been *love your voice* do not really love, but the speech wants to someone (you) to stop talking and the hearer goes away with exactly the opposite idea from what the speech meant to convey (Perrine, 1974: 626).

2.3 Pragmatics

Pragmatic is one of the branches of science that is studied in Linguistics instead of Morphology, Phonetics, Phonology, Syntax, Semantics, etc. Linguistics can be defined as “the systematic study of language”, a discipline which describes language in all aspects a formulated theories as to how works. However, the first thing that is necessary to consider before coming into the discussion on pragmatics is, the definition of pragmatics itself in general. Pragmatics is the study of how the meaning of discourse is created in particular contexts for particular senders and receivers. In relation to this, there are some definitions suggested by different experts. The writer begins with the definition from Schmidt.

Schmidt in Verschueren (1999: 262) states that:

“Pragmatics, whether as a component of a linguistic theory or as a new kind of theory linguistic communication, has to rely on close cooperation with other disciplines such as: sociology, psychology, philosophy, logic and mathematics, information and system theory, jurisprudence, literary science, etc.”

While Levinson (1970: 21 & 25) states: "Pragmatics is the study of relation between language and context that are basic to account of language understanding and the study of the ability of language users to pair sentences with the contexts in which they would be appropriate." Hence, it is stressed that in order to understand the utterance meaning, such as social-culture, and the context of the utterance.

Another definition of pragmatics in Oxford Advances Learner's Dictionary (2005: 1182) describes that: "the study of the way in which language is used to express what somebody means in particular situations, especially when the actual words used may appear to mean something different."

After seeing the definitions of pragmatics, now let us consider a set of possible definition of pragmatics which is as the study of meaning of utterance in the relation to the speech situation. It is not separable with aspects situation, as described by Leech (1993: 13-14), that those aspects situation are follows:

1. Addressers and Addressee

Addresser is the person who originates the message, usually the same as the person who sending the message, but not always, while addressee is the person to whom the message is

addressed, usually the person who receives the message, but not necessarily so.

2. The Context of Utterance

In various ways, the context has been understood, for example to include "relevant" aspects of physical and social setting of the utterance. The context might be considered as to be any background of knowledge assumed to be shared by the speaker and the hearer, and which contributes to the hearer's interpretation of what the speaker's meant by a given utterance.

3. The Goal of Utterance

The speaker intends to mean something with his or her utterance, to influence the hearer to act in the way that the speaker intends to.

4. The Utterance as Form of Act or Activity: a Speech Act

Grammar deals with abstract static entities such as: sentence (in syntax), proposition (in semantics), while pragmatics deals with verbal act or the performance which takes place in particular situation in time as more concrete level than grammar.

5. The Utterance as a Product of Verbal Act

There is another sense in which the word '*sentence*' can be used in pragmatics. It can refer to the product of verbal act than verbal act itself.

2.4 Grice's Theory of Implicature

Grice in William James lectures, delivered in Harvard in 1976 was introduced the term of "implicature" (in Levinson, 1987: 100). To explore the Grice's theory of implicature, Levinson describes two basic concepts of implicature:

A. Theory of Meaning-*nn*

Grice's theory of meaning-*nn*, that is construed as a theory of communication; it has the interesting consequence that gives an account of how communication might be achieved in the absence of any conventional means for expressing the intended message. Meaning-*nn* provides more strict sense of non-naturally meant than what actually said. Thus, an utterance often derives a number of differences from it, but not at all of these inferences may have been communicative in Grice's sense.

B. Theory of How People Use Language

The second theory of Grice's to develop the concept of implicature is essentially a theory about how people use language; it is that there a set of over-arching assumptions, guiding the conduct of conversation.

This theory describes that we interpret language on the assumption that there are sender is obeying four maxims, and we assume that he or she is intending to; be true (maxim of quality), be brief (maxim of quantity), be relevant (maxim of relevant), and be clear (maxim of manner).

The conversational conventions or maxims which support this principle are as follows:

1. The co-operative principle

Make your contribution 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.

2. The maxim of quality

Try to make your contribution one that it is true, especially:

- i. Do not say what you believe to be false.

- ii. Do not say that for which you lack adequate evidence.
3. 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 contributions more informative than is required.
4. The maxim of relevance
- Make your contributions relevant
5. The maxim of manner
- Be perspicuous or transparent, and specifically:
- i. Avoid ambiguity
 - ii. Be brief (avoid unnecessary prolixity)
 - iii. Be orderly

Grice does not assume that this is an exhaustive list, he notes that a maxim such as: be polite is also normally observed-nor that equal weight should be attached to each of the stated maxims. The maxims of conversation are to efficient co-operative use of language, which jointly with co-operative principle.

2.5 The Flouting of Co-operative Principle

The flouting of co-operative principles come about by overtly and blatantly not following some maxim, in order to exploit it for communicative purposes, which they can be seen to give rise to many of the traditional 'figures of speech' (hyperbole, metaphor, irony, sarcasm, metonymic) and also through deliberate flouting of the maxims in circumstances in which:

- a) It is obvious to the hearer that the maxims are being flouted
- b) It is obvious to the hearer that the speaker intends the hearer to be aware that the maxims are being flouted
- c) There are no signs that the speaker is opting out of the co-operative principle.

Some of the maxims may be violated in this benign way, they are:

A. The Maxim of Quality

For example:

- a. The mushroom omelette wants his coffee with
- b. It will cost the earth, but the hell!

This is maxim can be flouted just for an effect, so their most likely contexts use, none of the above sentences are likely to be literally true, but equally, none of them is likely to mislead a hearer. In each case, some additional interpretive

process will be a metonymic one, and the understood message will be that the person who ordered a mushroom omelette wants his coffee served with the omelette, rather than afterwards. In the second, the implicatures are not so obvious, but hyperbole of this kind can implicate a relaxed, informal relationship with interlocutors.

B. The Maxim of Quantity

For example: Boys will be boys

At the first side is not giving information, and the second, we can interpret the first boys in a subtly different way from the second boys. The first includes all boys; even those we thought had been interested and could be relied on for good behaviour. The second is predicative and present certain stereotypic properties of boys as being innate and avoidable. That is also violated in both directions; creating prolixity if we say too much and terseness if we are too brief. We often say more than we need, perhaps to mark a sense of occasion, or respect, and we often say less than we need, perhaps to be rude, blunt, or forthright.

C. The Maxim of Relevance

This maxim is a little harder to find, if only because it is hard to construct responses that must be interpreted as irrelevant. Sometimes, it is as to signal embarrassment or desire to change the subject. For example:

A: I say, did you hear about Mary's.....

B: Yes, well, it rained nearly the whole time we were there.

This is an obviously irrelevant comment, assume that A and B are having a conversation about a colleague, Mary. Mary approaches them, seen by B but not by A, the implicature is:
Watch out! Here comes Mary!

D. The Maxim of Manner

This is violated either for humour, as in the case of puns, and double entendres, where rival meanings are deliberately tolerated, or in the order to establish solidarity between speakers or exclude an over hearer from the conversation. One example of the exploitation of this maxim will suffice here. Suppose we find in a review of a musical performance something like (a) where we might have expected (b):

- a) Miss Singer produced a series of sounds corresponding closely to the score of an aria from Rigoletto.

b) Miss Singer sang an aria from Rigoletto.

By the fragrant avoidance of the simple (b) favour of the prolix (a) (and the consequent violation of the sub-maxim 'be brief'), the reviewer implicates that there was in fact some considerable difference between Miss Singer's performance and those to which the term *singing* is usually applied.

Conversational implicature as an implicit meaning inferred from the obvious flouting of a conversational maxim in combination with assumed adherence to the co-operative principle, which the speakers are expected to be co-operative by using language in accordance with the maxims, any clear breaching or co-operative interlocutor as a conscious act signaling special (implicit) meaning will interpret flouting.

Implicit meaning is what can be meant or communicated beyond that is explicitly or literally said, by means of presuppositions, implications, and implicatures. The types of implicit meaning are:

1. Presupposition: implicit meaning that must be presupposed, understood, taken for granted for an utterance to make sense.

2. (Logical) Implication, entailment, conventional implicature: implicit meaning that can be logically inferred from a form of expression.
3. Conventional or standard conversational implicature: implicature meaning that can be conventionally inferred from a form of expression combination with assumed standard adherence to conversational maxims.
4. (Non-conventional or occasion-specific) Conversational implicature: implicit meaning inferred from the obvious flouting of a conversational maxim in combination with assumed adherence to the co-operative principle.

2.6 Advertising

Advertising is providing information, calling attention to, and making known something that you want to sell or promote. Advertising is a message designed to promote or sell a product, a service, or an idea. Advertising reaches people through varied types of mass communication. In everyday life, people encountered many different kinds of advertising and have connection with slogan.

In daily activities, advertising slogans are familiar for us. Oxford Advanced Learner's Dictionary (2005:1439) states that: "slogan is a word or phrase that is easy to remember, used for example by a

political party or in advertising to attract people's attention or to suggest an idea quickly." Advertising slogans are claimed to be, and often are proven to be, the most effective means of drawing attention to one or more aspects of a product or products. Typically, they make claim about being the best quality, the tastiest, cheapest, providing an important benefit or solution, or being most suitable for the potential customer.

Advertising is both so powerful and so widespread. It influences more than our choice our products; it is also influences our patterns of evaluation. It can either increase or decrease the degree of sanity with which people respond to word. Thus, if advertising is informative, witty, educational, and imaginative, it can perform its necessary commercial function and contribute to our pleasure in life without making us slaves to the tyranny of effective words (Hayakawa, 1965: 286).

There are some criteria of effective slogans based on <http://en.wikipedia.org/wiki/advertising-slogan>, as follows:

1. States the main benefits of the product or brand for the potential user or buyer.
2. Implies a distinction between it and other firms' products-of course, within the usual legal constrains.

3. Makes a simple, direct, concise, crisp, and apt statement.
4. Often witty or funny, if it is required as not all advertising slogans are meant to be witty.
5. Adopts a distinct 'personality' of its own.
6. Gives a credible impression of a brand or product.
7. Makes the consumers feel "good."
8. Makes the consumers feel a desire or need.
9. Hard to forget-it adheres to one's memory (whether one likes it or not), especially if it is accompanied by mnemonic devices, such as jingles, ditties, pictures or film sequences on televised commercials.

Finally, the writer has to discuss about the objects of the flouting of co-operative principles in mobile-phone advertisements. Moreover, in the next chapter the writer will analyze the data which have been obtained.

CHAPTER 3

FINDINGS AND DISCUSSIONS

In this chapter, the writer will analyze the data which have been obtained. The data presented are collected from twelve slogans of mobile-phone advertisements from magazines and newspapers namely Pulsa, Fajar and Kompas. In analyzing the data, the writer uses descriptive method.

3.1 Finding and Discussion of Datum 1

The datum 1 is taken from Fajar Newspaper especially on 13th February 2007.

3.1.1 Finding of datum 1

Nokia: *"Connecting people"*

3.1.2 Discussion of datum 1

In finding 1, the writer finds the flouting of co-operative principles and through deliberate flouting of the maxims, namely the maxim of quality and the maxim of manner. The writer explains them as follows.

To begin with, finding 1 above, flouts the maxim of quality in which this maxim suggests slogan gives true contribution, but Nokia's slogan is not like a human, which has

connected to other people by communication. Nokia is one of the most famous mobile phone's brands that are sold in our country. In other ways, Nokia makes connection to other people through its product. However, it does not give appropriate contribution intentionally.

Moreover, datum 1 above also flouts the maxim of manner in which this maxim intends to be clear and avoid blunt. In this case, datum 1 sounds ambiguous "*connecting people*", it is because the provider of Nokia through its slogan tells something vague and less specific on the way of connecting people. This is the reason why this datum has been exploited this maxim.

In addition, datum 1 above also employs the figurative language or figure of speech. The figurative language used in the datum above is personification and metaphor. The use of personification in the datum above intends to describe the things or ideas, which is considered to have a characteristic or the character as a human. It also regards that human attributes to a mobile phone or an object. It shows us that how Nokia as a brand or thing can connect people. It enables us to conceive the literal term in human form. Furthermore,

metaphor is shown by slogan “*connecting people*” which refers to the mobile-phone in which one makes connection to other people through the mobile-phone.

3.2 Finding and Discussion of Datum 2

The datum 2 is taken from Fajar Newspaper especially on 5th March 2007.

3.2.1 Finding of datum 2

Nokia 6300 series: “*Slim & Stylish*”

3.2.2 Discussion of datum 2

In Finding 2 above, the writer finds the flouting of cooperative principles and its maxims; they are the maxim of quality and the maxim of quantity. Then, in the datum above, the writer also explores the use of figurative language, such as personification and hyperbole. Below, the writer elaborates the findings.

Firstly, the datum 2 (two) above flouts the maxim of quality that is likely to be literally true, but equally, it is likely to mislead the hearers or the readers. Moreover, the implicit message will be represented by the mobile-phone. Therefore, the datum is not clear and blatant.

Next, the other maxim that has been exploited is the maxim of quantity. The datum shows us that there are indirect violations, that is the creating prolixity if we say too much and terseness if we are too brief. In fact, datum 2 above does not give the right information to the readers or the hearers. The word "*slim*" is commonly used to a person who has a slim body and the word "*stylish*" is generally used in the fashion world. This is one of the factors, which makes violation come to show of impairment performance.

On the other hand, the writer identifies the figurative language that is used in the datum is personification. This figurative language transforms human attributes to an object, in art and literature. In datum 2, literally, "*slim and stylish*" here mean that the mobile-phone that is presented in the datum above has slim design and elegant style. It represents that the mobile-phone gives connection to people. How can mobile-phone, has a slim body like human? And how can mobile-phone, stylish like human too? They enable us to conceive the literal term in human form.

The other figurative language in this datum is hyperbole. Here, "*slim and stylish*" present that the mobile-phone is

overstatement. It has deliberate and extravagant sense. In addition, it is used to attract the readers or the hearers involving in the main concern especially for datum 2.

3.3 Finding and Discussion of Datum 3

The datum 3 is taken from Fajar Newspaper especially on 24th February 2007.

3.3.1 Finding of datum 3

LG Mobile: "Double Angpauw"

3.3.2 Discussion of datum 3

In datum 3, the writer finds some maxims of co-operative principles that have been flouted. They are the maxim of quality and the maxim of manner.

The writer identifies that datum 3 (three) flouts the maxim of quality. The aim of this defy is to give an effect. In contrast, it seems that this effect causes misinterpretation to the hearers or the readers. The word "*angpauw*" is usually used in Chinese New Year. "*Angpauw*" itself is a gift containing a lot of money given by the old people or adult to the youngest person in the family, so "*angpauw*" implies the happy condition. In this case, in datum 3 the producer wants to promote its product by taking the Chinese New Year's event. Hence, the

situation causes the flout of the maxim of quality in which the costumers have to buy its product or mobile-phone to get the "*angpauw*". In addition, datum 3 is not very true because the costumers have to spend the money to reach it.

The other maxim has been flouted in datum 3 above is the maxim of manner. It consists of ambiguous meaning. The word "*angpauw*" comes up with two meanings, one is a gift and the other is a sign in Chinese New Year. This ambiguous slogan is caused by the use of word "*angpauw*" in which this word is not a popular word, so the hearers or the readers confused to guess what exactly the real meaning of datum 3.

On other hand, in the datum 3 (three) above, the writer also explores the use of the figurative language. The figurative language that is used in the datum above is hyperbole. Next, the datum 3 shows overstatement or hyperbole because of the use of "*double angpauw*" that intend to exaggerate and to interest the hearers or the readers to have this mobile-phone. Eventhough it seems overt and blatant, it becomes inspiration to the hearers or the readers to buy this mobile-phone.

3.4 Finding and Discussion of Datum 4

The datum 4 is taken from Fajar Newspaper especially on 16th February 2007.

3.4.1 Finding of datum 4

Sony Ericsson: *"I love to have it"*

3.4.2 Discussion of datum 4

The datum 4 above flouts three maxims, such as the maxim of quality, the maxim of quantity, and the maxim of relevance. In addition, the writer also finds the use of figurative language especially personification. Below, the writer explains them all.

First, the maxim which has been flouted is the maxim of quality. This maxim intends to give true contribution. In contrast, in this case, the word *"love"* is a strong feeling of deep affection for somebody or something, especially a member of our family or a friend, so *"love"* is unintentionally utterance. By hearing or reading datum 4, the speaker imagines that a mobile-phone interests the speaker. Eventhough the speaker does not know all the capacities of the mobile-phone itself. That is why the reader confuses of this datum because it seems vague and disobeys of the maxim of quality.

Furthermore, datum 4 also flouts the maxim of the quantity. This maxim suggests giving informative contribution as is required but in fact, datum 4 does not give the informative contribution to promote its product. On the contrary, datum 4 gives the require information, for example the information about the main advantages of its mobile-phone to the readers, they can interest to have the mobile-phone.

The other maxim is the maxim of relevance. This is because there is "love" that is usually used between person and person. In this case, there are not responses or person who interprets this datum to be relevant.

On other hand, the figurative language that is presented in datum 4 above is personification, in which the aim of this is to give the attributes of a human being to an object. It implies comparison which is always a human being. In this datum, "I love to have it" refers to personifying object. The word "love" here refers to the mobile-phone, so we would make a mistake if we try to visualize the "love" to mobile-phone in human form, to think as having human emotions.

3.5 Finding and Discussion of Datum 5

The datum 5 is taken from Pulsa Magazine especially on 15th to 28th February 2007 editions.

3.5.1 Finding of datum 5

Sony: *"Feel the Memories"*

3.5.2 Discussion of datum 5

In datum 5 flouts three maxims, that is the maxim of quality, the maxim of quantity, and the maxim of relevance. Besides that, this datum has figures of speech; they are personification and hyperbole.

Firstly, the maxim that has been flouted in datum 5 is the maxim of quality. It tells a lie with the reality. It utters the slogan as a human. A person who can feel the memories through its mobile-phone. Indeed, datum 5 is a mobile-phone, it is just a product and not human. It is lying causes it flouts maxim of quality.

The other maxim is the maxim of quantity. The expression *"feel the memories"* are usually used by human. There is nothing a mobile-phone which can feel something like a human. In this fact, it indicates that these words are not informative yet. Datum 5 should add a word or a phrase or

indeed, a slogan to complete the word. Then, we can interpret the slogan immediately.

The last maxim that has been flouted in datum 5 is the maxim of relevance. When datum 5 utters "*feel the memories*", the utterance implies that in the situation, there are 2 (two) persons who talk about something, then, they try to feed their memories, so they can feel it. Actually, datum 5 does not have any intention to do the violation. It has only a goal to sell or to promote their product to the customers.

In addition, this datum explores the figure of speech, such as personification and hyperbole. First, the purpose of personification itself is to give the attributes of a human being to an object. In the datum intends to describe the mobile-phone like a human. It can be shown in slogan "*feel the memories*". The words in the slogan usually refer to human attribute. The personification in this datum is presented by using those words as the attribute of a mobile-phone can not feel something like a human. Meanwhile, hyperbole in this datum is presented by using of the overstatement in the slogan "*feel the memories*". However, if we observe vividly, the datum 5, "*feel the memories*" stresses on the new facility of its product, that is micro-phone.

By using micro-phone, the users can hear the memories song and of course feel the effect of that song. Unintentionally, “*feel the memories*” has connected to their memories through the micro-phone. Therefore, datum 5 is an exaggeration but this exaggeration contains the truth.

3.6 Finding and Discussion of Datum 6

The datum 6 is taken from Pulsa Magazine especially on 15th to 28th February 2007 editions.

3.6.1 Finding of datum 6

O2, Oxygen: “*Atom Life*”

3.6.2 Discussion of datum 6

Datum 6 above defies three maxims, namely the maxim of quality, the maxim of quantity, and the maxim of manner. Moreover, it can be seen to give rise to many figures of speech, that is hyperbole and personification and they are also through deliberate flouting of the maxims.

Firstly, datum 6 flouts the maxim of quality because it does not give true contribution. The word “*atom life*” means that the smallest part of a chemical element that can take part in a chemical reaction. The word “*atom*” that is used in this datum has connected with the brand of mobile-phone (O2 or oxygen),

in which this substance that human breath. The entire God's creature can live without mobile-phone. Therefore, this datum does not give contribution to the hearers.

The other maxim that is employed in this datum is the maxim of quantity. Datum 6 flouts this maxim because it does not give information that is required. Datum 6 above seems to be extravagant (we often say more than we need). That is why that datum 6 flouts the maxim of quantity.

The last maxim that has been flouted in the datum above is the maxim of manner. Actually, the datum consists of ambiguous meaning, vague, and blunt. Furthermore, it also does not give more detail or more specific information. The slogan "*atom life*" comes up with two meanings, one is the real life of atom, and the other is the entire God's creature like human. These two kinds of meaning cause the flouting of maxim of manner, especially sub maxim that suggests the owner of mobile-phone advertisements to avoid obscurity.

Apart from that, the datum above also employs the figurative languages such as hyperbole and personification. Firstly, hyperbole here identifies the use of phrase "*atom life*". Hence, "*atom life*" means that with O2 or mobile-phone, we can

survive in this world. In literally, it is true statement. However, in this case, “*atom life*” tendencies to a mobile-phone, so it means that we can not live without a mobile-phone. It seems to be ambiguous because it has overstatement, and that is why datum 6 includes of hyperbole.

Secondly is personification, which intends to give the attributes of a human being to an object. In this case, datum 6 shows that a sense of belonging this mobile-phone like we need oxygen to save our life. Moreover, “*atom life*” itself is not only for the human being but also for the animals and plants. That is why datum 6 consists of personification.

3.7 Finding and Discussion of Datum 7

The datum 1 is collected from Fajar Newspaper especially on 7th February 2007.

3.7.1 Finding of datum 7

Motorola: “*Hellomoto*”

3.7.2 Discussion of datum 7

In this datum, there are two maxims of the flouting of cooperative principles. They are the maxim of quality and the maxim of manner. Furthermore, the figurative languages used in the datum 7 above include hyperbole and metaphor.

To begin with, the datum 7 above flouts the maxim of quality. This maxim intends to give true contribution, which has enough evidence to support its opinion or idea. In fact, datum 7, words "hello" and "moto" are used together at the same time. Furthermore, they are blended into one phrase become "hellomoto". In here, "moto" is a nickname of a brand of this mobile-phone Motorola. In addition, the word "hello" is used as a greeting when you meet somebody, when you answer the telephone or when you want to attract somebody's attention. Therefore, datum 7 does not give true contribution or statement. It is because in reality, nobody gives congratulation or greeting for the things because things are not alive and unable to speak up or replay our greeting. Therefore, the writer concludes that this datum flouts the maxim of quality.

On the other hands, the datum also flouts the maxim of manner. This maxim intends to be clear, avoid blunt, and transparent. In this case, datum 7 contains ambiguity meaning. It makes the reader or the hearer confused in using word "moto". It also emerges curiosity of the reader or the hearer on what is the real meaning of "moto" itself? Therefore, datum 7 seems likely a kind of humor. In this case, the compound word

"hellomoto", has deliberately connected meaning. In other words, the phrase *"hellomoto"* intends to establish relationship between the producer of this mobile-phone and the hearer or the reader (costumer).

Moreover, the figurative languages identified by the writer in datum 7 above are personification and hyperbole. The use of personification in the datum suggests describing things that can live and act like a human. Perrine (1974: 579) states that: "personification consists in giving the attributes of a human being to an animal, an object or an idea". Therefore, the use of personification in the datum intends to describe the things or ideas that have characteristics like a human being. In datum 7, *"hello"* acts and speaks like a human being. Here, datum 7 personifies *"moto"* in order to create certain effect to attract the costumer's attention to the mobile-phone. The *"moto"* refers to a brand of mobile-phone that is *"Motorola"*. In this datum, *motorola* is regarded as human who greet the costumer's of *motorola* through its slogan *"hellomoto"*. In other words, through this slogan, the producer of *motorola* greets their costumers. In addition, this slogan also aims to give impression to the costumer to choose this brand.

Next, datum 7 also employs hyperbole. The slogan “*hellomoto*” sounds overstatement by employing word “*hello*”. It is because in reality, hello is a kind of greeting which a human or person uses in making communication with the other person utters unless in this datum it is uttered by the mobile-phone. Therefore, this phrase can be concluded as a kind of hyperbolic phrase. Eventhough datum 7 seems overstatement but it is legally in advertisement world.

3.8 Finding and Discussion of Datum 8

The datum 8 is taken from Pulsa Magazine especially on 15th to 28th February 2007 editions.

3.8.1 Finding of datum 8

Sony Ericsson: “*I love simplicity*”

3.8.2 Discussion of datum 8

The writer identifies that the datum 8 above flouts 2 kinds of maxims; they are the maxim of quality and the maxim of quantity. Firstly, datum 8 flouts the maxim of quality because it does not give true contribution. The word “*simplicity*” means that the quality of being easy to understand or use of mobile-phone itself. In other ways, this maxim intends to avoid bluntness, ambiguity and vagueness. In contradiction, datum 8

tells lie and less clear to interpret the real meaning of this slogan. This is the reason why the datum has disobeyed this maxim.

Secondly, datum 8 above also flouts the maxim of quantity. It is because datum 8 does not give required information to the hearers or the readers. The word "*simplicity*" refers to the mobile-phone and it does not have any relation to the advantages of the mobile-phone itself.

On other hand, in datum 8 above the writer also finds two kinds figurative language. The first is hyperbole, in which the aim of this is to create the exaggeration in the service of truth. In this datum, "*I love simplicity*" presents that the mobile-phone is really simple but in the reality this mobile-phone has the new feature, that is 3G. The third generation (3G) as its name suggests, follows the first generation (1G) and second generation (2G) in wireless communications. 3G refers to the third generation of developments in wireless technology, especially mobile communications. That is why; "*I love simplicity*" consist of hyperbole.

The other figurative language is personification. It is used to transform human attributes to an object, in art and

literature. In the datum 8, *"I love simplicity"* here refer to a mobile-phone and is regarded as a human being.

3.9 Finding and Discussion of Datum 9

The datum 9 is taken from Fajar Newspaper especially on 6th February 2007.

3.9.1 Finding of datum 9

Sony Ericsson: *"I love doing anything for love"*

3.9.2 Discussion of datum 9

In finding 9 above, the writer finds the flouting of cooperative principles and its maxim; they are the maxim of quantity and the maxim of relevance. In addition, the writer also explores the use of figurative languages such as metaphor and hyperbole. Below, the writer elaborates the findings.

Firstly, the datum 9 above flouts the maxim of quality. Literally, this slogan is likely to be true, but it seems to emerge the misunderstanding the hearer or the reader. In this case, *"I love doing anything for love"* mean that person who has deep love for his girlfriend or his wife rather than a mobile-phone itself. Moreover, the datum seems vague. What is the real meaning of *anything*? Nobody knows because it depends on our

think on that moment. Therefore, it becomes the main point why this datum flouts this maxim.

Secondly, the datum flouts the maxim of relevance. This maxim intends to construct respond that should be interpreted as irrelevant. In reality, datum 9 takes Valentine's Day moment, in which this is the time where the "love" is exalted by the youth. In this case, datum 9 shows logical statement at this time, but after several times this slogan will become an irrelevant statement anymore.

Moreover, this datum explores the figure of speech, such as metaphor and hyperbole. First, the purpose of metaphor itself is to compare things that are essentially dissimilar. This datum intends to describe a human like a mobile-phone. It can be shown in slogan "*I love doing anything for love*" in which the words "*for love*" refer to the human being and not for the things. Therefore, it makes datum 9 considered as metaphor.

The other figure of speech is hyperbole or overstatement. Then, the datum seems overstatement because the use of "*I love doing anything for love*". How can a mobile-phone feels love as a human? And how can a mobile-phone do anything like a

human? It is really illogical statement and nobody can imagine if it really happens in this world.

3.10 Finding and Discussion of Datum 10

The datum 10 is taken from Fajar Newspaper especially on 20th February 2007.

3.10.1 Finding of datum 10

Sony Ericsson: *"I love what money can buy"*

3.10.2 Discussion of datum 10

The datum 10 above flouts three maxims, namely the maxim of quality, the maxim of quantity, and the maxim of manner. Moreover, the writer also finds the use of figure of speech that is hyperbole. Below, the writer explains them all.

To begin with, finding 10 above defies maxim of quality in which this maxim intends give true contribution to the hearers. This maxim is flouted to create certain effect to attract the hearers. In this case, *"I love what money can buy"* refers to a mobile-phone not to all things. Eventhough money can buy something, but not all things can be bought with money, for examples happiness and belief. In addition, datum 10 seems vague with unclear word choice.

The second is the maxim of quantity. Datum 10 does not give information as required. This is because that information required seems ambiguity and vague. That is also flouted in both directions; creating prolixity if we say too much. We often say more than we need, perhaps to mark a sense of occasion, or respect, and we often say less than we need, perhaps to be rude, blunt, or forthright.

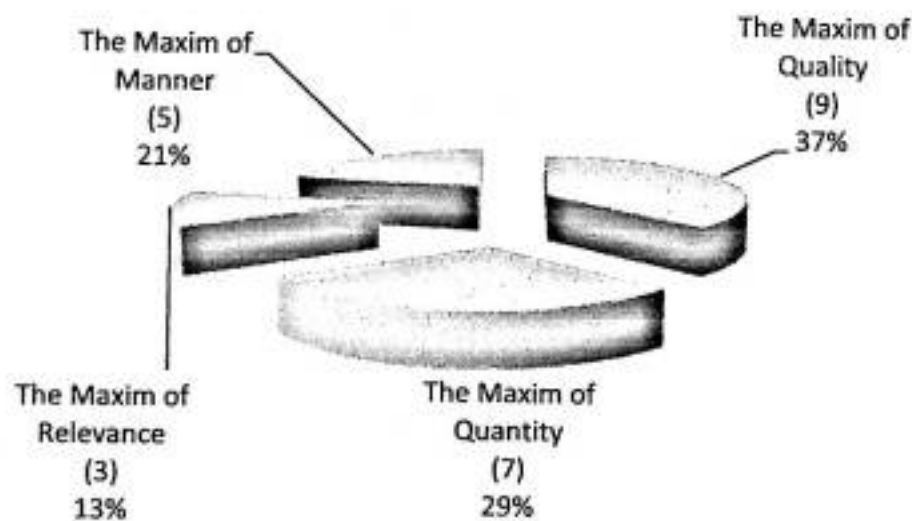
The last of the maxim that has been flouted in the datum 10 is the maxim of manner. Datum 10 consists of ambiguous meaning. Therefore, the hearer confuses on that slogan. It because *"I love what money can buy"* like a puzzle for the hearer. It makes the hearers guessing what the real meaning of this puzzle is. It causes this datum flouts the maxim of manner in which a hearer is confused to guess what exactly datum 10 mean.

On the other hands, the writer identifies only one of figurative language in datum 10; that is hyperbole. The use of hyperbole in datum 10 refers to the thing that exaggerated. It is used by the slogan to exaggerate something for convincing their lovers, as being stated by Perrine (1975: 650) that: "hyperbole is simply exaggeration but exaggeration in the service of truth".

The hyperbole used to attract someone involving in the main concern, especially for the slogan. The slogan “*I love what money can buy*” uses the word “*love*” to express aesthetics, and the use of clause “*what money can buy*” in this datum does not usually refers to the mobile-phone. Therefore, that is make datum 10 seems so blunt and ambiguity.

3.11 The Percentage of the Flouting of Co-Operative Principles and Its Maxims

From the analysis above, we can show the presence of each flouted maxims of co-operative principles in the following chart.

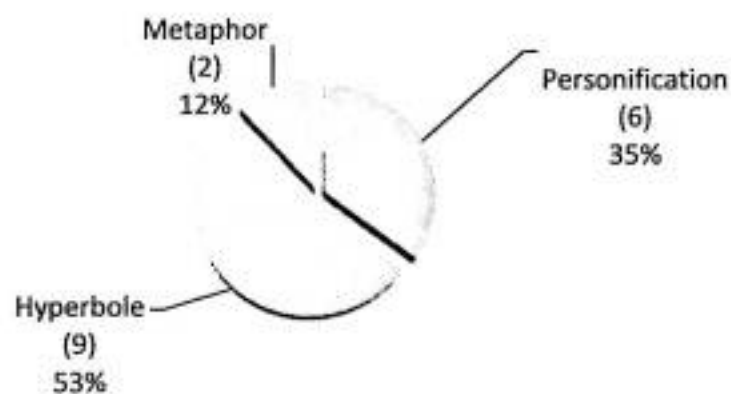


From 10 data which the writer presents, there are 24 violations occur in 10 slogans. The number of the percentage above is derived from the number of the flouting maxims

respectively that are 3 violations of the maxim of relevance, 5 violations of the maxim of manner, 7 violations of the maxim of quantity, and 9 violations of the maxim of quality.

3.12 The Percentage of the Figurative Language

From the analysis above, we can show the presence of each figurative language in the following chart.



From 10 data which the writer presented, there are 17 figurative languages occur in 10 slogans. The difference between the total data and the total of the figurative language is caused the presence of 3 data which only have 1 figurative language. They are: hyperbole in datum 3; personification in datum 4; and hyperbole in datum 10. The number of the percentage above obtained from the number of the figurative language correspondently, which are about 2 metaphors, 6 personifications, and 9 hyperboles.

CHAPTER 4

CONCLUSIONS AND SUGGESTIONS

4.1 Conclusions

Based on the previous explanation, the writer takes conclusions as follows:

1. The maxim which is the most frequently flouted is the maxim of quality in which the percentage of this flouting is 37 %, the maxim quantity is 29 %, the maxim of relevance is 13 %, and the maxim of manner is 21 %.
2. The reasons of the flouting of the maxims are as follows:
 - a. The maxim of quality
 - the owner of mobile-phone gives hesitant contribution.
 - the owner tells an overstatement to promote his product.
 - the owner tells an overstatement to attract people.
 - b. The maxim of quantity
 - the owner gives additional information in which the information is not required by the hearer.

- c. The maxim of relevance
- the hearer misleads the owner's aim because of the presence of ambiguous words or phrase in his slogan.
 - the owner ignores the information which is required by the hearer intentionally to interest his product or mobile-phone.
- d. The maxim of manner
- the owner utters obscure words or phrase as the result of the unsuitable diction.
 - the owner of slogan utters ambiguous words or phrase.
 - the owner utters new-term words to keep attract the hearer.
3. The most frequently used of the figurative language are hyperbole in which the percentage of the figurative language is 53 %, personification is 35 %, and metaphor is 12 %.

4.2 Suggestions

The writer would like to give some suggestions for other students who will conduct research in the same topic about Grice's Co-operative Principles as follows:

1. This topic can be extended by analyzing the aspect of manner, as the maxim of manner suggests. This applies in a discourse approach but not in a pragmatic approach.
2. The other writers can try to analyze the flouting of maxim of co-operative principles in other various situations. The writer assumes to analyze the flouting of maxim of manner because there is no reference which mentions it. Therefore, it can be proved through further researches in which the writer at the moment has a limited time.

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APPENDIX

Slim & Stylish Nokia 6300



NOKIA

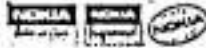
Nokia 6300

- Desain tipis yang elegan
- Layar 2.0" dengan 16,7 juta warna
- Kamera 2 megapixel
- MP3 ringtones dan radio FM stereo
- Aplikasi Opera Mini browser
- Phone Book dengan 1000 nomor telepon
- Memori Eksternal MicroSD



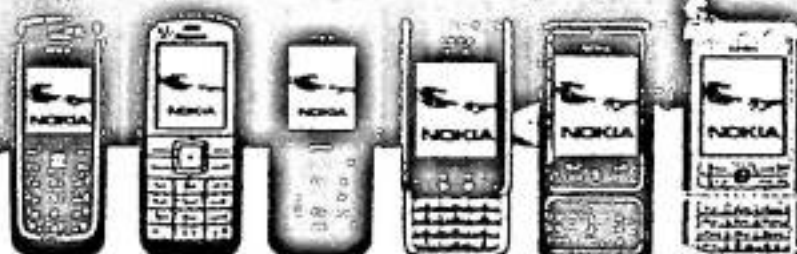
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Ingin menikmati 2 true tone lagu terbaru karya kolaborasi Iwan Fals dan Indra Lesmana? Dapatkan true tone lagu "Selancar" dan "Haruskah Ku Pergi" langsung* di ponsel Nokia 6020, 6070, 6080, 3230 atau 3250. Segera miliki ponselnya karena kedua lagu ini tidak tersedia di kaset ataupun CD.

* Dapatkan juga 2 true tone lagu ini melalui voucher yang tersedia di Nokia Sales and Care Centre dan Nokia Information Centre terdekat, selama persediaan masih ada.



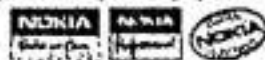
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K750I

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2.0 Megapixels Camera with Autofocus, 4x Digital Zoom, Photo Light | Scratch Resistant Screen | 262K TFT Colour Display | FM Radio, Media Player | 24MB Memory Internal, 64MB External Memory - Expandable up-to 2GB | Bluetooth™, Infrared | Available Colour: Blushed steel, Outdazz Black, Blashed Silver

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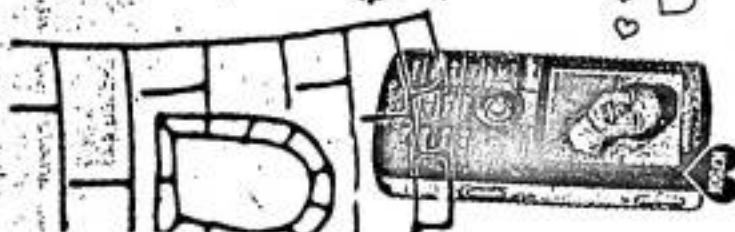
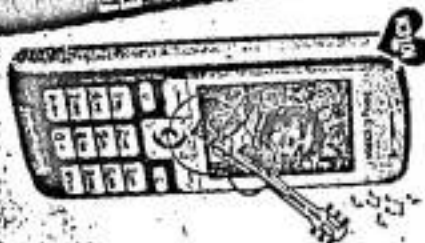
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 Zain

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W375

- Kamera VGA (1.3 megapiksel)
- Kamera VGA (1.3 megapiksel)
- Layar warna 65.500.000 warna
- Memori internal MP3, MP4, MP5, MP6, MP7, MP8, MP9, MP10, MP11, MP12, MP13, MP14, MP15, MP16, MP17, MP18, MP19, MP20, MP21, MP22, MP23, MP24, MP25, MP26, MP27, MP28, MP29, MP30, MP31, MP32, MP33, MP34, MP35, MP36, MP37, MP38, MP39, MP40, MP41, MP42, MP43, MP44, MP45, MP46, MP47, MP48, MP49, MP50, MP51, MP52, MP53, MP54, MP55, MP56, MP57, MP58, MP59, MP60, MP61, MP62, MP63, MP64, MP65, MP66, MP67, MP68, MP69, MP70, MP71, MP72, MP73, MP74, MP75, MP76, MP77, MP78, MP79, MP80, MP81, MP82, MP83, MP84, MP85, MP86, MP87, MP88, MP89, MP90, MP91, MP92, MP93, MP94, MP95, MP96, MP97, MP98, MP99, MP100
- Kamera VGA (1.3 megapiksel)
- Layar warna 65.500.000 warna
- Memori internal MP3, MP4, MP5, MP6, MP7, MP8, MP9, MP10, MP11, MP12, MP13, MP14, MP15, MP16, MP17, MP18, MP19, MP20, MP21, MP22, MP23, MP24, MP25, MP26, MP27, MP28, MP29, MP30, MP31, MP32, MP33, MP34, MP35, MP36, MP37, MP38, MP39, MP40, MP41, MP42, MP43, MP44, MP45, MP46, MP47, MP48, MP49, MP50, MP51, MP52, MP53, MP54, MP55, MP56, MP57, MP58, MP59, MP60, MP61, MP62, MP63, MP64, MP65, MP66, MP67, MP68, MP69, MP70, MP71, MP72, MP73, MP74, MP75, MP76, MP77, MP78, MP79, MP80, MP81, MP82, MP83, MP84, MP85, MP86, MP87, MP88, MP89, MP90, MP91, MP92, MP93, MP94, MP95, MP96, MP97, MP98, MP99, MP100

Rp. 1.199.000**W220**

- Kamera VGA (1.3 megapiksel)
- Kamera VGA (1.3 megapiksel)
- Layar warna 65.500.000 warna
- Memori internal MP3, MP4, MP5, MP6, MP7, MP8, MP9, MP10, MP11, MP12, MP13, MP14, MP15, MP16, MP17, MP18, MP19, MP20, MP21, MP22, MP23, MP24, MP25, MP26, MP27, MP28, MP29, MP30, MP31, MP32, MP33, MP34, MP35, MP36, MP37, MP38, MP39, MP40, MP41, MP42, MP43, MP44, MP45, MP46, MP47, MP48, MP49, MP50, MP51, MP52, MP53, MP54, MP55, MP56, MP57, MP58, MP59, MP60, MP61, MP62, MP63, MP64, MP65, MP66, MP67, MP68, MP69, MP70, MP71, MP72, MP73, MP74, MP75, MP76, MP77, MP78, MP79, MP80, MP81, MP82, MP83, MP84, MP85, MP86, MP87, MP88, MP89, MP90, MP91, MP92, MP93, MP94, MP95, MP96, MP97, MP98, MP99, MP100
- Kamera VGA (1.3 megapiksel)
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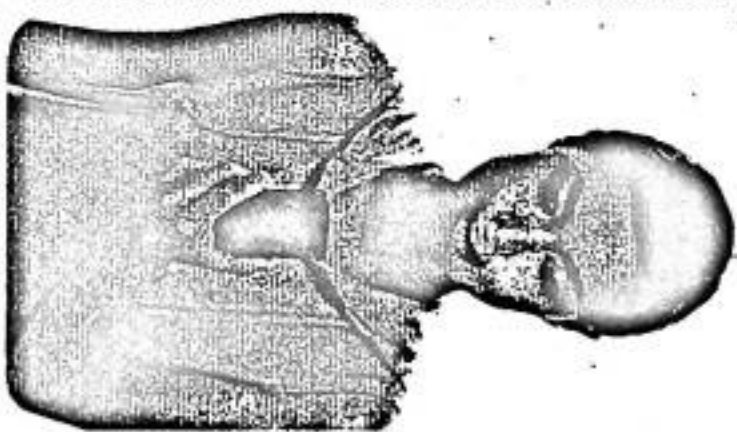
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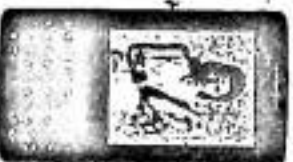


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Colour Screen | 4x Digital Zoom |
FM Radio | 3-axis Internal Memory |
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Service Resistant Screen |
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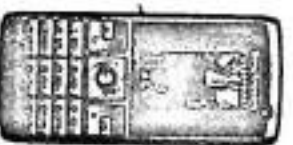


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Full Page Email Application | Dual
Function Keyboard | 2.5 Large
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Recognition | 3G-UMTS | SIM &
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Expansion | Memory Full Music™
6/7/8 Verx™ | Memory Full Music™
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K750i

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Autofocus | Photo Light | 20X JF1
Colour Display | 4x Digital Zoom |
FM Radio | 3-axis Internal Memory |
64MB External Memory |
Expandable up-to 3GB | Media
Player | Bluetooth™ | iNDA | Service
Resistant Screen | Analogue Colour
| Divided Black, Blasted Silver,
Blasted Steel

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**Best Value with 1.3 Megapixels
and Bluetooth™**



K510i

1.3 Megapixels Camera | 4x Digital
Zoom | 20X JF1 Colour Screen |
Dual Camera | Photo Light | Single and
Slide Camera | Media Player |
Service Resistant Screen | iNDA | Bluetooth™
| Analogue Colour | Midnight Black,
Night Purple

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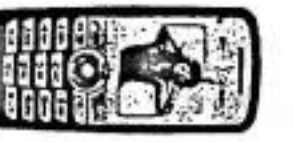


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Design | 16M TFT
Colour Screen | Media
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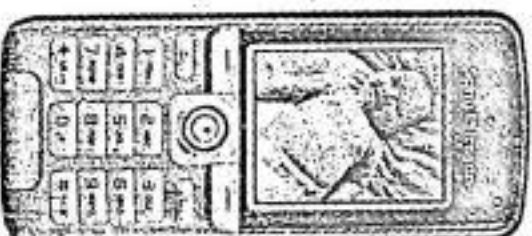


K510i

Rp1149,000,-

Camera 1.3 Megapixel,
4x Digital Zoom | Digital
Camera Menu | 252K
TFT Color Screen |
Small & Sleek Design |
Media Player |
Speakerphone |
Bluetooth™, Infrared |
Available Color:
Midnight Black, Polish
Purple

Best Value with Camera and Bluetooth™

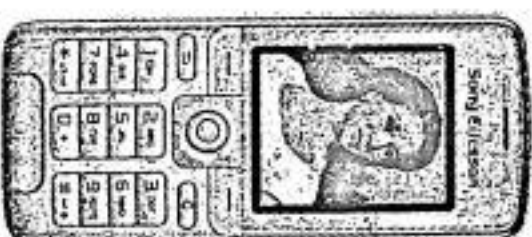


K320i

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4x Digital Zoom | 65K
UBC Color Screen |
Video Clip, Video
Record, VideoDJ™ |
Face Warp | Style-up™
Covers | Bluetooth™,
Infrared | Speakerphone
| Available Color: Light
Brown, Graphite Grey,
Misty Silver

Best Value with Camera and Media player



K310i

Rp 899,000,-

Integrated Camera with
4x Digital Zoom | 65K
UBC Color Screen |
Video Clip, Video
Record, VideoDJ™ |
Face Warp | Style-up™
Covers | Infrared |
Speakerphone |
Available Color:
Shadow Blue, Misty
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K510i

Best Value with 1.3 Megapixels Camera & Bluetooth™

Camera with 2x Digital Zoom | 4x Digital Zoom | Smart and Sleek Design | 282K TFT Colour Screen | Media Player, Speakerphone | Bluetooth™ | Available Colour: Midnight Black, Polished Purple



K310i

Best Value with Camera & Media Player

VGA Camera with 4x Digital Zoom | 65K USB Colour Screen | Video DJ™, Video Capture™ | Speakerphone | Style-up™ Covers | Available Colour: Shadow Blue, Misty Silver



Sony Ericsson

I to have it!



3G



3.2 Megapixels Camera - Autofocus |
Cyber-shot™ Phone | BestPic™ |
Image & Video Stabilizer | Xenon Flash |
Internal Memory 64MB - Expandable
up to 1GB | Colour: Velvet Black,
Allure Brown, Concrete Silver

K800i

Rp 3,299,000



M600i

Rp 2,699,000



3G

Full Push Email Application | Dual
Function Keyboard | 2.6 Large
Touchscreen with Handwriting
Recognition | 60MB Internal Memory,
Expandable up to 1GB | Colour: Granite
Black, Crystal White.



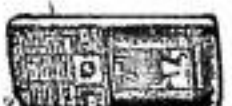
K510i

Rp 1,249,000



1.3 MP Camera | 4X Digital Zoom |
262K TFT Colour Screen | Media Player
| Bluetooth™ | Colour: Midnight Black,
Polished Purple.

Sony Ericsson



K610i

Rp 2,049,000



3G

2.0 MP Camera | Video Call | 64MB
Memory Stick Micro™ (M2™) Support
| Email/Push Email | Colour: Urban
Silver, Evening Red, Light



K310i

Rp 865,000



Integrated Camera | 65K UBC Colour
Screen | Speakerphone | Video
Clip/Record | Style-Up™ Covers |
Colour: Shadow Blue, Misty Silver



K750i

Rp 1,699,000



2.0 MP Camera - Autofocus | Total
Memory up to 58MB - Expandable up
to 2GB | Scratch Resistant Screen |
Media Player | Bluetooth™ | Colour:
Oxidized Black, Brushed Steel.



J230i

Rp 599,000



FM Radio | 65K Colour Screen | 500
Phonebooks | 200 SMS Storage |
Speakerphone | Style-Up™ Covers |
Colour: Cosmos White, Cherry Red,
Deep Blue.

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www.sonyericsson.com

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Sony Ericsson Call Center: (021) 270-1388 www.sonyericsson.com/support or questions.ld@support.sonyericsson.com



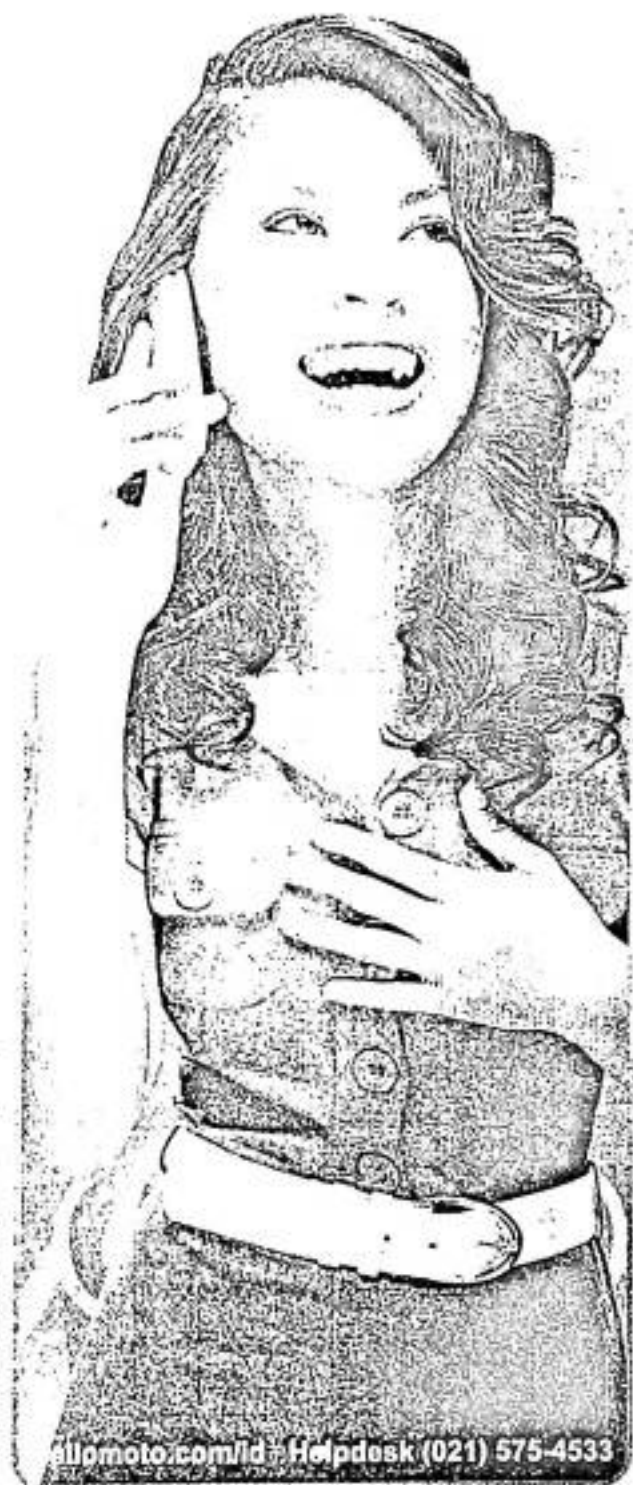
Simple
Simplicity



Sony Ericsson



MOTOROLA



GOOD
GOOD

Rp. 799.000



PT. SARINDO PUTRA PERSADA

ellomoto.com/id - Helpdesk (021) 575-4533

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