

**VIOLATION OF COOPERATIVE PRINCIPLES IN
THE NARUTO COMIC EPISODE 440:
“A CONVERSATION WITH THE FOURTH”**

THESIS

**Presented in partial fulfilment of the Requirements for
the completion of Strata 1 Program of English Department
specialized in Linguistics**



By:

Saiul Asropit

C11.2006.00718

**FACULTY OF HUMANITIES
DIAN NUSWANTORO UNIVERSITY
SEMARANG
2012**

PAGE OF APPROVAL

This thesis has been approved by Board of Examiners, Strata 1 Study Program of English Language, Faculty of Humanities, Dian Nuswantoro University on September 19th, 2012.

Board of Examiners

Chairperson

first examiner

Sunardi, S.S., M.Pd.

Achmad Basari, S.S., M.Pd.

Second examiner

First Adviser
As Third examiner

Setyo Prasiyanto C., S.S., M.Pd.

Dra. Sri Mulatsih, M.Pd.

Approved by:

Dean of

Faculty of Humanities

Achmad Basari, S.S., M.Pd.

MOTTO

- Man without a dream is a man without hope. (Bruce lee)
- If you want to get somewhere, you have to know where you want to go and how to get here. Then never, never, never give up. (Norman Vincent Peale)
- A little learning is a dangerous thing (Alexander Pope)

DEDICATION

This thesis is dedicated to:

- My lovely mom and dad
- My lovely sister
- My lovely girlfriend
- My all friends

ACKNOWLEDGEMENT

Alhamdulillah rabbil alamin, at this happiest moment, I wish a prayer to Allah S.W.T who has blessed me and giving me strenght study,I would like, furthermore, to express my sincere thanks to:

1. Mr. Achmad Basari, S.S, M.Pd., the Dean of Faculty of Humanities of Dian Nuswantoro University, who gave me permission to conduct this study.
2. Mr. Sunardi, S.S, M.Pd., the Head of English Language of Strata 1 Program, Faculty of Humanities, Dian Nuswantoro University, who gave me permission to accomplish this thesis.
3. Mrs. Dra. Sri Mulatsih, M.Pd. my first adviser, for her continuous and valuable guidance, advice and encouragement in completing this thesis.
4. Mr. Raden Arief Nugroho, S.S.,M.Hum. my second adviser, for his continuous and valuable help, suggestion and encouragement in completing this thesis.
5. All lecture at the English Language of Faculty of Humanities of Dian Nuswantoro University, who have taught, motivated and given direction during the writing of this thesis.
6. My Beloved Mom and Dad, thank you very much for your loves, supports and never ending prays. You make me know the meaning of a struggle, you always care about me and I'm nothing without you. You are the best persons I have ever had. I really love you mom, dad.

7. My lovely Sister, thanks for supporting me even you are far away from me.
8. My lovely Brother, thanks for supporting me continuously, and never bored me to remind me to finish this thesis.
9. My dearest Girlfriend, for your time and supporting me even you are far away, you have spent to accompany me on the phone. Also, you always cheer me up when I am down.
10. My friends no matter what the problem we have, you are beside me in my happiness and sadness, we are always together forever.
11. All my friends in Faculty of Humanities of Dian Nuswantoro academic year of 2006 that can not be mentioned them one by one.
12. Last but not least to all people who helped me in writing this thesis;
13. For all people that I cannot mention one by one, thank you very much.

Finally, the writer does realize that due to his limited ability this thesis must have shortcoming. For this the writer welcomes any suggestions and critiques. However, I do hope that it will bring many benefits to whoever read it.

Semarang, 5 September 2012

Saiul Asropit

TABLE OF CONTENTS

PAGE OF TITLE.....	i
PAGE OF APPROVAL.....	ii
MOTTO.....	iii
DEDICATION.....	iv
ACKNOWLEDGEMENT.....	v
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	ix
LIST OF PICTURES.....	x
ABSTRACT.....	xi
CHAPTER I INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	4
1.3 Scope of the Study.....	4
1.4 Objective of the Study.....	4
1.5 Significance of the Study.....	5
1.6 Organization of Thesis.....	5
CHAPTER II REVIEW OF RELATED LITERATURE.....	7
2.1 Language.....	7
2.2 Pragmatics.....	9
2.3 Conversation.....	10
2.4 Cooperative Principle.....	12
2.5 Maxim.....	16

2.5.1 Maxim of Quantity.....	17
2.5.2 Maxim of Quality.....	21
2.5.3 Maxim of Relation or Relevance.....	23
2.5.4 Maxim of Manner.....	25
CHAPTER III RESEARCH METHOD.....	29
3.1 Research Design.....	29
3.2 Source of Data.....	30
3.3 Unit of Analysis	30
3.4 Technique of Data Collection.....	31
3.5 Technique of Data Analysis.....	31
CHAPTER IV DATA ANALYSIS.....	33
4.1 Finding.....	33
4.2 Discussion.....	34
CHAPTER V CONCLUSION AND SUGGESTION.....	61
5.1 Conclusion.....	61
5.2 Suggestion.....	62
BIBLIOGRAPHY.....	63
APPENDIX	64

LIST OF TABLE

4.1.1 The Frequency of Utterances.....	33
--	----

LIST OF PICTURES

Pictures 4.1.....	34
Pictures 4.2.....	38
Pictures 4.3.....	40
Pictures 4.4.....	41
Pictures 4.5.....	43
Pictures 4.6.....	44
Pictures 4.7.....	46
Pictures 4.8.....	59
Pictures 4.9.....	52
Pictures 4.10.....	55
Pictures 4.11.....	56
Pictures 4.12.....	58

ABSTRACT

The title of this study is “Violation of Cooperative Principles in the Naruto Comic Episode 440: A Conversation with the Fourth”. The objective of this study is to find the maxims violation made by Naruto and Yondaime in the Naruto Comic Episode 440: A Conversation with the Fourth.

The researcher took in the Naruto Comic Episode 440: A Conversation with the Fourth as the data which were analyzed by using descriptive method. The writer uses qualitative method because the research only qualifies or describes the phenomena of maxims violation realized in the data. The study uses four steps to analyze the data, those are: reading the comic, categorizing the conversation which violates the cooperative principle (maxim), classifying the violation of the cooperative principle (the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner), interpreting the utterances, which violate the cooperative principle

After analyzing the data, the writer found out that there were times where participants are being cooperative by following all the maxims and there were also times where the participants being uncooperative by violating the maxims.

The result of the analysis shows that most of the turn takings produced by the participants are uncooperative with total number of 24 turn takings. In this result, Naruto and Yondaime produce 50 uncooperative utterances. It happened because of many factors based on the relation the utterance, manner or truth of utterance, and the quantity or quality. Naruto and Yondaime violated the maxims because he did not give an answer toward Naruto and Yondaime Question or because the answers are unclear.

Key words: *Comic, cooperative principles, maxims, turns.*

CHAPTER I

INTRODUCTION

1.1 Background of the study

Language is a system used to facilitate communication among humans. Language is divided into two forms : written and spoken. In written language, humans communicates by using sentences. On the other hand, in spoken language, they communicate by using utterances.

The scientific study of language is called linguistics. Semantics, phonetics, morphology, phonology, syntactics, and pragmatics are branches of linguistics. This study will focus on the pragmatics particularly on the cooperative principle. According to Richards *et al* (1992: 284-285):

Pragmatics is the study of the use of language in communication, particularly the relationships between sentences and contexts and situations in which they are used. Pragmatics includes the study of how the interpretation and use of utterances demands on knowledge of the real world, how speakers use and understand speech act, and how the structure of sentences is influenced by the relationship between the speaker and the hearer.

Pragmatics studies language use in communication. Communication is a process of exchanging information between speaker and hearer by using symbol, sign, or attitude. In communication, people do not only convey information but also give goods and services by using spoken language in their conversation.

According to Stubbs (1983: 45-46) “language may function as the task of getting a message across and of persuading the addressee of some point of view. Language also has the function of establishing or maintaining social relationships and solidarity”. Marcellino (1993:61) States that “language has multi-purpose, such as: informing, describing, answering, giving ideas, asking, expressing internal feelings, and so on”. When people talk to each other, it is called conversation. They are using spoken language in the conversation. It means that if the participants’ talk-exchanges are to be rational, they must consist of utterances, which are in some way connected to each other. In conducting a conversation, there is Conversational Principle, which is divided into Cooperative Principle and Politeness Principle. Conversational Principle guides the mechanism of conversation between the participants. The participants are cooperating each other in conversation to make a successful communication.

Cooperative principle is to arrange the attitude and utterance in order to make the make conversation coherent. The cooperative principle encompasses the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner.

Crystal (1994: 117) gives an explanation about those maxims:

The maxim of quality states that speaker’s contributions to a conversation ought to be true. They should not say what they believe to be false, nor should they say anything for which they lack adequate evidence. The maxim of quantity states that the contribution should be as informative as is required for the purposes of the conversation. The maxim of relevance states that contributions should clearly relate to the purpose of the exchange. The maxim of manner states that the contributions should be

perspicuous in particular, that it should be orderly and brief, avoiding obscurity and ambiguity.

People sometimes violate maxims of the Cooperative Principles for various purposes. For example, speakers give too much or little information which is required by hearers. However, since hearers can make assumption from the speakers' utterances, they are able to understand speakers' message. In the real world, people talk to each other without obeying the maxims. Cooperative principle is as a guideline for the efficient and effective use of language in conversation to further cooperative ends.

Cooperative principle is one of the most important ideas on pragmatics and it is an interesting topics to be analyzed. Cooperative principle is as a guideline for the efficient and effective use of language in conversation to further cooperative ends. The researcher analyzes the violation of cooperative principle of the conversation utterance in form of turn and taking between the characters in the Naruto comics episode 440 "A conversation with the fourth". The researcher takes the Naruto comics episode 440 "A conversation with the fourth" as the source of the data. It is taken from that Comic because there are conversation betewen Naruto and his father. Because their most dominan in episode 440 "A conversation with the fourth".

1.2 Statement of the problem

Based on the background of the study, the problem of the study is what kinds of violation of cooperative principle are found in the Naruto comics episode 440 “A conversation with the Fourth”?

1.3 Scope of the study

This study focuses on the violation of the cooperative principle (maxims). There are four maxims in cooperative principle of conversation; those are maxim of quality, maxim of quantity, maxim of relevance, and maxim of manner. The study takes the data from Naruto Comics episode 440 “A conversation with the fourth”. The data are in the form of transcription. In other words, the data are spoken ones. The data are the conversation utterances in form of turn and taking, which violate the cooperative principle. To analyze the data, the researcher looks at the context in which an utterance has occurred.

1.4 Objective of the study

In line with the statement of the problem, the objective of the study is to identify the Violation of Cooperative Principle in the Naruto Comics episode 440: “A conversation with the fourth”.

1.5 Significance of the study

It is hoped that the result of this research can be a valuable contribution to anybody who reads this study. It is expected that by reading this thesis, someone will pay attention to the cooperative principle of the conversation. By paying attention and following the cooperative principle, one can distinguish the violation of the maxims and they can make a successful conversation. This study can also give reference for further study.

1.6 Thesis Organization

This thesis consists of five chapters. They are Introduction, Review of Related Literature, Research Method, Data Analysis, and Conclusion and Suggestion.

Chapter I is Introduction. It consists of six sub chapters: Background of the Study, Statement of the Problem, Scope of the Study, Objective of the Study, Significance of the Study and Thesis Organization.

Chapter II is Review of Related Literature. It provides related theoretical frameworks about Cooperative Principle. Those are Language, Pragmatics, Conversation and Cooperative Principle the data with its maxims.

Chapter III is Research Method. It comprises of five sub chapters : Research Design, Unit of Analysis, Source of Data, Technique of Data Collection, and Technique of Data Analysis.

Chapter IV is Data Analysis. It present the Data Analysis and the finding of the research result from this research.

Chapter V is Conclusion and Suggestion. The researcher draws a conclusion of this research and gives several suggestion for further research.

CHAPTER II

REVIEW OF RELATED LITERATURE

A theory is necessary in conducting a research. The theory is used to make a reliable research. Based on the reason above, the researcher uses some theories as the basic of the research and also as the way to do analyze. This chapter discusses about Language, Pragmatics, Conversation and Cooperative Principle the data with its maxims.

2.1 Language

For many years, language had been used by humans to communicate to each other. It also has function to establish or maintain social relationships and solidarity. Language can be divided into two forms: written and spoken. In a normal speech communication situation, a speaker tries to assert an influence on a listener by making him perceive, understand, feel or do something particular.

According to Stenlund (1980:86), there are some important features of speech communication:

1. Speech is a *dynamic*, ephemeral behavior distributed in time; it proceeds continuously and its inherent dynamics, the changes at various levels, must be subject to on-line monitoring and analysis by both communicating parties; as one goes on, one can no longer observe that which was produced earlier.

2. Speech behavior has many features of *continuous* movements (rather than a chain of successive states).
3. The whole interaction between speaker and listener is *dependent on the situation* (context) in many extremely important ways.

“Each member within the society needs a tool of communication which is called Language” (Ramelan, 1991:8). By language, human being can express and show this message, ideas and wishes to other people. It is the most important tool used by people to store their values, belief, attitude and behavioral pattern for posterity (Anderson, 1990). Language has become a very important communication tools in the human life. This is in line with Priestly in Alwasilah (1990:9) who points out that ‘language’ is a method of conveying our ideas to the minds of another person.

Wilson and Sperber (1995: 173) states that language and communication are often seen like two sides of a single coin which cannot be separated from each other. By their view, the essential feature of language is used in communication and the essential feature of communication involves the used of language and a code. As Ramelan says “that language can help, so that close relationship among members of the group can be carried out”.

Most human language is spoken language and is used by human to communicate, such as in conversation. By using language, we can know about the speakers feeling (Happy, sad, angry, etc), situation, personality of the speakers, so, is can make hearer’s reaction and action to speakers.

2.2 Pragmatics

The study of how speaker and hearer gives proper contribution in conversation is called Pragmatics. The term pragmatics was used first by a philosopher Charles Morris (1983). Pragmatics was defined by Morris (1938) as a branch of semiotics, the study of signs (but see Givon 1989: 9-25, for discussion of its earlier roots). Morris viewed semiosis (the process in which something function as a sign) as having four part. In addition to defining different aspects of the semiosis process, Morris identified three ways of studying signs: syntax is the study of formal relations of signs to one another, semantics is the study of how signs are related to the objects to which they are applicable (their designate), Pragmatics is the study of the relation of sign to interpreters. Thus, pragmatics is the study of how interpreters engage in the “taking-account of” designate (the construction of interpretants) of sign-vehicles.

The theory was then developed by Levinson (1983:24) by saying that “Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded, in the structure of language” (1983:9). The most common study at Pragmatics is Cooperative Principles that govern how to speak properly in a conversation. Leech (1983:5-6) states that :

Pragmatics is the study of the aspect of meaning and language use that are dependent on the speaker, the addressee and other features of the context of utterance, such as the following : the effect that the following have on the speaker’s choice of expression and the addressee’s interpretation of an utterance: context of utterance, Generally observed principles communication, The goals of the speaker.

The theory was then developed by Levinson (1983:24) in his book entitled “Pragmatics” gives some boundary about pragmatics. “Pragmatics is the study of those relations between language and context that are grammaticalized, or encoded, in the structure of language” (1983:9)

Pragmatics explores the relationship between meaning, context, and communication. There are two key concepts in this area of investigation. These are speaker meaning and cooperative principles. Speakers often mean more than what they literally say. What they say also has an illocutionary or speaker meaning. In order for a person to interpret what we say, the philosopher Paul Grice, in his article ‘Logic and Conversation’ (1975), argues “some kind of cooperative principles must be assumed to be in operation. Sub-categories of Pragmatics: Speech act Theory, Felicity Conditions, Conversational Implicature, The Cooperative Principle, Conversational Maxims, Relevance, Politeness, Phatic Tokens, Deixis”.

2.3 Conversation

Conversation is a cooperative activity in the form of communicative interaction. People interact with other person to exchange information. When the communicative interaction happens, at least there are two participants involved in it. They are the speaker and interlocutor who exchange information to each other. According to Rustono (1990: 50) “conversation is a verbal interaction between two or more participants orderly to get a certain purpose as a shape of communicative activity”.

The participants of this conversation usually make their moves and often seem to follow certain rule as the dialogue proceeds. Richards, et al (1992:860) give an explanation about conversational rule :

Conversational rules (also rules of speaking) are rules shared by a group of people, which govern their spoken conversational behavior. Conversational rule may, for instance, regulate when to speak or not to speak in a conversation. What to say in a particular situation, and how to start and end a conversation.

In conversation, participants have a turn to speak and no-one is monopolizing the conversation, it is called turn – taking. The participants need to have a sense of when to speak or keep silent (and to develop a mutual tolerance). When the speakers speak to the interlocutors, they must speak clearly in order to make an interlocutor understand what it is said. Speakers should know how to start and end the conversation. Conversational opening is the strategies, which are used by a person to begin a conversation. These include clearing the throat, body movement, eye movement, and repeating a previous part of the conversation (Richard, et al, 1992:68).

The conversation will succeed, if the participant follows the conversational rules. In regards to this, Crystal (1994: 11) says that:

For a conversation to be successful, in most social contexts, the participant need to feel they are contributing something to it and are getting something out of itEveryone must have an opportunity to speak: no one should be more monopolizing or constantly interrupting. The participants need to manage their rules clear.

There is a Conversational Principle, which arranges the mechanism of conversation between the participants of conversation. The Conversational Principle consists of Cooperative Principle and Politeness Principle. Cooperative Principle consists of: the maxim of quality, the maxim of quantity, the maxim of relevance, the maxim of manner. "Politeness Principle consist of: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim: (Leech in Rustono, 1990:70).

2.4 Cooperative Principle

The general overarching guideline for conversation is often called the cooperative principle. This principle arranges the attitude in order to make the conversation coherent According to Grice in Yule (1996:37). "In the cooperative principle, the participants of the conversation should make their 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."

People adopt a cooperative principle when communicate: they try to get along with each other by following certain conversational 'maxims'. Cooperative principle that Grice introduces has the general name of the cooperative principle and consist of four subs -principles or "maxims". Those are the maxim of quantity, the maxim of quality, the maxim of relation, and the maxim of manner.

The cooperative principle is needed in conversation to make a successful conversation. If one of the maxims is violated by some utterances of the speakers and yet the hearers are still assuming that speakers are cooperating with the

hearers in communication. The hearers can take the violation as a sign that something is being said indirectly. “Something which is left implicit in actual language use is called conversational implicative” (Mey, 1994: 99). The hearers can make an inference from the speaker's utterance, which violates the maxims. Inference arises to preserve the assumption of cooperation.

In order to understand the cooperative principle, it is helpful to first describe Grice's view of logical meaning in related to natural language. Our discussions will also focus on the concept of implicatures that are related to semantic meaning, in which the “sign” remains important in meaning. But implicature are also depending on conversational principle, “context “mediates the sign-user relationship.

Grice (1975) is concerned with the relationship between logic and conversation (in fact, “Logic and Conversation” is the title of the paper). As Grice explains, natural language utterances do not seem to convey the same meaning that correspond logical propositions would.

“It is common place of philosophical logic that there are, or appear to be, divergences in meaning between, on the one hand, at least some of what I shall call the formal devices, on the other what are taken to be their analogs or counterpart in natural language-such expressions as not, and, or, if all, some, or (at least one), the.” (Grice 1975: 41). Grice differentiates such understandings from logical meanings by saying that logical meanings are part of what someone “says”: “say” is closely related to the conventional meaning of the words (the sentence). The broader interpretations are what someone “implicates” (although

he reserves discussion of the meaning of “implicate” until after his discussion of conversation; see below). This distinction allows Grice to propose that natural languages expressions really do not diverge from the formal devices of logicians, in utterances are implicatures, and they are due to rules and principle of conversation; more precisely, to the cooperative principle underlying communication.

The principle of cooperative arranges the attitude in order to make the conversation coherent. Grice in Yule (1996: 37), states that “in the cooperative principle, the participants of the conversation should make their 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.”

People adopt a cooperative principle when they communicate. They try to get along with each other by following certain conversational maxims. Cooperative principle that Grice introduces has the general name of the cooperative principle and consists of four subs-principle or maxim.

Grice proposes a general principle which participants will be expected to observe; “Make your conversational 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. “This principle is labeled “the Cooperative Principle” and it consists of four more specific maxims:

Quantity:

1. Make your contribution as informative as is required (for the current purpose of the exchange).
2. Do not make your contribution more informative than is required.

Quality:

1. Try to make your contribution one that is true.
2. Do not say what you believe to be false.
3. Do not say that for which you lack adequate evidence.

Relation: Be relevant.

Manner: Be perspicuous.

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief.
4. Be orderly.

It is important to note that these maxims (indeed, the cooperative principle in general) derive not from the nature of conversation per se, but from the fact that talking is “a special case or variety of purposive, indeed rational, behavior. We will see in a moment that it is these principles that provide a basis for the inference of implicatures: the cooperative principles and its attendant maxims allow speakers to lead their hearers to interpretations of their communicative intent (speaker meaning that go beyond the logical meaning of what they “say”. Note that since such principles are not principles of conversation-indeed, not even principles of language use-they do little to return us to the “sign” side of the sign-

user relationship so central to Morris's pragmatics. But when we take a closer look at the way hearers arrive at implicatures, we will see that this inference process includes a hearers' interpretation of what a speaker "says" and thus builds upon semantic meaning.

A crucial feature of implicatures is that they must be capable of being calculated by hearers. Grice describes that in order to work out a particular conversational implicature, the hearer will really on the process as following data:

1. The conventional meaning of the words used, together with the identity of any references that may be involved.
2. The cooperative principles and it maxims.
3. The context, linguistic or otherwise, of the utterance.
4. Other items of background knowledge.
5. The fact (or supposed fact) that all relevant items falling under the previous headings are available to both participants and both participants know or assume this to be the case.

2.5 Maxim

Grice argues that this principle is based on four sub-principles, or *conversational maxims*. These are:

2.5.1 The maxim of quantity

In this maxim, speakers supply no more and no less information than is necessary for the purpose of the communication: be appropriately informative. Crystal (1994: 117) explains that the contribution should be as informative as is

required for the purposes of the conversation. One should say neither too little nor too much. For example:

1) A : *Siapa namamu?* (What is your name?)

B : Titi

A : *Dimana rumahmu?* (Where do you come from?)

B : Pekalongan

A : *Sudah berkeluarga?* (Have you got married?)

B : *Belum* (Not yet)

2) A : *Siapa namamu?* (What is your name?)

B : *Titi, rumah saya di Pekalongan, tepatnya di jalan Hayam Wuruk nomor 11*

A. Saya sudah lulus dari IKIP Semarang. Sekarang saya mengajar di SMA

Muhammadiyah I Pekalongan. (Titi. I come from Pekalongan at Jalan Hayam

Wuruk No 11 A. I graduates from IKIP Semarang. I am teaching in SMA

Muhammadiyah I Pekalongan now) (Rustono, 1990:59).

B in (1) is more cooperative than B in (2). B in (1) gives a contribution, which is required by A in every steps of communication. But B in (2) is not cooperative because B gives too much contribution such as address, education, job; which is not required by A in that conversation.

The Maxim of Quantity can be suspended in order to mislead a conversational partner. For example :

Context : Mary's stranger partner asks where Mary is an I know that Mary does not want to see this person.

A : "Where is Mary ?"

B : "I think she moved to the South of England or something."

B's utterance is not cooperative and violates the maxim of quantity because B does not give information which is required by A, however the purpose of B's utterance is that B does not want to give the exact Mary's Addressee.

Other example of the violation of maxim of quantity that does not give the appropriate information is:

A: When is Aunt Rose birthday?

B: It's something in April. (Leech 1993:46)

In the conversation above, the answer given by B seems incomplete since B does not give the exact date of Aunt Rose's birthday. However, A should consider that B actually cooperates in that conversation and maxim of quantity violation is caused by B's intention to obey the Cooperative Principles.

Another example that could be taken into consideration is given below:

A : How are you getting there?

B : Well, we're getting there in Dave's car.

Thomas in Paltridge (2000: 45)

Here, B has given less information than is required and an action that status bad being is flouting the maxim of quantity from which B infers he or she will not be going in the same car as A.

The following example is the violating of maxim of quantity by saying an uninformative statement. The flouting of the Maxim of Quantity may result in tautologies, which gives rise to the corresponding implicature, such as: (Levinson, 1995:111) example below:

War is War.

That utterance is uninformative; thus, it violates the Maxim of Quantity. One can take the inference from the utterance. The implicature is that terrible thing might always happen and there is nothing to do about it.

The violation of maxim of quantity also generates the implicature

Context: Because Bendol's nephews live together with his family, Bendol's wife is always angry. The dispute between Bendol with his wife always happens for money.

Bendol: *Dia kan tiap bulan kasih duit?* (he always gives you money every month?)

Bendol's wife: *Tiap bulan? Makanya sekarang ini bagaimana? Apa dikira saya ndak tombok? Keponakan dua disini itu, lho! Mbok ya mikir sampeyan itu! Bagaimana? Orang untuk hidup sendiri aja kita kekurangan, sekarang malah menampung keponakannya dua, apalagi yang satu sakit. Dia selalu sakit, sakit, sakit, dan sakit.* (Every month? How about now? Do you think I do not spend a lot of money? Two nephews in this house! You must think about

it. How? We live with a shortage in our life, and now we receive two nephews, and one of them is sick. He is always sick, sick, and sick). (Rustono, 1990:89).

Bendol's wife's utterance in that conversation violates the maxim of quantity because the information in the utterance is too much than is required. Bendol's wife utterance should be "But it is not enough, sir".

From the example below, B's utterance may appear to be violating the requirements of the quantity maxim that asserts the anger.

A : I hope you brought the bread and the cheese.

B : Ai, I brought the bread. (Yule, 1996:40)

From B's utterance, A assumes that B is not cooperative and B violates the maxim quantity because B gives a less information of A. B explains that B only brings the bread but B does not mention the cheese. Therefore, A assumes that B does not buy the cheese.

A: Where's Bill?

B: There's a yellow VW outside Sue's house. (Levinson, 1995:102)

B's contribution fails to answer A's question and violates the maxim of quantity. If A interprets that there is a connection, so B's contribution is cooperative. A assumes that between the location of Bill and the location of a yellow VW, and thus arrive that Bill has a yellow VW, A may be in Sue's house.

2.5.2 The maxim of quality

The maxim of quality consists of advice to give a true contribution with certain proves. The super maxim of this maxim is: Try to make your contribution is true. Grice in Mey (1994: 65) “gives an advice about the maxim of quality: do not say what you believe to be false and do not say that for which you lack adequate evidence”.

“The maxim of quality has a relation with the quality of the speakers’ contribution in conversation (Rustono, 1990: 90)”. Speakers are expected to say only what they believe to be true and to have evidence for what they say. It might be pointed out that the maxim of quality applies principally to assertion. Crystal (1994: 117), states that “The maxim of quality states that speakers’ contributions to a conversation ought to be true. They should not say what they believe to be false, nor should they say anything for which they lack adequate evidence”.

Other quality flouting and do not follow the maxim of quality includes the uttering of patent falsehoods as in:

A: Teheran’s in Turkey isn’t it, teacher?

B: And London’s in Armenia I suppose. (Levinson, 1995: 110)

Where B’s utterance serves to suggests that A’s is absurdly incorrect.

“A conspicuous flouting of the quality maxim is often an example of irony, metaphor and over statement (hyperbole): Lovely weather today! (Mammaridu, 2000: 233)”. “The speaker is ironic towards the situation and that

she means to opposite of what she actually says. This woman is made of iron. No human being can actually be made of iron. One can make an inference from that utterance. It might be that the woman is a cold, unbendable and inflexible. Every nice girl loves a sailor” (Mammaridu, 2000: 233). That utterance is sweeping generalization, which is so obviously inapplicable that it suggests its own importability. The word “every” is too general. There is not certainly that every nice girl loves a sailor.

The maxim of quality is described by Yule in Paltidge (2000: 3940) as follows:

That is, we should say what we believe to be true and what we have evidence for (the maxim of quality)”. Thus, if we are unsure of what we want to say, or want to avoid someone interfering we have evidence for what we say, we often use hedge to show we are aware of this principle.

The maxim of quality has a relation with the quality of the speakers’ contribution in conversation. Speakers are expected to say only what they believe to be true and to have evidence for what they say. Crystal (1994 : 117) “the maxim of quality states that speakers’ contribution to a conversation ought to be true. They should not say what they believe to be false, nor should they say anything for which they lack of adequate evidence”.

The following example shows that the speaker follows the maxim of quality by saying the truth.

A : What would you like?

B : Six slice of ham please. (Palridge, 2000 : 44)

Here, B has followed the maxim of quality by saying what he or she wants.

2.5.3 The maxim of relevance

The maxim of relevance advises the speaker to speak relevantly. According with Grice explanations in Levinson (1996, 102). The maxim of relevance: make your contributions relevant. Speakers are expected to organize their utterances in such a way that are relevant to the on going context. The maxim of relevant according to Crystal (1994, 117) states that “contribution should clearly relate to the purpose of the exchange”.

A: *Ouch, kepalaku pusing.* (Ouch, my head is dizzy.)

B: *Aku akan menemaniimu untuk bertemu dokter.* (I will accompany you to see a doctor).

(Rustono, 1990: 61).

B’s response follows the maxim of relevance. It means that B’s response is cooperative. B’s contribution has relation with A’s utterance. A complains her headache, whereas, B hears A’s utterance and B expresses his utterance which in relevance with A’s utterance.

Speakers sometime violate or do not follow the maxim of relation. For example:

Leila: Whoa! Has your boss gone crazy?

Mary: Let's go get some coffee.

(Yule, 1996: 43).

In order to preserve the assumption of cooperation, Leila will have to infer some local reason (for example: the boss may be near with them).

The maxim of relation can sometimes be suspended by a speaker who wants to create a particular impression (O' Grady, et al, 1997: 301), for example:

A: Have you finished that essay yet?

B: It's been raining a lot lately, hasn't it?

(O' Grady, et al, 1997: 301)

B's utterance violates or does not follow the maxim of relevance by not responding in a relevant way. Grice in Mammariidu (2000: 230) "considers the maxim of relevance is very important is generating implicature".

A: Can you tell me the time?

B: Well, the milkman has come. (Levinson, 1995: 107)

B's answer is not cooperative, because B does not give a relevant response to A. If we assume that B's utterance is relevant and follows the maxim of relevance, the utterance "the milkman's coming" might provide A with the means of deriving a

partial answer. Hence A may infer that A intends to convey that the time is at least after whenever the milkman normally comes.

2.5.4 The maxim of manner

These maxims relate to the form of speech the speakers use. The speakers should not use words that the speakers know the listeners will not understand or say things which the speakers know, could be taken multiple ways. The realization of the maxim of manner is that the speaker should speak clearly, directly, orderly, and briefly. The super maxim in this maxim is being perspicuous. There are four sub-principles from maxim of manner. Grice in Levinson (1995: 102) states that “the maxim of manner: be perspicuous, and specifically: avoid obscurity, avoid ambiguity. Be brief, and be orderly.” About maxim of manner, Crystal (1994: 117) states that “the contribution should be perspicuous in particular, that it should be orderly and brief, avoiding obscurity and ambiguity”.

These maxims relate to the form of speech the speakers use. The speakers should not use word that the speakers know the listeners will not understand or say things, which the speakers know, could be taken multiple ways.

Thus, we expect a person's contribution to an interaction to be genuine, neither more nor less than is required, as well as clear and appropriate to the interaction. Grice argues that we assume a speaker is following these maxims and combine this with our knowledge of the world to work out what they mean by what they say. For example, a neighbor might say “*There is a cat stuck under the*

gate at number 67. Following the conversational maxims, he assume the neighbor is telling the truth, is being relevant, and has said no more because she wants to be brief and clear. So he interpret what she says as *Can you help me free the cat stuck under the gate at number 67?*” (Cook 1989).

The speakers should not use words that the speakers know the listeners will not understand or say something, that the speakers could take it in multiple ways.

This example is not cooperative because it exaggerates to say and does not follow the Maxim of Manner :

Bu, bolehkah saya membeli sebatang rokok Djarum Super? (Miss, can I buy a cigarette of “Djarum Super”?)

In informal situation the co-operational speech is like :

Bu, rokok! (Miss, cigarette!)

Rokok! (Cigarette!)

“Djarum Super”! (Rustono, 1990:63)

An orderly speech is demanded in the Maxim of Manner. The example below is not cooperative, because it is not orderly formed :

Di sana kami bermain pasir. Saya, ayah, dan adik pergi ke pantai. Hari itu hari Minggu. (We played sands in there. My father, my sister and I went to the beach. It was Sunday).

The cooperative one should be:

Hari itu minggu. Saya, ayah, dan adik pergi ke pantai. Di sana kami bermain pasir. (It was Sunday. My father, my sister, and I went to the beach. We played sands in there.) (Rustono, 1990:63)

The observation of the maxim of manner essentially refers to how things are said in a conversation so that the appropriate implicature arises. (Mammaridu, 200:231)

The Director sat down and looked at the teacher.

The Director looked at the teacher and sat down. (Mammaridu, 2000:228)

Because of the maxim “be orderly”, when the speaker says, “The Director sat down and looked at the teacher”, the hearer understands that the director sits down first and looks at the teacher, whereas “The Director looked at the teachers and sat down” is the reverse order of event holds.

The Maxim of Manner should be brief, avoid obscurity, and ambiguity. The example can be found in Grice (in Fasold, 1990:130-131).

(a) Miss X sang “Home Sweet Home”.

(b) Miss X produced a series of sounds that corresponded closely with the score of “Home Sweet Home”.

A speaker who said (b) is obviously not trying to claim that there is a clash with the quality sub maxim about providing sufficient information, since it is clearly possible to convey the fundamental message with something like (a).

Sometimes, the participants of conversation violate the maxim deliberately. Leech (1982:32) states, “it has been reported to me that in certain places a stranger asking a question (e.g. asking the way to destination) will characteristically be given false answer in preference to an uninformative one”.

A maxim violation happens because the speaker unconsciously gives response to the hearer. When the speakers speak and violate the maxim, their contribution has a purpose and reason. According to Leech, (1982:27), Grice (1975:65) postulates, as a means of explaining conversational implicature, that speakers usually make their contribution to a conversation “such as is required by the accepted purpose or direction of the talk exchange”.

CHAPTER III

RESEACRH METHOD

3.1. Research design

Design decisions depend on the purpose of the study, the nature of the problem, and alternatives appropriate for its investigation. Design alternatives can be organized into nine functional categories based on the differing problem characteristic, such as: historical, descriptive, developmental, case or field, correlational, casual comparative, true experimental, quasi experimental, and action (Isaac and Michael, 1987: 41).

Isaac and Michael (1987: 91) state that:

Descriptive research is used in the literal sense of describing situation or events. The purposes of survey studies are no called detailed factual information that describes existing phenomena, to identify problems of justify current conditions and practices, to make comparisons and evaluations, and to determine what others are doing with similar problems or situations and benefit from their experience in making future plans and decisions.

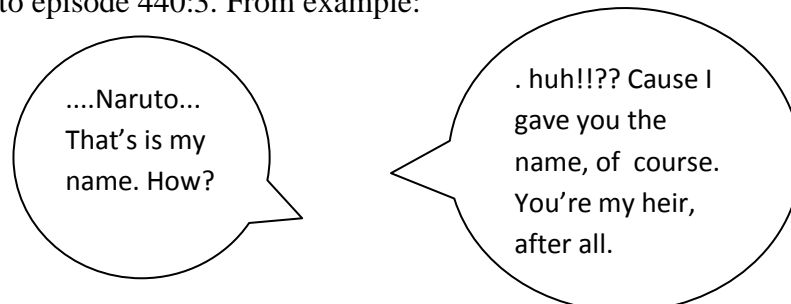
By using the descriptive method, this study identified the violation of cooperative principle. This study took the data from Naruto comics episode 440: “A conversation with the Fourth”.

3.2. Source of data

The data of this study were taken from Naruto comic episode 440 “A conversation with the fourth”. The data are spoken language in the form of Naruto comic episode 440 “A conversation with the Fourth”. The study analyzed the utterances in the form of turn - taking, which violate the maxims is Naruto and her father.

3.3. Unit of analysis

This study focused on the Naruto comic episode 440: “A conversation with the fourth”. The analysis was limited in cooperative principle of the conversation between two characters which speakers Naruto and her Father. The super ordinate principle that was cooperative principle comprised the following subordinated rules or maxim (maxim of quantity, maxim of quality, maxim of relevance, maxim of manner). The unit of analysis in this study was utterances in the form of turn and taking found in Naruto comic episode 440: A conversation with the Fourth. The conversations can be seen for the balloon taken from naruto episode 440:3. From example:



3.4. Technique of data collection

The object of the study was the utterances in the form of turn and taking, which violated the cooperative principle in Naruto comics episode 440 “A conversation with the fourth”. That Naruto comic was as the source of the data.

The data, which were analyzed in this research, were the conversational utterances, which violated the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner.

The step of data collection were:

1. Searching the Comic on internet.
2. Choosing Naruto Comics episode 440: “A Conversation with the Fourth” on internet.
3. Downloading the Comic from internet.

3.5. Technique of data analysis

After the data were collected, they were analyzed by using the following steps:

1. Reading the comic.
2. Categorizing the conversation which violates the cooperative principle (maxim)

3. Classifying the violation of the cooperative principle (the maxim of quantity, the maxim of quality, the maxim of relevance, or the maxim of manner).
4. Interpreting the utterances, which violate the cooperative principle.

CHAPTER IV

DATA ANALYSIS

4.1 Finding

Cooperative principle is the general overarching guidelines for conversation. The participants of the conversation usually share the cooperative principle to make a successful communication. The participants should be responsible on the utterances that follow cooperative principle in order to make a successful communication. Sometimes, the participants of the conversation violate those maxims.

In this chapter, the researcher presents the result of the data analysis from the conversation utterances which violates the maxims between the characters in the Naruto Comic Episode 440: A Conversation with the Fourth.

In the Naruto Comic Episode 440: A Conversation with the Fourth. There are 25 utterances in the form of question and answer. The utterances consist of the ones which follow the cooperative principle and those which violate the cooperative principle. Those utterances can be seen on table 4.1

Table 4.1 The Frequency of Utterances, which follow and violate the maxims.

No	Utterances	f	f%
1	Follow the maxim	1	15%
2	Violate the maxim	24	85%
	Total	25	100%

The table 4.1 shows the utterances in the form of question and answer. From 25 utterances, 1 (15%) utterance follows the maxim and 24 (85%) utterances violate the maxim. Many utterances violate the maxim because Naruto and Yondaime do not give good answers.

Table 4.2 Violation of cooperative principles

No	Violation	f	f%
1	Maxim of Quantity	12	24%
2	Maxim of Quality	5	10%
3	Maxim of Relevance	15	30%
4	Maxim of Manner	18	36%
	Total	50	100%

The table 4.2 shows that 24 turn which violates the maxims are divided into four parts; they are 12 (23%) utterances which violate the maxim of quantity, 5 (10%) utterances which violate the maxim of quality, 15 (30%) utterances which violate the maxim of relevance, and 18 (36%) utterances which violate the maxim of manner.

4.2 Discussion

The detailed discussion on each of the maxim violation is provided in the following section. Some excerpts are included in order to give clear description of each maxim.

Picture 4.1

**Excerpt 1:**

This excerpt is taken from picture 4.1.

Kyubi : *GRRR! 4th hokage! Come here! I'll rip you to shreds!*

Yondaime : *Saying you're going to rip me to shreds isn't going to make me come closer.*

From excerpt 1, it can be said that Yondaime violates maxim of quantity, maxim of relevance and maxim of manner.

Yondaime violates the maxim of quantity because he gives more information that is expected. Kyubi is just angry with him, but Yondaime gives

more reason to his answer. So it is more informative answer and it does not follow the cooperative principle, especially maxim of quantity.

Yondaime doesn't follow the maxim of relevance because his answers is not related to the statement. Kyubi orders and treathens Yondaime but his answer is not related to the question. He does not give explanation on Kyubi's question but he gives uncertain answer and it is not related to Kyubi's question.

Yondaime also violates the maxim of manner because his answer is not clear and his contribution is obscure because he doesn't explain his answer.

Excerpt 2:

This excerpt is taken from picture 4.1.

Yondaime : Just the opposite, right, Naruto?

Naruto :Naruto? that's my name.

From excerpt 2, it can be said that Naruto violates maxim of relevance and maxim of manner.

Naruto violates the maxim of relevance because he doesn't give related answer from the question of Yondaime. Yondaime asks about the opposite but Naruto doesn't answer yes or no, Yondaime doesn't get a direct answer from Naruto. So Naruto violates the maxim of relevance.

Naruto does not follow the maxim of manner because his answer or utterance is confusing. Here the answer of Naruto is not clear, he does not explain about his name. So it does not follow the cooperative principle because it violates the maxim of manner.

Excerpt 3:

This excerpt is taken from picture 4.1.

Naruto : How?

Yondaime : huh!? Cause I gave you the name, of course.

From excerpt 3, it can be said that Yondaime violates maxim of quantity and maxim of manner.

Yondaime violates the maxim of quantity because he gives more answer “*huh!? Cause I gave you the name, of course*”. It needs more informative answer.

Yondaime also violates maxim of manner because his answer is not clear and is not in order because he is disappointed with Naruto.

Excerpt 4:

This excerpt is taken from picture 4.1.

Yondaime : You're my heir, after all.

Naruto : Heir?

From excerpt 4, it can be said that Naruto violates maxim of relevance and maxim of manner.

Naruto violates the maxim of relevance because his answer is not related to Yondaime's question. He can't make a right response but he makes a question to Yondaime. So he violates the maxim of relevance.

Naruto also violates the maxim of manner because Naruto doesn't give right utterance. It happens because Naruto doesn't answer Yondaime's statement.

Picture 4.2



Excerpt 5:

This excerpt is taken from picture 4.2.

Naruto : Then.. you mean?(P.c 4.1)

Yondaime : Yeah, just what I said. You're my son.(P.c 4.2)

From excerpt 5, it can be said that Yondaime violates maxim of quantity.

Yondaime does not follow the maxim of quantity because his information is more than enough and he also makes more informative responses from Naruto's utterance so his answer is more informative explanation.

Excerpt 6:

This excerpt is taken from picture 4.2.

Kyubi : Grrr!!! 4th!!!!

Yondaime : He sure is a noisy one isn't he...? lets go talk somewhere else.

Naruto : Hehe

From excerpt 6, it can be said that Naruto violates maxim of relevance and maxim of manner.

Naruto violates the maxim of relevance because he doesn't give the answer to Yondaime's question and statement about Kyubi. So it violates maxim of relevance because Naruto's utterance is not relevant to the question.

Naruto also violates the maxim of manner because he doesn't give the answer from Yondaime's question and statement about Kyubi. So he violates maxim of manner because Naruto's answer is ambiguous.

Picture 4.3

**Excerpt 7:**

This excerpt is taken from picture 4.3.

Yondaime : I guess the 3rd didn't tell you anything. He probably wanted to keep everything about the fox a secret. If people knew you were my son, their might be trouble. I'm sorry, naruto.

Naruto : Dad.

From excerpt 7, it can be said that Naruto violates maxim of quantity, maxim of relevance and maxim of manner.

Naruto violates the maxim of quantity because he just answer Yondaime's questions which state yes or no, but Naruto just calls his father "*Dad*". So, he violates maxim of quantity because more informative answer is needed.

Naruto violates the maxim of relevance because he doesn't give the answer from Yondaime's statement about the 3rd and Kyubi. So it violates maxim of relevance because Naruto's utterance is not related to the question.

Naruto also violates maxim of manner because he doesn't give the answer to Yondaime's statement about the 3rd and Kyubi. So it violates maxim of manner because Naruto's answer is ambiguous.

Picture 4.4



Excerpt 8:

This excerpt is taken from picture 4.4.

Naruto : why did you seal the fox inside your own son??? Do you know how much trouble it's caused me? I don't know wheter I'm happy or pissed off.

Yondaime :

Naruto : Ooh... ooh... (P.c 4.5)

From excerpt 8, it can be said that Yondaime violates maxim of quantity, maxim of relevance and maxim of manner.

Yondaime violates maxim of quantity because he does not answer Naruto's question. It needs more informative answer.

Yondaime violates maxim of relevance because he doesn't give the relevant answer to Naruto's question and statement about Kyubi. So it violates maxim of relevance because Yondaime's utterance is not related to the question.

Yondaime also violates maxim of manner because he doesn't give the answer from Naruto's question and statement about Kyubi. He violates maxim of manner because Yondaime's answer is ambiguous.

Picture 4.5

**Excerpt 9:**

This excerpt is taken from picture 4.5.

Yondaime : 16, eh? It must have been hard .. naruto. I'm sorry.. I've done nothing but cause trouble for you.. so maybe I shouldn't try to act like your father now when I'm apologizing.

Naruto : It's okay. I'm the son of the 4th hokage so I can deal.

From excerpt 9, it can be said that Naruto violates maxim of quantity.

Naruto violates the maxim of quantity because he gives more responses and statements from the statement of Yondaime because he explains about his son and problem. It's more informative, so he violates maxim of quantity.

Picture 4.6



Excerpt 10:

This excerpt is taken from picture 4.6.

Yondaime : the reason I sealed half the fox's chakra inside you is because I believed you could use it. because you're my son and there's another reason, too....

Naruto : !?

From excerpt 10, it can be said that Naruto violates maxim of quantity and maxim of manner.

Naruto violates the maxim of quantity because he does not answer Yondaime's question. It needs more informative answer.

Naruto violates the maxim of manner because he doesn't give the answer from Yondaime statement's about his story. He violates maxim of manner because Naruto's answer is not clear.

Excerpt 11:

This excerpt is taken from picture 4.6.

Yondaime : when the fox attacked 16 years ago I realized something.

Naruto : What?

Yondaime : there was someone controlling the fox when it attacked the village. A very powerful ninja. And without some sort of special power, there would be no way to fight him. I believe he'll attack the village again.

Naruto :

From excerpt 11, it can be said that Yondaime and Naruto violate maxim of quantity and maxim of relevance.

Yondaime violates the maxim of quantity because he gives more informative answer. He explains about what has happened. So from that analysis he violates maxim of quantity.

Naruto also violates maxim of manner because his answer is not related to Yondaime's statement and question. He can't make a right response but he makes a question to Yondaime. So he violates maxim of relevance.

Picture 4.7



Excerpt 12:

This excerpt is taken from picture 4.7.

Naruto : konoha. has already been destroyed.

Yondaime : yeah... I saw from inside you.

From excerpt 12, it can be said that Yondaime violates maxim of quantity, maxim of quality, maxim of relevance and maxim of manner.

Yondaime violates the maxim of quantity because he does not follow the maxim of quantity by giving more information. So it needs more informative answer and it does not follow the cooperative principle of maxim, especially maxim of quantity.

Yondaime violates the maxim of quality because he does not give statement and explanation about Konoha. He gives untrue answer because Naruto doesn't get the right answer. So from the analysis above Yondaime violates maxim of quality.

Yondaime violates the maxim of relevance because he doesn't give the answer from Naruto statement's about Konoha. So it violates maxim of relevance because Yondaime's utterance is not related to the question.

Yondaime also violates the maxim of manner because he doesn't give the answer to Naruto's statement about the 3th and Kyubi. So it violates maxim of manner because Yondaime's answer is ambiguous.

Excerpt 13:

This excerpt is taken from picture 4.7.

Naruto : *You saw?*

Yondaime : *I know about jiraiya too.*

From excerpt 13, it can be said that Yondaime violates maxim of relevance and maxim of manner.

Yondaime violates the maxim of relevance because he doesn't answer that possible answer but he answers that there is "*I know about jiraiya too*". So his answer is not related to the question and he violates maxim of relevance.

Yondaime also violates the maxim of manner because his answers or his utterances is confusing. Here Yondaime's answer is not clear, he does not explain about why he can see. So it does not follow the cooperative principle because it violates the maxim of manner. So in this utterance he is not cooperative.

Excerpt 14:

This excerpt is taken from picture 4.7

Naruto : was pain the one who used the fox to attack the village before?

Yondaime : no. not him.

From excerpt 15, it can be said that Yondaime violates maxim of quantity.

Yondaime violates the maxim of quantity because his answer does not go to the needed answer and it is less informative answer. So it does not follow the cooperative principle especially maxim of quantity.

Picture 4.8



Excerpt 15:

This excerpt is taken from picture 4.8

Naruto : *Then who?*

Yondaime : *a member of akatsuki, the one with the mask.*

From excerpt 15, it can be said that Yondaime violates maxim of quantity and maxim of quality.

Yondaime violates the maxim of quantity because he can't answer directly why he communicates with Naruto and he explains about someone who uses the mask. So his statement is so more informative and he violates maxim of quantity.

Yondaime also violates the maxim of quality because he doesn't give a right answer, he doesn't explain the name of someone.

Excerpt 16:

This excerpt is taken from picture 4.8.

Yondaime : back then he saw through everything I did. he's ordinary ninja. pain's probably being used by him.

Naruto\ : no! pain hates konoha! His own village was destroyed the same way?

From excerpt 16, it can be said that Naruto violates maxim of quantity, maxim of relevance and maxim of manner.

Naruto violates the Maxim of Quantity because his answer is supposed to be as simple as saying someone hates Konoha. The answer is not cooperative and more informative.

Naruto violates the maxim of relevance because his answer is not related to Yondaime's statement. He can't make a right response but he makes a question to Yondaime. So he violates maxim of relevance.

Naruto also violates maxim of manner because he doesn't give right answer, because Naruto doesn't answer Yondaime's statement. So it violates maxim of manner.

Excerpt 17:

This excerpt is taken from picture 4.8.

Yondaime : that's right... and he's being used because of that.

Naruto : being used?

From excerpt 17, it can be said that Naruto violates maxim of relevance and maxim of manner.

Naruto violates the maxim of relevance because his answer is not related to Yondaime's question. He can't make a right response but he makes a question to Yondaime. So he violates maxim of relevance.

Naruto also violates the maxim of manner because he doesn't give right utterance. Naruto does not answer Yondaime's statement but he makes question to Yondaime. So it is not clear.

Picture 4.9



Excerpt 18:

This excerpt is taken from picture 4.9.

Naruto : There's someone behind him? Why is all this happening to konoha?

Yondaime : maybe as long as the ninja system exists, there can be no peace or order. Pain asked you about peace. But it's hard to find an answer. trying to save the thing's you love breeds was. As long as love exists, there will be hatred, and ninjas will be used that hatred. As long as this ninja system exists, the hatred will create another creature like pain. Pain is the one who killed jiraiya, but the more I think about it, the more I believe he was really killed by the disorder that gave birth to pain. ninjas fight that hatred. All ninjas fight again that hatred. Jiraiya entrusted you with the answer to end this hatred.

From excerpt 18, it can be said that Yondaime violates maxim of quantity and maxim of quality.

Yondaime violates the maxim of quantity because he doesn't answer Naruto's question directly but he explains about the pain and gives long answer. On the other hand Naruto just asks about what happens to Konoha. It needs more informative answer.

Yondaime also violates the maxim of quality because he is not sure about Pain making peace. He only guesses what action will be made by Pain. It shows that he is lack of evidence in saying his utterance and Yondaime makes confusing utterance. Yondaime says that he isn't sure that Pain's action is dealing with his case and he thinks that Pain makes peace. So he violates the maxim of quality.

Excerpt 19:

This excerpt is taken from picture 4.9.

Naruto : *but I can't forgive pain.. I can't!*

Yondaime : *Yeah.*

From excerpt 19, it can be said that Yondaime violates maxim of quality and maxim of manner.

Yondaime violates the maxim of quality because he doesn't make a right response from Naruto's statement although Naruto's statement is wrong so he can't make a right answer. So he violates maxim of quality.

Naruto also violates the maxim of manner because his answers or her utterance is confusing. Here Yondaime's answer is not clear, he does not explain about his answer. So it does not follow the cooperative principle because it violates the maxim of manner. So in this utterance he is not cooperative.

Picture 4.10



Excerpt 20:

This excerpt is taken from picture 4.10.

Naruto : tell me what should I do?

Yondaime : you have to find the answer yourself. I don't know the answer.

Naruto : But if you and that pervy sage couldn't do it, how can i?? that's not fair!! I'm stupid and I'm not a grerat ninja! And.

From excerpt 20, it can be said that Yondaime violates maxim of quantity and maxim of manner.

Yondaime violates the maxim of quantity because his answer is more informative “*you have to find the answer yourself. I don’t know the answer*”. So he violates maxim of quantity.

Naruto also violates the maxim of manner because he is very spirited and his utterance is not clear. His contribution doesn’t follow the cooperative principle especially maxim of manner.

Picture 4.11



Excerpt 21:

This excerpt is taken from picture 4.11.

Yondaime : *you will find the answer. I believe in you.*

Naruto :

From excerpt 21, it can be said that Naruto violates maxim of quantity, maxim of relevance and maxim of manner.

Naruto violates maxim of quantity because he does not answer yondaime's question. It needs more informative answer.

Naruto violates the maxim of relevance because he doesn't give the answer to Yondaime's question and statement about the answers. Naruto does not make related utterance.

Naruto also violates the maxim of manner because he doesn't answer clearly. The researcher concludes that this turn is uncooperative because Naruto does not follow the maxim.

Picture 4.12



Excerpt 22:

This excerpt is taken from picture 4.12.

Naruto : really..? can I really..?

Yondaime : parents always believe in their children.

From excerpt 22, it can be said that Yondaime violates maxim of relevance and maxim of manner.

Yondaime violates the maxim of relevance because his answer is not related to the question. So it does not follow the maxim of relevant and of course it does not follow the cooperative principle.

Yondaime also violates the maxim of manner because he is confusing and his utterance is not a clear answer. His contribution doesn't follow the cooperative principle.

Excerpt 23:

This excerpt is taken from picture 4.12.

Yondaime : Now.. I have to be going.. my chakra is fading. I'll restore the seal. But this is the last time..

Naruto : ugh....!

From excerpt 23, it can be said that Naruto violates maxim of quantity and maxim of manner.

Naruto violates the maxim of quantity because he answers “*ugh....!*”. It needs more informative answer.

Naruto also violates the maxim of manner because he doesn’t give the answer from Yondaime’s question and statement about the meeting and seal. He violates maxim of manner because Naruto’s answer is ambiguous.

Excerpt 24:

This excerpt is taken from picture 4.12.

Yondaime : konoha can be rebuilt.. I’m counting on your naruto..

Naruto : thank you. Dad.

From excerpt 24, it can be said that Naruto violates maxim of relevance and maxim of manner.

Naruto violates the maxim of relevance because his answer is not related to the question. Yondaime says “*Konoha can be rebuilt*” but his answers is not related to the question. he does not give explanation to Konoha but he gives uncertain answer and it is not related to the question.

Naruto also violates the maxim of manner because he does not give a good and clear statement about his father and his answer is very ambiguous. So he doesn’t follow the maxim of manner.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

The objective of the study is to identify the violation of cooperative principle in the Naruto Comic Episode 440: A Conversation with the Fourth. By focusing the conversation between the characters in the comic, the researcher finds 25 utterances in the form of questions and answers dialogues. There are 1 (15%) utterance which follows the maxim and 24 (85%) utterances which violate the maxims. The utterances, which violate the maxims, are divided into four parts; they are 12 (24%) utterances which violate the maxim of quantity, 5 (10%) utterances which violate the maxim of quality, 15 (30%) utterances which violate the maxim of relevance, and 18 (36%) utterances which violate the maxim of manner. The highest frequency is the utterances which violate the maxim of manner and it is followed by the maxim of relevance, maxim of quantity, and maxim of quality.

The researcher finds some factors which influence the violation of the maxim. Some of the characters are influenced by regret, a boast, an admiration, a fearlessness, an anger, a worry, a sadness, and an annoyance.

5.2 Suggestion

This study focuses on the violation of the cooperative principle (maxims). Cooperative principle consists of four maxims, they are the maxim of quantity, maxim of quality, maxim of relevance, maxim of manner. Cooperative principle is used to arrange a successful conversation. Therefore, all of the participants of the conversation should pay attention and obey the cooperative principle.

The researcher focuses on the conversation in the form of questions and answers dialogues in the Naruto Comic Episode 440: A Conversation with the Fourth. In line with the significance of the study, this study is expected to give a reference for further study. Because of the limitation of this study, further study should analyze the cooperative principle in a more natural conversation.

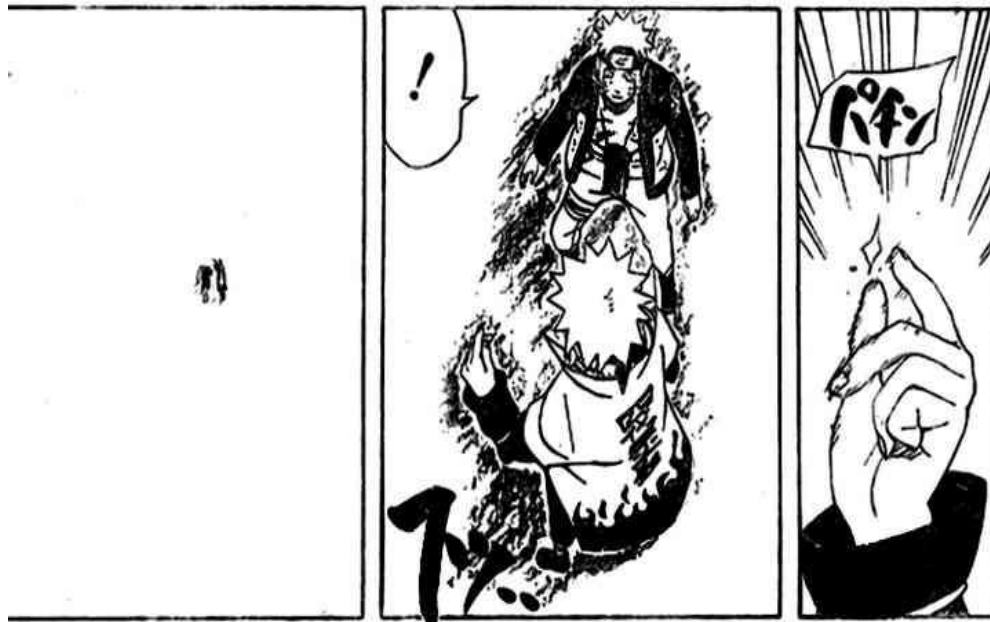
BIBLIOGRAPHY

- Crystal, David. 1987. *The Cambridge Encyclopedia of Language*. United States: The Cambridge University Press.
- D. Wilson and D. Sperber. 1981. On Grice's theory of conversation. In *Conversation and Discourse*, P. Werth (ed.), New York: St. Martin's Press.
- Isaac and William B. Michael. 1987. *Handbook in Research and Evaluation: A Collecting of Principles, Method, and Strategies Useful in Planning, Design, and Evaluation of Studies in Education and the Behavioral Sciences*. Sandi Ego, California: Edits Publisher.
- Levinson, Stephen C. 1995. *Pragmatics*. Great Britain: Cambridge University Press.
- Mammaridu, Sophia S.A. 2000. *Pragmatics Meaning and Cognition*. Philadelphia: John Benjamin Publishing Company.
- Mey, Jacob. 1994. *Pragmatics: An introduction*. U.K.: Blackwell.
- O' Grady, William, Michael Dobrolovsky, and Francis Karamba. 1997. *Contemporary Linguistics an Introduction*. U. K.: Longman.
- Paltridge, B. 2000. *Making Sense of Discourse Analysis*. Queensland: Antipodean Educational Enterprises.
- Richards, Jack, C, Jhon platt and Heldi Platt. 1992. *Longman Dictionary of language teaching and applied linguistics*. U.K: Longman.
- Rustono. 1999. *Pokok – Pokok Pragmatik*. Semarang: CV. IKIP Semarang Press.
- Yule, George. 1996. *Pragmatics*. Oxford University Press.

APPENDIX





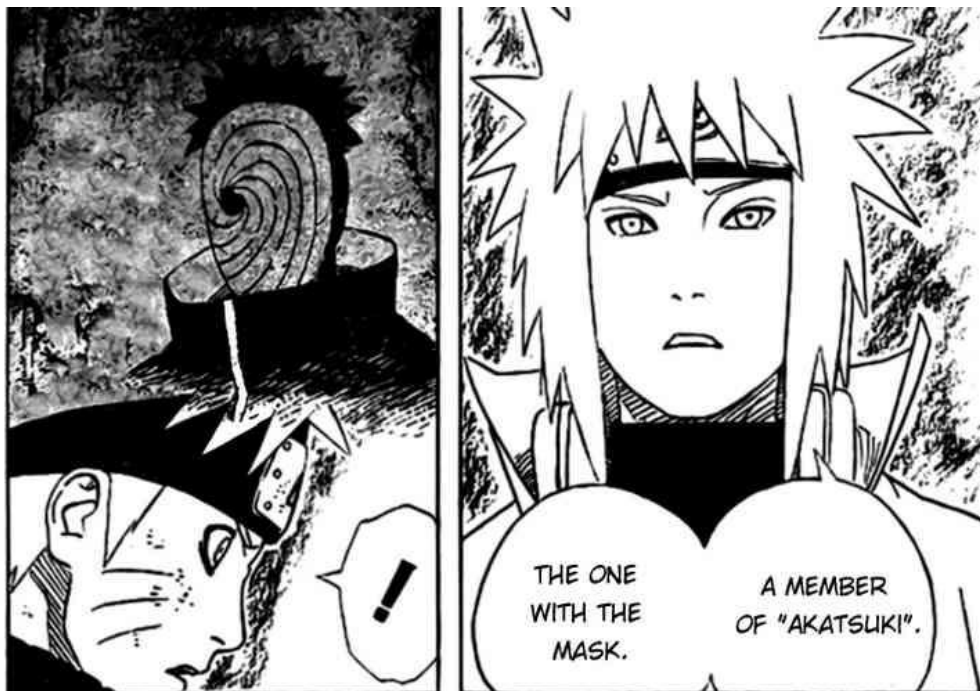


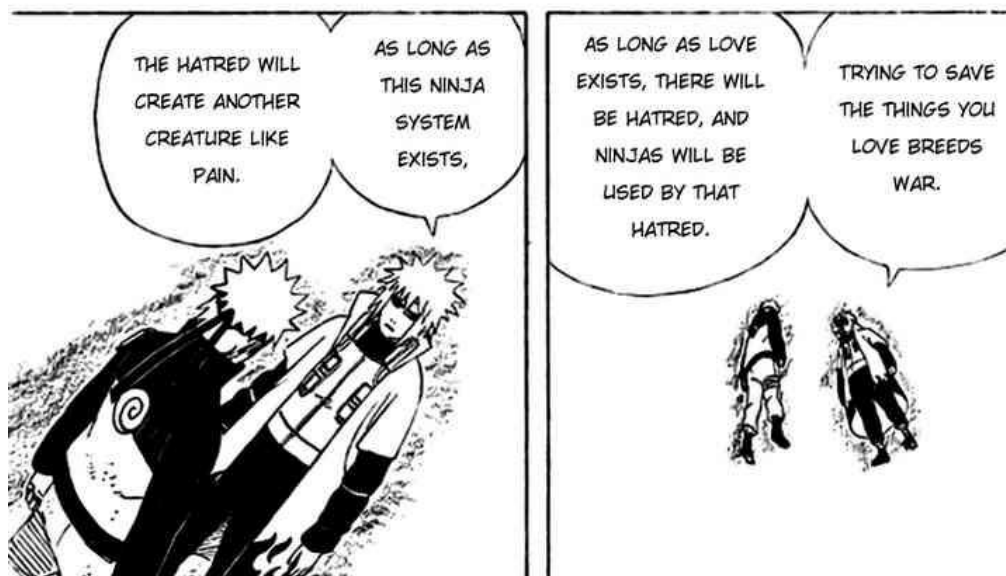


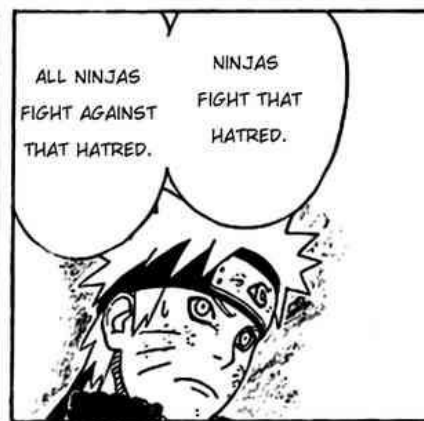
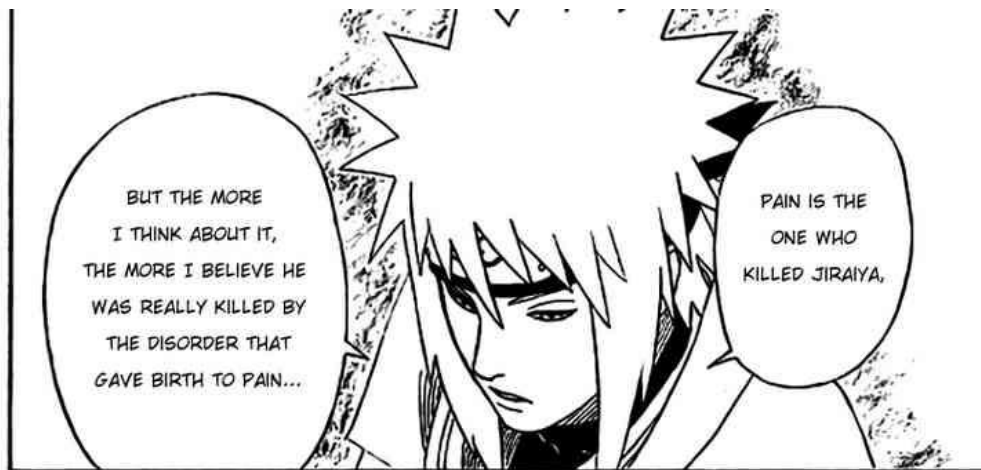




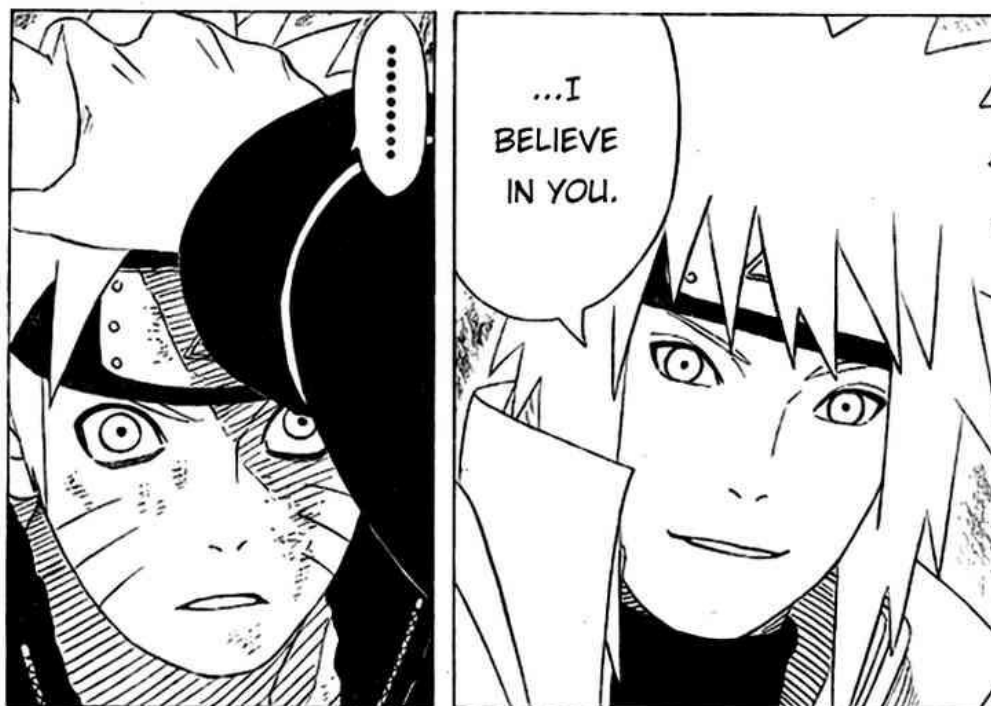
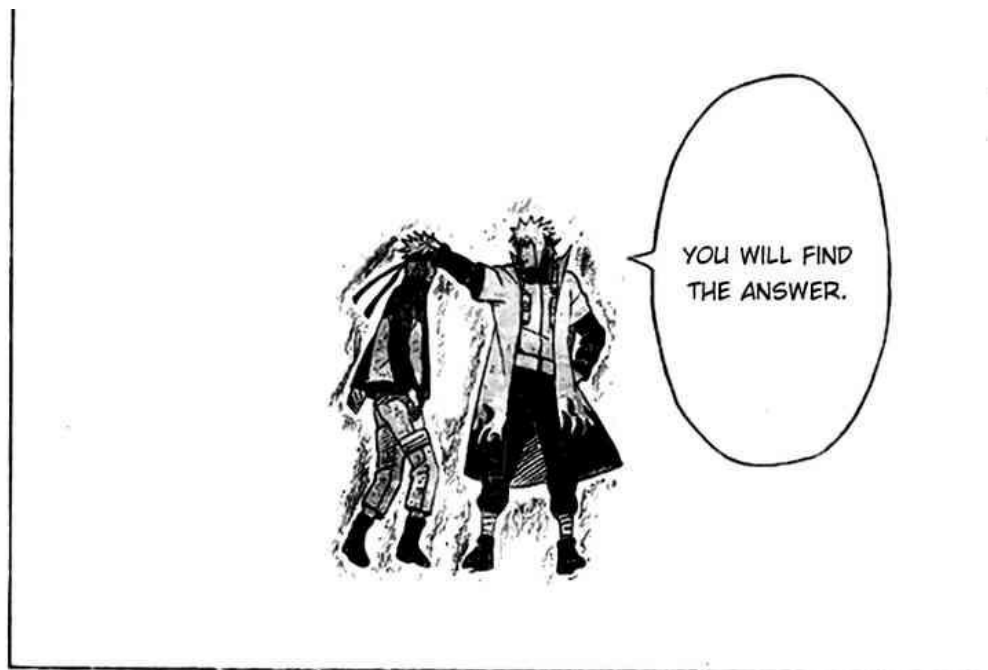












...I
BELIEVE
IN YOU.



