

**GRICE CONVERSATIONAL IMPLICATURE IN ACHEBE'S *A MAN OF THE PEOPLE* AND  
*ANTHILLS OF THE SAVANNAH***

**A THESIS SUBMITTED TO THE DEPARTMENT OF ENGLISH AND LITERARY STUDIES,  
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LANGUAGE**

**BY**

**NDECHE, CHINYERE CHRISTIANA**

**PG/PhD/13/66079**

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## APPROVAL PAGE

This thesis has been approved for the Department of English and Literary Studies for the award of Doctor of Philosophy (PhD) in English as a Second Language.

\_\_\_\_\_ Date \_\_\_\_\_  
Prof. P. A. Ezema  
(Supervisor)

\_\_\_\_\_ Date \_\_\_\_\_  
Prof. Sam Onuigbo  
(Head of Department)

\_\_\_\_\_ Date \_\_\_\_\_  
Prof. L. C. Ogenyi  
Internal Examiner

\_\_\_\_\_ Date \_\_\_\_\_  
Prof. S. G. Ibileye  
External Examiner

\_\_\_\_\_ Date \_\_\_\_\_  
Prof. Nnanyelugo Okolo  
(Dean Faculty of Arts)

## CERTIFICATION

NDECHE, Chinyere Christiana, a postgraduate student in the Department of English and Literary Studies, University of Nigeria, Nsukka, with Registration number **PG/PhD/13/66079**, has satisfactorily completed the requirements for the award of the degree of Doctor of Philosophy (PhD) in English as a Second Language. The work embodied in this thesis is her original work and has not been previously published in part or full for any other degree of this or any other university.

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Prof. P. A. Ezema

(Supervisor)

## **DEDICATION**

This work is dedicated to the Almighty God whose Love is immeasurable.

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## TABLE OF CONTENTS

Title page	i
Approval page	ii
Certification	iii
Dedication	iv
Acknowledgements	v
Table of Contents	vi
Abstract	ix
<b>Chapter One: Introduction</b>	<b>1</b>
1.1 Background to the study	1
1.2 Statement of the problem	5
1.3 Purpose of the study	6
1.4 Significance of the study	8
1.5 Scope of the study	8
1.6 Synopses of the novels	9
1.6.1 A Man of the People	9

1.6.2 Anthills of the Savannah	12
<b>Chapter Two: Literature review</b>	<b>16</b>
2.1 Review of Related Literature in Implicature	16
2.2 Conversational implicature in novels	29
2.3 Summary of literature review	38
<b>Chapter three: Theoretical framework and research design and methodology</b>	<b>39</b>
3.1 Theoretical framework	49
3.2 Research Methodology	54
3.2.1 Research design	54
3.2.2 Data collection	54
3.2.3 Method of data presentation and analysis	55
<b>Chapter four: Data presentation and analysis</b>	<b>58</b>
4.0 Analysis of <i>A Man of the People</i>	59
4.1 The Maxim of Quality	59
4.2 The Maxim of Manner	69
4.3 The Maxim of Relation	81
4.4 The Maxim of Quantity	85

4.5	Author Reader Conversation	86
<b>Chapter five: Analysis of <i>Anthills of the savannah</i></b>		<b>88</b>
5.1	The Maxim of Quality	88
5.2	The Maxim of Manner	98
5.3	The Maxim of Relation	106
5.4	The Maxim of Quantity	110
5.5	Author Reader Conversation	113
<b>Chapter six: Summary, conclusion and suggestions</b>		<b>117</b>
6.1	Summary of the major findings and observations	117
6.2	Conclusion	125
6.3	Suggestions for further study	127
<b>References</b>		<b>128</b>



## **Abstract**

Conversational implicature is concerned with what a speaker says and what he implicates or means. In other words, implicature can mean a new way of describing meaning. The idea of what is said cannot be restricted to a merely linguistic notion of logical form. It is a way in which relevance and successful communication can be achieved. In some speech acts, conversational implicature makes use of the conventional meaning of the words in a speech to determine what is implicated in helping to determine what is said. Contributors in a conversation are rational agents; that is, they obey a general principle of rationality known as the cooperative principle. The speaker must follow the maxims of conversation. A speaker can flout, opt out or observe any of the maxims in order to convey implicature. These maxims are flouted mostly in figures of speech such as metaphor which is an instance of ambiguity. This means that a speaker has kept back part of what he intends to say. The maxims of conversational implicature are quantity, quality, manner and relation. These were analysed and applied in the novels used in this study: *A Man of the People* and *Anthills of the Savannah*. The novels were then analysed as a conversation between the writer and his readers. The analysis revealed that the characters in the novels flouted or failed to observe some of the maxims in certain contexts. In the course of conversation, these characters revealed intentions contrary to what their ordinary speeches conveyed. The result of the analysis also showed that the writer has tried to create awareness as well as sensitize the reader through conversational implicature to discover his environment, the type of politics and governance carried out by those in government.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Languages are not just abstract structural systems. They are used in thought and communications. The use of human language is interestingly related to human cognition. Akmajian, Demers, Farmer and Harnish, (2001) state that Reddy lists eight metaphor built on the ideas of language as a “conduit for ideas” (p366). They further state that the major ideas that structure this metaphor are that language functions like a conduit; it transfers thoughts bodily from one person to another in a linguistic communication between a speaker and a hearer, the speaker acts as a “transmitter” and the hearer acts as a “receiver”. A speaker has some message in mind which he wants to communicate to the hearer. On hearing the beginning of the expression, the hearer starts to identify the incoming sounds, syntax and meanings, and using his knowledge of language forms the meaning in a successfully decoded message.

In writing and speaking, people insert their thoughts or feelings in their words. Human beings use language in much of their thoughts. With language at man’s disposal, he thinks, especially his abstract thoughts and expresses them through words of language. Words accomplish the transfer by containing the thoughts or feelings and convey them to others. What this entails is that language is a way of intellectually communicating thoughts and volition such as commands, wishes, prayers and implications. In other words, language is an outlet of intense feelings.

In listening or reading, people extract thoughts and feelings from words. Language is presented as a bridge between a speaker and hearer or a writer and a reader. For the ‘private’ ideas of the speaker/writer are communicated through sounds or words which function as the

vehicle for transmitting the relevant message. The listener or the reader decodes the words/sentences which are crucial parts of linguistic communication. A speaker communicates a wide variety of general beliefs about the word, the past, present and future cause of talk-exchange. He also brings about the hearer's beliefs about these issues as well. What comes after these beliefs are the speaker's desires, hopes, intentions and many others. In the course of talk-exchange, many of these beliefs, desires and intentions affect what is said and at the same time change themselves as a result of what is said.

According to Lyons(1981), most linguists present language as systems of symbols designed for the purpose of communication. Hall (as cited in Lyons, 1981) defines language as “the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols” (p4). Lyons observes in the definition that communication and interaction are introduced, oral-auditory can be taken to mean vocal, giving the impression of speaker/ hearer interaction in the language. He further states that the use of institution in the definition implies that language used by a particular society is part of that society's culture. Onuigbo (2006) sees language as a repository of knowledge, mores and culture. For him, language is the formidable tool that satisfies the passion of insatiable quest to present knowledge, interpret it, contextualize it and then place it at the disposal of humanity.

Linguists of the functional and pragmatic aspects of language see language from the function it performs in a social setting. Language is a form of social action and social practice. Language is a text or a discourse. This means that language is a means through which people interact. The communication carried out through talk-exchange is not done using sentences randomly but by means of connected discourse which takes meaning from the context of use

people gather from the potentials of meanings in a culture, real instances of meaning which serve their particular purpose.

According to Halliday(1978), “language is as it is because of the function it has evolved to serve in people’s lives”, (p. 30). It is the instrument of communication in everyday life and activity. Dialogue is a primary condition of discourse; all speech and writing are social. It involves talk- exchange in people’s daily activity.

Komlosi(2012) sees linguistic environment, which is linguistic context, as a basis for any language based and text based interpretation. He further states that language provides us with conceptual structures residing in the mind. Linguistic structures and the architecture of the mental lexicon jointly have to be aligned with the conceptual structure underlying any linguistic interpretation. He is of the opinion that extending meanings in the mental lexicon by different types of mental operations is a fascinating human faculty that efficiently unites creation by language and creation by thought. Despite the fact that abstractions such as metaphorical or metonymical mapping opens up new levels of meaning, making sense of anything requires being rooted in the human condition, the result of which is the intrinsic embodiment of experience reflected in thought, language and culture.

According to Goldenson (1970) language is generally defined as an arbitrary system of vocal symbols by means of social group and participation in a culture. Arbitrary means that there is no necessary relationship between any linguistic item and what is symbolized. Language is a system, symbols are representation of things rather than things themselves. People live in social group, learn and participate in the behaviour pattern of their society. The behaviour consists of interaction of human beings with one another and with environment. The interaction is largely

brought about by communication: the sending of message or the imparting of information by one individual to another. Language which is the unique feature of human beings is used to pass knowledge and transmit experiences vicariously.

Language remains a predominant mode of communication whether in spoken or written form. It is not merely used for passing messages but it is itself an integral part of social situations. It can be used to control and deprive as well as to also serve to define the role of participants. In a totalitarian political state, language degenerates into a power instrument. It becomes a means of sharing knowledge in order to manipulate people on war and peace. All human thoughts that are experiences become possible because of language.

Human language grows as a dynamic instrument of change and creativity. Sometimes, a speaker means something other than what the words he uttered means. Language users intend to interpret their speech in conversation to be able to communicate. Meaning in language is usually the product of the meaning of words. But there are other aspects of meaning which are not derived solely from the meaning of the words used in phrases and sentences. When one hears or reads a piece of language, one tries to understand not only what the words mean, but also what the writer or speaker of those words intend to convey. Normal conversations have a recognizable structure. They tend to begin and end in certain linguistic ways. Conversations reflect both social and linguistic principles. Speakers can mean to communicate more than they say. It is this type of communication that Grice explored and labelled conversation implicature.

According to Akmajian, et al (2001), it is so called because what is implied is implicated by virtue of the fact that the speaker and the hearer are cooperatively contributing to the conversation. Such conversations are governed by cooperative principle. The cooperative

principle requires that people involved in a conversation should make contributions that are required at the stage of the conversation acceptable purpose or direction of the conversation in which they are involved. Grice, according to Akmajian et al (2001) suggests that stretches of conversation involving mainly transfer of information, cooperating amounts to obeying certain maxims, namely: quantity, quality, relation and manner. It is on this aspect of conversation, in the use of language, that this work is centered on.

Therefore, relevant works on conversational implicature are employed to determine the extent to which the texts under study convey more than what are portrayed in the novels. The study is concerned with applying conversational implicature to the two novels so as to analyse how the author in his conversation through written work communicated to the reader the emotions and hidden meanings contained in the conversations in the novels. An attempt, therefore, is made to analyse the conversations in the novels: the conversation among the characters, as well as the conversation between the author and the reader.

## **1.2 Statement of the Problem**

The choice of word in a piece of a discourse is that of the author, but the situation that inspires his choice is both his and that of the reader. The ability of the reader to place the context constitutes a proper interpretation of the texts. According to Binn (as cited in Onuigbo, 2004), the author chooses his language to suit different situations but the reader imagines and selects the situation appropriate to the author's language. It is necessary to consider the author's language for proper interpretation of his work of art. This is because the structure of the language used in communicating the message creates a grid of meaning which encourages a slanted perspective of what is presented. This agrees with the system linked to the beliefs the author has been socialized into holding and into coding in his habitual language use (Fowler, 1996). Unfortunately, different

events and circumstances can interfere in the reader's memory to provoke situations that may not be in line with the author's literary world.

Readers are constantly and naturally picking up phonographic and other cues together from constituent parts of graphic array and form language symbols and sequences. Whatever script that is processed, the reader's knowledge of his language is assumed. This includes knowledge of the very word sound, their morphological structure where relevant as well as their grammatical class and their meaning (Asher & Simpson 1991).

The researcher wishes to exploit these tools of language in the analysis of Achebe's *A Man of the People* and *Anthills of the Savannah*. Implicature appreciates the importance of language as a strong tool for conveying the message and literary beauty of a given work of art. Therefore, this research recognizes the need for a critical analysis using Grice's conversational implicature in interpreting the texts with special reference to images, symbols and figures of speech as well as the author's way of conveying the burden of his experience. The study is an examination of language pattern for the novels.

The work is not just concerned with the linguistic features of the texts but how these texts feature as tools of language implicature in conveying thoughts to readers. The researcher is of the opinion that no previous study has analysed these novels under study applying Grice's conversational implicature. In other words, no research known to the researcher has been carried out on these novels by Chinua Achebe using Grice's conversational implicature.

### **1.3 Purpose of the Study**

The main purpose of this study is to work out the appropriate procedure for the interpretation of Achebe's *A Man of the People* and *Anthills of the Savannah*. In definite terms,

the research explores the theory of conversational implicature to show how it serves as a reliable analytical model for the interpretation of the above mentioned novels. The study, therefore, aims at:

- a. distinguishing between potential and actual utterances;
- b. finding the extent to which language can awaken the consciousness of the users of the language;
- c. presenting how conversational implicature is appropriate for the interpretation of the novels' information values. Using this approach, the author's message is presented in accordance with the circumstances of the literary scenario since these circumstances constitute the context which the author presents to the reader to appreciate.

It is adequate to consider the fact that we assume that a writer will freely use his imagination to evoke possibilities and not actualities of existence. There is need to adopt analytical framework that interprets those possibilities so that we are able to appreciate the entertainment, instruction and information which the author intends to convey. The research is, therefore, designed to explore the provisions of conversational implicature as adequate frameworks for the interpretation of *A Man of the People* and *Anthills of the Savannah*. Though, the novels may ordinarily be seen as forms of entertainment, readers should be able to construct and acknowledge the implied message that serves the author's intention. Conversational Implicature explains how the intention of the writer can be revealed through the implicative value of the sentences based on the context descriptions of sentences.



#### **1.4 Significance of the Study**

Implicature provides another orientation in the appreciation of novels. Leech and Short (2007), in the section of their work ‘conversation in the novel’, state that an analysis of how characters communicate with one another can also contribute to the understanding of the higher-level, one sided ‘conversation’ between author and reader. With the application of this theoretical approach in fiction, it will go a long way in showing that the same principle can easily be applied in the analysis of other forms of literary works. In other words, the insight which conversational implicature provides in the interpretation of the novels will provoke more researches in literary appreciation.

Therefore, this recognizes the implicative value of traditional figures of speech not just as literary devices but more as content signifiers presented through heterogeneous elements of experience. Put in another way, conversational implicature serves as a reliable interpretative model for literary texts. This is necessary where the contexts and other factors relating to the author’s world are considered important.

The work will help in creating awareness and consciousness among readers and language users of the potentials of conversational implicature in text analysis. It will provide inspiration for the acceptance of certain discourse which can be analysed under conversational implicature as well as provide insight into the ways discourse sustains the link between language and implicature.

#### **1.5 Scope of the Study**

This research is concerned with the use of conversational implicature in the interpretation of Achebe’s *A Man of the People* and *Anthills of the Savannah*. Leech and Short (2007)

effectively used the theory of implicature for the interpretation of the conversation in Agatha Christie's *Destination Unknown* and Emily Bronte's *Wuthering Heights*. The same theory of implicature can as well be applied in the specified novels of Chinua Achebe.

The theory of Implicature examines the implicative force of the linguistic features, images and symbols. The two novels discuss two different administrations in governments, namely: civilian and military. The novels therefore were chosen based on the different administrations of government which seemed to have ruled the same country. Significantly, these novels which discuss different types of governance highlight variety of linguistic features and metaphorical expressions that do not convey direct meanings of what is said, but, which usually generate interest and gain attention in the course of any form of conversation. The work, therefore, discusses the conversational implicature in Achebe's *A Man of the People* and *Anthills of the Savannah*.

## **1.6 Synopses of Novels**

### **1.6.1 *A Man of the People***

The novel has thirteen chapters and one hundred and sixty-seven pages. It is written after Nigeria's independence in 1960. It contrasts between the urban affluence and squalor in the novel's society. There are two parts to the novel: the first part present events before Odili's break with Chief Nanga; the second part deals with the political and personal enmity between Odili and Chief Nanga. The first part starts with Chief Nanga's visit to Anata where Odili happens to be a school teacher. This is followed by Chief Nanga's invitation to Odili to visit him in the city. In the city, Odili is made to realize the affluence of the politicians as against the poverty experienced by the people they govern. Odili's honour of this invitation gives rise to his

misunderstanding with Chief Nanga. This later degenerated into enmity, which begins with rivalry and cold war over a woman, and later metamorphoses into political rivalry.

The novel can be seen as inferring that formation of political parties is not a direct solution to the political impasse in Africa. It is only historical in context of political development in Africa, but also shows clearly that the socio-political realism of Africa is ever present. The author portrays in the novel that politicians have sown turmoil; therefore, they must reap whirlwind. The novel presents clearer the deceit of the masses, folly, corruption and violence of a political order from colonial governance to independence. The central figure, Chief Honorable M.A. Nanga, M.P. is the main character through whom practical politics at local level and its inner workings and functions are presented. He is a satirical portrait of one of the many new ministers who control the reins of government in any developing county.

The novel has the following as its themes: politics, corruption, power and feminism. Politics in the novel is the shortest way to riches. The Europeans have been replaced by a ruling class of politicians most of whom are corrupt and they control everything. The prime members, Minister of culture and other cabinet ministers are portrayed as hounds of dogs and hyenas that yelp and smart themselves at the people they ought to be accountable to. This kind of leadership has the people and the nation at the mercy of their leaders. Odili (the narrator) refers to Chief Nanga as 'a man of the people', an approachable politician in the country. His speeches to the public represent everything a politician should be and do, but he does not practise what he preaches. At the brink of destruction, political leaders practise politics of bitterness. The ruling party has zero tolerance for opposition. The politicians are anti-intellectuals in government. They rubbish members of the parliament who are educated, honest and upstanding.

Corruption in the novel is presented in the greedy and bribery activities of the politicians. The people and the political class find a common ground in corruption. Bribery has become the order of the day with political leaders negotiating, compromising and selling their country's resources and potentials in return for kickbacks from contracts awarded through their ministries and political favours from foreign experts and nations.

Power portrayed in this novel is exhibited with violence. 'nangas' bastardize the polity that the people wished for a change. There is the tendency for those who find themselves in position of power to see this position as their birthright. They, therefore, utilize any and every available means to perpetuate themselves in power and position, even when it is obvious to them that they are not capable. Political power at the top becomes the symbolic cake from which everyone scrambles to have a share. The political acquisition, management and retention of power for personal political ends, are seen as a sheer abuse and misappropriation of power, not for common good of the people, not for social justice and development, but for social oppression and patronage by the political class. Violence and ruthlessness become sorts of intimidation to undermine opposition.

Campaign grounds become battle fields and pooling boots become slaughter houses where politicians and political thugs use dangerous arms. The intellectuals are seen as representatives of European style of living and thinking. In forming C.P.C., they (intellectuals) portray the expectations of the people. But they left the opportunity of redemption slip off their hands by corrupting power of material wealth. The ideological positioning and their high moral ground collapsed at the contact with political corruption of Chief Nanga and his likes. C.P.C becomes stillbirth.

The position of women in the novel is such that they are regarded as sexual tools. Elsie, Mrs Nanga and Edna represent the marginalized status of women. Mrs Nanga is dropped for Edna to meet chief Nanga's social status. The women are presented as sexual tools. Cases of infidelity in marriage abound. Chief Nanga even offers to provide Odili with as many women as he wants. A female character that is outstanding in the novel is Eunice. She has the freedom to express herself. She is Max's fiancée and a member of C.P.C.

The language of the novel is simple. The lone voice of the narrator tells the story in the novel. He tells the story as an insider and in a simple narrative, but conversations in the novel involves code switching. The choice of a code instead of another implies that the preferred code has been deemed stylistically and pragmatically more effective in the context. Pidgin and Standard English are used to suit the class, education or even social standing. Pidgin functions as an important 'social leveller'. It is used both by the Minister and the narrator in informal relationships and with less fortunate friends and partners. Standard English is used when serious topic arise.

### **1.6.2 Anthills of the Savannah.**

The text portrays modern independence in post-colonial urban Africa. It gives the details of the general, social and individual turbulence within the late twentieth century in an African country. The novel dramatizes political struggle, illustrates continuing influence of British and other western countries and ends with a government being overthrown through coup. It has eighteen chapters with two hundred and thirty-three pages. The book opens with a dialogue between His Excellency, President Sam, and the Commissioner for Information, Chris Oriko.

The author, Achebe, makes use of multi- narrators in telling the story in the novel. The story is told through several different perspectives of the same event. Chris Oriko begins the story using first person narration. In the second chapter, the narrator shifts to tell the story using third person; the narrator is unaware of what the characters are thinking. Achebe shifts the vantage point several times in the novel. This shift, which the author applies, gives the reader a different insight into the motivation of the characters. It is not always clear who tells the story and the events described are not always in chronological order. At times, the narrator leads the reader to the event of the past which he tells from memory. The novel, just like *A Man of the People* discusses the following themes: politics, corruption, power and feminism.

The nature of politics in the novel is a struggle for good governance. The novel portrays political fervour. It explains the excessive military despotism and tyranny, instability as one government gives way to another, mainly through coup d' etat. It goes further to portray a community in continuous struggle to overcome a history of suffering brought about by bad governance. A confirmation of this fact is that the novel begins with a coup and ends with another coup. His Excellency exhibits political gimmicks and insincerity in his treatment of the people of Abazon when he orders Prof Okong to receive them when they have come to complain about draught that affects them.

The novel is built on corruption of both power and governance. The activities of the President are centred on his personal interest, what he gains or benefits from his acts. The story is that of a power corrupt government. The title of the novel portrays independent, selfish colonies which tyrants like President Sam have used the sweat of the people to build themselves. There are different forms of social and moral corruption. President Sam is not accountable to anybody. He squanders the nation's resources on extravagances and personal aggrandizement.

Power discussed in the novel has oppression attached to it. President Sam seeks to acquire more power for himself by any means necessary. He gradually turns himself to a dictator. His obsession for power makes him paranoid and temperamental. He threatens those who disagree with him, forcing those with a voice out of power. He is blinded by power, insisting on being called 'His Excellency' and seeks to be elected president for life. His Excellency makes little effort to connect with the people of Kangan and relies heavily on his cabinet, while at the same time belittles them. Sam, because of his pursuit for power turns his back on his friends. Power gets greater hold of him that he kills his childhood friend and threatens the other. He is power drunk. He is described at the beginning by Chris as a 'baby monster' but as the action unfolds, he becomes a full-fledged evil dictator. He has no regard for the people he is supposed to lead and for that they suffer.

President Sam fails to control power invested on him. He exempts himself from the norms of public morality and the demands of due process. He is manifestly authoritarian, relying more on the State Research Council (SRC). There is the inclination to cling to power in spite of being incompetent. The oppressive and intimidating tendencies of the military are exposed in the novel, which culminate in tragedy.

The novel also portrays strong believable female characters. Amidst political strife and injustice, the women maintain a connection with their heritage and culture. They stand for more strength and sensitivity. The women are initially presented without a mouth piece. Beatrice, a writer, merely suggests but does not write. The low regard for women is revealed in Ikem's purported love letter to Beatrice. He carefully recants the Biblical story of creation and the traditional variant of the same story which makes women culpable scape-goat for causing the fall of man and trying to cause a catastrophe to the planet earth. Women are put at the receiving end.

Also, the worship of a goddess presented in the novel is an important part of a village's spiritual life but has little to do with decisions regarding power structure. Ikem's conversation with Beatrice reveals a new found respect for the position and relevance of women in contemporary society. He explains that women are the most oppressed group of people and that they must be respected as being important to the future of a nation. At the end of the novel, the naming ceremony takes place for Elewa's infant girl. It is the right of men but it is carried out by Beatrice. By this act, women are portrayed as keepers of tradition. To further blur the line between masculinity and femininity, the baby is given a boy's name, 'Amaechina' meaning 'may the path never close'. One outstanding feature of the women characters in *Anthills of the Savannah* is that they have more voice and prominence than their counterparts in '*A Man of the People*'.

The language of the major characters in the novel is more of Standard English, probably because of their position and work. This is mostly demonstrated in their official interactions. The atmosphere is stiff and unfriendly especially with President Sam and his cabinet. But Ikem, Chris and Beatrice converse with the less privileged people in pidgin. The language in *Anthills of the Savannah* is complex but it is a highly readable political ideological work. The language showcases realism in the dialogue and humour in a particular period for ordinary working-class people with all its earthiness and practical insight. It is a language which indicates the kind of real and tough living in the society.



## CHAPTER TWO

### LITERATURE REVIEW

This chapter is concerned with the review of related literature in implicature and conversational implicature in novels. The provisions and benefits of conversational implicature are examined in the chapter. The chapter is sub divided into three as follows:

- a. Review of related literature in implicature, which discusses conversational implicature and differentiates it from conventional implicature.
- b. Conversational Implicature in Novels. This looks at some works of literature where implicature is applied. It captures also the works of critics on the texts *A Man of the People* and *Anthills of the Savannah* to see onversational implicature is applied in the analyses of the texts.
- c. The final section of this chapter is the summary. It summarizes the write-up in the chapter.

#### 2.1 Review of Related Literature in Implicature

The history of implicature shows that the concept was first formulated by Grice in 1975. The key ideas of implicature are proposed by Grice in a lecture on ‘Logic and Conversation’, (Allot, 2010). He emphasizes the capacity of language to project messages which may have no direct relationship with the formal linguistic value of the words and sentences used to portray the message. Grice maintains that in all communications, there is a general agreement of co-operation between the speaker and the hearer based on what is to be called Cooperative Principle. Leech and Thomas (1990) state that Grice proposed implicature and suggested that when people converse, they acknowledge a kind of agreement to cooperate conversationally towards mutual ends. This agreement he calls cooperative principle. When one abides by the cooperative principle, one conforms to various rules of maxims. These maxims are quality, quantity, relation and manner. They are important conditions for a meaningful communication.

The nature of these conventions is broken in such a way that the speaker intends that the hearer knows and recognizes that it is intentionally done in order to convey extra information. This information he easily works out as the implicature based on their shared experiences. The theory of implicature does not have an extended history. Initially, it was to draw distinction between what is said and what is implicated. Beinstein (1994) presents implicature as a proposition emerging from something that is said, but neither actually stated by the words uttered, nor logically derivable from them. Therefore, implicature is a product of the relationship between utterance and context; a vital part of the context would be the knowledge and motives of the speaker and the hearer.

Implicature refers to factors of context. Grice (as cited in Leech and Thomas, 1990) recognizes different kinds of implicatures: conversational implicatures and conventional implicatures. Conversational implicatures which depend on the assumption of the cooperative principle are different from conventional implicatures which are simply interpreted based on the meaning of particular words uttered. For instance, the word 'but' carries an implicature which can be illustrated using this sentence:

He lives in London, but his family is in Nigeria.

'But' in this sentence implicates that he lives in London; it is not expected that his family should live in Nigeria. Without this implicature, 'but' would have the same meaning as 'and'.

Brown and Yule (1983) state that Grice uses implicature to account for what a speaker can imply, suggest, or mean as distinct from what the speaker literally says. For instance, a speaker does not directly assert that one item of expression follows another, but the form of expression used conversationally implicates that such a relation holds.

For example:

He is a successful businessman.

He is, therefore, an Igbo man.

If this statement turns out that the individual in question is successful but not an Igbo man, then the implicature is mistaken. Every communication uses implied knowledge of presupposition which leads to certain conclusions. Finch (2000) opines that the term used in general for implied knowledge is implicature. All sorts of things can have implications but only linguistic events carry implicature. Halim and Manson (1990) define implicature as an implied meaning derived from an utterance on the basis of certain conversational maxims.

In Grice's distinction between two kinds of implicatures: conventional and non-conventional (as cited in Halim & Manson, 1990) the former is a result of the natural, rather than formal logic. The natural logic is expressed in the following utterance:

“Some students went on an excursion”

This does not conflict with the expression: “All the students went on an excursion”; but would imply that some students did not go on excursion. This is a conventional implicature because it is one which everyone makes irrespective of the context. Non-conventional implicatures, on the other hand, depend on a wide range of contextual information, including information about the participants and their relationship with each other which helps in the interpretation of the conversation.

To make this distinction clear, Grice (1975) introduces the notion of conversational and non-conversational implicature. The maxims notwithstanding, Grice points out that since

language is not based on logic, the participant talk-exchange fails to fulfill the maxim with the hope that the listener who shares the same experience and operates within the same context with the speaker will be able to reach a conclusion on whatever implication that is intended. The intended implication is the conversational implicature.

Grice's work on implicature which draws distinction between what is said and what is conventionally implicated has attracted the attention of many researchers. Malkmajaer (1991) states that a logician and a natural language user say exactly the same thing. But it is a convention of natural language not shared by logic that the use of the words we are concerned with has certain implications in addition to what they say. They normally implicate one particular order of succession or normally implicate exclusion of one of the disjuncts. "If ...then", for instance, normally implicates consequentiality between antecedents and consequent. He further cites Grice as one who introduced the notion of non-conventional implicature to show what is meant by implicature being quite distinct from what is said.

What Grice calls conversational implicature (as cited in Malkmajaer, 1991) has a subclass of non-conventional implicature and aspects of conventionality in it. Conversational implicature possesses five features: (i) It must be cancelled since it depends on the cooperative principle being observed and is possible to opt out of observing it. (ii) It is non-detachable from what is being said. If the same thing is being said in a different way, then the same implicature will be attached to both manners of expression. For example, "I tried to do it" will have the same meaning attached to it as in "I attempted to do it". (iii) It is not part of the meaning of the expression, but it is rather dependent on the previous knowledge of that meaning. (iv) Implicature is not carried by what is said by the speech act. What this refers to is that it is not

carried by the propositional content. (v) It is indeterminate; that is, it is not possible to state what is exactly said.

There are often several possible implicatures. Lee (as cited in Malkmajaer, (1991) states that cooperative principle, in itself, cannot explain why people are so indirect in conveying what they mean, and what is the relationship between sense and force when non-declarative types of sentences are being considered. Citing Lee further, he points out that Complementary Principle, the Politeness Principle, which is an aspect of complementary principle, is needed to complement the Cooperative Principle. The Politeness Principle has two formulations: one negative and the other positive. The negative minimizes the expression of impolite beliefs while the positive maximizes the expression of polite beliefs, all things being equal in both cases (pp. 356-357).

One rule that both speakers and listeners share is what might be called 'one-meaning convention'. Grice in his postulation presents maxims of conventional coherence. These are offered as guidelines which speakers (writers) might use to help the listeners (readers) interpret their utterances (Best, 1992, p.346). Understanding speech requires the decoding of ambiguous stimuli. Any narrative either written or told has main points because the participants share some mental organization. For a speaker to mean something by an utterance at least in the sense of meaning to communicate something, the speaker must intend by that utterance to produce some effect on an audience. According to Akmajian, et al. (2001), Grice adds that this intention must be intended to be recognized by the audience. Grice is of the opinion that the final quality in the meaning conveyed by the speaker is that intention should play such a role as being 'open' or 'overt' and not 'hidden' or 'deceptive'. It is intended to be recognized and when the audience recognizes them, communication is successful. Another quality is that the notion of what is said

should involve the operative meaning of the expression uttered, the time of the utterance and the reference(s) made in the utterance. For instance, in the expression: “He is in the grip of vice”; an audience is expected to know what was said if the audience could determine the operative meaning of vice, the time of its utterance, and who ‘he’ is being referred to (Akmajian, et al. 2001, p.399).

Leech and Thomas (1990) state that both Grice and Searle attempted to solve the problem of how meaning in ordinary human discourse differs from meaning in the precise but limited truth-conditional sense. Searle, they state, proposed subsuming the truth-based paradigm in an action-based one, while Grice was interested in explaining the difference between ‘what is said’ and ‘what is meant’. ‘What is said’ is presented as what the words mean at their face value and can be explained in truth-conditional term. “What is meant” is the effect that the speaker intends to produce on the addressee’s recognition of this intention. They further state that there is usually a gap in these types of messages: one is made up of ‘explicit’ meaning and the other has ‘implicit’ meaning (p.179). This is illustrated with a conversation:

- A. Where is Jude?
- B. Uh – I saw him going in the direction of the church.

The answer given by ‘B’ simply reports the behaviour of Jude some minutes before the conversation. But this conveys, by implication, more than that. It implies that ‘B’ thinks that seeing that ‘A’ wants to know where Jude is, the church, or thereabout, would be a good place to look for him’. In Leech and Thomas’ analysis of this type of conversation on how implication is conveyed, they state that the answer must take account of matters such as ‘general knowledge’ and ‘shared knowledge’. So, the expression implies that B expects A to share the knowledge of the location of a particular church, probably the nearest one to where they are standing.

Again, the implication that Jude may be in the church now depends on the common knowledge that the church is the sort of place one might be expected to walk to in a few minutes. Leech and Thomas (1990) further state that to give a reasonable explanation, it is assumed that the interactants in a conversation have regard to what Grice called “The Cooperative Principle”. The inference of the conversation between A and B is that Jude may be in or near the church in terms of the maxim of Cooperative Principle. At face value, B’s reply is not an answer to A’s question. It appears to be irrelevant. But the Maxim of Relation leads A to expect that B is being relevant, in spite of appearances. Therefore, ‘A’ looks for an interpretation whereby ‘I saw him walking in the direction of the church’ can be relevant.

The Maxims of Quantity and Quality lead ‘A’ to expect that what ‘B’ says will give the right amount of information to answer the question, if ‘B’ can truthfully give that information. But assuming that ‘B’ does not know the answer to the question, then ‘B’ will give whatever information that is truthfully possible to help ‘A’ find the answer. Based on the above argument together with the general knowledge, ‘A’ can reasonably infer that B does not know where Jude is at the moment, but has suggested on the basis of what is known to him, that Jude may be in or near the church. In addition, by Cooperative Principle, ‘A’ can assume that it was ‘B’s intention to convey this implicit message.

Moeschler in his discourse on Conversational and Conventional Implicatures presents implicature as a new way of describing meaning. In his view, Grice’s approach to meaning contrasts with classical linguistic approach. The linguistic belief system, he says, states that meaning is one part of the linguistic sign as well as one aspect of grammar computed at the intentional-conceptual interface (para 3, p.2). He presents Grice as postulating non-natural meaning as something that is a specific property of natural languages and which can be

contrasted with natural meaning. A sentence can have non-natural meaning. Non-natural meaning or meaning conveyed in verbal communications supposes the following: it recognizes the informative intention of the agent (speaker) and that of his or her communicative intention. Moeschler further presents Grice as stating that the word 'saying' in the sense he uses it is what someone has said to be closely related to the conventional meaning of the word or the sentence he has uttered. He, in addition, states that Grice's idea of 'what is said' cannot be restricted to a merely linguistic notion of logical form. This, to him, is an important step in the understanding of non-natural meaning. One part of non-natural meaning of utterance is what is said, which can be reduced to truth-conditional aspect of meaning, known as implicature (p.3).

Grice, according to Moeschler, is of the opinion that in some cases the conventional meaning of the words used will determine what is said. Karttunen and Peters (as cited in Moeschler) give the word 'even' as explicitly demonstrating the difference between 'what is said' and 'what is conventionally implicated' (p.4). For instance, in the expression: 'Even Mary recites the poem'; Karttunen and Peters are of the opinion that 'even' plays no role in the truth-condition of the sentence. In other words, 'Even Mary recites the poem' is true if 'Mary recites the poem' and false if otherwise. 'Even Mary recites the poem' conveys the information that "other people besides Mary recite the poem", and 'of all the people Mary is the least likely to recite the poem'. 'Mary recites the poem' corresponds to what is said, or to truth-conditional meaning of 'even Mary recites the poem'. In contrast, the propositions: "Other people besides Mary recite the poem", "of the people under consideration, Mary is the least likely to recite the poem" are conventional implicatures. Another test for conventional implicature which Moeschler presents is the 'but' test which leads to contradiction when 'but' introduces negation of one of the conventional implicatures. "Even Mary recites the poem, but no one else does".



Karttunen and Peters, (1979) in presenting Grice's work on implicature, also agree that Grice discusses two kinds of implicatures: conversational and conventional. They state that conversational implicature ultimately is connected with Grice's notion of cooperative principle. In it, the participants observe certain conversational maxims. Conversational implicature, they further state, is again divided into particularized and general conversational implicatures on the basis of how closely they depend on a particular context of an utterance.

Conventional implicatures, on the other hand, arise from the conventional meanings that occur in the sentence and not from the interplay of what is said with conversational maxims. They explain that one typical characteristic of conventional implicatures is that they are detachable. In other words, there is another way of saying the same thing which does not give rise to implicature but conversational implicatures are hard to detach. This is because they depend on the content of what is said and less on how it is expressed. Also, the difference is that conventional implicatures are not cancellable; that is, it is contradictory for the speaker to deny something that is conventionally implicated by the sentence he has uttered. Conversational implicatures can always be prevented from arising by being explicitly disallowed.

According to Onuigbo (2006), the interesting thing about the interpretative power of implicature in text analysis is that it can be effectively used for the interpretation of both literary and non-literary texts. The need for implicature as an interpretative framework is certain and the fact that it gives itself for the interpretation of literary and non-literary texts makes it more of a preferred model of text interpretation. In his explication, Onuigbo uses the Nigerian political landscape to explain this. The concept of 'godfatherism' is a popular issue in Nigerian politics. A godfather is one who accepts the responsibility of taking a child through the initiatory rite of baptism in a Christian church. Politics and baptism have nothing in common but the usual

procedures and results of the two processes have a growing relevance in Nigerian politics. A politician cannot be successful in Nigeria context without a ‘godfather’ (p.16).

Haugh (2002) sees implicature as a concept used by Grice to deal with communication where what a speaker means goes beyond what is literally expressed by a particular utterance. According to Haugh, Grice first coined the term implicature to distinguish the term implicature from the notions of implication used in logic and semantics. Implicature is characterized simply as whatever is communicated that is not part of what the speaker said. Saul, (as cited in Haugh, 2002), states that the only positive characterization of implicature by Grice was his indication that implicature is related to the terms ‘imply’, ‘suggest’ and ‘mean’ (p.118).

Allot (2010), presents implicature as an implication that the speaker intended to convey. It is a logical entailment of the sentence uttered, but something that may be referred to from the fact that the sentence was uttered and in a certain context. Distinction is made between what a speaker explicitly says with the word he says it and what he implicates in saying them. The distinction between what a speaker’s words mean and what he means is also expressed in figures of speech such as irony, metaphor, understatement and hyperbole. He further states that Grice proposes that non-truth conditional meaning is a conventional implicature. It is ‘conventional’ because it is part of the timeless meaning of a word. It is also implicature because it does not contribute to what is said. Allot (2010) states that Grice sees conventional implicature as part of formal content due to linguistically encoded meaning but not part of ‘dictive’ content, that is, what is said. For Allot, conventional implicature is a term for communicated implication of an utterance that arises from the linguistic meaning of a linguistic item or items. These are in opposition to conversational implicature which is inferred, instead of coming directly from the meaning of particular words. He

goes further to state that for Grice some words carry meanings that do not contribute to the truth conditions of utterances in which they appear. For instance:

John lives in Onitsha and Grace lives in Abuja.

John lives in Onitsha but Grace lives in Abuja.

Both sentences are true if and only if John lives in Onitsha and Grace lives in Abuja. The two sentences have truth conditions; but, by intuition, they differ in meaning. This non-truth conditional difference in meaning is not easy to sum exactly. It can be said that for a speaker to aptly utter the second statement, he must intend to communicate that there is something unexpected about the fact that John lives in Onitsha considering that Grace lives in Abuja. If, for instance, the speaker and the hearer are aware that Grace and John are married then it could be apt to utter the sentence since there is a standing assumption for the couple to live together.

Conventional implicatures unlike conversational are not calculable. They cannot be worked out intentionally from what is said. They are detachable unlike conversational implicature. Another difference between conventional and conversational implicatures is that conventional implicature is not cancelable by context. In all contexts, the use of the word 'but' conveys a context of some kind, while the use of 'some' portrays 'not all'. Therefore, non – cancelability of conventional implicature helps to differentiate clearly between conventional implicature and conversational implicature.

A conversational implicature according to Mey (1998) is something which is implied in conversation; that is, something which is left implicit in actual language use. Bilmes (as cited in Mey, 1998) expresses that in everyday talk, we often convey propositions that are not explicit in our utterances but are merely implied by them. Sometimes, we are able to draw such inferences only by referring to what has been explicitly said to some conversational principles (p. 45).

He further states that to obtain a satisfactory account of implicature, a specific pragmatic principle of conversational principles is applied. Mey is of the opinion that conversational implicature concerns the way an utterance is understood in a conversation with respect to agreement with what the listener expects to hear. That is to say, that a question may be asked and a response which on the face of it does not make a 'sense' can be taken as an adequate answer. For example, if one gives an answer to a question: 'what time is it?' as 'The bus just passed by', in a particular context of conversation it could be seen as making perfectly a good sense. The context for the conversation should include the fact that there is only one bus that goes on this route at a particular time of the day. It is also believed that the individual asking the question is aware of this and takes the answer in the spirit in which it is given; that is, as a hopefully relevant answer.

Thomas (as cited in Mey, 1998) states that 'in conversational interaction, people work on the assumption that a certain set of rules is in operation unless they receive indications to the contrary' (p.48). Normally, it is expected that when a question is asked, the hearer cooperates by giving an answer and whatever follows the question is taken for an answer. This is seen as being guided by cooperative principle, thus separating conversational implicature from logical implication. Conversational implicature once accepted and established has nothing of the 'eternal', durable quality of logical implication. Conversational implicature can always be cancelled in the course of further conversation being implicated by a particular conversation context (Mey 1998, p.49). For instance, 'Jane took some of my oranges'. The implicature of 'some' can be removed by adding more context. By adding, an afterthought like-'In fact, she took all of them'. The added context 'cancels' the first utterance's implicature of 'some' and turns out to be 'all'. Therefore, it is the current conversational implicature that decides whether

the contradiction between the quantifiers ‘all’ and ‘some’ are logical or pragmatic ones. In confirmation to a statement on implicature, Mey states that not all implicatures are logical or conversational. He refers to conventional implicature as that which does not depend on a particular context of language use (Mey, 1998). Certain expressions in language implicate by themselves a certain state of the word, irrespective of their use. In other words, they express ‘conventionally’ a certain state of the word. Such implications cannot be attributed to the use of language in conversation; rather, they are expressed through such use. Conventional implicatures are non-truth conditional inferences that are not derived from super-ordinate pragmatic principles like the Gricean maxims, but are simply attached by conventions to particular lexical items (Levison, cited in Mey, 1998).

Simons (2000) explains conversational implicature as the phenomenon whereby a speaker says one thing and conveys ‘typically’ in addition something else. He goes further to present Gricean conception of conversational implicature as part of what is meant. He states that for Grice, what a speaker means by an utterance is the complete context which the speaker intends to communicate. One component of what is meant is what is said, which can be taken approximately to be linguistically encoded in the utterance. The remainder, that is, what is meant but not said is what Grice calls implicature. Grice (1975) states that conventional implicatures are carried by a number of restricted words: but, even, therefore, yet.

Simons, confirms Malkmejaer’s characteristics of conversational implicature earlier cited and further explains that calculability states that if the element of the content is a conversational implicature, it should be possible to provide an account of how it is calculated based on what is said in addition to the maxims. According to Simons (2000) Grice’s view is that implicatures other than manner implicature are calculated on the basis of what is said, that is, based on the

truth conditional content. Therefore, other ways of expressing the same truth conditional content in the given context should give rise to the same implicatures.

It is possible for an expected implicature to be cancelled because conversational implicatures are not part of the encoded or conventional content of any linguistic item. Again, it is because their presence is dependent on specific assumptions including the assumption of the cooperative act of the speaker (Simons, 2000, pp7-8). Conversational implicatures are pragmatic inferences; unlike entailments and presuppositions. They are not tied to the particular words and phrases in an utterance but arise instead from contextual factors and the understanding that conventions are observed in conversation, (Zabbal, 2008). This inference can be obtained through a special reasoning process that relies on the understanding of the conventions of communicative exchange which is conversation.

Simons (2000) further states that there are particularized and generalized conversational implicatures. Particularized implicature relies to a great extent on the conversational context and a specific background assumptions attributed to the interlocutors. Changes in the context or in the assumptions easily affect the implicature or eliminate it. On the other hand, generalized conversation implicatures are implicatures which normally arise when a particular form of words is used. Leech and Thomas (1990) present particularized implicature as a type of reference which is made generally without reference to a specific situation. Generalized is distinguished from logical inference because they can be cancelled out by a statement which is consistent with them.

## **2.2 Conversational Implicature in Novels**

Conversational Implicature examines both the literary and non-literary texts. This is because of the interpretative power of implicature in literary and non-literary texts. In a visual world constituted by images, implicature does not just support opinions of critics but gives a

fresh and firsthand interpretation of texts based on unusual realities of socio-cultural values of the author's world. In the review of works in conversational implicature, we look at the works of some writers who applied this in the analysis of some literary works.

Onuigbo (2004) applies the theory of implicature in Ebele Eko's *Bridges of Gold* and portrays how it works as a reliable analytical model for the interpretation of poetry. He considers the provision of literary and linguistic analyses of literature highlighting the use of implicature in analysing poetry. Onuigbo further portrays that the diversity of social problems fictionalized into poetry compels the reader to translate the fictional objects back to the immediate experience through the theory of implicature which incorporates the relevant forces of the context. The analysis done by Onuigbo though in poetry provides a relationship to the analysis in the novels, since both treats social problems.

Odebunmi (2007) applies both explicature and implicature in *News magazine's* editorial. But attention is given only to the implicature applied in the magazine editorial as is related to this research. In his application of implicature, he states that the implicatures in editorials display two dimensions, namely:

- \* Figurative expressions (with additional meanings), and
- \* Non-figurative expressions (with additional meanings).

The figurative usage, he states, appears as figures of speech, proverbial statements and idioms. He illustrates the use of idioms using the report in *Tell Magazine* on Chief Rotimi Williams and his committee. The report was on the suggestion by the committee that the President's and Governors' terms in office should be extended to five years so that there would be no election in 2003. The editorial reads:

Viewed from another level, the patriots seem to want to throw out the baby

with the bath water (*TELL*, November, 2002, Odebunmi, 2007).

The idiom “to throw out the baby with bath water” is an English idiom which means to discard something valuable along with other things that are not desirable. Odebunmi in explaining this idiom presents the editorial as flouting the maxim of manner. He states that its interpretation strictly goes beyond recovering the proposition made. “The patriots throwing out the baby with the bath water” implies that the patriots lack intellectual depth to tell what is good from what is bad. This actually, indirectly condemns the patriots’ sense of judgement.

He further presents the use of metaphor as a way of expressing implicature. In using metaphor to achieve implicature, he illustrates using another editorial in *TELL Magazine* of May 27, 2002:

But in Nigeria now, after many years of sojourn in academic and diplomatic arena, Akinyemi is home in the engine room of Afenifere- the mainstream of the Yoruba people of South Western Nigeria.

Commenting on the expressions “sojourn in academic and diplomatic arena” and “engine room of Afenifere”, Odebunmi points out that like the idiom, metaphor flouts the maxim of manner. For sojourn implies Akinyemi’s academic experiences as a university teacher and a Nigerian Minister of External Affairs; while the implicature got from “engine room” is that Akinyemi provides indispensable intellectual directions to the operation of Afenifere.

Odebunmi states that better appreciation of messages becomes possible once a reader is able to recover the right propositions and bring out the underlying meanings where necessary. When the levels of meaning are related to the segments of the generic structure, the reader gains easier access to the intention of the writer and the attitude being expressed (p.97). The analyses applied by Odebunmi in editorials reveals that the use of implicature in the analysis of a written



piece brings out the meanings in the figures of speech. This is in line with what the researcher intends to do in Achebe's *A Man of the People* and *Anthills of the Savannah*; *i.e.*, to bring out the underlying meaning which the author conveys using implied meaning. The work of Odebunmi is on Magazine editorial which is different from the novels.

Leech and Short (2007) explore the process of conversational implicature to show that much of what the reader understands comes from inferences from the language based on his/her knowledge of the author's literary world rather than what is openly said. In their work, they discuss interactions of conversation in a novel at different levels of one-way interactions of conversation: that between the author and the reader, and two-way interaction which is among the characters. In their discussion of the conversation between the author and the reader, Leech and Short state that pragmatic model of understanding can apply not only to character-character discourse—but also to the way authors convey messages to their readers. This is illustrated using their discussion of the text *Ulysses*. They try to show that the conversation is not only character to character in a discourse. Since the novel is a written form, it is arguable that adherence to the cooperative principle must be assured even more strongly than everyday conversation: because the writer has plenty of time to choose exactly what to say, there should be no glaring errors, and criticisms assume as starting point that everything in the novel counts. Sometimes an author conveys what he wants to say directly, at other times through exchange between characters. In both cases, conversational implicature and other inferential strategies can be used (Leech and Short, 2007, p.242).

Using sentences in the general present tense is a clear instance of author-reader implicature. When the author breaks away from the narrative past, and makes use of 'strong' present tense, then some relevance to the narrative is assured. The reader is invited in a novel to

draw implicatures both from the characters' speech and authorial commentary. At times, the reader observes another kind of implicature from the character's speech, often in situations where the characters themselves may not be aware. This is what Leech and Short compare to dramatic irony on the stage (Leech and Short, 2007, p.243). An analysis of how characters communicate with one another can also contribute to the understanding of one-sided conversation between the author and the reader. Leech and Short illustrate this using E. N. Forster's short story: *The Celestial Omnibus*. They portray that though the boy in the story asks perfectly straightforward questions to the driver of the *Celestial Omnibus*, he receives tailor answers. The situation is odd as the bus is bound for heaven.

Leech and Short further illustrate how an author can convey what he wants to say either directly or through interchange among characters using Nicholas Urfe and Mr Conchis' conversation in a novel *The Magus* by John Fowles:

'I shall see you next spring, then?'

'Perhaps'.

'I have a two-year contract at school.'

'Ah....'

'.... Will she be here next year?'

'You will not see her.'

'But will she be here?'

The conversation between the two characters in *The Magus* is ordinarily enough. This could easily take place in real life. But it could be noticed that the value stated for Conchis' remarks cannot be arrived at merely through an understanding of the syntactic and lexical structures of the exchange. In both kinds of conversation, conversational implicature is expressed. The levels

of discourse, they state, are interconnected. The reason is that the discourse point of view of the author must be interpreted in the light of the embedded discourses of conversation. Secondly, the strategies of communication, like through implicature, employed in a two-way conversation are also used by the author in his conversation with the reader. It is only the greater complexity, multiplicity and subtlety of the novel as a discourse which separate it from the most common place- conversational transactions (Leech and Short, 2007: p.253). They also applied this in the analysis of conversation in *Wuthering Heights* (by Emily Bronte). In the conversation between Nelly Dean and Isabella, they point out the breaking of the maxim of quantity while talking about Heathcliff.

Hush, hush, He's a human being'. I said. Be more charitable, there are worse men than he is yet! 'He's not a human being', she retorted, 'and he has no claim on my charity. I gave him my heart, and he took and pinched it to death, and flung it back to me. (Chapter 17, Leech and Short, p.238)

They further state that Nelly Dean calling Heathcliff a human being breaks the maxim of quantity by stating what is self-evidently true and therefore redundant. The implicature made clear by what follows is that he deserves to be treated with the sympathy and consideration that human beings usually afford to each other. Isabella breaks the maxim of quality by stating what is literally untrue which are that Heathcliff is not a human being, and that he has torn out her heart and killed it. It is through the implicative force of metaphor and hyperbole that she indicates the extent of her ill treatment by her husband and the depth of her resentment towards him. The works of Leech and Short on conversational implicature in novels provide a good model for the application of implicature which the researcher wishes to exploit.

In a study by Oko (2006) on *A Man of the People* and *Anthills of the Savannah*, he states that Achebe believes that one of the contributory factors to post-colonial tension of the society in the new nations is the tendency encompassed by those who find themselves in power and positions when even it is obvious to them that they are incompetent. Odili the protagonist uses the metaphor of rain to concisely express the driving force or impulse of personal greed and hankering for power. This is portrayed in the quotation below:

The trouble with our new nation was that none of us had been indoors long enough to be able to say 'To hell with it!' We had all been in the rain together till yesterday. Then a handful of us- the smart and the lucky and hardly ever the best had scrambled for the one shelter our former rulers left, and had taken it over and barricaded themselves in...

(*A Man of the People* 42, in Oko, 2006, p. 7-8)

This metaphor exhibits implicature which the writer does not point out in this piece.

In discussing *Anthills of the Savannah*, Oko points out Achebe's exploration of the role of a writer in society especially as it relates to the exercise of power and leadership. In other words, the novel demonstrates and establishes the relationship between the writers and leadership. He illustrates this relationship using Ikem Oshodi and military government in handling a referendum for continuation in power of the present ruler. The speech of the old man from Abazon is used in exploring the deviousness of this manipulation:

... We have Osodi in Bassa. If he comes home and tells us that we should say yes we will do so.... There was another thing that showed us there is deception in the talk. The people who were running in and out and telling us to say yes came one day and told us that the Big Chief himself did not want to rule forever but that he was being forced. Who

is forcing him? I asked and their eyes shifted from side to side, (*Anthills of the Savannah* p.126 in Oko 2006, p.8).

He explains that Achebe successfully brings out the oppressive and intimidating tendencies of the military rule and its disregard for the wish and will of the people. He states that Achebe sees the use of intimidation both at the individual and national levels to be the result of the desire to cling to power. Oko discusses mobility in Achebe's novel from post-independence to military rule pointing out the metaphorical expressions used to convey the mobility especially in the manner Leech and Short refer to as author-reader conversational implicature; though Oko specifically does not state this.

In a study by Emenyeonu (1978), he states that Achebe deals with life in post independent Nigeria in his novel: *A Man of the People*. The novel represents the new contemporary African nation less exclusively. The text, according to Emenyeonu, is a vivid political satire, exuberant in tone but scathing in intent. The most frightening thing about the genial corrupt Chief Nanga, who lends the book its sardonic title, is that he is truly 'a man of the people', flamboyant avatar of their failings and ambitions. The members of the society in the novel are very cynical even in matters affecting their own destiny. Achebe uses the narrator, Odili Samalu to rain abuses at 'the vast contemptible crowd' as he calls them at a moment of particular bitterness. He sees them as 'the real culprits' (p.58). They believe in the corrupt politicians, and if they ever recognize that the politicians are corrupt, they excuse that corruption by stating that it is better to have their own men to exploit them than to have the white men do so. The hypocrisy in the leaders and the cynicism of the masses create doubts in the author about the benefits of all the struggles, promises and suits of independence. This disenchantment creates the reaction at the end of the novel when the army takes over the civilian government. There is a

sudden rush of happiness as in real military take-over in Africa. The activities of Chief Nanga are the direct opposite of the real man of the people. He discusses the political satire in the novel but fails to present it from the angle of conversational implicature. So, this study is different from the present one.

Ngugi (1969) also states that Chinua Achebe has well delineated a typical representation of the emergent bourgeoisie. Chief Honourable Nanga, M.P, is the corrupt uncultured Minister of Culture in a corrupt regime of a newly independent African state. In a country where the majority of the workers and peasants live in shacks and can afford pails as lavatories, the minister lives in a princely seven bathroomed mansion with seven gleaming silent action water closets. He arranges for the ‘tarmacking’ of roads, but only when his buses are about to arrive. The ten luxury buses have been supplied to him by the British Amalgamated on a ‘never-never basis’. Elections are a democratic farce in which bribery, thuggery, and brutal force are used, with the connivance and financial backing of British commercial interests to enable Chief Nanga and his henchmen to return to power unopposed.

In another discourse, Moody, Gunner and Finnegan (1984) see the text as a political satire. It presents the intertwine of personal and public morality. The cynical, corrupt yet charismatic Chief Nanga gives teacher Odili a glimpse of the privileges enjoyed by a powerful few, before personal and political differences turn the two men into mortal enemies. Achebe poses a question about the seriousness of politics and special responsibility of those with education. He shows also the frightening ease with which public opinion may be manipulated by shrewd and corrupt men for their own ends. This unhappy yet absorbing account of political double dealing has lost none of its relevance. Moody et al. (1984) try to see Achebe’s language as absorbing and grave as he presents the corrupt nature of the leaders represented by Chief

Nanga who was once a teacher. Chief Nanga is presented as a leader who is seen as a ‘man of the people’ but corrupt and only concerned with his personal interest.

In the same vein, Killan (1969) states that Achebe employs the irony of the satirist in order to ridicule and condemn the political problem of the post-independence Nigeria. There are indications that the Europeans are deeply enmeshed in the complicated system of bribery and corruption which informs the political life of the community. Also, the four-storey building by Chief Nanga is a ‘dash’ from the European building firm of Antonio and Sons whom Nanga had recently given the half-million pound contract to build the National Academy of Arts and Science. He further states that the incident specifies the total corruption of the most responsible and influential Minister next to the Prime Minister. The novel is a comment on the degree to which acquisitiveness and unrestrained corruption have come to dominate. In it, Odili the narrator, is a member of the new elite and has idealism and desire to create a better country: “The moral centre of the book lies here” (p.88). Killan sees the book, *A Man of the People* as having a theme of political corruption by evoking the ridiculous behaviour of the principal characters. It also suggests the serious and destructive effects of their behaviour to the commonwealth.

The language in the text is appropriate to the theme of political corruption. This is confirmed by Killan who states that Achebe makes a considerable use of ‘Pidgin English’ as well as Standard English which is the official language of the West Africa. The Pidgin has a close correlation to the sentiments of the common man and can be used to reflect serious as well as comic consideration. This can be found in Odili’s conversation with his political thugs (pp 113-114, *A Man of the People*). The willingness to submit to the exploits of those in power provided he is one of their own is expressed in this statement as people’s opinion: let them eat ... after all when the white man used to do all the eating did we commit suicide?’ The poor masses also hope

that one day a member of their family will bring home the ‘national cake’. So, the body politic has been content with the situation, (Killan, 1969, p.62). In this statement by Odili: “All the four titles in my village were taken – not given – and each had its own price .... No one became rich by swindling the community or stealing from the government. In fact, a man who was guilty of theft immediately lost all his titles”. Killan remarks that it is a comment on the degree to which acquisitiveness and unrestrained corruption has come to dominate life in Nigeria. The political race as is faced by Nanga and his ‘fight’ against Odili is rough, dirty and violent, (p.62).

Again, Emenyonu and Oguzie (1985) are of the opinion that the language with which Achebe narrates his story shows clearly that through fraud and cheating, politicians amassed wealth for themselves. Chief Nanga is presented as ‘a man of the people’ whose personality and public relations are charming and compelling. They state that Chief Nanga is prepared to bribe Odili out of his way and remain in what may be termed his ‘father’s vineyard’ (p.70). The politicians, ‘Chief Nanga and his group’ grab public fund and divert it for personal use and that is what Chief Nanga advises Odili to do with CPC fund. Political corruption is an accepted way of life. The language with which the political corruption is presented in the novel is expressed in Odili’s repulsion to the abuse of political power in his country. From Odili’s expressions, he despises Nanga not only for his shortcomings as a politician, but also for his moral depravity, as a person. Emenyonu and Oguzie further state that Nanga’s political regime does not have any sense of moral and political ideals.

On the other hand, Coussy (2005) is interested in Achebe’s use of personal pronouns in conveying satire in his book. She observes that Achebe uses Odili in a satirical manner constantly emphasizing the differences between his virtuous indignations about corruption, selfishness, apostasy and many others and the compromises he gradually accepts. The result is



that the character quickly gains two voices: one for himself and one for the others. This type of double dealing, she says, makes Odili a good instrument of satire. *A Man of the People* is further presented as one who portrays a great disparity between speech and action, appearance and reality. This is portrayed through Odili's speech which Coussy states is in a "reverberating structure." The language is both comic and tragic, personal and national, depreciative and laudatory. In the words of Odili, "He that they had come to hear with their drums and dancing was an honourable thief". This expression makes Chief Nanga not the real good man he presents himself to be. Despite this, Odili admires his oratory, "He had that rare gift of making people feel – even while he was saying harsh things to them – that there was no drop of ill will in his entire frame" (p.55).

In analyzing the language, Coussy points out that the Honourable Minister's mistakes in English have passed for cultural sophistication, which actually would have shown his practically illiterate milieu: his use of the word 'fatal' in place of 'serious', the expression, "a well comported young man" as a compliment. Also, his verbal lack of modesty wins him an underserved praise 'owner of the book'. The use of 'we' in many contexts in the book to Coussy is seemingly proud but deeply sarcastic; at other times an express lamentation about the state of the nation. The 'we' is used as either resentful or to express guilt. She also discusses Achebe's use of possessive adjective 'our' to present a fragile notion of possession. Odili, for instance, seems to rebel in such deprecating expressions as: 'our slum' or 'our lack of dynamism'. But the same Odili is presented as being able to see the good side of what has been created. This he expresses in words like 'our new nation', 'our national costume', 'our language'. Despite these examples of rare satisfaction, the general tone of the narrative is one of despair and cynicism. She concludes by stating that the pronoun 'they' used in the text is of two groups; one emanating

from the other. The first ones are highly aggressive and describe the politicians as perverted but the second ones – which refer to the people – are far less offensive and far more pathetic.

Similarly, Azuike (1981) discusses language but centres on code switching in *A Man of the People*. He states that the codes used are Standard English and Pidgin. To him, Standard English is an ‘Elaborated code’, while Pidgin is a ‘Restricted code’ (p.234). He mentions that there are factors that lead to code switching. The participants consider who they are, what their relationship to their interlocutors or audience is, what role they play or they are playing in their immediate environment. For instance, Chief Nanga, a Minister in government, chooses to converse in Pidgin with some of the characters and in other situations switches to Standard English. He goes further to state that topic and setting have remarkable effect on the choice of codes. Topic may range from informal to formal types. In between these roles are gradations of socio-cultural associations and constraints which influence the choice of code. The environment in which the code is used (setting), he states, has situational and attitudinal factors subsumed in it. A formal setting like ministerial meeting may require participants to be serious and reflect the code to be used. A social gathering would elicit corresponding informal code which will reflect the prevailing casual aura. Chief Nanga code switches when he wants to be friendly.

However, counseling creativity is presented by Egudu (2005) in the *Man of the People* as well as in *Anthills of the Savannah*. He portrays the remonstrance given to Odili by his chief campaign manager cum thug, Boniface is angry with Odili’s posture of gentility and rationality in the context of inter-party politics particularly with regard to Boniface’s plan to hire some people to burn Chief Nanga’s car. Also, Odili’s father severely blames him for what seems to be his sin of ingratitude against Nanga. He goes further to state that Achebe’s interest in every class of people in the society is easily noticeable in the contrast between raw vibrant and comical

pidgin language of Boniface and the standard English language of Odili's father. It is also worthy to note that a servant could remonstrate severely with his master with apparent impunity. In *Anthills of the Savannah*, Egudu brings to the fore the situation where a junior person expresses disapproval to the opinion or action of a more-than-senior person. An instance is the interaction between Beatrice and the Head of the State. Beatrice is enraged by the way some Ministers and the Head of the State are virtually worshipping a young white American lady.

Again, Okolie (2005) sees problems of governance, leadership, dictatorial powers as the issues discussed in *Anthills of the Savannah*. The novel is a treatise in the wrong application of political power and shameful charade of intellectual sycophants and cronies, who support such power. He states that the novel is a bruising satire of African military regimes and presidents for life. In his view, Achebe is the voice of reason, for he shows aversion to civil servants who fail in their duties, government officials who loot the nation, and the down-trodden who sit idly admiring the ill-gotten wealth of the oppressor. He also sees Achebe as sneering openly at intellectual and elite who prostitute for power and its dividends, those who sell their consciences and integrity in order to do hatchet job for "His Excellency".

Also, the issue of corruption in *Anthills of the Savannah* is presented by Anyadike (2005). He states that the trouble with Kangan is associated with massive corruption, subservience to foreign manipulation through "second-class hand-me-down capitalism", which results in oppressive leadership that shoots down striking workers and demonstrating students (p.37). He goes further to state that the three central characters in the novel: Ikem Osodi, Chris Oriko and Beatrice Oko are aware of the problems and are prepared to do something about the situation. But the trouble is what to do and how to do it. For him, the novel emphasizes political and social life of Kangan community.

On the other hand, Stralton (1994) approaches *Anthills of the Savannah* by discussing gender issues. She examines the role of women in the text. Agency is granted to women. She is of the view that in the novel Achebe seeks ‘rapprochement’ with the female literary tradition. Beatrice is a writer and the narrator of part of the story. She has the task of bringing together as many as broken pieces of the tragic history as she can. Stralton further states that the writer brings out the active role played by Beatrice in the novel to highlight gender in the novel. Beatrice initiates dialogue with Ikem. Stralton states that Achebe acknowledges the existence of a female literary tradition. Beatrice, she claims, is a feminist, one whose views have been shaped not by the western women’s movement, but by experience while she was growing up. In the course of the development of the novel, she is transformed into a priestess of Idemili. Stralton posits that Beatrice, through her criticism of Ikem’s political thinking, leads him to extend the terms and ranges of his analysis of Kangan political structures and to reconsider the position he has taken up in his writing.

To express this view further, Stralton presents Boehner as stating that in writing *Anthills of the Savannah*, Achebe refuses ‘to dictate’ to women the role they are to assume in public affairs. However, she states that Achebe leaves very little space in his narrative for female subjectivity. She also points out that Achebe refuses to generalize reference to include women as significant humans. In the main narrative, women operate on the periphery of the creative process, lacking the imaginative faculty and intellectual force necessary to create such things as poetry or political visions. Beatrice is a writer, her primary function in the novel is to inspire, support and celebrate great men. To further portray the status that Achebe gives women, she points out that it is after the demise of the trinity (Sam, Chris and Ikem) that Beatrice assumes power. The sexual scenes in the novel, to Stralton, are revealing of Achebe’s ambivalence. She

states that while on one hand Achebe challenges traditional gender relationships by questioning the role in public affairs that is customarily assigned to women, on the other hand, he sanctions conventional arrangements by imposing the same old pattern on his narrative.

In a study, Akwanya (2013) presents witness function of the characters in the novel. Their function is structural. Chris, Ikem and Beatrice are witnesses at various stages. They are interested in what is happening to the character, General Sam, who is shallow- minded and his whole personality is caught up in play acting and his fulfillment is in being a spectacle. He is hostile, persecutes the witnesses who see and present him in a light different from what he would like.

Also, Akwanya in another work (2013) presents the irreplaceable role of solidarity in governance, nation building and social practice in *Anthills of the Savannah*. He sees two types of solidarity: “Sociological Solidarity” and “Ethical Solidarity”. Solidarity, Akwanya states, is of a high value to all major participants, some of whom are contributory narrators in the story. Solidarity features so strongly for all the characters that it becomes a conflict generator. General Sam recognizes his need to escape and maybe hears other voices than his alone. At meetings with his cabinet officials, he receives remarks which are offered to him as if a tribute and it gives him a sense of ‘togetherness’ of a people bound by shared goals and ‘goods’. This Akwanya presents as what Caputo calls ‘sociological solidarity’ (p.486). Within the cabinet manifests a longing for what Akwanya calls ‘ethical solidarity’. This is what creates a bond with those who are suffering, which demands a presidential visit to Abazon. But it is confronted by the President’s Machiavellian vision of power as a facility to obtain unquestionable compliance from subordinates. It is out of his own feelings of togetherness with the draught Abazon people that Mr. Oriko speaks. He not only expresses solidarity with the suffering people but also appeals to

the President's moral or political judgement. His aim is to bring the President in solidarity with the people.

In another study, Bussey (2002) explores spirituality as a source of hope in *Anthills of the Savannah*. She states that there is a subtle spirituality running through the novel. The author, she states, suggests that the spirit of the people cannot be defeated even by a series of dictators and corrupt government. The enduring spirit is what binds the people together and maintains a sense of community that offers the weary Kangers a degree of stability and buoyancy. The "three green bottles" do not represent religious figures, but they are three aspects of the same entity, and therefore, comprise a sort of trinity. They make up a political system that will not work and is destined to fail.

She further states that there is also a female trinity in the characters of Beatrice, Elewa, and Amaechina. Beatrice represents the positive aspects of the present. Elewa stands for the past, while Amaechina, Elewa's infant daughter, is potentially embodied. Elewa and Beatrice have lost the men they loved deeply yet they remain connected to each other and to the spirit of the community. Amaechina's naming ceremony demonstrates the women's unwillingness to allow tradition to die simply because the father is not present to conduct the ritual. The women signify the refusal to let go of the traditions so important to their culture and in doing so they honour their heritage and maintain a meaningful link to the spirit of their people. Beatrice is identified with the goddess of Idemili who is sent by the Almighty to moderate 'Power'. Idemili is sent to the earth by the Almighty "to bear witness to the moral nature of authority by wrapping around power's rude waist a loincloth of peace and modesty". Beatrice's behaviour at the dinner party with the President to divert his attention from the American reporter presents her (Beatrice) like

Idemili compelled to uphold peace and morality ‘wrapping a loincloth around power’s waist’. Bussey states that Beatrice means blessedness and joy (pp. 60-63).

Bily (2002) is interested in the writers and writings in *Anthills of the Savannah*. In her view, Achebe fills the novel with a variety of writers, readers and speakers. She presents the novel as a warning against the over-reliance on the so-called truth and objectivity of news, and against making important decisions based upon how the media will describe them. His Excellency is the first to demonstrate his concern for his public image, how his actions will be reported. The President is concerned with how he appears to the outside world than how his own citizens perceive him. This is a representation of the nature of his rule. Though the President is not aware of how the international news media influences him, he has a clear sense of how to use the press to manipulate others. She further compares Ikem’s view of the press with that of the President. In response to Chris’ request to Ikem that the photograph for the goodwill delegation should be sent to him before print, Ikem’s response shows that his concern and that of the President, though presented in similar language, are different. The President is willing to act dishonestly rather than appear foolish in print. Ikem is unwilling to act dishonourably because he is proud of the name that appears on his work. The President believes that his control of the press can help him strengthen his power. Ikem, on his part, believes that his editorials can help bring the Presidency down. As it turns out both men, Ikem and Sam, are wrong. She states again that Achebe demonstrates that being in print or making a broadcast is not the same as being true or solid or valuable. Although Ikem does his best to tell the truth, Chris as Commissioner of Information “owns all the words in this country” (p.65).

Apart from journalism and propaganda, Bily states that Achebe considers poetry, fiction, drama, proverbs and myths in the novel. Chris, Ikem and Beatrice are readers and writers. But

even literary writing can be corrupted if the desire for fame overrides the desire to express truth as portrayed by commentary on poetry magazine 'Project'. Also, reference is made to oral literature by Achebe, as stated by Bily. Proverbs, songs and the myth of the priestess of Idemili are presented as demonstrating the goodness and strength of the Kangan people. It is Ikem's oral presentation; far more than anything, he has ever written that moves the government to silence him. She concludes that *Anthills of the Savannah* is not a repudiation of journalism or of the notion objectivity. Instead, Achebe calls for balance.

The scholars reviewed above did not focus on conversational implicature; they mostly described and analysed the language, code switching, satire and political issues contained in the texts - *A Man of the People* and *Anthills of the Savannah*. This study on the other hand, seeks to analyse the conversational implicature contained in the texts under study.

### **2.3 Summary of Literature Review**

Different areas of literature relevant to the present study have been reviewed. These areas are – implicatures, conversational implicatures in novels as well as the critical works of some scholars on the novels: *A Man of the People* and *Anthills of the Savannah*.

Implicature is discussed as being both conventional and conversational. These are distinguished. Conventional Implicature is presented as that which bears the meaning literally conveyed by the words used by the speaker in his utterance. But conversational implicature has meaning more than what is said by the speaker. The features of both conventional and conversational implicatures are also presented. Conventional Implicature is presented as not being cancellable, not calculable but detachable; while conversational implicature has these as its quality, that is, it is non-detachable, cancellable and calculable. Also, conversational implicature depends on maxims of quality, quantity, manner and relevance which are based on Cooperative



principle. Mention is also made of Particularized and Generalized implicatures as aspects of conversational implicatures.

The use of conversational implicature in the analysis of literary novels is discussed. This touched the use of implicature in the analysis of poetry, novel and editorial of a magazine. In addition, the views of some scholars on Achebe's *A Man of the People* and *Anthills of the Savannah* are reviewed. The review shows that the scholarly works on the novels are not centered on conversational implicature, which this study investigates.

## **CHAPTER THREE**

### **THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY**

This chapter presents the theoretical framework on which this study is based. It also examines the methodology employed for data collection and analysis. The breakdown is as follows: Theoretical framework, Research Design, Data Collection and Method of Data Presentation and Analysis

#### **3.1 Theoretical Framework**

For every published work, there is always a writing speaker who through his work speaks to a large number of readers. He may not know the readers but it is believed that he shares certain experiences with the readers. These readers who are aware of the author's literary world are expected to make some linguistic, social, cultural and spiritual allowances in order to operate properly within the literary world. These are important principles which govern the language in use as far as this research is concerned. It is the study and the application of these principles in the interpretation of texts rather than the analysis of the abstract rules of grammar that the researcher considers as implicature. This work is based on the theory of conversational implicature.

Grice proposed that participants in a communicative exchange are guided by a principle that determines the way in which language is used with maximum efficiency and effect to achieve rational communication. This is referred to as Cooperative Principle. The Cooperative Principle states that one should make conversational condition such as required at the stage at which it occurs, by the accepted purpose or direction of the talk-exchange in which one is engaged. These principles are called maxims of conversation, quality (truthfulness), quantity

(informativeness), relation (relevance) and manner (perspicuity). The fundamental assumptions of this principle is that the speaker is always observing the cooperative principle even if this is not evident from what is literally said, that is, what is literally said does not agree with the maxims. Observing the maxims at a non-literal level initiates a standard conversational implicature (Zabbal, 2008).

In a conversation, the speaker may do one of the four things with regard to the cooperative principle and the maxims. These are:

- \* The speaker may observe the maxims; this is a default assumption.
- \* The speaker may opt out of a maxim by using a phrase that eliminates or mitigates the effect of the maxims and informs the addressee about it. The phrase is called hedge (Zabbal, 2008).
- \* The speaker may flout a maxim, to the full knowledge of the addressee.
- \* The speaker may violate the maxims; for example, he may lie. Where the speaker chooses to do the last, he is ignoring the cooperative principle without giving the addressee a sign that he is doing so. It is assumed that at some level, the speaker is always observing the cooperative principle even if it is not evident from what is literally said; that is, what is literally said does not agree with the maxims. Observing the maxims at a non-literal level gives rise to a standard conversational implicature. What this means is that if the hearer assumes that the speaker is following the maxims, but it is not evident at a literal level, then the hearer deduces additional meaning in the form of implicature to make up the difference.

Allot (2010) discusses the conversational maxims. He states that the conversational maxims are a central part of Grice's theory of conversation. According to the theory, the maxims

are rules or principles which interlocutors should observe in a conversation and which can give rise to implicatures. What this aims at presenting is that a rational speaker in a conversation will try to be cooperative and other things being equal, will involve obeying the maxims. A hearer can expect a speaker to adhere to the maxims unless there is a good reason for not adhering. In this case, both apparent and real violations of the maxims can be used to indicate that the speaker meant more than he said. Implicature can be worked out by the hearer on the assumption that the maxims or at least the cooperative principle is observed at some level.

He goes further to point out that Grice makes a comparison between a conversation and other cooperative endeavours. The maxims, according to Allot, are intended to explain how speakers can mean more than what they say, or even something different from it. Also, it explains how hearers can work out what is meant beyond what the speaker's words mean. The maxims can give rise to implicature at least through three different ways which are:

*Conformance to maxims including apparent violation; clash between maxims; and flouting.*

For conformance to maxims including apparent violation, Allot states that an implicature may arise when the speaker does not violate any maxim, though he may seem to do so at the level of what is said. For instance, a remark that would be irrelevant if taken only at the level of what is said may be taken to comply with the maxim of relations if what it implicates is relevant.

Clash between maxims gives the impression that two or more maxims may clash in that they recommend different courses of behaviour. A speaker in trying to be as informative as required for the current purposes of the exchange should answer direct questions. If, on the other hand, he does not know the answer but goes to give a full and precise answer, it would contravene one or both maxims of quality, which says, 'Do not say what you believe to be false;

Do not say that for which you lack adequate evidence'. When such a clash occurs, the maxim of quality almost always supersedes the maxim of quantity. The result is that the speaker makes a vague or general statement.

Flouting refers to overt violation of one or more maxims. Flouting gives rise to implicature by means of exploitation. Though, a maxim is violated at the level of what is said, the Cooperative Principle is assumed to be in operation as usual. Where the speaker is trying to be cooperative, then he must have had a reason for the violation which may be to convey a certain implicature. The figures of speech: irony, metaphor, understatement and hyperbole are treated as flouting the first maxim of quality. There is also covert violation of the maxims. An example of covert violation is lying which involves the covert violation of the first quality maxim. Opting out is another form of violation. Here the speaker opts out of the cooperative principle. An utterance such as 'No comment' in a conversation opts out of the cooperative principle and the first maxim of quality.

According to Kearns (2000) an inferential basis for the interpretation of metaphor is assumed by Grice, who proposes that metaphor is interpreted as a recognized flouting of maxim of quality (truthfulness). Relevance theory also analyses metaphor as interpreted by conversational inference. She further cites Warren (1992) as stating that to understand metaphor correctly, the hearer must infer from the context for the grounds of comparisons between literal and novel referents of metaphorical expressions. She is of the opinion that implicature is not so broadly constructed as to include any inferred content, but only inferences of certain kind. She maintains that the main criterion for differentiating implicature from metaphor is Grice's characterization of metaphor as flouting the maxim of quality. An expression in a given utterance is intended either in literal sense or in the metaphorical sense, but not both. Kearns further states

that pragmatic theory assigns inference a role in the interpretation of figures of speech which includes metaphor and metonymy. Both of them are inferentially interpreted, based on the premise that what the speaker meant is not literally said, and that the convention of truthfulness has been purposefully violated. The inferred figurative sense is substituted for the literal sense of a figure of speech.

Potts (2012) explains that Grice's maxims are the backbone of his pragmatic theory. They are more like contractual obligations or laws of the land. If one is broken, it should not be falsified. He states that interlocutors do not always satisfy the demands of the maxims. He might encounter a clash between two or more maxims or flout one or more maxims. He further states citing Hirschberg (1985) as identifying the problematic aspect of the definition which does not fully distinguish conversational implicature from regular semantic entailments of various kinds. He goes further to state that in spite of the problems, one can make out the guiding intuition: a conversational implicature is an inference that the hearer is compelled to make if he is going to continue to maintain that the speaker is cooperative. It is also often possible to derive conversational implicature by assuming that the implicature is false and then reasoning to a clash with the cooperative assumption (p.3). This characteristically gives rise to conversational implicature.

Insight into the theories involved in conversational implicature is invaluable to the present work as it will help to identify the conversational implicatures in the text under study. The analysis of discourse in this study provides language and contexts. The theoretical framework which forms the basis for this work is drawn from Grice's implicature.

## **3.2 Research Methodology**

### **3.2.1 Research Design**

In this study, the researcher employed analytical survey research design. The reason is that the study aims at uncovering the hidden meaning relating to ideas in a written discourse. The analytical design helped the researcher to collect detailed information that provides empirical data for the study. This study is seen as adequate as it is considered helpful in the study to obtain relevant information from the texts: Achebe's *Man of the People* and *Anthills of the Savannah*

### **3.2.2 Data Collection**

The major instruments for data collection are the written texts of Chinua Achebe: *A Man of the People* and *Anthills of the Savannah*. The selected texts discuss politics and governance in two fictitious nations. The texts were published at different periods which bear similar identities to Nigerian political situations of two different eras. *A Man of the People* portrays the civilian rule of post-independence Nigeria while *Anthills of the Savannah* discusses the military rule which took over from the civilian government. These texts were analysed applying the maxims of conversational implicature to decipher the implicit meaning of speeches of the characters in the texts. In other words, the conversations of the characters among themselves as well as the author's commentary and conversation with the reader were fully analysed and discussed to uncover the implicature in the novels.

Conversational Implicature in written texts provides the tools for describing the ideas and the relations among the ideas that are present in the texts. Briefly stated, conversational implicature of a written text provides methods for identifying and systematically describing and interpreting texts produced in a given context and the purpose for which they are produced.

### 3.2.3 Method of Data Presentation and Analysis

Descriptive approach was used in analyzing the language of the characters in the novels: *A Man of the People* **and** *Anthills of the Savannah*. Descriptive research looks at the condition or relationships that exist, practices that prevail, beliefs or attitudes that are held, effects that are felt or trends that are developing; it is thus deemed suitable that descriptive approach is employed.

Qualitative approach in addition to descriptive approach was used. This is mainly concerned with the ability to capture the most basic quality of individual expressions, actions and thoughts in order to give them meaning, (Wodak and Busch, 2004). This helped to detect the discursive nature of the novels.

Conversational Implicature adopts different analytical tools in its analysis. Conversational Implicature by Grice as cited by many writers uses the maxims of quality, quantity, manner and relation. Working out a conversational implicature lies on the following conditions:

- a. The conventional meaning of the word uttered;
- b. The cooperative principle and the conversational maxims;
- c. The linguistic context;
- d. The background knowledge; and
- e. The fact or supposed fact that all relevant items falling under the previous headings are available to both participants, and that both participants know or assume this to be the case (Moeschler, p.8).

There are five major ways of failing to observe the maxims namely: flouting, violating, infringing, opting and suspending. Flouting the maxims exploits the quality maxims in a



situation where a speaker says something which is and needs to be perceived as blatantly untrue. He may give more or less information than is required. Also flouting occurs when a response is obviously irrelevant to the topic. Violating is the opposite of flouting. Infringement, on the other hand, occurs when a speaker fails to observe the maxims although he has no intention of generating an implicature. Opting out occurs when a speaker opts out of observing a maxim whenever he indicates unwillingness to cooperate in the way the maxim requires. Successful critical analyses of the texts were based on how the characters flouted or observed the maxims in their conversations. The internal structure of the sentences were analysed using the maxims of conversational implicature. It is assumed that the principle and the maxims are being unconsciously followed by the interlocutors.

In order to give an explicit and systematic interpretation, the texts are organized clausally followed by the identification and description of various concepts. The framework proceeds from identification of forms to specific social situations and as well highlight their functions. First, a content analysis of the selected texts is done to identify the thematical preoccupations. This is followed by a classification of the significant linguistic and extra linguistic items into categories according to the functions they are made to serve. Consideration is to be given to the possible reasons for their choice as well as a discussion on the total effect and contributions to the meaning of the texts.

Therefore, expressions flouting different maxims were extracted from the novels. These were done in the following manner. Extracts flouting each of the maxims were taken from the novels and analysed. For instance, instances where the maxim of quality was flouted were extracted and analysed. This was done for other maxims in the novels. This was done to discover the implicature conveyed.

In summary, the analytical framework took cognizance of the following:

- i. The structure of each text was analysed. Particular attention was given to a discourse structure as well as the implicit or indirect meanings such as presuppositions, allusions, implied statements and others in this category.
- ii. Conversational implicatures that could be derived in the explication of meaning and meaning relations were considered.
- iii. Metaphorical expressions used to make ideas real were also given attention.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

The pragmatic analysis of a language can generally be understood to be an enquiry into that aspect of meaning which is got not from the formal properties of words and constructions, but from the ways in which utterances are used and how they relate to the context in which they are used. The novel is made up of a series of written discourse situations, one embedded inside another when a speaker passes information to a hearer. In implicature, what we learn comes from inferences from the language, rather than from what is overtly said. Gricean implicature can be seen as the basis in an ordinary conversation of traditional rhetorical figures such as metaphor, hyperbole and irony. Such figures are negatively speaking ways of failing to say what one means, and the motivation for such obliquity lies in interpersonal factors which are at odds with the principle of co-operation: factors, attitudes, tensions and conflicts. Implicatures are contributions which are made to this model of conversation proceeds, (Leech & Short, 2007, p.240). The following maxims of conversational implicature are used for the analyses of these novels: *A Man of the People* and *Anthills of the Savannah*.

- the maxim of quantity: give the required amount of information – not too much or too little;
- the maxim of quality: do not say that for which you lack evidence or which you believe to be false;
- the maxim of relation: make your contributions relevant to the purpose in hand;
- the maxim of manner: avoid obscurity, ambiguity and unnecessary prolixity, and be orderly.

#### 4.0 Analysis of *A Man of the People*

##### 4.1 The Maxim of Quality

In the novel, *A Man of the People*, Odili tells the story of politics in a fictitious country. He refers to the humiliation of the Minister of Finance and his supporters by the Prime Minister. The humiliation is as a result of his advice on the economy of the country. The editor of a newspaper in support of the Prime Minister refers to the Minister of Finance and his supporters as miscreants. They are described in the following words:

Let us now and for all times extract from our body politic as **dentist extracts a stinking tooth those decadent stooges** versed in textbook economics and **aping the white man's mannerism and way of speaking**. We are proud to be Africans. Our true leaders are not **those intoxicated with their Oxford, Cambridge and Harvard** degrees but those who speak the language of the people. Away with the damnable and expensive university education which only alienates an African from his rich and ancient culture and puts him above people .... (p.4)

The above quotation is from the *Daily Chronicle* according to the narrator [Odili]. The editor describes the Minister of Finance and his supporters as being intoxicated with their university education, aping the white man's mannerism and being stooges. They are to be 'extracted from the body politic'. The words used by the editor are out of the ordinary speech to present the minister and his colleagues as being intoxicated. It is one who is drunk that can be intoxicated. It is used here to show that they are deeply rooted in their education and it affects their behaviour. They are said to be aping the white man's mannerism which is not true except that they analysed

the economic situation in the way best known to them and want the government to see the problem facing the economy of the country. To extract is to pull out; it is further stated that they are not part of the country as they are not preserving the ancient and rich culture of the people. They are compared to a bad tooth which a dentist extracts. This speech violates the maxim of quality. The accusations levelled against the minister and his colleagues are false. The maxim of quality requires that one should not state what one lacks evidence for or knows to be false. The government in power sees these intellectuals as obstacles and wants them thrown out. But by implicature, it is understood that he and his supporters are condemned based on their education, since the government in power is against intellectuals.

In another statement, the Prime Minister's speech confirms the efforts of semi- illiterate leaders in the government to fight the intellectuals especially in the cabinet of the government:

From today we must watch and guide our hard-won freedom jealously.

Never again must we entrust our destiny and the destiny of Africa to the

hybrid classes of western educated and **snobbish intellectuals who will not**

**hesitate to sell their mothers for a mess of portage.**[p.6]

The Prime Minister presents the idea that these intellectuals are betrayers to their motherland. They are seen as snobbish and will not hesitate to sell their mothers for "a mess of portage". The 'sell' of their mothers for a mess of portage is an allusion to the Bible story of Esau and Jacob. Esau sold his birthright to his brother Jacob for a plate of portage (Genesis 25:27-36). In other words, the intellectuals are presented as not having any value for their country. That is why the portage is called "a mess". They are also accused of being snobbish for imbibing western-

education. The Prime Minister sees himself and his loyalists as true custodians of the culture. They are protecting the freedom of the country while in the actual sense they are destroying the economy. The fact that the truth revealed by the Minister of Finance is ignored based on personal interest shows that he (The Prime Minister) and his loyalists are not truly preserving the country but their personal interests. The Minister's speech violates the maxim of quality. He and his colleagues claim to protect the economy of the country, but they are not truly doing so. The accusation made by the Prime Minister is false and lacks evidence to prove that the Minister of Finance and his colleagues are prepared to sell their mothers. There is also no evidence that they are snobbish; otherwise, they will not have offered to serve their country.

The Prime Minister has Chief Nanga and Chief Koko as members of his cabinet. One of the aims of their government is to protect, or in the Prime Minister's words "guard jealously their freedom". Chief Nanga visits Chief Koko in the company of Odili. When Chief Koko wants to know the drinks he offers them, he (Chief Nanga) replies: **"I no follow you black white man for drink tea and coffee in hot afternoon ... whisky and soda for me and Mr Samalu (p.37).**

Chief Nanga sees himself as a black man; that is true and so should not drink tea in the afternoon. But the whisky and soda is not African. In addition, the idea of guarding the freedom and destiny of Africa as stated by the Prime Minister has not been upheld here. By this behaviour, the maxim of quality has been violated. There is evidence of slavery and not freedom in this attitude to food. This is confirmed in the drama of coffee which Koko drinks. After drinking the coffee, he shouts, "they have killed me" (p.37). On investigation, it is discovered that the coffee is not foreign but 'Our Home Made Stuff (OHMS)'. One who is out to preserve the freedom and destiny of Africa is frightened to death when he drinks a locally made stuff of coffee, probably not properly made, which they campaign for people to buy. The newspapers,

radio and television jingles urge every patriot to support native efforts as they hold the key to economic emancipation. Having exhibited fear, he also shows himself unpatriotic. His attitude here violates the maxim of quality as far as preserving the freedom and destiny of Africa is concerned. His fears expose his false life and insincerity.

In portraying the cynical observation of the masses who choose to accept what comes to them, Odili tells how the corrupt politicians get away with their actions in the following statement: “And so as long as **men are swayed by their hearts and stomachs and not their heads the chief Nangas of the world will continue to go away with anything**” (p.75). The above statement metaphorically conveys the effect of love for money by the politicians. Odili states that people are more interested in money and that act of reasoning is no longer done as a brain exercise. It is money and attachment to those who have the money that rule. But when one receives or gets money one gives up what is right. In other words, people do not think properly; they do not consider what is important to them. But because they are concerned with what they get, politicians like Chief Nanga will only give people what they want for the moment in order to enrich themselves. Personal interest is placed before the public interest. The metaphor violates the maxim of quality. This is because people in normal situation are not swayed by hearts and stomachs. They are guided by their heads, that is, their brain. But the statement observes the maxim of relation. The speech in observing the maxim of relation makes a relevant statement about the nature of politics in the society. It is their need for money and not their right that guides what the masses do. The narrator by implicature portrays the corrupt nature of politics. ‘Chief Nangas’ as used in this speech also violates the maxim of quality. ‘Chief Nangas’ are not all over the world but what he (narrator) implicates is that corrupt men will remain in power and will continue to satisfy their personal interests.

The professionals form a party that they hope will take care of the interest of the common man. This is confirmed in a statement a European present at the meeting of these professionals made to Odili. “It was good to see intellectuals like Max, myself and the rest **coming out of their tower of elephant tusk into active politics**” (p.88). The European has commended these intellectuals for coming out of their enclaves. The elephant tusk refers to their various professions, while the tower is the level of academic achievement. The use of ‘tower of elephant tusk’ violates the maxim of quality. These elites are not ‘in a tower of elephant tusk’, but to convey the vast nature of their education, the expression is used. This by implicature is that they have decided to leave their various professions for active politics which will give rise to revolution.

To fight the politicians and make the masses realize the truth Max suggests: **“We will simply drop cats among their pigeons here and there stand aside and watch”** (p.90).

The cats mentioned here are the actions they (professionals) will take in order to expose the flaws of these politicians; their pigeons are the things these politicians do and enjoy. Max violates the maxim of quality when he says ‘drop cats among their pigeons’. It is clear he cannot carry cats and the politicians do not have pigeons. Cats and pigeons are not what Max will actually use; and so, the statement is false. What Max tries to convey is that they should destabilize the politicians by exposing their nefarious acts. He plans to do this using documentary evidence of their corrupt acts at high places.

Odili leads us into Max’s high hopes over the country’s independence. This is what Odili reads out as the last verse of the poem Max wrote seven years ago.

I will return home to her--- many centuries have I wandered--



And I will make my offering at the feet of my **lovely mother**

I will rebuild her house, the holy place **they raped and plundered.**

**And I will make it fine with black wood, bronzes and terracotta** (p.91).

The excerpt above is Max's poem. Odili reads the poem and makes clear through his feelings that what the nation has hoped to realize has been destroyed by the corrupt politicians in power. Maxim of quality is violated when Max talks about 'rape'; but he uses 'plundered' which expresses the act of destruction first conveyed by rape. This, therefore, observes the maxim of relation. It is so because the writer is lamenting the destruction of his country. He refers to the country as his mother. It is not his real mother, but since he is a native, it is where he belongs; just like one who belongs to a family with a mother. To make 'fine' also observes the maxim of relation. What he hopes to do is to rebuild his country (lovely mother). In the poem, the black mother metaphorically represents the country in the "black" continent of Africa. Max portrays in the poem the loyalty he intends to give his motherland and rebuild the destruction caused to the country by colonialists. He refers to their act as rape. The beautiful things to be used to rebuild the country are black wood, bronze and terracotta. These items are indigenous to Africa used for beautification and adornment. But unfortunately, as Odili observes, what has come to the black mother is shame and neglect from her children (politicians) that take over from the white men.

On his own part, Edna's father decides to let Odili know how strong and mighty Chief Nanga is. He compares them (Odili and Chief Nanga) with a bull and a tick.

**My in-law is like a bull .... and your challenge is like the challenge of a tick**

**on a bull. The tick fills its belly with blood from the back of the bull and the bull**

**doesn't even know it's there. He carries it wherever he goes to eat, drink or pass  
ordure. Then one day the cattle egret comes, perches on the bull's back and picks  
out the tick (p.119)**

Odili is seen as a tick, a tiny insect on the back of Chief Nanga, the bull. The challenge is not noticed by the bull the strong one, and in the end the tick is destroyed. This description by Edna's father presents Chief Nanga as a great man before his people, particularly this man who hopes to have him as his in-law. The maxim of quality is violated since Odili is not a tick and chief is not a bull. But to make Odili's challenge to Chief Nanga clear to him, Edna's father applies the figure of comparison to describe the effect and nature of Odili's challenge to Chief Nanga.

Odili points out that since his father (Odili's) is the Local Chairman of P.O.P. in their village, Urua, and he has joined C.P.C. he thinks both will never come to terms in anything. But his father's attitude is that the most important reason for politics is personal gain. Chief Nanga wants his constituency's seat as if it were his father's property. He makes this statement before Odili's father, his party supporter. He tries to bribe Odili out of his way. In his own words:

I am not afraid of you. **Every goat and every fowl in this country**

**knows that you will fail woefully.** You will lose your deposit and disgrace yourself.

I am only giving you this money because I feel that after all my years of service

to my people, I deserve to be elected unopposed so that my detractors in Bori will

know that I have my people solidly behind me. (p.132).

Chief Nanga's speech is false. If he is very sure of his victory, why should he try to bribe Odili? He does not want his flaws exposed. He goes as far as stating that everybody including the stupid (goat) knows that Odili will not win. The maxim of quality is violated, for Chief Nanga has no evidence to prove that given the opportunity Odili will fail woefully. At least, Odili is not one of his supporters and, given the chance, he will convince some others about Chief Nanga's corrupt nature. Odili will fail woefully not because he is not eligible but because of the nature of politics which Chief Nanga and his group practise. He says that he deserves to be elected unopposed as if the post were his birthright. This is false. He says he wants to prove that his people are solidly behind him. He wants the post by foul means. This shows how insincere he is in trying to prove that his people are solidly behind him. The false nature of this act leads to the violation of the maxim of quality.

He goes further to offer Odili money and scholarship to leave the country for further studies: **"Take your money and take your scholarship to go and learn more book; the country needs experts like you. And leave the dirty game of politics to us who know how to play it"** (p.133). Chief Nanga observes the maxim of quality when he says that the country needs experts like Odili. Also, he refers to politics as a dirty game which is true, considering the nature of politics they play. The same maxim is again violated when he says that politics should be left for him and his likes who are not the right people to govern. Chief Nanga sees politics as a dirty game and so feels that those who play the dirty game should remain in politics. The idea that experts like Odili should 'learn more book' is to send him away and not to gain knowledge to help the country.

People are aware of the activities of the leaders. Even when Max points out how the politicians enrich themselves, an ex-policeman puts it this way: **"We know they are eating...**

**but we are eating too.** They are bringing us water...And they promise to bring electricity, we did not have those things before; that are why I say we are eating too” (p.139).

The impression the ex-policeman gives is that since they get what they did not have, whatever the politicians (leaders) do, does not bother them. The speech of the ex-policeman violates the maxim of quality. It is food that we eat and not ‘water’ or ‘electricity’ which stand for the basic needs of life. Someone from the audience reminds the ex-policeman that he is one of the politicians as he defends them: “**Are you not one of them when it comes to eating aged guinea fowl**”. The eating of guinea fowl used in the sentence refers to bribe, as policemen are known for taking bribe. The response the ex-policeman receives also violates the maxim of quality. For bribery and embezzlement are not ‘guinea fowls’ but it is used to refer to the common corrupt nature of policemen and politicians.

Max tries to convince the people about the interests of the already existing political parties. The people seem to understand as an elderly man analyses the fight over the country’s inheritance by P.O.P. and P.A.P., while C.P.C. (the new party formed by Max, Odili and some other elites) has come to deliver the people from “**vultures fighting over the carcass of what a hunter killed in the night.** He further states: “**He loaded his gun shot the two dirty birds.** He was angry and he wanted **to wipe out the dirty thieves fighting another man’s inheritance.** That hunter is yourselves...” (p.140). The elderly man violates the maxim of quality by referring to the politicians and their parties as vultures and a hunter. P.O.P. and P.A.P. are vultures but C.P.C. is the hunter. What the elderly man has indirectly stated is that the politicians in power are like vultures devouring the economy of the country, which rightly belongs to the masses. C.P.C. is the common man’s party and is angry with the activities of the two political parties. It has come to redeem the masses. He (the old man) also violates the maxim of quantity when he

describes in detail how the hunter killed the big game but could not locate it. He comes back in the day to find the vultures fighting over the game. After narrating the story, he finally explains it. C.P.C. is angry with the dirty activities of other political parties.

In spite of all that happen to Odili's father and the people of Urua, Odili goes to Chief Nanga's inaugural campaign meeting. He thinks about the honour given to Chief Nanga. To him, "...that great man they had come to hear is an honourable thief". He is sure the people are aware of this. They are not ready to acknowledge it. He believes that if he draws their attention to the fact that Chief Nanga is a thief, they will laugh at him. This portrays the cynical attitude of the people. He also believes that they will accuse him of being envious of Chief Nanga. **"When the white men were eating what did he do about it? Where was he when Chief Nanga fought and drove the white men away? Why is he envious now that the warrior is eating the reward of his courage?"** (p.155). This excerpt exhibits people's cynicism to the activities of politicians. For them, Chief Nanga fought and so he is justified if he coverts public property to personal use. He is seen as courageous and merits his position. Chief Nanga is neither courageous nor did he fight the white men. But as an educated man who has the opportunity to serve the white man, he is able to take over from them. This statement does not really convey the truth and so violates the maxim of quality.

The crisis of election results in a clash between Max's thugs and those of Chief Koko. According to Odili, 'this **struck a match and lit the tinder of destruction** in the land' (pp.161–162) . In order to state the degree of the fight among the thugs and what develops later, Odili uses the metaphor of match and tinder to show how easily the fight sparks off. While the crisis is going on, the Prime Minister in a broadcast assures the investors in the country that their money is safe; his government is as firm as the 'Rock of Gibraltar' (p.162).The Prime Minister's

statement is false when he says that things are safe while the country is on fire. He also states that the government is as firm as Rock of Gibraltar. He further states that the country is united more than ever. By making these statements, the minister has violated the maxim of quality. There have been serious crises and troubles all over the country. He lacks evidence of unity in the country and all he has said so far are false. By violating the maxim of quality, the Prime Minister presents the false and corrupt nature of his government.

In a conversation between the narrator (Odili) and chief Nanga; chief Nanga violated the maxim of quality.

**Narrator: ‘you must have spent a fortune today’**

**Chief Nanga: ‘ you call this spend? You never see something my brother. I no de keep anini for myself, na so so troway’**

The statement by the Minister that keeps nothing for himself is false. Actually, his reason for going into politics is accumulate wealth which is revealed later in the story.

#### **4.2 The Maxim of Manner**

Chief the Honourable Minister, Chief Nanga, is a member of the Prime Minister’s cabinet. He is the Minister of Culture. He was once a teacher and left teaching field for politics. In his insincerity, he states:

...sometime I use to regret ever leaving the teaching field. Although I am a Minister today I can swear to God that I am not as happy as when I was a teacher ...You can best assured that those of us in the cabinet who were

teachers are in full sympathy with you.(p.10).

He observes the maxim of quality by stating the fact that he was once a teacher and has left teaching profession. He is not serious if he says he regrets leaving the field, for he is not ready to leave the ministerial post. Also, it is true that he is a minister now but to “swear to God that I am not as happy as when I was a teacher” is a statement to be proved. It can be said that in trying to observe the maxim of quality, Chief Nanga violates the maxim of manner. He has not stated why he was happier as a teacher than he is now a minister. In violating the maxim of manner, he fails to state clearly why he regrets that he left teaching field. He also does not state why he is not happy as a minister

He advises Odili to keep away from politics but wants it by all means. This, he confirms in the following statement made in Pidgin: “...**if some person come to you and say, I wan’ make you minister, make you run like blases commot. Na true word I tell you. To God who made me..... Minister the sweet for eye but much Katakata de for inside...**”[p.16].

Even in the course of explaining why Odili should not go into politics, he states truly that a ministerial post is full of trouble “Katakata”; in this statement, he observes the maxim of quality. He states the fact. Considering the nature of politics he and his colleagues practise, there is more trouble in the post than in teaching but the sympathy he exhibits for the teachers is not shown and so he violates the maxim (quality), for there is no evidence of the sympathy stated. He wants the post and cannot leave for teaching.

After Chief Nanga’s visit to Anata, Odili discusses Nanga with a colleague, Andrew. His (Andrew’s) words: “**Just think of such cultureless man going abroad and calling himself Minister of Culture, ridiculous. This is why the outside world laughs at us**” (p.26).

Chief Nanga, Minister of Culture, is called cultureless. This is to say that Nanga is not qualified to occupy the post. Andrew has stated the fact as Chief Nanga is semi-literate and his social life portrays some of these traits. Andrew's statement therefore, observes the maxim of quality since he states the fact. Odili accepts this but goes further to show that what matters to the people like Chief Nanga is not the outside world but the inside world. "Inside world" here stands for his constituency – the people he claims to represent. Odili through this speech gives an insight into the nature of politics Chief Nanga practises. This observes the maxim of relation by giving information relevant to the topic. He does not fully tell the type of man Chief Nanga is as far as it concerns politics so violates the maxim of manner. But from Andrew's reply, it is clear he gets exactly the nature of politics Chief Nanga plays. This is based on cooperative principle.

Chief Nanga speaks to Odili many times not to accept ministerial position. He tells Odili this even when he has not shown interest in politics. The fact that politics is discussed here makes the statement relevant. But that he is not interested in becoming a minister becomes something else. This statement violates the maxim of manner: **"If anybody comes to you and wants to make you minister, run away. True** (p.40). He has once again failed to state clearly why he advises Odili not to accept ministerial post. But when Odili visits him, he is assigned to a suite in the quarters of the Minister's house. He sees a contradiction in Chief Nanga's statement. He remembers: "The first thing critics tell you about our minister's official residence is that each has seven bedrooms and seven silent water closet toilets, one for every day of the week." This is how Odili expresses the luxury of the suite assigned to him. He is hypnotized and questions why one should not want to be a minister. This observation leads him to make this comment:

**A man who has just come in from the rain and dried his body is more reluctant to go out again than another who has been indoors all the time. The trouble with our**



**new nation was that none of us had been indoors long enough to be able to say ‘To hell with it’. We had all been together in the rain yesterday. Then a handful of us – the smart and lucky and hardly ever the best – had scrambled for one shelter our former ruler left, and had taken it out and barricaded themselves in. And from within they sought to persuade the rest, through numerous loud speakers, that the first phase of the struggle had been won and that the next phase – the extension of our house – was even more important and called for new and original tactics; it required that all argument should cease and the whole people speak with one voice and that any more dissent and argument outside the door of the shelter would subvert and bring down the whole house. (p.42).**

This excerpt which is a comment by the narrator clearly shows that the person who goes from having nothing to having everything is going to be more reluctant to go back to having nothing when compared to someone that has everything the whole time. He now becomes greedier to gain power and more defensive against giving up this power. The ‘nation’, according to the narrator, has never been indoors, but together in the rain, and the people (nation) desperately need to experience a little shelter. The excerpt is a powerful metaphor which, in the context of the maxims, has violated the maxims of manner and quantity. There are ambiguity and prolixity as he uses the metaphor of rain to express the greed in the politicians as they enrich and protect themselves. This metaphor does not go direct to express the idea of trying to protect their interest but makes use of ambiguous expression of being under the rain. The ambiguity and lack of clarity in the speech violate the maxim of manner. Also, the maxim of quantity is violated as the information supplied on the greed of the politicians is given in detail.

In another development, Odili points out the problem of poor leadership when he says:

We complain about our country's lack of dynamism and abdication of leadership to which it was entitled in the continent, or so we thought. We listened to whispers of scandalous deals in high places – sometimes involving sums of money that I for one didn't believe existed in the country. **But there was really no hard kernel of fact to get one's teeth into**, (pp.44-46).

He talks about the problem of the country as one of the educated people of the country. Things are not moving well. The elites are complaining that the country is not occupying its position as a leader considering its role in the continent. Odili's stay with Chief Nanga helps him to discover where the problem lies. He conveys this with the expression, "but there was really no hard kernel of fact to get one's teeth into". This metaphorical expression is used to state that there is no real fact to get hold on as the major issue that causes the problem. The maxim of manner is violated.

Using the metaphor of hard kernel, Odili fails to state directly that there is no real evidence to the cause of the problem in the country. With his brief stay with Chief Nanga, Odili is able to see the scandalous deals.

Chief Nanga wants the road construction for his personal interest and not for the people; election is fast approaching and he has his buses to ply the road. The cost of each bus is sixty thousand pounds which he claims comes from "British amalgamated **on never-never arrangement**" (p.48). Chief Nanga's use of "never-never arrangement" reveals nothing to his listener who states that he is not sure if he means "free gift". His use of this expression violates

the maxim of manner. He is obscure and ambiguous in that expression. According to the maxim of manner he is expected to be clear and straight in explaining the terms of the gift.

The lamentation portrayed by Max's poem is still further conveyed in the biblical allusion to Jeremiah 31:15-16, thus: **"A voice was heard in Ramah. Weeping and great lamentation Rachel weeping for her children. And she would not be comforted, because they are not"** (p.92). The lamentation above is cited by Max; it shows the suffering of the poor 'black mother' whose children are a failure. The lamentation follows the maxim of relation. It relates to the issue at hand. There are cries over the country. Also, maxim of manner flouted because the lamentation tells the exact problem facing the new independent country but not straightforward. It is a fact; the country is suffering. The poor (children) are dying of hunger and want. Those who take over from the white masters have served in one post or the other. People, like Max's father, who have not gained anything from the white man wished that the independence never came. It is 'regrets' having and not having the independence since the expectation of the people is not realized.

The unsatisfactory attitude of politicians is expressed in the interest of the junior minister in secret support to C.P.C. He is not satisfied with the activities of the governing party to which he belongs and cannot resign. Odili wants to find out why he cannot resign, if he is not satisfied with the activities of the government he is serving. Max's answer to Odili's question violates the maxim of manner: "Resign?... where do you think you are Britain or something?" He fails to give Odili a direct answer to the question why the junior minister does not want to resign. He rather repeats Odili's word as a question. This, by implicature, gives Odili the hint why it is not possible for the politician to resign. Odili's next statement implicates that he understands what

Max means based on the cooperative principle. According to him (Odili), a politician resigns his post only if he has an eye on the main chance. He resigns when he has the opportunity to get a better post.

There is evidence that corruption is escalating which results in a nationwide strike. There is also some connivance with British amalgamated to reveal the nation's secret, a betrayal which Max and group see as a step forward against the government in power: the result of this act is the revelation of the corrupt act of the politicians. Odili states that violence is looming and it is a welcome development. He states: "After seven years of lethargy any action seemed welcome and desirable; the country was ripe and impatient to **shed in violent exercise the lazy folds of flabby skin and fat it had put on in the greedy years**" (p.113).

The narrator violates the maxims of quality and manner. He refers to the country as ripe, as if it were a fruit. Also to 'shed' presents the country as if it were a tree that sheds leaves; this violates the maxim of quality. 'The lazy folds', 'flabby skin', 'fat' and 'greedy years' still violate the maxim of quality. The country has no folds which are lazy; it has no flabby skin and fat. But all these refer to the physical appearance of the politicians. These are used by implicature to show how the politicians have enriched themselves. They do nothing but they are robust; this is conveyed with the words 'lazy folds'. It is further conveyed in the expression 'greedy years'. A year is not greedy; the expression violates maxim of quality. The implicature is that in those years the politicians are involved in amassing wealth. In portraying the ugly trends of these politicians and their political acts that need to be expunged from the country, the narrator is not straightforward or direct in discussing the greed of the politicians which manifests in their body. The excerpt therefore violates the maxim of manner.

Edna's mother presents a philosophy of the whole situation when she refers to Odili and Chief Nanga this way: "What is my share in that? They are both white men's people and they know **what is what between themselves**. What do we know?" (p.119)

She feels that politics is for those who are involved in it. She is neither against Odili nor in favour of Chief Nanga. For her, they are the same. She disassociates herself from politics while her husband vehemently wants Odili out of his house. His reason for disliking Odili is that he is challenging Chief Nanga. She (Edna's mother) goes on to state that both Nanga and Odili are agents of the white men and know what they are doing or vying for. She states this in a few words. In this speech, she observes the maxim of quantity. The expression "and they know what is what between themselves" refers to whatever disagreement or argument that arises between Chief Nanga and Odili. She also observes the maxim of relation. Her comment is relevant to the topic which is politics. Through the comment she states that politicians are all the same. The fact that she does not say this in a straightforward speech violates the maxim of manner. What Edna's mother has conveyed in her speech is the apathy of the masses that encourages the greedy politicians.

But the corrupt nature of politics is manifested in the speech of another elder who says: **"...anyone who wants to look at our new tooth should know that his bag should be heavy"** (p.141). This explains the cynical nature of the people. The elderly man accepts that Odili who is a native of Urua should represent them to bring their own 'cake'. But he states metaphorically that for them to vote for him (to see their new tooth) his bag has to be heavy – that is, he must have money to give them. What this implies is that Odili has to give them money despite the fact that he is their son and is going to bring their own share of the national cake. The elderly man in his statement fails to say directly the conditions which Odili will fulfill before they vote for him.

Instead, he talks about 'new tooth and a bag that is heavy'. By virtue of the maxims, the elderly man violates the maxim of manner. He is ambiguous, since he does not clearly state how they are going to support Odili or what Odili should do to attract their support. This proves that the game of politics is not sincere.

In another development, Max tells Odili that he should have accepted the money offered to him by Chief Nanga. But Odili advises that they ought to fight a clean battle; that when he accepts such money he should render the service expected or remain vulnerable to that man's just revenge. But Max argues that it is not possible not to soil one's hands. He accepts Chief Koko's money and uses it as a support to C.P.C. Max says: "... Tell me how you propose to fight such a dirty war **without soiling your hands a little**" (p.141.). The speech flouts the maxim of relation as there is no relationship between work, soiling hands and politics. But by cooperative principle, the dirty nature of politics is conveyed. He confirms Chief Nanga's statement that politics is a dirty war/game. This statement made by Max follows the maxim of relation by implicature since what he tells Odili is relevant to the issue Odili raised.

For one to play dirty war, according to Max, one has to be dirty. This confirms the fact that Max collected money from Chief Koko, but Odili sees the action as something that has spoilt their moral position in fighting Chief Nanga and his colleagues. It also observes the maxim of manner by stating the fact. It is true that politics is a dirty game, but at the same time, violates the maxim of manner. In a straightforward sentence, politics is not referred to as something dirty and a game.

The dirty nature of politics is shown in the action Chief Nanga takes against Odili's father and Urua community because of the support they attempt to give Odili. Odili's father is

removed as Local Chairman of P.O.P.; he is overtaxed. The pipe brought to Urua for water is carried away to another community. Odili tries to save his father from being manhandled and gives the policemen twenty-four pounds. All these are in a bid for Chief Nanga to retain his position. The action against Urua community makes them drop their support for Odili in order not to lose their own share of the 'national cake.' Odili's father is not yet done with. To free him of the excess tax, he is requested to sign a document disassociating himself from Odili's political activities but he refuses. He decides to be a man of his words: **“But our people have said that a man of worth never gets up to unsay what he said yesterday.** I received your friends in my house and I am not going to deny it” (p,152).

Mr. Samalu (Odili's father) maintains his stand; he refuses to deny what he did. By this act, he observes the maxim of quality. There is evidence that he hosts Odili's friends and should not deny it. He maintains his worth as a man. His answer to Odili's question is relevant to the issue at hand when he states that he cannot deny what he did. But he violates the maxim of manner as he is not straightforward in stating his stand in the statement, “But our people have said that a man of worth never gets up to unsay what he said yesterday.

Odili, therefore, brings to the fore the apathetic and cynical attitudes of the people. Their opinion is that the white men have governed, looted the government and are gone. Whoever occupies the post will do the same and one day it will be their turn or that of their sons; so, **“let them eat”** (p.167). This statement violates the maxim of manner. We eat food and not money. But this is used to express the embezzlement of government money and looting of property. This is used to illustrate the selfish interest of those in government. The result of these crises is military takeover of the government.

Also, the **'big gun'** used by Max while discussing installation of phone with Ikem violates the maxim of manner. Max is not direct in stating that he does not know anybody who could help him install a telephone in his house. Based on co-operative principle, Odili understands what Max has said. This is because the issue at hand is on politicians and their corrupt nature. He goes further to show that the politicians in power are corrupt: "But what else can you expect when intelligent people leave politics to illiterates like Chief Nanga" (p.87). The elites – Max, Odili, Eunice and others – try to wake the masses up to see the type of political leaders they have.

Odili still has some issues to resolve. He states that he has intellectual crisis as he wonders and questions the changes in the society and the type of life people live. The crisis, he says, is partly as a result of **"the fire –eating president of our students' union;** he was now an ice-cream-eating prominent secretary in the Ministry of Labour and Productivity" (p.122). The former students' union leader is described as "fire –eating". This shows his burning zeal against corruption as the students' union leader. This is not clearly stated. The narrator does not say much about the students' union leader. He violates the maxim of manner by being obscure in discussing the leader. Also, the maxim of quality is violated, for he cannot eat fire but considering the situation in which the expression is used, it means he is vibrant.

. . . ignorant villagers dancing themselves lame and waiting to blow off their gunpowder in **honour of one of those who had started the counting off odwn the slopes of inflation.** (p. 2)

Odili is bitter with the society (villagers) who are wasting their energy and indirectly in support of the people who destroy the economy of the country. By this statement Odili violates



the maxim of manner as he is not direct in stating that Chief Nanga is among the corrupt politicians that destroyed the economy of the country.

The statement inscribed on the picture of handsome scout master; **“not what I have but what I do is my kingdom”** (p3) which Odili likened to mister Nanga as he was then called as teacher present the picture of the selfish man who is now portrayed as a politician with selfish interest. In this inscription, Odili violate the maxim of manner; for he fails to directly state what he thinks of chief Nanga. By implicature, the likeness placed between chief Nanga and the picture of the scout master conveys Odili’s message about chief Nanga.

**If I don’t give him something now, tomorrow he will go and write rubbish about me. They said it is the freedom of the press. But to me it is nothing short of the freedom to crucify innocent men and assassinate their character.**  
(p.74).

Chief Nanga flouts the maxim of manner as he does not state clearly that he does not want the journalist but by implicature conveys the message that he has to accommodate to protect himself. He also violates the maxim of quality by seeing himself as innocent victim of freedom of the press.

**“I see that you have grown too big for your coat”**. (p.115). This statement is made by Mr Nwege when he dismisses Mr. Odili Samalu from his school. His reason is that he has decided to contest for Chief Nanga’s post in his constituency. Not only that but he also wants to hold an inaugural meeting in the school assembly hall. Mr. Nwege wants Odili to realize that his action is a big confrontation and showing his support to Chief Nanga dismisses Odili from

service. He tells Odili his offence by flouting the maxim of manner. He fails to tell Odili clearly that his action is confrontational to Chief Nanga.

### **4.3 The Maxim of Relation**

The corruption and luxury of the politicians is conveyed in contrast to the message inserted in the *Daily Chronicle* by the city clerk of Bori:

1. Occupiers of all premises shall provide pails for excrement: the size of such pail and the material of which they are constructed shall be approved by the city engineer.
2. The number of such pails to be provided in any premises shall be specified by the city engineer.

The public are warned against unauthorized increases in the number of pails already existing on their premises (pp.44-45).

This contrasts “the seven bathroom mansion with seven silent action water closet toilets” enjoyed by the ministers in their official residence. It is not that they just have these but they do not use them. That is the reason for the use of “silent” in referring to the water closet toilets. But here, the public make use of buckets for toilet; it violates the maxim of relation. The engineer has nothing to do with the provision of buckets that he has to give the specification for the construction of bucket. Engineers are now involved in construction of buckets and not buildings. This portrays the fact that the corruption in government results in jobs not being done by expert. They are to provide the buckets, while everything about the buckets is to be approved by the city engineer.

Furthermore, the personal interest of these politicians as against the public interest is portrayed in Chief Nanga's desperate attempt to make sure the road to his community is tarred. He has also disagreed with T.C. Kobino, the Honourable Commissioner for Public Construction. Chief Nanga is angry with him for the delay in approving the construction of the road based on the fact that he is listening to an "expert" who to him (Chief Nanga) is not an expert. "who is the expert... because he wants to carry out tests in the soil. **He has become an earthworm**" (p.48)s. This statement by Chief Nanga violates the maxim of relation. There is no relevance in the expert testing the soil and earthworm. But he wants to prove that the expert is not truly an expert as he is helped to ascend to the position (promoted) he occupies. And so he is not familiar with the texture of the soil. Chief Nanga believes that T.C. Kobino's delay is not because he needs expert analysis of the soil, but because the road is not in his (T.C. Kobino's) constituency.

Max conveys the corrupt nature of the politicians. He cannot get a telephone fixed in his house because he has not given anybody a bribe. "You see, I have not given anyone a bribe, and I don't know **any big gun**.... So you have been staying with that corrupt, **empty headed illiterate capitalist**" (p.83). He calls Chief Nanga a corrupt and empty headed capitalist. He refers to him as 'empty headed' to express the lack of intelligence on Nanga's part. He is a capitalist because he is much interested in what he wants. The 'big gun' used by Max is not actually gun but a person at the top of government affairs and influential to help him have access to the telephone. The use of big gun, if one goes by the meaning of the word, is not relevant to the issue at hand; and so flouts the maxim of relation. But considering the corrupt nature of the society, the gun used by Max does not refer to the metal used to shoot at things or people but an "important" man at the helm of affairs, by this he violates the maxim of quality. The maxim of quality is also violated by Max when he refers to Chief Nanga as "empty headed".

It does not mean that Chief Nanga does not know anything, but as far as education and politics are concerned he lacks knowledge.

The half-drunk that asks for a drink from Mrs. Nanga seems to talk out of sense, but he has some reasonable message to convey. His statement does not observe the maxim of relation. He calls his brother Chief Nanga V.I.P. but he is P.I.V. [Poor Innocent Victim]. Chief Nanga is building a four storey house. He does not ask for a share in the house but requests for a bottle of beer. He talks about the magnificent nature of the house which Chief Nanga gets as a dash from Anthonio and Sons for giving the company a half-million contract to build the National Academy of Arts and Science. 'Dash' here refers to the commission [kick back] he gets from the company. The drunk refers to himself as the Poor Innocent Victim which though out of place represents the suffering masses in the hands of the politicians. This statement observes the maxim of quality. The statement is true. He is the innocent victim of the greedy politicians. He claims to be Chief Nanga's relation but gets nothing from him. Even a bottle of beer he requests for is not given to him. The drunk is a representation of the masses who suffer in the hands of the politicians. He rightly calls himself the 'Poor Innocent Victim'. This statement flouts the maxim of relation. One cannot easily find the relationship between his demand and referring to himself as poor innocent victim.

Odili goes on to see if someone would get up and say, **“no Nanga has taken more than the owner could ignore”**. This statement observes the maxim of quantity. The excesses of Chief Nanga are conveyed in few words. The owner in this statement is the people, but they fail to realize that Chief Nanga has taken more than required. 'More than the owner could ignore', portrays the fact that Chief Nanga in his corrupt life has gone too far. It can no longer be accommodated. This statement violates the maxim of relation. There is no relevance between the

owner what is owned and who takes more than what is required; but by implicature the message of the corrupt activities of the politicians is conveyed.

In the same vein, the permanent secretary is described as **“ice –cream –eating as a permanent secretary”**. The statement violates the maxim of relation. There is no relation between ‘ice cream eating and his position as a permanent secretary. But by implicature, it shows that he is no longer vibrant against corruption. This shows that those things he spoke against, fought against as the students’ union president, he now condones. He goes as far as stating that trade union leaders should be put in detention.

Chief Koko’s resourceful wife is leading the women’s wing of P.O.P. in **“breast-feeding”** ballot papers (p.160). This conveys the extent to which corruption and desperate efforts are made to get re-elected. Chief Koko’s wife and the women wing of the party stuff their breasts with ballot papers to deliver in the ballot box. The breast-feeding, metaphorically, illustrates where the ballot papers are stuffed. The breast-feeding has to do with feeding babies, but here the ballot papers are concealed in the brassieres to hide and then smuggle into the polling booths. By this act, it is the ballot papers that are ‘breast-fed’. The expression violates the maxim of relation. This is because breast-feeding and ballot paper have no relationship. But by implicature, the message is understood. It does not clearly state that the women carry the ballot papers in their breasts. But considering the fact that election is going on, the expression observes the maxim of relation since the statement is relevant to the discussion. The ballot papers are used for election.

#### 4.4 The Maxim of Quantity

These intellectuals know what is going on in the society and are bitter about it. On Joe's comment on independence in the country: "**We are either independent in this country or we are not**" (p.90). Max confirms that there is no independence. What Max points out here is that the independence the people claim to have, has not come since they do not get what rightly belongs to them. So, Max has violated the maxim of quantity for he fails to give enough information on the reasons why they are not independent. By this statement, Max has implicitly stated that there is no evidence of independence since the lives of the masses have not changed; he violates the maxim of manner, because his statement is not straight-forward.

The maxim of quantity is violated in the statement "ice –cream –eating as a permanent secretary'. Much information is not given on the nature of his activities that make him fire-eating. Both the use of fire –eating and ice – cream eating in describing the permanent secretary do not give enough information about him. But the fact that he is now "ice-cream-eating" and against trade union leaders shows what he used to be. He is even referred to as "one of the wealthiest and corrupt landlords in Bori".

Max tries to convince the people about the interests of the already existing political parties. The people seem to understand as an elderly man analyses the fight over the country's inheritance by P.O.P. and P.A.P., while C.P.C. (the new party formed by Max, Odili and some other elites) has come to deliver the people from '**vultures fighting over the carcass of what a hunter killed in the night**. He further states: "**He loaded his gun shot the two dirty birds**. He was angry and he wanted **to wipe out the dirty thieves fighting another man's inheritance**. That hunter is yourselves..." (p.140). The elderly man violates the maxim of quality by referring

to the politicians and their parties as vultures and a hunter. P.O.P. and P.A.P. are vultures but C.P.C. is the hunter. What the elderly man has indirectly stated is that the politicians in power are like vultures devouring the economy of the country, which rightly belongs to the masses. C.P.C. is the common man's party and is angry with the activities of the two political parties. It has come to redeem the masses. He (the old man) also violates the maxim of quantity when he describes in detail how the hunter killed the big game but could not locate it. He comes back in the day to find the vultures fighting over the game. After narrating the story, he finally explains it. C.P.C. is angry with the dirty activities of other political parties.

**Make you no min'am sha-a' (Mrs. Johnson to Odili) I see say you na good boy.**

**Make you no gree am spoil you.Me I no de for dis bed-room and bath-room business-o. As you see dis man so, na wicked soul.** If he tell you 'stand make you run (p 20).

At the minister's invitation to Odili, Mrs. Johnson intervenes and asks Odili not to allow Chief Nanga to spoil him. She also goes further to state how chief Nanga is not a good person. Though this is a joke, by using too many words to describe Nanga and his flaws Mrs. Johnson violates the maxim of quantity.

#### **4.5 Author Reader Conversation**

Finally, the analysis of the title of the novel helps to convey the message of the novel. The use of the indefinite article "A" and not "The" in referring to the man points out that the man in the novel is a man of questionable and disagreeable character. The use of indefinite article in the title smacks of the man as some unknown or unfamiliar man. "A" rather than "The" man of

the people portrays a wide gulf of distance between the man who is of the people and not for the people who are identified with him. In another regard, a man as used in the novel refers not only to Chief Nanga but is inclusive of people of his type in the novel.

The people linked with the man are portrayed as rather unfortunate people; a people at the mercy of unknown, unfriendly man: a man the people do not want or need. This tells a story of a society at war against itself. In the title of the novel, the author conveys the message about the character he discusses. He presents the 'man of the people' as unapproachable, yet he is a man of the people. In this title he flouts the maxim of manner as he fails to state clearly that a man of the people is not truly a man of the people. The title, though, is suitable to the novel flouts the maxim of relation. For in the novel, a man of the people has no true relation with what a man of the people should be, but by cooperative principle, the message the title has is conveyed.

The politicians praised by the people now become grafts, oppressors and corrupt people in government. For this, Odili believes that the real culprits are the people who lead these politicians on; a politician like Chief Koko is now seen as a thief and a murderer. **'He has taken more than the owner could ignore'**. The expression as used here violates the maxim of relation. The owner is not specified but by implicature refers to the people who ought to fight for their right, which has been usurped by the politician. In all, the politicians' activities turn to betrayal of the trust in their thugs. They protest and go on rampage which culminates in bringing the military to power. The author's comment intrudes in the above statement, he tries to communicate the ugly situation in the country people talk only when the government is deposed and the bad aspect of government discussed.



## CHAPTER FIVE

### ANALYSIS OF ANTHILLS OF THE SAVANNAH

The analysis of the text *Anthills of the Savannah* was done by applying the conversational maxims:

- the maxim of quantity: give the required amount of information – not too much or too little;
- the maxim of quality: do not say that for which you lack evidence or which you believe to be false;
- the maxim of relation: make your contributions relevant to the purpose in hand;
- the maxim of manner: avoid obscurity, ambiguity and unnecessary prolixity, and be orderly.

#### 5.1 The Maxim of Quality

The novel, *Anthills of the Savannah*, opens with an argument between His Excellency and the Commissioner for Information. The argument is on the request made to His Excellency to visit draught affected Abazon. The commissioner tries to make his Excellency see the reason why he should pay a visit to Abazon. He explodes in anger and says: “Why do you find it **difficult to swallow my ruling in anything?**”

*The Commissioner replies:* “I am sorry, Your Excellency, but I have no **difficulty swallowing and digesting your ruling**” (p.1)

His Excellency uses the word “swallow” for his ruling. We know that it is food that is eaten and swallowed. But His Excellency’s use of the word is to make the Commissioner understand the emphasis he puts on his statement. The Commissioner ought to accept it without objection or question. The response from the Commissioner shows acknowledgement of His Excellency’s meaning. He replies using his Excellency’s expression which implies that he quite understands and accepts his ruling. In this conversation, the maxim of quality is violated. What is ‘swallowed’ and digested’ is food. His Excellency’s use of ‘swallow’ brings the response from the Commissioner that he has “No difficulty in swallowing and digesting” His Excellency’s ruling. The Commissioner uses the same expression based on cooperative principle, which is as a result of the issue being discussed. His Excellency’s air of authority makes the Commissioner, Chris, use an expression that suggests total acceptance.

You all seem to forget **I am still a soldier not a politician.** (p.4)

The above statement came while the President is talking with his Commissioner on the visit to Abazon. In his violation of the maxim of quality, he fails to state his real reason for not wanting to visit Abazon. The last part of his statement observes the maxim of quality. It is true he is a soldier but that he is not a politician contradicts the statement and flouts the same maxim. At the moment, he is not functioning as a soldier, but a politician. By violating this maxim, the President shows his unpredictable nature in his government.

The civilian Commissioners like the Attorney General and the Commissioner for Home Affairs seek His Excellency’s favour. Prof. Okong indicts Ikem Osodi and tries to bias his Excellency’s mind against him; his speech: “**The nonsense about one hundred percent was only the machination of a newspaper editor who in my judgment is a self-seeking saboteur**” (p.5). The excerpt which is Prof Okong’s statement talks about Ikem Osodi. What he says about Ikem is false and so violates the maxim of quality. His purpose of making this statement is to

gain His Excellency's favour. Ikem is not a saboteur except that he feels that the government is not going in the right direction. So, he believes that through his editorials he can bring his Excellency back to take note of the situation.

His Excellency's unpredictable way turns his cabinet members into confusion. The chief secretary in trying to mend the situation offers to put in a word on behalf of the Commissioner for Information. His Excellency reminds him that the Commissioner for Information owns all the words. **"He doesn't need a word from you. Remember he owns all the words in this country - newspaper, radio and television"** (p.6). Chris is the Commissioner for Information and by virtue of his post he "owns all the words in this country". On the face value, this statement observes the maxim of quality. As the Commissioner for Information, Chris is supposed to be in charge of media houses and every publication made i

His Excellency has control of what is published to protect his image. He tells Prof Okong how he wants the visit of the people of Abazon published and where and what should appear for public consumption. He expresses his concern this way: "... it is me, **general big mouth**, they will say and print my picture in the cover of Time Magazine with a big mouth and a small head" (p.15). The President feels that he will be called 'big mouth' and his picture drawn in a manner that makes mockery of him. Really, as the head of state, he is accountable for what happens in his country. Therefore, his anxiety is proper; but he does nothing to present the good image he longs for. He is not sincere in handling the affairs of his country. He is concerned with how to protect his personal interest. In his anxiety, he observes the maxim of quality. In the same statement he violates the same maxim because he is not big mouth. The cartoon which he refers to as the print of his picture with big mouth is the picture that will appear as a mockery of him. He goes on to explain why he should not see the people of Abazon:

Sheer signs of indiscipline. Allow any of it, from whatever quarters and you are as good as sink

...

**This is loyal delegates though as I've just told you and they have**

come a long way. But discipline must be discipline. If I should agree

to see them what is there to stop the truck pushers of Gelegele

market matching to see me. **They are just as loyal** (pp.16-17).

The people of Abazon are suffering from draught and this came after they have failed to endorse the president for life for His Excellency. This is his real reason for not wanting to see them. He goes under the guise that it is to avoid indiscriminate visit to the palace by everybody from Kangan. By this act, he violates the maxim of quality. He fails to state truly why he does not want to see the people of Abazon. Discipline must be maintained, he says; but, he is being vindictive. He goes on to instruct Prof. Okong on how to handle the people. He makes a false statement when he states that Prof Okong should try to convince the people of his concern and keep their spirit down, while his interest is protected. This is an evidence of oppression of the people.

The Attorney General and Commissioner for Home Affairs have succeeded in fully turning His Excellency's mind against the Commissioner for Information, Chris Oriko, and Ikem Osodi, the Editor of the National Gazette. With these people's advice, he now sees reason why he should accept the advice of old President Ngongo as a watch word. The President, in trying to check what appears in the press, requests the Commissioner for Information to edit what is

published. Ikem, the Editor of National Gazette, is called to collect the report. Contrary to what the President wants, Ikem is so much concerned with his name and address that is printed “at the bottom of the Gazette”. He is the one to suffer it; it is his ‘funeral’. This contradicts the President’s concern in connection with his name appearing in the newspaper. “**Funeral**” again concerns the speaker, this time, Ikem. It violates the maxim of quality. It does not talk about death.

His observation of the masses, who turn out to witness the execution of armed robbers through firing squad, helps to analyse the life of the people in the face of provocation. He sees how selfish the authority is in taking care of itself and ignoring the poor. In his analysis of the environment, he observes:

**... they don’t need and can’t use the luxuries that you and I must have.**

**They have the animal capacity to endure the pain of ...domestication.**

**The very words the white master had said in his time about the black**

**race as a whole. Now we are saying them about the poor. But even the**

**poor man can forget what his humour is all about and become all together**

**humorous in his suffering. (p.40)**

This excerpt portrays the oppression of the people in the name of governance. The poor really endure because they have been pushed to the extent that they realize they have no weapon of defense. Therefore, the excerpt violates the maxim of quality. It is false to state that they do not need the luxury but because they have no alternative, a voice to fight for them: they give in to the oppression and suffer without protest and make their

suffering 'humorous'. It is the authority who is their representative, but instead of protecting and providing for them, it abuses them.

In the course of the activities involved in the execution of the robbers one of them (robbers) says: '**I shall be born again**'. The masses' reaction presents the robber's statement as flouting the maxim of quality. As a robber, it is not expected that one would want to have him come back to life. Again, once dead, he is not coming back to life in any form at all. But based on the cooperative principle, Ikem is able to realize the truth in the whole situation.

In another development, the oppression of the poor is portrayed in the conversation between an army officer and a petty trader in a motor-park at G.T.C. The army officer nearly killed the trader. "Oga, you want kill me? *Trader* I kill you I kill dog, *Soldier*"(p.48).

The statement from the military officer exhibits the oppression meted on the people by the military. Incidentally, his referring to the young man as a dog flouts the maxim of quality. It is well known that killing the young man does not mean killing a dog, for the man is not a dog but a human being. His expression is to show the young man that he is not worth anything. It seems the young man does not understand the officer or he wants to play down the statement. For he interprets the statement to mean that after killing him, the officer will go and kill a dog.

**"He is basically an actor and half of the things we are inclined to hold against him are not more than scenes from his repertory to which he may have no sense of moral commitment"** (p.50).

Chris, in the above statement, presents his Excellency as an actor that he is not. He states that what they know about him (His Excellency) is what he 'acts' at a particular time. In this statement, Chris violates the maxims of quality and manner. When he refers to His Excellency,

President Sam, as an actor and what they hold against him are scenes from his repertory; he violates the maxim of quality. President Sam is neither an ‘actor’ nor has he a ‘repertory’. However what Chris tries to portray is that President Sam is inconsistent as well as unpredictable in his interactions with members of his cabinet. He ends the statement which portrays President Sam as not having any form of regard for moral.

In a flash back, Chris recalls his conversation with Beatrice and reports his words, thus: **“Lord Lugard College trained her boys to be lonely leaders in separate remote places, not cooped up together in one crummy family business”** (p.66). The statement is made to explain the trouble that is looming among the friends involved in the government of Kangan: Sam (His Excellency), Chris Oriko (Commissioner for Information) and Ikem Osodi (Editor of the *National Gazette*). Chris further states that if they are not lucky, they will pay dearly for Sam’s success in all he does. He wishes that Sam would have gone to medical school which had been his first ambition. Chris’ statement violates the maxim of quality. It is false that Lord Lugard College trained her boys to be lonely leaders, since Sam, a product of the college, has Chris, and Ikem in his government who are also products of the school, though he no longer trusts them after listening to President Ngongo, whose advice is that one should not trust one’s boyhood friends. Sam has decided not to trust them and makes use of those he thinks are loyal to him. Chris believes that His Excellency is succeeding in turning against his childhood friends as advised by President Ngongo.

Beatrice is invited to a party by His Excellency. He knows her to be the girlfriend of the Commissioner for Information. In the course of the party, Beatrice feels that His Excellency is not doing the right thing by worshipping the American lady on a visit to Kangan. She arouses him and he gives in to the desire. This gives Beatrice the opportunity to take him out to the

balcony and talks to him. She now addresses the President: **“If I went to America today to Washington DC, would I, could I, walk into the White House private dinner and take the American President hostage. And His defense chief and his director of CIA?”** (p.81). She tries to call the President to order for forgetting himself and his reputation just to worship an America lady. She makes this effort because of the experience she had while in London. She expects him to protect the image of the country. She wants the President to realize he has gone too far with the attention he gives the white lady; the President realizes what she is driving at and to defend himself says, **“Oh don’t be such a racist Beatrice. I am surprised at you a girl of your education”** (p.81). The President referring to Beatrice as a racist flouts the maxim of quality. It is false, by indication Beatrice is not a racist but tries to make the President realize that he is not preserving the integrity of the country. He should therefore be reserved in things he does.

His Excellency, while recommending that Ikem should be sacked, says: “But I must still do things properly and constitutionally no matter the provocation” (p.143). He, President Sam, accuses his old friend of planning a showdown based on the wrong presentation of Ikem’s interaction with the people of Abazon. He requests Chris to sack Ikem from office. His statement that he follows due process observes the maxim of quality as he wants Chris the Commissioner to carry out the assignment. But the purpose for which Ikem is to be sacked flouts the same maxim. Ikem is being sacked for an offence he did not commit. It is just that the President no longer wants him as the Editor of *National Gazette*. So, to get rid of him, he is accused of planning a showdown. His Excellency goes further to state that he is concerned with the security of the state; he is actually concerned with his safety. The President accuses Ikem of conspiracy



and sabotage against him. After Ikem, he threatens Chris. The accusation against Ikem is false and so he violates the maxim of quality.

Ikem, after being sacked, preaches radicalism to the Students' Union as a way forward for a struggle. He captions the lecture, "The Tortoise and the Leopard: Political meditation on the imperative struggles" (p.153). He tells his audience that he does not lecture but meditates. In his meditation, he recalls the story of the tortoise and the leopard told by an elder from Abazon. He makes his listeners realize that one has to struggle no matter how small before he is destroyed by one's enemy. He tells his audience that in as much as the external factors are blamed for being the root of the problems of the nation, immediate and remote causes have to be found. He goes further to point out the faults of distinguished groups in the economy of the nation. He refers to the civil servants and students as '**plain parasites**'. A parasite is an organism that is fully dependent on another organism, while the host benefits nothing from it.

The words Ikem uses here do not really mean that these people are what he calls them. So, the expression violates the maxim of quality. These people are not parasites. Based on the cooperative principle, he observes the maxim of relation in the context of the discussion. The flaws of these groups (civil servants and students) are the type exhibited by parasites. They keep on demanding without giving out something. When he is asked a question on the President placing a picture of his head on the coin (money used in the county), his answer is wrongly presented by the new Editor of the *National Gazette*. He reports that Ikem preaches regicide. This is followed by accusations levelled against him by the Director of Research Council, Colonel Johnson Ossai. He accuses him of the following:

1. **He was the key link between the plotters in Kangan and their foreign collaborators.**
2. **He was the lynchpin between the plotters in Bassa and a group of disgruntled and unpatriotic chiefs in the province of Abazon.**
3. **Under the guise of a public lecture at the University of Bassa on September, Mr. Osodi furthered the aim of the plotters by inciting the students to disaffection and rebellion against the government and the life of His Excellency the President and the peace and security of the state.**

(p.169)

These accusations against Ikem Osodi are false. They violate the maxims of quality. He is not guilty of these accusations. These accusations levelled against Ikem violate the maxim of quality because they are false. It is like giving a dog a bad name in order to hang it.

**The editor who I hear is a Marxist of sorts appears to imagine he can eat his cake as well as has it** as we all tend to do this side of democracy. (p. 78)

This is the comment of the American lady journalist who is visiting His Excellency as reply to Beatrice's question "Have you been reading editorials in the National Gazette?"

This statement by the American lady Miss Cranford violates the maxim of quality. She classifies Ikem as a Marxist based on bias. She has not met nor known anything about him. But based on what she gathers from Major Ossai Johnson, she regards Ikem as a Marxist.

**The way I see it this matter is not likely to end with mere suspension for conspiring with things to invade the Presidential palace . . .**

**There is some indication that Ikem might have colluded with these same people to sabotage the presidency referendum two years ago. (p. 144)**

His Excellency is now after Ikem and so to get him, he accuses him of plotting with people from Abazon whom he refers to as criminal elements from Bassa. In this speech, His Excellency violates the maxim of quality. He falsely accuses Ikem who only wants to know why he is requested to send a reporter and find out who came and why they came. He sees Ikem as an accomplice with the people who have come to make their problem known. But because, he is out to punish the community and their delegates who are accompanied by their people in Bassa, His Excellency sees the move as protest and the people agitators ; even his reference of the people as criminal elements violates the maxim of quality. All these are the efforts he makes to victimize ‘his enemies’.

## **5.2 The Maxim of Manner**

**You are telling me to insult the intelligence of these people.**

These people believe **in rain makers and so let’s go ahead and exploit their** ignorance for cheap popularity. (p. 4)

His Excellency is of the opinion that the people of Abazon should not be visited on the ground that it is an insult on the intelligence of the people. His personal reason is based on the fact that they refuse to endorse his desire for life presidency. His statement violates the maxims of manner.

As the President tries to do what suits him, he flouts the maxim of manner. He violates the maxim of manner when he tries to convey his intention to the Commissioner for Home Affairs; he says so many unnecessary things and wishes that the purpose of the people’s visit does not appear in the press: **‘make sure that nothing about protest gets into the paper—this**

**is goodwill visit pure and simple'** (p.18). Also, the people's visit should not appear on the television, though a goodwill visit. He does not want everybody's goodwill visit. He is anxious to close every avenue that will in one way or the other expose him. When the professor appreciates how he thinks of everything he says "... Because **it is my funeral** that is why" (p.19). His major concern in his administration is how to protect himself and his personal interest. The use of the word "funeral" does not stand for his death but what concerns him. By this statement, His Excellency violates the maxim of manner. He fails to state in clear terms that his desire is to protect what concerns him. He does not trust members of his cabinet and he fears them. Some of them, in the hope to win his favour, indict his childhood friends.

Ikem's comment on the statement on the statement of one of the robbers:

If his vision vouchsafed to his last moments was to be faulted in any particular it would be this: **that he placed his reincarnation in the future when it was already a clearly accomplished fact. Was he not standing right then, full grown in other stolen lace treylene, in every corner of that disoriented crowd?** And he and all **his innumerable doubles,** were they **not mere emulators of others who daily stole more from us** than mere lace and treylene? **Leaders who openly looted our treasury, whose effrontery soiled our national soul.** (p.42)

The above speech, which Ikem makes, shows that the armed robbers that are shot are not the worst criminals. Those who claim to lead the nation loot the treasury and nobody questions them, probably because they are in control of everything. Ikem violates the maxims of quantity and

manner. He violates the maxim of quantity when he goes in detail to discuss how the criminals are still alive. He states that many people who are present at the execution, especially the government officials, who loot the government treasury are robbers. He fails to discuss this in a straightforward manner. Based on this obscurity, he violates the maxim of manner. But what he discusses is relevant to the issue at the moment. Therefore, he observes the maxim of relation.

The armed robbers are already reincarnated. There is no need waiting for a future time. It is based on this thought that Ikem writes his 'crusading' editorials that bring him in confrontation with the Commissioner for Information. Chris wants Ikem to realize the implication of his writings. Ikem thinks that sacking him from his job is the next action. But Chris wants him to realize that it is more than that. He (Chris) is close to the President and sees the way he reasons. Chris' words: **"firing could be the least of your problem"** (p.44). This statement has more meaning than is stated. The statement violates maxim of manner. Chris is obscure and fails to make Ikem realize that the problem is not just to dismiss him from work. It is not only sacking Ikem but something more than that, which could mean killing him using a gun. This later manifests as Ikem is assassinated. This is as a result of his speech and not his editorials.

When Chris and his friends discuss the visit of the people of Abazon to his Excellency, in Mad Medico's house, Chris' narration is reported by Mad Medico this way: **"He locks these fellows up not delegation, mind you, but his Cabinet— that must have been the original meaning of cabinet. People you put in a wooden locker"** (p.57).

This excerpt presents His Excellency's lack of trust on the members of his cabinet. He violates the maxim of manner. He fails to state categorically that His Excellency is not comfortable with the members of his cabinet. When Ikem is asked by Mad Medico why he fails

to publish it, he replies, **“NTBB Not To Be Broadcast”** (p. 57). Ikem’s reply violates the maxim of relation. For it is hard for his listeners to understand what he means by NTBB until he explains which by implicature conveys that what His Excellency does should not be broadcast. This is to avoid trouble.

**“He is basically an actor and half of the things we are inclined to hold against him are not more than scenes from his repertory to which he may have no sense of moral commitment”** (p.50).

The entire speech by Chris is not clear and direct to state what Chris has to say about President Sam. The excerpt, therefore, violates the maxim of manner. Chris employs ambiguity and obscurity in describing His Excellency. This is because the President is neither an actor nor does he have a repertory.

When Elewa’s mother and uncle arrive for the naming ceremony, the old man prays for a better country. He says: **“We have seen much trouble since white men left because those who make plans make plans for themselves only and their families”** (p.228). This statement violates the maxim of manners. The old man implies that instead of having a better plan for being ruled by natives, it is trouble all over. He is not straight forward in stating that the natives do not govern well. He observes that since independence the country has never known peace: ‘We have seen much trouble since the white men left.’ The reason, he states, is that the people in government are only concerned with satisfying themselves. All through the novel, the masses have been suffering; the little girl, Amaechina, lost her father to the trouble of Kangan. His speech is relevant to the situation. The old man states that ‘those who make plans make plans for themselves only and their families’. This excludes the masses; that is, the ruled.

In this statement, Elewa's uncle implicates unity; all should be involved in the activities of the government. Since this is not clearly stated, the speech is seen as violating the maxim of manner. It is to proffer unity, Agatha who belongs to one of the sects of Christianity sings to praise God. Aina, a Moslem, dances seductively to the rhythm of the song.

Emmanuel's comment on how Chris died brings Beatrice to explain fully the last word Chris tries to utter but could not finish it. **".... The bottles are up there on the wall hanging by a hair's breath, yet looking down pompously on the world"** (p.232). She sees it as a note of warning that the world belongs to the people not to any little group, no matter how talented. The use of the bottles violates the maxim of manner. The expression does not directly refer to the three friends (leaders) but they are presented as bottles hanging by hair's breath. The statement is not clear about the three friends in government. This shows that they are not firm; 'yet, looking pompously on the world' portrays pride which makes people unruly. This is not expressed in an orderly and clear form. The expression, therefore, violates the maxim of manner. Abdul sees another side to it when he says, "And particularly absurd when it is not even talented" (p.232). Abdul in his comment observes the maxim of relation, for His Excellency and his latest group seem not to be talented and good enough to control Kangan. This results in disaster.

In another development, after Chris' death, Emmanuel and Abdul are debating on the events that have been taking place in the country and the following question arises:

**"And what I want to know from you is how this latest bloodletting has helped Kangan in the historical match as you call it. sThe blood of his Excellency and the blood of his victims – if indeed they were his victims"**  
(p.219).

This excerpt portrays the violence that has been repeating itself in the history of Kangan. This statement violates the maxim of manner. There have been killings in the country which by implicature is 'bloodletting'. The novel opens with a coup and ends with another one. In between, the President has begun to eliminate his opponents. This, in no way, has solved the problem of the country. 'The bloodletting is not straight forward in talking about the killings in the country'.

**But I ask myself: beyond the pleasant glow that javelin of an epithet certainly brings to the heart of righteousness hurles what serious benefit, can it offer to the solution of our problem. (p. 99)**

Ikem is obscure in discussing the outcome of his effort to reform. He states that in the course of writing like who throws the javelin, it may give him joy. He states the problem facing the nation in good descriptive words but they do not proffer solution to the problem. He violatess the maxim of manner as he is not clear in stating that the efforts he makes through his writings to correct mistakes have not proffered solution. This comment came after he has been sacked from the *National Gazette*.

Later, in the discussion between Beatrice and Chris, she observes that trouble is coming up and will consume all of them. Beatrice states: "Yes, it is on now. And I see trouble building up for us, it will get to Ikem first. No joking... **He will be the precursor to make straight the way**(p.114).This statement from Beatrice violates the maxim of manner. In this speech she is not clear in stating how Ikem will be the first to suffer the persecution of His Excellency, but likens him to John the Baptist who has come to prepare the way for Jesus Christ. Therefore, she is



obscure in this statement, but by implicature conveys the crisis in government and those who will first be affected.

Ikem, after being sacked, preaches radicalism to the Students' Union as a way forward for a struggle. He captions the lecture, "The Tortoise and the Leopard: Political meditation on the imperative struggles" (p.153). He tells his audience that he does not lecture but meditates. In his meditation, he recalls the story of the tortoise and the leopard told by an elder from Abazon. He makes his listeners realize that one has to struggle no matter how small before he is destroyed by one's enemy. He tells his audience that in as much as the external factors are blamed for being the root of the problems of the nation, immediate and remote causes have to be found. He goes further to point out the faults of distinguished groups in the economy of the nation refers to the civil servants and students as '**plain parasites**'.

A parasite is an organism that is fully dependent on another organism, while the host benefits nothing from it. The words Ikem uses here do not really mean that these people are what he calls them. So, the expression violates the maxim of quality. These people are not parasites. discussion. The flaws of these groups (civil servants and students) are the type exhibited by parasites.

They keep on demanding without giving out something. When he is asked a question on the President placing a picture of his head on the coin (money used in the county), his answer is wrongly presented by the new Editor of the *National Gazette*. He reports that Ikem preaches regicide. This is followed by accusations levelled against him by the Director of Research Council, Colonel Johnson Ossai. He accuses him of the following:

1. **He was the key link between the plotters in Kangan and their foreign collaborators.**
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(p.169)

They violate the maxim of manner. He is not guilty of these accusations. These accusations levelled against Ikem violate the maxim of manner because they are false. It is like giving a dog a bad name in order to hang it. Apart from this, Colonel Ossai uses so many and unnecessary words to present Ikem as a traitor. This, again, violates the maxim of manner. He further explains how Ikem is fatally wounded. After Ikem's extinction, the hunt for Chris follows.

I did it shamelessly. I cheapened myself. God! I did it to your glory like the dancers in a Hindu temple. **Like Esther, oh yes like Esther for my long-suffering people.**

**The big snake, the royal python of a gigantic erection began to stir in the shrubbery of my shrine** as we danced closer to soothing airs, soothing our ancient bruises together in the dimmed light fully aroused he clung desperately to me. And I took him to the balcony . . .

**And there I told him my story of Desdemona.** (p. 81).

Beatrice, in narrating how she got His Excellency away from the audience in order to talk to him, flouts the maxim of manner and quantity. In describing how she got His Excellency aroused, she fails to state in clear language what she did and how she did it. But talks of the act as acting like Esther in the Bible for her people and the 'big snake' that stress in her shrine, probably , her shrine as the goddess. As the presidents clings to her, she is able to take him to the balcony. She is obscure in her description and so violates the maxim of manner.

A particular army officer who at this time hides his identity helps Beatrice through advice to send Chris out of Bassa. In his words:

**"... I know where the horse is. But I don't want to find him. Get him moved. Before tonight"** (p.179) . . .

**But if you mean do I like horses, yes. I am a horse-fancier.** (p. 186)

In these statements there is no relevance between the horse and Chris who is being referred to as the horse, in this statement the speaker later refers to the search for Chris as the horse and the rider. But by cooperative principle, Beatrice is able to realize that the horse is Chris and the implicature conveyed is that Chris is being hunted for. He further tells Beatrice that he is not interested in finding the horse. He explains that he is not a horse rider but likes horses. Abdul (as he is later known) violates the maxim of manner. He is obscure and ambiguous, as he uses horse. His identity is hidden. All these make his assistance questionable.

He gives Beatrice the required information which helps in the situation. Referring to Chris as a horse violates the maxim of quality. Chris is not a horse. But based on the cooperative

principle, Beatrice is able to interpret the implicature conveyed. The expression makes use of the image of the horse and the rider to convey the message of the hunt for Chris by his Excellency and his men.

### 5.3 The Maxim of Relation

s His Excellency states:

**“Soldiers are plain and blunt. When we turn affairs of the state back to you and return to barracks that will be the time to resume your civilian tricks”**  
(p.4).

This statement flouts the maxim of relation. What he says is not relevant to the issue being discussed; that is, the visit to people of Abazon who are affected by drought. But, he also contradicts his action of choosing civilians as members of his cabinet while relieving the military commissioners of their duties.

Dick, Mad Medico’s visitor from Europe, wants to understand why the members of the cabinet should be held hostage. He asks to find out the relationship between the cabinet and the delegates from Abazon. Mad Medico tells him that and **Kangan is a Negritude country not Devonshire** (p.57). This statement violates the maxim of relation since what he says is not relevant to the discussion. Negritude is a system where people who are assimilated into a particular system of government try to free themselves but in this situation the people are not assimilated into His Excellency’s government. It also observes the maxim of quality. Negritude is another form of colonization. People of Kangan are struggling to liberate themselves from the tyranny of the military leader. The mention of negritude here compares Kangan people to negritude writers who try to liberate themselves from ‘assimilation’ into another culture. By

virtue of this comparison, the maxim of quality is observed as it is true that there is struggle for freedom in Kangan.

Ikem previously observes: **“Public affairs! They are nothing but the closed transactions of Soldiers- turned-politicians with their cohorts in business and bureaucracy”** (p.141). An analysis of this statement shows that the military is not supposed to be in government; that is why he used the phrase “soldiers –turned-politician”. Public affairs become the affairs of the exclusive few. The use of the word “transactions with their cohorts in business” turns the government administration into business affair with ‘bureaucracy’ to block progress. With these expressions, he flouts the maxim of relation. The nature of the activities of the soldiers in government is interpreted as business. It does not relate to the administration and governance which the soldiers claim to be involved in. Ikem also observes the maxim of quality. The soldiers are not supposed to be in government; so, he rightly called ‘soldiers-turned-politicians’.

His Excellency makes Chris realize that he is the boss and so dictates the pace. Chris cannot resign even if he wants. **“Resignation... Where do you think you are? Westminster or Washington DC? Come on, this is a military government in a backyard West African State of Kangan”** (p.144). In this speech, His Excellency flouts the maxim of relation. The mention Westminster or Washington DC does not bear any relevance to resignation which Chris intends to do; but by implicature His Excellency wants him to realize the difference between developing and developed countries.

Chris is now on the run. He thinks of the three of them in the government. Ikem is gone, one of the green bottles hanging on the wall; the next is going, Chris thinks of himself, but his

Excellency goes before him; he (Chris) finally follows. He makes mockery of this as he gives up his soul. The trinity who think they owned Kangan.... **“Three green bottles, one has accidentally fallen, one is titling”** (p.191). The three friends are seen as trinity, like the three green bottles that are not firm on their hold, yet behave as if Kangan belongs to them and not to the people. Chris refers to one of the bottles as having falling accidentally and the other ‘tilting’. In this statement, Chris flouts the maxim of relation the bottles have no relationship to the government and his life but by cooperative principle the implicature is conveyed; and that is, the bottle that has accidentally fallen refers to Ikem. The one that is about to go refers to himself, though His Excellency goes before him. The three green bottles in this speech stand for the three friends in the government of Kangan.

On his journey to escape from His Excellency and his horse hunters, Chris meets people celebrating. On asking, he is told that there is a coup and the President is missing. The cynicism of the people is portrayed in the statement made by one person from the crowd who listens to the story of the coup, thus: **“This country na so so thief man full am ... a whole president de miss, like old woman de waka for village talk say him goat de miss”** (p.213).

This statement by a semi-literate police sergeant portrays the picture of a country where no one takes anything serious. The missing President is likened to the missing of a goat of an old woman in the village. Again for the reference to the radio that was stolen, the sergeant says the country is full of thieves. A look at the speech shows no relevance to the situation but it conveys the implicature of both those in government and the governed being thieves, if reference should be made to the robber who said he would be born again, or Ikem’s speech in which he talks about those who loot the country’s wealth. All amount to corruption which have turned out to be

part of the country's life. That is probably why people are not moved when it is reported that the president is missing.

At the naming ceremony of Elewa's daughter, Beatrice assumes the position of a man to save the tradition of her people. She goes further to give the little girl a boy's name—'Amaechina'. This name by tradition violates the maxim of relation. It is not proper that a girl bears a boy's name. But by implicature it is a move towards hopeful future.

On the other hand, Ikem writes his purported love letter to Beatrice and tells her: "... **It simply dawned on me two mornings ago that a novelist must listen to his characters who after all are created to wear the shoe and point the writer where it pinches**" (pp.96-97). In this statement Ikem violates the maxim of relation. For in the conversation it bears no relevance to the issue of women which Ikem raises before Beatrice. This is why Beatrice asks if she is a character in Ikem's novel. By implicature Beatrice, as a woman, talks to him about his attitude to women. This may also extend to the author who has been accused of not giving women prominent places in his novels.

#### **5.4 The Maxim of Quantity**

**...The line I have taken with him so far is perhaps too subtle.**

**But supposing my crusading editorials were indeed futile would I not be obliged to keep writing them ...those who mismanage our affairs would silence our criticism by pretending they have facts not available to the rest of us and I know it is fatal to engage them in their own ground.**

**Our best weapon against them is not to marshal facts of which they**

**are truly managers, but passion. Passion is our hope and strength,  
a very present help in trouble. (pp.38-39)**

Ikem thinks and tries to find out the best way to fight corruption and power in government. He knows the government has the facts with which to fight it, but will not make any move. His editorials are his hope; if they fail, he will apply passion. It is this passion he applies at his lecture at the University of Bassa. This results in his death. Ikem presents the facts on what should be the best way to confront the government, but instead of achieving the desired goal it breeds contempt and hatred for him. The maxim of quantity is flouted here. He goes in detail describing what the situation.

In the subsequent paragraphs, Ikem discusses about freedom and the steps that suit people in fighting for freedom. He sees reform as dirty, but the most promising route to freedom.

Reform may be a dirty word then but it begins to look more like most promising route to success in the real world. . .

Society is an extension of the individual

The most we can hope to do with a problematic individual psyche is to re-form it,  
...

You re-form it around what it is, its core of reality; not around an intellectual abstraction. (p. 99).

The above excerpt is part of Ikem's letter to Beatrice. He is concerned with reform and how to achieve it in his discussion, he flouts the maxim of quantity as he goes into detail talking about re-form and the best way to reform a society which he sees as an 'extension of the individual'. In



all his discussions on reform, he flouts the maxim of quantity. He makes use of so many words that his explanation seems boring. But that does not stop him from passing the necessary information.

**The story of tortoise and leopard by the old man from Abazon in which the tortoise which was about to be killed by the leopard asked for permission and when it was granted him started to scrcatch the land with his hands and feet and throws sand furiously in all directions. The leopard surprised asks what he is doing, the tortoise replies: “Because even after my death I would want anyone passing by this spot to say, yes a fellow and his match struggled here”. (p.128)**

This story is used to portray the effort made by the elders of Abazon. The story violates the maxim of quantity as it goes into detail to discuss the effort the tortoise made to save his face. But it conveys the implicature if the effort made by the people of Abazon who are denied “bore hole” for not voting the presidency for life and they are suffering from draught. Their purpose of visiting the president whether any good result will come out of the visit is not known but at least they have made their problem known.

I did it shamelessly. I cheapened myself. God! I did it to your glory like the dancers in a Hindu temple. **Like Esther, oh yes like Esther for my long-suffering people.**

**The big snake, the royal python of a gigantic erection began to stir in the shrubbery of my shrine** as we danced closer to soothing airs, soothing our

ancient bruises together in the dimmed light fully aroused he clung desperately to me. And I took him to the balcony . . .

**And there I told him my story of Desdemona.** (p. 81).

In the same story, she violates the maxim of quantity. She goes into detail to describe how she tries to save her people ‘shamelessly’ arouses the president and so have him to herself in order to talk to him.

### **5.5 Author reader conversation**

In the beginning **power rampaged through our world, naked.** So the Almighty, looking at his creation through the round undying sun, saw and pondered and finally decided to send his daughter Idemili **to bear witness to the moral nature of authority by wrapping around power’s nude waist a loin cloth of peace and modesty.** (p112)

This is author’s conversation with the reader. He violates the maxims of manner and quality. He tries to show that those in power have authority which they use recklessly. To moderate this recklessness,, he states that Idemili (a goddess) is sent to moderate power, by wrapping around power’s nude waist “a loin cloth”. He is not clear in this statement to say exactly how power is controlled by Idemili. Idemili the goddess and also called a daughter sent from heaven, portrays the presence of women to help in checking extremists; as Beatrice tries with His Excellency. He is obscure and therefore violated the maxim of manner. Also, the maxim of quality is violated as power is given the attributes of human being which it does not have. It does not have waist that is nude and is to be covered with loin cloth. All these are said to

convey by implicature the extreme corrupt nature of power and authority which needs to be controlled.

A bird's "**is the king's property correct**". (p. 108). Is another author's way of conversing with the reader or inform him that the government does not have its property in order. The presentation of the bird's enquiry sounds irrelevant and therefore violates the maxim of relation. But by implicature it conveys the message which Beatrice responds to. Having returned from the party from the government's retreat house and the bitter experiences she heard as she tries to caution His Excellency makes her reply to the bird ( known to her as the palace guard) that " the king's treasury was broken into and all his property carried away...".

It is the failure our rulers to re-establish vital inner links with the poor

and dispossessed of this country, with the **bruised heart throbs painfully at the core of the nation's being.** (p141)

The author in his conversations with the reader through Ikem's thought conveys the cause of the problem facing the nation. It is the failure of the government to relate with the poor. He sees them as the major suffering affecting the nation. The suffering of these masses is presented as the major problem facing the nation. But he is obscure in stating this fact, by this he violates the maxim of manner.

**Agatha who was so free with leaflets dripping with the saving blood of Jesus and yet no simple drop of charity in her own anemic blood.** (p. 183)

In this comment, the author conveys the uncharity attitude of people towards their neighbour, here portrayed by Agatha against Elewa. Elewa is facing a disheartening situation and is

pregnant. Agatha is not sympathetic but feels bad that she should serve somebody her equal if not beneath her. In this comment the author violates the maxim of manner. He is not straight forward in conveying the human flaw in which he portrayed in Agatha who fails to show love which she preaches. He conveys the human weakness in which self righteousness is supreme.

Also, in the speech he violates the maxim of quality. He referred to Agatha as having ‘anaemic blood’. It is false to state that Agatha has anaemia in her blood, for it has not been portrayed anywhere in his story. But the expression is used to show the weakness in her nature.

**“... if the horse was still in Bassa,.. .**

**So she had better be thinking quite soon of a cross-country gallop”.**

The author in this statement narrates the advice offered to Beatrice by an unknown soldier to save Chris from his ‘hunters’. In the use of the expression “cross-country gallop”. The officer is not clear; he is obscure in telling Beatrice to move Chris outside Bassa as it is no longer safe for him. By this statement, the maxim of manner is violated.

**. . . police statement declaring Mr Chris Oriko, commissioner of information wanted by security officers in connection with the recent coup plot. . . .**

The police statement that accused Chris of coup plot violated the maxim of quality. This time, there is no coup plot, and if there was any, Chris is not aware. Since the president is after him, this is a ploy to get him arrested. Therefore, Chris is falsely accused.

**Perhaps a root-and-branch attack would cure that diseased tolerance too. . .**

**An insistence by the oppressed that his oppression he performed in style(p.138-139)**

The above excerpt is the author's comment in relationship to the poor masses attitude towards the rich. They willingly submit to maltreatment or the oppression of the oppressor. The taxi-drivers could not understand how Ikem the editor of *National Gazette* should own a bettered Mercedes Benz and even drive himself. In this comment, he portrays Ikem's difficulty in understanding the problem of the masses who willingly accept the oppression. In this comment, the author in his conversation with the reader in conveying the message is obscure. He is not clear and so violates the maxim of manner.

The title of the novel *Anthills of the Savannah*, is the author's conversation with the reader. In it he conveys selfish independent colonies. Ants build 'moulds' vs hills which stands for their colony. Literarily, the ants are on their own and fights any 'foreign' body. The use of this a as title of a book conveys a message. By cooperative principle the reader realizes that the author is talking about wicked rulers. This is the implicature conveyed in the novel. This title violates the maxim of manner as the authors fails to convey this information in a straight forward manner.

## CHAPTER SIX

### SUMMARY, CONCLUSION AND SUGGESTIONS

#### 6.1 Summary of the Major Findings and Observations

This work is an attempt to investigate the conversational implicature in Achebe's novels: *A Man of the People* and *Anthills of the Savannah*, using Grice's conversational implicature. In order to achieve the objective of this work, an empirical review of earlier studies in implicature and conversational implicature was carried out. It is observed that conversational implicature centres on what is said that is not directly portrayed but implied. In other words, it is what is implicitly contained in a speech, where cooperative principle guides the conversation between the speaker and the hearer. Grice propounded conventional and conversational implicatures. Conventional implicature conveys the normal implicature in a conversation. It is not cancellable but implicated in a speech made. On the other hand, conversational implicature is implicit in the speech made but it is non-detachable and cancellable. It is based on these characteristics that the novels in this study were analysed.

Also, there is a review of literature on these novels under study. The critics whose works are reviewed presented different issues discussed in the novels: politics, language, corruption, gender and the role of the writers in the novels. In *A Man of the People*, it is observed that Achebe reviews the life of the people and their leaders in a country that has just gained independence. It can be inferred from the review that *A Man of the People* clearly shows that the formation of political parties is not a direct solution to political impasse found in our society. The answer lies somewhere beyond the grasp of the politicians and intellectuals. Not even the enlightened, the educated could be the man of

the people. Max and Odili's actions raise the question—where is the political party that will do the will of the people and provide “The Man of the People”? C. P. C. lacks a firm ideological base and its foundation is laid on the straw and rooted indiscipline as shown by Odili in using the party's fund.

Max, on his own part, collects money from the Cabinet Minister and compromises his ideological stance and standard. He sets up a double standard and eventually loses his life. The novel is not all about political corruption, but the corrupting power of privilege, position and money as is exemplified by Max. This underscores the idealistic philosophy of the intellectuals whose stance, no matter how strong, will soon give way in the face of material temptation. The novel seems to be both historical and a testament of the present political reality of the country.

Achebe presents the military intervention as the viable solution and alternative to the political destruction of the post- independence country. *A Man of the People* shows the relevance the novel has to the society, especially the type reflected in this novel that is the African society. The main thrust of the novel is the corrupt nature of the politicians, who enrich themselves at the expense of the masses and the people's cynical attitude. The situation invites military intervention. The folly, corruption and violence of a changing political order are at the centre of the novel. The story in the novel is a reprisal of what has been made of independence gained by African countries.

*Anthills of the Savannah* seems to be the logical extension of *A Man of the People* as it depicts the inner workings and consequences of a coup that ended the former. In the novel, Achebe tries to portray the characters and the roles they play in such a manner as it suits his assessment of the situation.

This is what he wishes his readers to appreciate. There is no doubt that his novel centres on the act of governance. It is true that every society makes a continuous effort to find an ideal government which will make every citizen happy. It seems the author wishes to convey the message that the act of governance is more complex than we think. Therefore, the so-called utopian government could be far from reality.

In the novel, we read the story of three school mates who become major figures in a new regime in the fictional country of Kangan. These school mates find it difficult to coordinate the activities of their country to better the interest of the masses. It becomes a problem for the three to relate cordially; especially as the President has been made to believe that it is not safe to trust childhood friends. The novel addresses the course unbridled power often takes and demonstrates how the fierce pursuit of self-interest comes at a tremendous cost to the community as a whole.

It is observed that the extent of the development of the female characters in the novel suggests that the women are sources of moral strength, tradition and hope in the face of violence and deception. The moral strength exhibited by the women, especially by Beatrice, helps to hold characters in the face of crisis. Achebe uses his work to call for an end to oppression and a return to order, integrity and beauty.

The fictitious country of Kangan has witnessed a revolution against the civilian government followed by the rule of an “interim” military government, whose leader soon undergoes a transformation into a president for life. Pragmatism and idealism resound throughout the novel and, as expected, idealism gets the better side. The people are given voice to express the problem of the society.



The instance of this in the novel is conveyed by the policeman who suggests that he should be given money to go to England to negotiate with IMF to bring the white man back to Kangan. This portrays the inability of the people of Kangan to rule themselves.

According to Oko (2010), Achebe seems to present his feelings and thoughts in the characters he portrays in the novel, especially in Chris, Ikem and Beatrice through whom he voices out his feeling about the government. This is, by implication that while presenting these diverse characters and characteristics in him, Achebe has to move his narration to suit these personae.

Conversational implicature, as applied in the analysis of these novels, reveals the undertone with which the author conveys the problems facing the two nations discussed in the novels: one is faced with post-independence problems and the other is concerned with the problems of a military government. In *A Man of the People*, the conversational implicature exposes the corrupt nature of the politicians who claim to protect the interests of the masses, but were merely using them to satisfy their personal interests. For instance, Chief Nanga made his people believe that he was serving them. He told Odili that there were a lot of troubles in being a minister but he wanted to retain the post as if it were his birthright. The hidden meaning in the speeches of these politicians as well as the disenchantment and repulsion expressed by the narrator (Odili) on the abuse of political power by politicians are exposed through conversational implicature. The bad administrations of these politicians were responsible for the high cost of living in the country and for making the poor poorer. Chief Nanga's position as Minister of Culture, for instance, requires a good knowledge of and the promotion of the people's culture, but this was never his concern.

His preoccupation was to connive with foreign firms to loot the nation's economy. He gives his people the impression that he is making every effort to better their lives.

The novel is an indictment on post-independence Africa with a particular reference to Nigeria. *A Man of People* has political corruption as its central theme. All other forms of corruption discussed in the novel hinge on it. Nigerians have taken over political administration from their colonial master, but the various forces of corruption and influences in the society have overtaken them. Bribery and corruption tend to dominate the political life of the country. People have become interested in material wealth, acquired not through their sweat but by corrupt means. Political leaders get into offices through dishonest means. Lawlessness and thuggery take over political campaigns. The European contractors are equally involved in corrupt deals. All these are exposed through conversational implicature applied in the novel.

Morality in personal relationship is badly affected. It has degenerated to its lowest ebb as it is replaced with unchecked sexual obsession, which is portrayed vividly in the character of Chief Nanga. The corrupt traditional values such as dishonesty and double dealing are further established in the loss of morality of the once well-meaning character like Max who now accepts bribe under the cover that it does not have a legal backing, and that one cannot fight the dirty war without having one's hands soiled a little. Achebe tries to show that to live in a hopelessly corrupt society such as this, one cannot completely stay clear of all its vices. The society pulls him down either through bribery or by use of coercion. Conversational implicature has helped to get the message Achebe passes across in this novel.

Offices are shared out to people with little or no knowledge to run them. Chief Nanga is the uncultured Minister of Culture. Professionals like Dr Makinde, a PhD in Public Finance, is opposed in the official quarters and the few among his league are frustrated and flushed out unceremoniously because they support Dr Makinde's advice to the government on the economy. Dr. Makinde is opposed from every official quarters including the mass media and the Prime Minister. In all these, conversational implicature guides one to realize that what Achebe suggests is that a community built on selfish interests, and which lacks public moral sanctions that regulate the lives of the people is bound to fail. The metaphorical expressions used in the novel are analysed and this helps in revealing the insincerity and duplicity of some of the characters in the text.

In *Anthills of the Savannah*, the story is not different. The novel is a discourse of a military involvement in politics in Africa. The Military president on his own part victimized the people who failed to vote him for life presidency. His reaction to this is revealed through implicature when he referred to them as those who believe in rain makers. At the beginning of the novel, General Sam is a 'baby monster', but as the action unfolded, Sam grows into a full-fledged dictator. He throws protocol and national security to the wind just to impress a young American journalist. His actions are full of military aberration, built in mediocrity, senseless innovation and political barrenness. The military President who makes use of civilians in his cabinet later turns against them. He has initially relied heavily on his cabinet while at the same time belittles them. He later decides to make use of State Research Council headed by a soldier in his administration. He has relied more on his State Research Council as well as the secret police and keeps the cabinet for appearances.

The language and attitude of the people in this military regime would be well appreciated using conversational implicature. The actions of General Sam are unpredictable. Chris refers to these actions as scenes from his (the president's) repertory. This drama which is performed by General Sam and his cabinet is presented in a manner that can only be well understood through conversational implicature. With an actor like Sam, as a Head of State, though a dangerous one, the language of the state quickly degenerates. Achebe passionately opposes the debase of words by politicians. He reacts against this with disgust. He shows in this novel that opposing a tyranny or even enduring it involves more than precision of language. He also portrays the dangers of blindly pursuing power at the expense of community. Sam has no regard for the people he is supposed to be leading and for that they are made to suffer. The message in this novel is clearly understood by applying conversational implicature.

The sense of implying which underlies implicature is where it refers to expressing something indirectly or hinting at something. The characteristics of conversational implicature which are mentioned earlier in this research work indicate that conversational implicature is a non-detachable inferred meaning that is not actually said, but rather is meant or communicated in addition to what is said literally. In a model of reality, participants in a discourse also construct a model of context which includes their conception of relations with the interlocutor. Implicature is a contribution made to this model as conversation starts. When characters are at cross purposes, their models are at variance. Such variance is the dramatic interest in the conversation.

The reader in a novel is invited to draw implicatures both from characters' speeches and authorial commentary. It is on the basis of this that the novels are analyzed using Gricean conversational implicature. *A Man of the People* discusses civilian government. The text is

analysed using Gricean conversational implicature to buttress Achebe's implied messages in the novels. The nature of politics practiced by the politicians is revealed. It is a politics of violence. Most of the things said by the politicians are not really what they meant, especially as they are portrayed through Chief Nanga. The masses they (politicians) claim to protect are used to satisfy their personal interests. The masses, on their own part, are cynical and do not question the activities of these politicians.

On the other hand, *Anthills of the Savannah* projects military rule. The government portrayed in this novel is that which has come to redeem the masses from the corrupt acts of the politicians. Nonetheless, it is observed that what happens in the civilian government is repeating itself in the military government. The military is corrupt and oppressive. The governance in *Anthills of the Savannah* is a mixture of military and civilians. The Head of the State is military, while the members of the cabinet are civilians; however, the military leader uses oppression to cow down the members of the cabinet and the masses. It is discovered that there is not much difference in the government portrayed in the two novels, except that the leaders bear different names and that the titles are different. The language of communication or conversation in the novels helps through implicature to expose the hidden meanings of the intentions of the characters. The best conversation is that which most approximates to written language (Johnson as cited in Leech & Short, 2007, p.2530).

The analysis of these novels is on two levels of discourse: the conversation of the characters and that of the author and the reader. These two levels of discourse are interconnected. This is because the discursal point of view of the author must be interpreted in the light of the embedded discourse (conversation). Also, it is because the strategies of communication through implicature employed in the two-way conversation are used by the author in his conversation

with the reader. The messages which the author intends to convey in the novels are explained and made easy to access through the application of conversational implicature.

Therefore, the study revealed that the actual utterances of the chief characters differed from the potential utterances, in that the actual utterances differed from what they intended. This portrayed them as people of double standard as was shown in their use of both Standard English and Pidgin. Conversational implicature involved in the formal linguistic features such as metaphors, idioms and proverbs conveyed the meaning of the actual utterances. These features of language exposed the implicature contained in the conversations in the novels, both the conversation among the characters and that between the reader and the author. Conversational implicature applied in these novels exposed the dual identity of politicians and corruption in government.

## **6.2 Conclusion**

Achebe's novels which are used in this study seem to portray him as an embodiment of what and who a writer should be in his society. He arranges his works with prophetic clairvoyance to achieve his duty as a writer. He is a historian, rescuing the past; as a mentor, he guides towards the future, and as a librarian, he preserves the integrity of literary works. He confirms these when he states that literary work "whether handed by word of mouth or in print gives us a second hand on reality, manageable dimension of make belief..." (Achebe, 1998). Also, Osifison (2002); states that through theatre, the political, economic and social problems in the society could be arrested. Achebe expresses his commitment to his society in his role as a novelist and also as a teacher. As a writer, he thinks it is his concern to teach the people the

reality of their society. Similarly, he sees the role of the artist as a teacher in the sense that he must deliberately stir the consciousness of the people to rediscover themselves. He regards art as a weapon or an instrument for social change not art created for pleasure or for its own sake.

Achebe's novels— *A Man of the People* and *Anthills of the Savannah*—are examples of the works of a modern novelist whose focus is to develop the minds by liberating his readers from the shackles of ignorance which no doubt is seen as a hindrance to national development and national consciousness. He investigates “chaos of rites” of passage especially in the political and economic developments of a nation. Through these novels, Achebe has come to deliver an open and satirical attack on human society. He has brought to the open a society that is harangued with a vision of reality which consists of nothing but ugliness and disquiet, various shades of corruption, crises and hatred. These unhappy experiences he exposes in the two novels are for his readers to understand the plight of a society which could be Nigeria.

The author discusses in the novels the political and socio-economic problems that confronted African nations after independence and during the military regime. The joy and optimism which followed the attainment of independence soon began to disappear as the leaders detain their political rivals without trial and dealt wickedly with whoever dared to challenge them. There was no more freedom of speech; the masses lived in fear. There was a breakdown of law and order. Bribery and corruption became the order of the day instead of exceptions.

The analyses of the novels in this study involve the two-level discourse closely interconnected: one-way discourse which is between the author and the reader was considered. The other was the two-way interaction of conversation, which is the discourse among the characters in the novel through whom the author reaches his reader. In both levels of discourse,

the author portrays conversational implicature. These two levels are closely connected. This is because the point of view through which the author presents his work must be interpreted in the light of the embedded discourses contained in the conversations. Another reason is that the strategies of communication through implicature employed in two-way conversation were also used by the author in his conversation with the reader. To a certain extent, what separate the novel from the most common place conversation are its complexity, multiplicity and subtlety.

### **6.3 Suggestions for further study**

This study has been carried out to contribute to the educational development. The work has not been extensively done due to some factors such as time, finance and other militating factors. The researcher, therefore, makes suggestions for further studies in some areas to help to enhance the message conveyed by Achebe. The areas suggested for further study include: the role of women in these novels; roles of writers and stories in the novels.

Apart from these, implicature and explicature could be applied as another aspect in the analysis of the novels studied in this work. As an academic exercise, conversational implicature should be used in the analysis of literary works to bring about transformation as well as to sensitize members of society to properly understand their environments. It has a high pedagogic value for textuality and meaning. The implicatural processes should be taught to students as keys to the comprehension of texts. This can enable the reader to supply all the missing pieces and all components of the picture which are not literally contained in the text, but are necessary in the interpretation of the text. The knowledge gained in this field will go a long way in solving the problems facing society, especially in politics and corruption. Therefore, the researcher suggests that implicature should be well applied in appreciating every literary work.



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