
**IMPLICIT MEANINGS IN THE COURTSHIP-DRIVEN DISCOURSES IN THE
“MORNING” PART OF WOLE SOYINKA’S THE LION AND THE JEWEL**

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ABSTRACT: *The process of inferencing in discourse events is an essential aspect of understanding communications. Most often, writers do not explicitly state the text’s message; they rely on the reader’s encyclopedic knowledge. Soyinka’s text The Lion and the Jewel is one of such texts, where the understanding of inherent meaning depend heavily on inference. However, the text has attracted extant studies both from literary and linguistic perspectives, but observably, none has addressed the implicit meanings in the discourses for better understanding of the text. Hence, this study examines the implicit meanings in its courtship-driven discourses in order to understand the characters’ ideology and projected themes. The data for the study are delimited to the interactions of the two major characters in the “Morning” part of the text. The data were analysed using insights from Grice (1975) Conversational Implicature theory. The findings reveal that they flout the maxims as a means of self-defense to one’s integrity and as resistance from imposition, thus projecting the themes of self-defense and resistance from imposition. It portrays the characters’ ideology as people who protect one’s ego and are always ready to defend oneself to shun intimidation. Maxims of manner and quantity are most exploited using literal and non-literal expressions, while quality maxim constitutes the least, no instance of relevance maxim is found.*

KEYWORDS: implicit meaning, conversational implicature theory, courtship discourse, cooperative principle, Wole Soyinka’s The Lion and the Jewel

INTRODUCTION

Pragmatically speaking, there are a number of discursive structures for information conveyance in literary discourses. As such, literary writers imbue their works with extra-textual elements that call for the cooperation of readers’ cognitive and constructive mechanism for better understanding. Language, we know, is characteristically generative, versatile and flexible. Thus, competent writers exploit these features in order to organize information in such a way that they effectively express their intended meaning. In this case, denotative meanings of lexical items play primary function, and the users’ meanings become the ultimate. It is in line with this that Widdowson (2009, p. 27) avers that:

The formal systems of language, after all, have evolved in association with words as the internal semantic encoding of some external social reality. So an account of grammatical knowledge, the argument runs, cannot ignore the fact that linguistic form is functionally motivated, so that to abstract form so completely from function is to misrepresent the nature of language.

In this view, linguistic is essentially the study of how language mean, how they are functionally informed; it is semantics which is primary.

According to Widdowson, grammatical knowledge of a language requires the identification of the form and function of linguistic items in accounting for language meaning as the duo are intertwined, though performs the primary function in communication system. Therefore, there is another that performs the secondary function - users meaning; this aspect belongs to the domain of pragmatics. Huang (2017, p.1) defines pragmatics as “the study of language use in context”. Thus, pragmatics studies language use with regard to the situational context of its use. In reference to this, a better understanding of language use involves also the knowledge of the situational context of use. Mey opines that “we could have a pragmatic component, understood as the set of whatever pragmatic functions can be assigned to language, along with a pragmatic perspective, i.e., the way these functions operate. We could either ask how users ‘mean what they say’, that is, how they communicate, using language, or how they ‘say what they mean’, employing the linguistic devices at their disposal to express themselves” (2001, p. 9). Therefore, participants in every communicative event usually have recourse to the speaker’s intention, situational context of use in addition to the linguistic elements (semantic encoding) in the interpretations of information not expressly stated.

In certain instances, writers do not explicitly convey their intended meaning. They achieve this, through the means of presupposition, explicature, speech acts, reference, implicature among others. This is why the British philosopher Herbert Paul Grice is so much indebted to, for his formulation of the Cooperative Principles and its maxims, which aid in the understanding of implicit meanings of an utterance, otherwise known as implicature. Capone and Mey (2016, p. 22) contend that “what does remain a reality in this context, however, is that Grice’s thinking on implicatures and their uses has opened a window onto some of the most fascinating features of human language use”. They moved further to assert that:

It is clear that Grice when stating these maxims assumed an idealized conversational situation; in real life, people do not necessary respect (all of) his rules. But the interesting thing is that a maxim, even when violated may give us an idea about what the speaker actually intended to convey to us. It is here that the Cooperative Principle comes to our aid (p. 22).

Spurred by the above assertions, Wole Soyinka’s *The Lion and the Jewel* has attracted many research studies by scholars which range from discursal, stylistic, literary, linguistic and even pragmatic interpretations of the text. However, conversational implicature which is an important area in pragmatic study has not received enough attention as this work demonstrates. It is against this backdrop that this work sets out to examine those linguistic strategies that are used by the characters - Lakunle and Sidi, thus, adopting qualitative and discourse analytical model in analyzing some selected excerpts on the courtship-driven conversations in the “Morning” part of the text using the cooperative maxims of the conversational implicature as guiding principles. This text is a drama text that is divided into three parts: Morning, Afternoon and Evening. Its story is about two major characters – Lakunle and Sidi. Lakunle is a school teacher who loves Sidi and plans to marry her. He portrays himself as being cultured and civilized, viz Sidi as timid village girl who would not have her native pride tampered with.

Sidi agrees to marry Lakunle but on the ground that her pride price be paid first which Lakunle objects as a result of his purported foreign principles which Sidi does not understand. So, in Lakunle's bid to modernize (refine) her so as to suit his status-civilized and cultured, the discourses emanate. Marriage-driven discourses are discourses that emanate as a result of one's love advances to the other which might lead to marriage.

The study is significant to literature students in colleges of education and also to all lovers of literary works for better understanding of implicit meanings in texts as the study unmasks some aspects of intentionality that are implicitly conveyed in the marriage - driven discourse of the text. Through language use, though not expressly stated, the ideology of the characters studied and the themes of the text are portrayed which require the readers' cooperation for better comprehension of the text as in many other good literary texts.

REVIEW OF RELATED LITERATURE

Review of related literature to this study takes two angles: linguistic study on Wole Soyinka's *The Lion and the Jewel* and studies on scholarly writings using Conversational Implicature Theory. This text, being written by a first generation writer, has attracted critics from scholars both from literary and linguistic perspective, but we review only the linguistic aspects as that concerns our work most.

Akogbeto and Koukpossi (2015, p.26) study the work from linguistic-oriented perspective using a Systemic Functional Grammar and Critical Discourse Analysis to analyze the way male and female characters are represented through lexicogrammatical means with a special focus on its transitivity system as suggested by Halliday (1994). Their study reveals that Soyinka has consciously or unconsciously represented male characters as strong, powerful and metaphorically as lions, a symbol of irresistible power, also as initiators, doers of something and commander in chief and the king, while the females (Sidi and Sidikou) are represented as goals and/or beneficiaries of men's actions and are also associated with processes of sensing and of emotions. Therefore, while this study analyses meaning in the text in the light of transitivity and critical discourse analysis, the present study takes conversational implicature analyses of inherent meanings to identify the text's themes and ideology.

Another scholar, Igwedibia (2018), in her study "A Relevance Theoretical Reading of Wole Soyinka's *The Lion and the Jewel*", analyses discourses in the text using Sperber and Wilson (1986) Relevance Theory. The researcher examines "how explicatures are recovered by the hearers" (p. 145). The author demonstrates that speakers and writers often mean much more than they say or write and expects their hearers or readers to understand them. The study finally concludes that "the assumptions, however, is based on their shared environment, values, social conventions, words or grammatical structure". However, while Igwedibia's work concentrates on the relevance theory analysis of explicatures in the text, this study moves researches on pragmatics further by attempting a conversational implicature theory analyses of the text to identify the themes and ideology of the characters.

In another study, Akogbeto and Guezohouezon (2017) make a contrastive exploration of Hallidayan Systemic Functional Linguistic theory (SFL) and the Morrisian, Gricean and neo-gricean pragmatic theories using data generated from Wole Soyinka's *The Lion and the Jewel*.

The study, according to the researchers, is meant to underpin and orient their decision as to the validity or not of the above-stated postulation and eventually highlighting multifarious stakes of pragmatics. The study demonstrates that “from the linguistic perspective, pragmatics is very much operational in breaking the allegorical shell of literary language”. Thus, “...pragmatics ranks much higher and more powerful above the Hallidayan SFL in terms of operative potential inasmuch it helps to provenly {sic} scavenge for much finer or atomic details about languages built-in and ad hoc meaning with a view to unfolding user’s hidden intents” (3732). This study does a contrastive study of SFL theory and Gricean and neo-gricean theories using the text in order to ascertain which of them has the highest propensity in breaking the allegorical shell of literary texts. This present study aims to identify the ideology and thematic foci in the text using on conversational implicature theory. Thus, the gap the study stands to fill in scholarship.

On the theory of conversational implicature, Ononye (2017) studies the implicit meanings in the fictional conflict discourses using Adichie’s two fictional works. He investigates the types of conflict that emerge in the texts to determine how they implicitly facilitate access to conflict related thematic orientation of Adichie. The researcher avers that the analysis reveals three broad types of conflict namely; domestic, religious and ethnic conflicts and that pragmatic inference aims in the recovery of the additional meaning both in the figurative and non-figurative expressions, thus, flouting the maxims to give off implicitly thematised conflicts. While this study concentrates on implicit meaning in a conflict discourses from a fictional text by a third generation writer, this study focuses on the implicit meaning in marriage discourses in drama text by a first generation writer to ascertain the character’s ideology and the thematic foci of the text.

In another study on the theory, Guo and Li (2017) analyse the implicature of dialogue in Nirvaana in Fire, a famous Chinese TV play. They analyse this play in the light of Grice’s conversational maxims in order to present the art of conversation in it. They assert that the study enables people to better understand the plot and of the play and concludes that the characters’ implied intention help the audience to better understand the plot of the play and others (p.39).

Grice’s Conversational Implicature Theory

The concept of implicatures has its origin in the work of the British philosopher H. P. Grice. The central ideas were introduced by him in the William James lectures delivered at Havard University in 1967 and were partially collected and published in Grice (1989). In these lectures, Grice presented a panorama of his thinking on meaning and communication (Haung 2014, p. 27). However, since this introduction, many scholars have variously ventured into its definition. For instance, Black (2006, p. 81) defines it as “those elements of a message that are not encoded directly but whose recovery is based on the assumption that the hearer will be able to make appropriate inference. Hurford et al (2017, p. 134) aver that “it is the method by which speakers work out the indirect illocutions of utterances”, while Yule adds that implicatures are “primary examples of more being communicated than is said, but in other to be interpreted, some basic cooperative principle must first be assumed to be in operation (Yule, 1996, p. 36)”. Underlying these various definitions is that implicatures are the unsaid of the message which

the speaker expects his listener to infer with regard to the conventions of the people, the situational context and knowledge of the cooperative principle.

Grice proposes two kinds of implicature – conventional and conversational implicature. Conventional implicature are part of the conventional meaning of a word or construction. This means that they are not context-dependent or grammatically explainable, and must be learned on a word-by-word basis (Kroeger 2019, p. 148), while conversational implicatures are inferences that depend on the existence of norms for the use of language, such as the widespread agreement that communicators should aim to tell (Griffiths 2006, p. 134). For the purpose of this study, we concentrate on the conversational implicature (henceforth CI). In CI, the meaning inferred is quite indirect and different from the literal meaning of the individual words of the utterance. Howard and Stockwell (2011, p.181) expound that “such inferences can be accounted for by imagining that there are conversational maxims that are assumed by interlocutor when they talk”.

Grice propose that there are certain default assumptions about how conversation works. He states this in the form of a general Cooperative Principle and specific sub-principles which he labeled ‘maxims’ (Kroeger 2019, p.142-142).

The Cooperative Principle (henceforth CP)

Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

The Maxims of Conversation

QUANTITY:

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

QUALITY: Try to make your contribution one that is true.

1. Do not say what you believe to be false.
2. Do not say that for which you lack adequate evidence.

RELATION (or RELEVANCE): Be relevant.

MANNER: Be perspicuous.

1. Avoid obscurity of expression.
2. Avoid ambiguity.
3. Be brief (avoid unnecessary prolixity).
4. Be orderly.

(Grice 1975, p. 45-46. Adapted from Kroeger 2019, p. 141)

However, it is not always necessary for speakers to obey the CP. Thus, a speaker may decide to obey or deviate from them. When this happens, it means that he/she intends to communicate additional meaning. This deviation can come in different forms such as flouting, violation, opting out among others. The most prominent one is flouting, which happens when the speaker deliberately breaks the maxim(s) in order to communicate meaning in the form of conversational implicature.

METHODOLOGY

The data for the study are collected from Wole Soyinka's *The Lion and the Jewel*. It is a drama text that comprises three parts: Morning, Noon and Night. The study concentrates only on the 'Morning' part using cooperative principle of the conversational implicature theory, qualitative and descriptive method of analysis to analyze the implicit meanings in the courtship conversations between the two major characters (Lakunle and Sidi) in the drama.

DATA ANALYSIS AND FINDINGS

The analysis shows that the characters flout the maxims in order to communicate extra meanings. In doing this, literal and non-literal language expressions are employed. The literal usage flouts the quantity and quality maxims while non-literal ones use metaphorical and proverbial language mapping to achieve this, thus flouting the manner maxim. The analyses do not reveal any instance of flouting of the relevance maxim.

Example 1: (Background: Lakunle sees Sidi carrying a pail of water on her head, being disgusted by this, he forcefully tries to take it from her but she refuses to release it and so water spills on him).

Sidi (T1): [delighted] There. Wet for your pains. Have you no shame?

Lakunle (T2): That is what the stewpot said to the fire. Have you no shame – at your age, licking my bottom? But she tickled just the same.

Sidi (T3): The school teacher is full of stories this morning. And now, if the lesson is over, may I have the pail?

Lakunle (T4): No. I have told you not to carry loads as an illiterate goat. It is bad for the spine. And it shortens your neck at all. Do you wish to look squashed like my pupils' drawing?

Sidi (T5): Why should that worry me? Haven't you sworn that my looks do not affect your love? Yesterday, dragging your knees in the dust, you said, Sidi, if you were crooked or fat, and your skin was scaly like a... (p. 1-2)

Excerpts in T2 and T5 show instances of flouting both quantity and manner maxims as a means of defending one's personal integrity; thus, giving off the interlocutors' intended meaning. The first sub maxim of the quantity maxims is flouted in the expressions in that the information given is less informative as is required for the purpose of the exchange. The CP requires that this kind of question elicits "yes" or "no" answer for one to be fully cooperative but in this

case, it fails to do so, because Lakunle in a bid to smartly avoid the imposition and its consequence as well as maintaining each other's face want, resorts to flouting the maxim. Also, its use of metaphorical expression (that is what the stew pot said to the fire) obscures meaning thereby flouting the manner maxim as well. As a result, its interpretation is beyond the literal meaning of the words used as it requires Sidi to search for additional meaning. T5 also flouts the quantity maxims for being under informative. Responding to a question with another question does not give the right amount of information needed but implicates it.

The interlocutors flout these maxims in order to dodge the required answers which may demean their purported personal integrity and self-esteem. The implicature in T2 is that Sidi should be the one to be asked the question or be ashamed of herself rather than otherwise. This is because considering the situational context of the interaction, Sidi is the one carrying a pail of water on her head with such an accustomed ease and with a wrapper tied just above her breast, leaving the shoulders bare just like a typical village girl (using Lakunle's words). The implicature in T5 is that she does not care what happen to her by carrying the load.

T4 flouts quantity, quality and manner maxims. The expression flouts the second sub maxim of quantity in that it gives more than required information. Had Lankunle stopped at "no", it would have provided the relevant answer to the question and adhered to the maxim, but he further gives explanations on why he should not release the pale. Sidi is expected to infer the additional meaning that he does not want her to carry the pail again on her head. Moreover, the second sentence; "but you are as stubborn as illiterate goat" flouts the manner maxim for obscuring meaning and requiring additional interpretation. Using our encyclopedic knowledge of the world, a goat is regarded as a foolish tamed animal. Thus, it is the characteristic feature of a goat (foolishness and illiteracy) that is being compared to Sidi's stubbornness. The inference is that Sidi is too stubborn as a result of her foolishness and illiteracy. The third sentence "and it shortens your neck, so that very soon, you will have no neck at all" flouts the manner and quality maxims. It flouts the manner maxim because it exaggerates and quality maxim because the expression is a lie. Quality maxim requires that one's contribution should be truth. Considering the background knowledge of the world, carrying whatever kind of load on the head cannot make one lose one's neck or shorten it. By this utterance, he wants Sidi to infer that if she continues carrying load on her head, she will soon lose her beauty.

Example 2: (Background: Lakunle claims that Sidi's breast is exposed as he can see some portion of it just as other villagers may have seen.)

Sidi T1: Are you at that again? Why, I've done the fold so high and tight, I can hardly breathe. And all because you keep at me so much, I have to leave my arms so I can use them... or don't you know that?

Lakunle T2: You could wear something most modest women do but you, no, you must run about naked in the streets....

Sidi T3: This is too much. Is it you, Lakunle, telling me that I make myself common talk? When the whole world knows of the mad man of Ilujinle, who calls himself a teacher...is it, Sidi, they call a fool – even the children – or you with your fine airs and little sense!

Lakunle T4: [first indignant, then recovers composure] for that what is a jewel to pigs? If not I am misunderstood by you and your race of savages.... (p. 3)

Sidi tries to convince Lakunle that her body is well covered to the extent that it inconveniences her, just because of his advances on her. She asks him if he does not notice it. But Lankunle's response (T2) "you could wear something most modest women do" flouts the quantity maxim. By using an indirect meaning strategy, Lankunle wants her to infer that what she is wearing is not good enough for his liking. The second sentence in T2 "you must run about in the street naked" flouts both manner and quality maxims in exaggerating and lying. Because Sidi is not actually naked, the statement is false. T3 flouts the quantity maxim by giving more than required information, thereby requiring additional meaning. Sidi knows that no sane person can be naked in the street except mad person and since she is not mad, she is not naked rather the madness thing should be attributed to Lakunle. She employs such strategy as a defense to her integrity. T4 flouts manner maxim. The expression "what is a jewel to pig?" is metaphorical. Because Lakunle takes Sidi as his love, he refers to her as a jewel and because Sidi attributes his attitude in T3 as being fine but lacking in sense, he refers to himself as a pig. The implicature is that "he is worth much more than what Sidi and the villagers attribute him to, otherwise why should he go for a jewel like Sidi.

Example 3: (Background: Lakunle still convinces Sidi of the extent of his love to her.)

Lakunle feels that his love advances to Sidi is heading towards a wasted effort now wants Sidi to know how much he loves her to further convince her so that his integrity will not be trampled upon.

Lakunle T1: Wasted! Wasted! Sidi, my heart bursts into flowers with my love. But you, you and the dead of this village trample it with feet of ignorance.

Sidi T2: [shakes her head in bafflement] if the snail finds splinters in his shell, he changes house. Why do you stay?

Lakunle T3: Faith. Because I have faith. Oh Sidi, vow to me your own undying love....

(p.6)

Lakunle's expression in T1, "...my heart burst into flowers with my love", is a metaphorical mapping employed to demonstrate the extent of his love to her. This flouts the manner maxim and requires Sidi to search for the inference. The implicature is that he loves her so much. The second sentence here also flouts the manner maxim. Sidi, therefore, infers the additional meaning that she and the villagers, as a result of their illiteracy, fails to see reasons (need to revamp the culture) with him.

Sidi uses a proverbial expression to let him know her stance on the matter. Thus, her T2 flouts the manner maxim as well. Lakunle with the aid of the cultural background of context of use infers the meaning that if he doesn't like the culture which she respects, he should look for another lover. When Sidi inquires to know his suggestion on her stance of the matter, Lakunle's response flouts the quantity maxim for providing more than required information for the

purpose of the exchange. This he employs as a means of resistance from Sidi's imposition to pay her bride price which he doesn't want to pay as a result of his foreign principles.

Example 4 (Background: Lakunle tells Sidi that women are weaker sex and Sidi revolts.)

Below is another instance where the cooperative maxims are not observed in order to implicate meaning and as a means of defending one's integrity and resistance from imposition.

Sidi T1: [throws him off] the weaker sex, is it? Is it a weaker breed who pounds the yam or bends all day to plant the millet with a child strapped to her back?

Lakunle T2: That is all part of what I say. In a year or two you will have machines which will do your pounding, which will grind your pepper without it getting to your eyes.

Sidi T3: O-oh. You really mean to turn the world upside down.

Lakunle T4: The world? Oh, that. Well, maybe later. Charity, they say, begins at home. For now, it is the village I shall turn inside out....

Sidi T5: Are you still on about the Bale? What has he done to you?

Lakunle T6: He'll find out. Soon enough, I'll let him know.

Sidi T7: these thoughts of future wonders-do you buy them or merely go mad and dream of them?

Lakunle T8: A prophet has honour except in his own home. Wise men have been called mad before me and after, many more shall be so abused.... (p. 4)

Sidi, having known that it is women that do almost all the house chores in the family is angry with Lakunle for his statement and demands to know if it is not the so called weaker sex that do all she enumerated. In Lakunle's response in T2, instead of simply answering "yes", he uses indirect answer "that is all part of what I say". This statement flouts the quantity maxim for being less informative in the context of use thereby requiring Sidi to search for an inference. Sidi has to infer from the utterance that even at those chores she listed as work women do, they are all minor or menial thing that machine can replace unnoticed. Lakunle employs this strategy because he knows the implication of a direct answer which may incur her ire and may result to unpleasant expression(s) from her, thus, as a means to save both face and maintain his dignity.

T3 flouts the maxim of manner. It is a metaphor that obscures the intended meaning and elicits a search. Sidi infers that he plans to change their culture. This is why he responds that he starts it at home, their village and precisely, Baroka – an old, rich and illiterate chief that has many wives but still wants to add a little pretty damsel (Sidi) to the number. In T4, "charity begins at home", is a proverbial mapping that is employed to demonstrate where the changes starts. This use, however, obscures meaning and requires Sidi's reliance on the shared cultural knowledge for the implicit meaning. Sidi inferred that it starts from Baale. When she asks to know Baale's offense to him, his response in T6 "he'll find out soon enough, I'll let him know" does not observe the first sub maxim of quantity therefore calls for inference. With this, Sidi infers that

Baale didn't do him anything serious as to require his revamping. He employs this as a strategy to resist Sidi's inquisitiveness.

Also, T8 employs a proverbial expression to demonstrate the extent he is neglected in the village. This also flouts the manner maxim and necessitates Sidi to search for meaning. The implicature is that she demeans him because she knows him very well as per his background.

Example 5: (Background: Sidi still insists that Lakunle pays her bride price for them to get married).

This is another instance where the maxims are flouted as an interlocutor's means of resistance from payment of the bride price.

Sidi T1: [attentive no more. Deeply engrossed in counting the beads on her neck] then pay the price.

Lakunle T2: Ignorant girl, can you not understand? To pay the bride price would be to buy a heifer off the market stall.... (p. 8).

T2 flouts the quantity maxim. Lakunle flouts this maxim as a means to resist the imposition from Sidi to pay her bride price before marrying her. Lakunle knows he does not want to pay the bride price so he uses resistance strategy thereby flouting this maxim. The implicature is that paying a bride price is a kind of buying the woman which is also a distortion of womanhood.

DISCUSSION OF FINDINGS

The study has investigated the implicit meanings in the courtship-driven discourses of the two main characters (Lakunle and Sidi) in Wole Soyinka's *The Lion and the Jewel* in order to understand the characters' ideology and the projected themes with reference to the pragmatic inference using insights from Gricean's notion of conversational implicature. The analysis reveals that the intended meanings of their discourses are not explicitly stated in the utterances and that the theory of conversational implicature provides a relevant avenue for interpretation and understanding of the implicit meanings. It also reveals that the quality maxim is the least flouted, while maxims of manner and quantity are the most flouted using figurative and non-figurative language expressions respectively. In the figurative use, hyperbole, simile, metaphor and proverbs are used by both characters to defend themselves and resist impositions from the other interactant. This, however, shows their character type as people that cannot be intimidated by the other's ego or excesses and are always ready to defend one's integrity, thus projecting the themes of resistance from imposition and defense of personal integrity. It also portrays the characters' ideology as people who believe in their stance about life as superior to the other. No instance of flouting of the relevance maxim is found as the interlocutors always stick to the subject matter. The study, however, demonstrates the reliability of the theory in accounting for the implicit meanings in any conversational situation.

CONCLUSION

This study reveals that the knowledge of the cooperative principle and its maxims are essential in the interpretation of both literal and non-literal language use in discourses. The analysis, however, shows that there are preponderant uses of implicit meanings in the text which require the knowledge of the Cooperative Principle of the Conversational maxims in order to infer the intended meaning. The study, therefore, concludes that one's understanding of most literary texts are significantly depended on one's ability to infer the unsaid of the d texts. The study is therefore significant to students and all lovers of literature as the knowledge will help them in proper interpretation and understanding of language use in some literary works.

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