



Conversational Maxims and Implicature in Wole Soyinka's *The Lion and the Jewel* and Zulu Sofola's *Wedlock of the gods*

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ABSTRACT

The study focused on conversational maxims and Implicature in Wole Soyinka's *The Lion and The jewel* and Zulu Sofola's *Wedlock of the gods*. This study adopted content analysis as its research design. The data for the study were extracted from Wole Soyinka's *The Lion and the Jewel* and Zulu Sofola's *Wedlock of the gods*. The conversational maxims were identified in the data and interpreted, bearing in mind the context in which the maxims were used, and the implicature generated as a result of the violation of the maxims were examined and discussed. The findings revealed that the authors of the texts had a definite purpose for flouting the conversational maxims at some point, thereby generating conversational implicature. The findings also showed that there is a connection between the conversational maxims and conversational implicature because it makes the characters dialogue more effective, realistic and persuasive. The study concluded that the characters in the texts showed a high degree of cooperativeness in their expressions by employing the four conversational maxims, and regularly also, they violated the maxims in other to achieve their conversational goals.

Keywords: Cooperative Principle; Conversational Maxim; Conversational Implicature.

1. Introduction

In daily conversation, people can show their expressions through language, including expression of anger, happiness, humour, dejection and others. They use language to communicate with others, to tell someone about something, to show their intention or feelings, and to deliver information. Someone who cannot communicate well will not be able to build good communications with others.

Without cooperation, human interaction would be more difficult. Therefore, the Cooperative Principle and the Gricean Maxims are not only specific for conversation but also for verbal interactions in general (Kauffled, 2001; Henry, 1996). For example, it would not make sense to reply to a question about the weather with an answer about groceries because it would violate the Maxim of Relevance. Likewise, responding to a question with a long monologue would violate the Maxim of Quantity. A cooperative speaker can intentionally disobey a maxim, as long as

he/she or the context provides enough indicators for the hearer to notice it. This is called flouting a maxim and it is used to convey information indirectly. Unlike the violation of maxims which takes place to cause misunderstanding on the part of the listener, the flouting of maxims takes place when individuals deliberately cease to apply the maxims to persuade their listeners to infer the hidden meaning behind the utterances; that is, the speakers employ implicature (Heyd, 2011).

The aim of the study is to examine the conversational maxims and implicature in Wole Soyinka's *The Lion and the Jewel* and Zulu Sofola's *Wedlock of the gods*. The objectives are to identify and categorise the maxims used in Wole Soyinka's *The Lion & The Jewel* & Zulu Sofola's *Wedlock of the gods*, examine the types of maxims used by the characters in the selected texts, and discuss implicature in the conversations of the characters in the selected texts.

2.Literature Review

2.1 Cooperative Principle

The study of language in context calls for the understanding of cooperation between the speaker and listener. Conversation is not just a succession of disconnected remarks, but a naturally accepted direction between the speaker and the listener (Keshavardoost, (2014). This naturally accepted direction shows mutual cooperative effort. In this cooperative effort, speakers will have to appeal to the interlocutors' understanding and acknowledgement a mutually accepted direction in getting a message conveyed. This mutually accepted direction between interactors of a conversation could be termed cooperation in a conversation, just as Yule (1996) observes, conversation is a social activity, therefore, being a cooperative endeavour.

According to Grice (1975), to act co-operatively in conversation, one should make one's conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange to which one is engaged (Grice,1989) proposes that the Cooperative Principle can be explicated in terms of cooperative human-human dialogue.

Grice (1989) developed the idea that cooperativity underlies conversational behaviour by identifying three specific characteristics:

- 1) The participants have some common immediate goal.
- 2) The contributions of the participants are mutually dependent.
- 3) There is some sort of understanding that, other things being equal, the transactions should continue in appropriate style unless both parties are agreeable that it should terminate.

Khosravizadeh. and Sadehvandi (2011) observe that any discourse, whether written or spoken, is a joint effort. Both the speaker and the addressee have to follow certain pragmatic,

syntactic, and semantic rules in order to communicate effectively. They have to adhere to Grice's Co-operative Principle that consists of several maxims that appear very simple, straightforward, and common-sensical at first sight.

According to Davies (2007) conversational maxim plays an important role in our personal interactions. In conversation, we usually understand what others are saying, even when people do not express intentions in a straightforward manner. Grice provides theory which explains how we can correctly interpret what others are implying by universal conventions in human interaction which are called cooperative principles. These principles explain how hearers are able to interpret speakers' intention. Grice (1989) calls such principles conversational maxims. In short, "these maxims specify what participants have to do in order to converse in a maximally efficient, rational, cooperative way: they should speak sincerely, relevantly, clearly, while providing sufficient information."

The Maxims

1. The Maxim of Quantity

The maxim states thus:

- i. Make your contribution as informative as is required for the current purpose of the exchange.
- ii. Do not make your contribution more informative than is required.

The Maxim of Quantity requires the speaker to give the right amount of information when speaking. The speaker should not be too brief by providing too little information or give more information than is required in particular situation. The maxim of quantity means that a participant has to include all the information that the addressee requires to understand. If the participant leaves out a crucial piece of information, the addressee will not understand what the speaker is trying to say.

Maximum informativeness automatically includes a certain amount of repetition and redundancy. Maximum brevity entails leaving out information that some addressees may find unimportant (Grice, 1989). For example, if the speaker rambles on without anything new or informative the addressee will lose interest in the topic discussed thus, he or she will stop paying attention quickly.

2. The Maxim of Quality

The maxim states thus:

- i. Try to make your contribution one which is true.
- ii. Do not say what you believe to be untrue.
- iii. Do not say that for which you lack adequate evidence.

The Maxim of Quality is concerned with giving the correct and truthful information. In Linguistic terms the maxim of truthfulness refers to the importance of only making statements that are believed to be true. The reason is that if someone gets caught making false statements they lose their credibility, which is one of the most important social assets a person can have. Obviously, in real life this maxim is often violated in order to deceive the addressee. In less serious contexts, it can be violated in an obvious manner when the speaker tells jokes or teases the addressee.

3 The Maxim of Manner

The maxim states thus:

- i. Be perspicuous
- ii. Avoid obscurity.
- iii. Avoid ambiguity.
- iv. Be brief.
- v. Be orderly

This maxim requires the speaker to describe things in the order in which it occurs and ambiguity should be avoided. In the maxim of manner, a participant who adheres to the maxim of manner will be brief, orderly and clear in his or her contribution to the conversational exchange.

4 The Maxim of Relation

The maxim states thus: Be relevant.

The speaker is required to be relevant when speaking. The maxim of relevance is an extremely important principle in conversations. In the context of Grice's cooperative principle, the demand for relevance simply means that the speaker or writer should only include information in his or her

communication that is relevant to the discourse topic. It is interesting to observe that the perception of what is irrelevant diverges among people and relevance applies to all aspect of communication. According to Mey (2001), the degree of relevance is governed by contextual effects: adding new information, strengthening or contradicting an existing assumption or weakening old information. Therefore, the more contextual effects, the greater the relevance of a particular fact.

In sum, these maxims state specifically what speakers have to do in order to converse in a maximally efficient, rational, cooperatively, when speaking, one has to be sincere, relevant and clear while providing sufficient information.

2.2 Implicature

The notion of implicature is one of the single most important ideas in pragmatics. The salience of the concept in recent work in pragmatics is due to a number of sources. The concept of implicature, therefore, seems to offer some significant functional explanations of linguistic facts. An important contribution made by the notion of implicature is that it provides some explicit account of how it is possible to mean (in some general sense) more than what is actually 'said' (i.e. more than what is literally expressed by the conventional sense of the linguistic expressions uttered) (Thomas, 1995; Yule, 1996; Henry, 1996).

Consider, for example:

- (1)
 A: Can you tell me the time?
 B: Well, the milkman hasn't come.

All that we can reasonably expect a semantic theory to tell us about this minimal exchange is that there is at least one reading that we might paraphrase as follows:

- (2)
 A: Do you have the ability to tell me the time?
 B: [pragmatically interpreted particle] The milkman came at some time prior to the time of speaking.

Yet it is clear to native speakers that what would ordinarily be communicated by such an exchange involves considerably more, along the lines of the italicized material in (3):

- (3)
 A: Do you have the ability to tell me the time *of the present moment, as standardly indicated on a watch.*
 B: *No I don't know the exact time of the present moment, but I can provide some information from which you may be able to deduce the approximate time, namely the milkman has come.*

Clearly the whole *point* of the exchange, namely a request for specific information and an attempt to provide as much of that information as possible, is not directly expressed in (2) at all; so the gap between what is literally *said* in (2) and what is conveyed in (3) is so substantial that we cannot expect a semantic theory to provide more than a small part of an account of how we communicate using language. The notion of implicature promises to bridge the gap, by giving some account of how at least large portions of the italicized material in (3) are effectively conveyed.

Thus, implicature is a component of speaker meaning that constitutes an aspect of what is *meant* without necessarily being part of what is *said* (Crystal, 2003). Interestingly, speakers usually mean more than they say, especially drawing upon the context of the utterance. Implicatures actually occur when the conversational maxims are violated. Keshavardoost, A. (2014) observes that implicatures arise because of interactant's mutual understanding of the conversational maxims. Non-conventional meanings which arise as a result of flouting some of the maxims become possible since a statement may result in different implicatures in different contexts. This is another way of saying that an implicature is a result of a listener making an inference as the most likely meaning an utterance may have in a given context.

3. Research Methodology

This study adopts content analysis as its research design. The data for the study are extracted from Wole Soyinka's *The Lion and the Jewel* and Zulu Sofola's *Wedlock of the gods*. The conversational maxims are identified in the data and interpreted, bearing in mind the context in which the maxims are used, and the implicature generated as a result of the violation of the maxims are examined and discussed.

4. Data Analysis

In the analysis of data, our focus is on the violation of the maxims and the consequent implicature generated.

4.1. The Maxims

A. Maxim of Quantity

Grice (1975), in his theory, states that, in a conversation, the speakers should make their contribution as informative as is required for the current purpose of exchange. The maxim of quality says that the speaker should make his contribution one that is true. The character can be said to flout a maxim of quantity when they know that they do not give sufficient information. The character who flouts the maxim of quantity seems to give too little or too much information.

Extract 1

SADIKU:

Sidi, have you considered what a life of bliss awaits you.

Baroka swears to take no other wife after you.

Do you know what it is to be the Bale's last wife?

I'll tell you. When he dies-and that should not be long;

even the Lion has to die sometime-well, when he does, it means that you will have the honour of being the senior wife of the new Bale. And just think, until Baroka dies, you shall be his favourite. No living in the outhouses for you, my girl. Your place will always be in the palace;

first as the latest bride, and afterwards, as the head of the new harem ... It is a rich life, Sidi. I know. I have been in that position for forty-one years.

SIDI:

You waste your breath.

Why did Baroka not request my hand

Before the stranger

Brought his book of images?

Why did the Lion not bestow his gift
 Before my face was lauded to the world?
 Can you not see? Because he sees my worth
 Increased and multiplied above his own;
 Because he can already hear
 The ballad-makers and their songs
 In praise of Sidi, the incomparable,
 While the Lion is forgotten.
 He seeks to have me as his property
 Where I must fade beneath his jealous hold.
 Ah, Sadiku,
 The school-man here has taught me certain things
 my images have taught me all the rest.
 Baroka merely seeks to raise his manhood
 Above my beauty.
 He seeks new fame
 As the one man who has possessed
 The jewel of Ilujinle!
 (*The Lion and the Jewel*, Page 20-21)

In the extract above, Sadiku tries to cajole Sidi into marrying Baroka. In order to achieve this goal, she has to give more information than is necessary, to convince Sidi. Similarly, Sidi has to more information than necessary in order to turn down Sadiku's request, by bringing in the interest of the strange man from the city. The implicature generated here is that Sidi has three suitors and her interest is in the stranger from the city because the stranger puts Sidi's picture on the front page of the magazine, which gives Sidi a lot of prestige in the village.

Extract 2

FAVOURITE: I'll learn, my lord.
BAROKA:
 You have not time, my dear.
 Tonight I hope to take another wife.
 And the honour of this task, you know,
 Belongs, by right, to my latest choice.
 But-A-ah-Now that was sharp.
 It had in it the scorpion's sudden sting
 Without its poison.
 It was an angry pull; you tried to hurt
 For I had made you wrathful with my boast.
 But now your anger flows in my blood-stream.
 How sweet it is! A-ah! That was sweeter still.
 I think perhaps that I shall let you stay,
 The sole out-puller of my sweat-bathed hairs.
 Ach!

[Sits up suddenly and rubs the sore point angrily.]

Now that had far more pain than pleasure

Venegeful creature, you did not caress

The area of extraction long enough!

[Enter Sadiku, She goes down on her knees at once and bows her head into her lap.]

Aha! Here comes Sadiku.

Do you bring some balm,

To soothe the smart of my misused armpit?

Away, you enemy!

[Exit the Favourite.]

(The Lion and the Jewel, Page 27)

In the extract above, we have another violation of the maxim of quantity by Baroka. Baroka is informing his favourite wife about his intention to marry another wife. He doesn't want anything to go wrong with the plan (Implicature), so he has to give a lot of information, both relevant and irrelevant.

Extract 3

ANWASIA: Uloko has really blinded you?

OGWOMA: Oh God, Uloko has blinded me

I go to the market,

It is Uloko I see in every stall;

I go to the farm,

It is Uloko in every tree;

The wind blows,

It is his hands that touch me;

The birds sing,

It is his voice I hear;

Oh God, his child moves in me.....

(Wedlock of The gods, Page 10)

The expression, 'Oh God, Uloko has blinded me' is enough response to Anwasia's question. However, Ogwoma tries to say she is in love with Uloko and in the process, she proceeds to give more information than necessary which flouts the maxim of quantity, thereby generating implicature. The major message here from Ogwomma is that Uloko has captured her heart and consumed her mind with his love. Her move to give more details by describing seeing him in every stall in the market for example is more than necessary information. The implicature she could be giving here is that Uloko actually follows her around or that she actually runs into Uloko at every turn.

Extract 4

SIDI:

(attentive no more. Deeply engrossed in counting the beads on her neck)

Then pay the price

LAKUNLE: Ignorant girl, can you not understand?

To pay the price would be

To buy a heifer off the market stall.
 You'd be my chattel, my mere property.
No, Sidi (very tenderly.)
When we are wed, you shall not walk or sit
Tethered, as it were, to my dirtied heels,
Together we shall sit at table
Not on the floor and eat,
Not with fingers, but with knives
And forks, and breakable plates
Like civilized beings.....

(*The Lion and the Jewel*, Page 8)

Lankunle's message here is simply that paying the bride price is an unacceptable tradition. However, he over-expressed himself. The implicature here is that people who pay the bride price are not civilized. However, civilization or not, bride price is an important part of the tradition of the African people. Also, he, bringing up the issue of eating with forks and knives rather than hands, is another unnecessary information that leads to the implicature that even finger-foods are for the uncivilized.

B. Maxim of Quality

According to Grice, (1975) the maxim of quality a contributor to spoken discourse should try to make his contribution one that is true. The maxim of quality can be expressed as follows: Try to make your contribution one that is true, specially: Do not say what you believe to be false. Do not say that for which you lack adequate evidence. (Grice, 1975) In other words he or she should not say what he believes to be false. Contributor is expected to tell the truth or provable by adequate evidence. The point of an analysis of this kind is not to suggest that we always behave exactly according to the principles. Our daily experiences show that we do not. Moreover, if someone makes a remark that seems to flout these maxims, we instinctively look for ways to make sense of what has been said (Implicature). The character flouting the maxim of quality may do it in several ways. The speaker may say something that obviously does not represent what they think. The maxim of Quality says that the speaker should make his contribution one that is true, but this is clearly not the case in the extracts below:

Extract 5

THIRD GIRL: Yes, yes, he did. But the Bale is still feasting his eyes
 on the images. Oh, Sidi, he was right, you are beautiful.
 On the cover of the book is an image of you from here
 (*touches the top of her head*) to here (*her stomach*). And in the
 middle leaves, from the beginning of one leaf right across
 to the end of another, is one of you from head to toe. Do
 you remember it? It was the one for which he made you
 stretch your arms towards the sun. [*Rapturously*] oh, Sidi,
 you looked as if, at that moment, the sun himself had
 been your lover. [*They all gasp with pretended shock at this*
blasphemy and one slaps her playfully on the buttocks.]
 FIRST GIRL: The bale is jealous, but he pretends to be proud of you.

And when this man tells him how famous you are in
the capital, he pretends to be pleased, saying how much
honor and fame you have brought to the village

SIDI: [*with amazement*] Oh yes, it is. But it would have
been much better for the bale if the stranger had omitted
him altogether. His image is in a little corner somewhere
in the book, and even that corner he shares with one of the village latrines.

SIDI: Is that the truth? Swear! Ask Ogun to
strike you dead

GIRL: Ogun strike me dead if I lie

(*The Lion and the Jewel*, Page 11)

In the extract above, the maxim of quality is basically been flouted by the *FIRST GIRL*, when she decided to lay a false claim on the Bale, of him being jealous of Sidi simply because the *THIRD GIRL* has said the stranger who came to take different pictures of the village had placed Sidi's image on the cover of the book and also in the middle leaves of the book. She doesn't have adequate information about it. Sidi also violates the maxim of quality by the expression, '... even that corner he shares with one of the village latrines'. Obviously, this expression is not true. Consequently, Implicature is generated.

Extract 6

LAKUNLE: Sidi!

SIDI: Well why should I?

Known as I am to the whole wide world,
I would demean my worth to wed
A mere village school teacher

LAKUNLE: [*in agony*] Sidi!

SIDI: And one who is too mean
To pay the bride-price like a man

LAKUNLE: Oh, Sidi, don't!

SIDI: [*plunging into an enjoyment of Lakunle's misery*]

Well, don't you know?
Sisi is more important even than the Bale
More famous than that panther of the trees
He is beneath me now

(*The Lion and the Jewel*, Page 12)

Here, Sidi makes some false statements while trying to express how important and valuable she is in the society. It is obvious that Sidi is not known 'to the whole world' as she claims, but only known in the village of Ilujinle. Sidi also makes a false statement when she said 'Sidi is more important even than the Bale' and the Baale is obviously not beneath her. All these statements flout the maxim of quality, thereby generating implicature.

Extract 7

SIDI: Who will dance the devil-horse?

You, you, you and you
 [*the four girls fall-out.*]
 A python. Who will dance the snake?
 Ha ha ! Your eyes are shifty and your ways are sly.
 [*The selected youth is pushed out amidst jeers.*]
 The stranger. We've got to have the being
 From the mad outer world ... You there,
No, you have never felt the surge
Of burning liquor in your milky veins
Who can we pick that knows the walk of drunks?
 You?... No, the thought itself
 Would knock you out as sure as wine... Ah!
 [*Turns round slowly to where Lakunle is standing with a*
Kindly, fatherly smile for the children at play.]
 Come on book-worm, you'll play his part.
 LAKUNLE: No, no, I've never been drunk in all my life
 (*The Lion and the Jewel, Page 13*)

In the extract above, the maxim of quality is been flouted by Sidi when she jumped into conclusion that Lakunle who she wants to pick to act like a drunk, is a drunk in real life. She must have said this as a result of the way Lakunle vehemently woos her. This expression thus creates the implicature that Lakunle is unreasonable in his approach to Sidi.

Extract 8

OTUBO Odibei, people are born and people die
 ODIBEI She must have hidden it somewhere
 OTUBO Ogwoma could have killed Adigwu
 ODIBEI My son cannot go like that
 OTUBO He was sick. The sickness refused all the
 medicines, and so he....
 ODIBEI Adigwu died of a swollen stomach. A man
who dies like a pregnant woman did not die
a natural death. Somebody killed him
 OTUBO True, but Ogwoma could not have killed her own husband
 (*Wedlock of the gods, Page 6*)

Odibei lacks adequate evidence to prove that Ogwoma poisoned her husband, Adigwu, when she says 'a man who dies like a pregnant woman, did not die a natural death. Somebody killed him.' By making this statement, Odibei has flouted the maxim of quality. If one considers the exchanges that led to that submission, one would struggle to find adequate evidence for Odibei's bogus claim. Thus, by making such reference to Adigwu's unfortunate death, especially after Otubo had explained that he was sick and simply failed to respond to treatment, Odibei has implied that Ogwoma killed him and thus, without evidence that remains a very bogus and untenable claim.

C. Maxim of Relation

If characters flout the maxim of relation, they expect that the hearer will be able to imagine what the utterance did not say, and make the connection between their utterance and the preceding one. Speakers often assume that every utterance makes sense, and that they are relevant to each other and form a coherent whole. The maxim of relevance applies without exceptions, so that it is not a question of communicators following, violating or flouting the maxim. To understand an utterance is to prove its relevance, and proving relevance is determined by the accessibility of its relevance to the addressee. Take a look at the extracts below.

Extract 9

- ODIBEI *(thinking aloud)* My son cannot die a shameful
Death. It must be somewhere.
*(Footsteps are heard. She stops and waits to see
Who it is.)*
- OTUBO *(calling from outside)* Ogwoma, is Odibei with
you? *(No answer)*
Ogwoma...
- ODIBEI Come in if you like
(OTUBO enters.)
- OTUBO Are you alone?
- ODIBEI *(still searching)* What do you want?
- OTUBO Ogwoma is not in?
- ODIBEI *(talking to herself)* It must be somewhere.
- OTUBO *(stares at her a bit)* What is the matter with you, Odibei?
(Wedlock of the gods, Page 5)

From the above excerpt, there is clearly a breakdown in the communication between Odibei and Otubo. When the utterance of each character is considered, they clearly are not in connection with one another. The maxim of relation has been flouted as a result of the lack of relationship between the response and the questions raised.

Extract 10

- SIDI: These thoughts of future wonders – do you buy them
Or merely go mad and dream of them?
- LAKUNLE: A prophet has honour except
In his own home. Wise men have been called mad
Before me and after, many more shall be
So abused. But to answer you, the measure
Is not entirely of my own coinage
What I boast is known in Lagos, that city
Of magic, in Badagry where saro women bathe
In gold, even in smaller towns less than
Twelve miles from here ...
(The Lion and the Jewel, Page5)

Here, Sidi asks a question which requests the simple answer of 'I do or I don't' from Lakunle but Lakunle goes ahead and starts saying things that do not relate to the question. There is no coherence and unity in the response of Lakunle. Thus, Lakunle violates the maxim of relevance.

Extract 11

LAKUNLE: On my head let fall their scorn

SIDI: They will say I was no virgin
That I was forced to sell my shame
And marry you without a price

LAKUNLE: A savage custom, barbaric, outdated,
Rejected, denounced, accursed,
Excommunicated, archaic, degrading,
Humiliating, unspeakable, redundant,
Retrogressive, remarkable, unpalatable.

SIDI: Is the bag empty? Why did you stop? *(The Lion and the Jewel, Page 7)*

In this extract, Lankunle is showing his disgust at the concept of the bride price. Lakunle in his quest of using some of the numerous words he possesses in his speech repertoire to express his disgust, one wonders how 'excommunicated,' 'redundant,' 'remarkable,' and 'unpalatable' are relevant to the discourse.

Extract 12

SIDI: Heaven forgive you! Do you now scorn
Child bearing in a wife?

LAKUNLE: Of course I do not, I only mean.

Oh Sidi, I want to wed
Because I love,
I seek a life-companion.
(pulpit-declamatory.)
And the man shall take the woman
And the two shall be together
As one flesh.
Sidi, I seek a friend in need.
An equal partner in my race of life.

(The Lion and the Jewel, Page 8)

Lakunle's answer to the question is simply an irrelevant one because Sidi was talking about child bearing and Lakunle was responding with how he loves her and the fact that he just wants to wed. All that is going through his mind is how he is going to live his life with Sidi and not child bearing.

D. Maxim of Manner

When speakers are obscure and unclear to the point that the message is indecipherable, it is considered as instances of flouting the maxim of manner. This maxim is flouted when speakers

are not brief in their speeches, when they are obscure and ambiguous, or when not arranging utterances orderly. A word, phrase or sentence is ambiguous if it has more than one meaning. Ambiguity arises when context is insufficient to determine the sense of a single word that has more than one meaning. Speakers who flout the maxim of manner, appear to be obscure and exclude other people. Consider the following extracts:

Extract 13

SIDI: [shakes her head in bafflement]
 If the snail finds splinters in his shell
 He changes house. Why do you stay?
 LAKUNLE: Faith. Because I have faith.
 Oh Sidi, vow to me your own undying love
 And I will scorn the jibes of these bush minds
 Who know no better. Swear, Sidi,
 Swear you will be my wife and I will
 Stand against earth, heaven, and the nine
 Hells ...
 SIDI: Now there you go again.
 One little thing
 And you must chirrup like a cockatoo.
 You talk and talk and deafen me
 With words which always sound the same
 And make no meaning.
 (*The Lion and the Jewel*, Pages 6-7)

Lakunle violates the maxim of manner by not giving a brief answer to Sidi's question, 'Why do you stay?' His response, 'Faith. Because I have faith' will have been the adequate response, but he continues to talk, leaving the other interlocutor lost in thought. He ends up making an obscure speech.

Extract 14

LAKUNLE: The world? Oh, that well may be later
 Charity, they say, begins at home
 For now, it is this village I shall turn
 Inside out. Beginning with the crafty rogue
Your past master of self-indulgence – Baroka
 SIDI: Are you still on bout the Bale?
What has he done to you?
 LAKUNLE: He'll find out. Soon enough, I'll let him know
 (*The Lion and the Jewel*, Page 5)

Lakunle was not clear in his response to Sidi's question when he says "He will find out soon enough". Although, that statement looks like a mechanism or tool to portray suspense but that does not deny the fact that the Maxim of manner has been flouted. Sidi finds Lakunle's previous

statement unclear. In order to get clarity, she asks Lakunle if he is still on about with Baroka. Lakunle responds by giving a more obscure response.

Extract 15

LAKUNLE: Sidi, my love will open your mind
Like the chaste leaf in the morning, when
The sun first touches it
 SIDI: If you start that I will run away.
I had enough of that nonsense yesterday.
 LAKUNLE: Nonsense? Nonsense? Do you hear?
 Does anybody listen? Can the stones
 Bear to listen to this? Do you call it
 Nonsense that I poured the waters of my soul
 To wash your feet?

(The Lion and the Jewel, Page 6)

In the excerpt above, Lakunle uses figurative language to express his love for Sidi. However, Sidi being an illiterate does not understand what means, thus, describing it as nonsense. Lakunle does not consider that he is talking to a villager and so he has to be as clear as possible. Perhaps his penchant for showing his eloquence of some sort, makes him flout the maxim of manner.

Extract 16

ULOKO The world is full of songs. The heart thrills
 with joy. Everything is aglow, but you are
 sad
 ANWASIA I said I am not sad
 OGWOMA My friend worries about me
 ULOKO (to ANWASIA) There is nothing to worry about
 ANWASIA (to OGWOMA) He needs to know. I am going.
 ULOKO (looks quickly at both women, then to ANWASIA)
What do I need to know?

(Wedlock of the gods, Page 11)

Anwasia flouts the maxim of manner when she says, "He needs to know". The question this immediately raises is what does he need to know? Which Uloko duly asks. What this implies is that there is probably a bad news awaiting Uloko. Anwasia is not clear, thus flouting the maxim of manner.

4.2. Discussion of Findings

The analysis of data substantiates Grice's theory that there is a definite connection between the maxims of cooperative principle and conversational implicature because whenever the characters flout a maxim, it gives rise to an implicature. Therefore the dialogues of the characters become more effective and persuasive due to the flouting of the maxims of quality, quantity, manner and relation. The analysis of data points to the underlying assumption that defines pragmatics as meaning in interaction, and the characters contribute immensely to the making of meaning. In this

study, the conduct of interaction is peculiar to Grice's cooperative principle and the conversational maxims. Grice's cooperative principle is flexible. Therefore, it serves as a good theory for the interpretation of underlying meanings and assumptions in utterances. The results of the analysis show the types of maxims that are overtly flouted in the selected texts, including the meanings they convey and the evidences are used to show how the characters view implicit and underlying meanings. In short, these maxims specify what the characters have to do in order to converse in a maximally efficient, rational, co-operative way: they should speak sincerely, relevantly, and clearly, while providing sufficient information.

5. Conclusion

The findings of the study indicate there are instances when the characters show a little bit of violation and adherence to the conversational maxims. Nevertheless, the characters in the texts show a high degree of cooperativeness in their expressions and thus employ the four conversational maxims. The study is a value addition to the field of Linguistic Pragmatics in general and contributes significantly to the Gricean approach to discourse analysis. The study underpins the robust belief of interlocutors in the Cooperative Principle when communicating with each other, especially when they encounter an apparently irrelevant utterance. This study also highlights the significance of H.P. Grice's theory of Conversational Implicature in communication. It brings to the fore the subtle skill of communicating more than what is said. This study further strengthens Grice's observation that there is a definite connection between the conversational maxims and conversational implicature because when a conversational maxim is deliberately flouted by a speaker, it gives rise to implicature.

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