A PRAGMATIC ANALYSIS OF LANGUAGE USE BY BUS DRIVERS, MOTORCYCLISTS AND THE STUDENTS OF A.B.U. ZARIA.

BY

OKE, OLUROPO CHRISTIANA

NOVEMBER, 2010

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A THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE MASTER OF ARTS (M.A.) DEGREE IN ENGLISH (LANGUAGE) IN THE DEPARTMENT OF ENGLISH AND LITERARY STUDIES, FACULTY OF ARTS, AHMADU BELLO UNIVERSITY, ZARIA

NOVEMBER, 2010

DECLARATION

I hereby declare that this thesis has been written by me and that it is product of my personal research. It has not been presented in any previous application for a higher degree. All quotations have been indicated by quotation marks and the sources of information have been duly acknowledged by means of references

Oluropo

OKE, OLUROPO CHRISTIANA

20-12-10

DATE

CERTIFICATION

This thesis "A Pragmatic Analysis of Language Use by Bus Drivers, Motorcyclists and the Students of A.B.U. Zaria." By Oke, Oluropo Christiana meets the regulation governing the award of the degree of master of Arts of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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Dean Postgraduate School	**Date**

DEDICATION

This work is dedicated to Jesus Christ, the lord of my salvation

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ABSTRACT

Language in a cosmopolitan setting reflects the various features of the complexities of the different languages that interact in that setting. This leads to different forms of interaction in order to find common meeting grounds for communication in a context which would have been made impossible by the non-availability of a common means of interaction. That language is sensitive to its context of use, is the defining insights of linguists on the subject. In Ahmadu Bello University, Zaria where this study focused on, students who come from different linguistic backgrounds are forced to interact on the platform of a common code of communication. However, the situation becomes slightly different when the students interact with the community most members of which (like drivers and commercial motorcyclists) lack access to the sort of linguistic codes which the students use. This situation gives rise to different sorts of departures from the norm which in turn affects the outcome of verbal interaction. This study is therefore and examination of the pragmatic structure of the interaction between the students and the commercial transport operators using the pragmatic theory of H.P. Grice. The maxims are used to analyse data sourced from the students' interactions while in transit. The analysis shows that various sorts of implicatures arise as a result of the cooperative nature of the interaction which would otherwise have led to communication breakdown.

CHAPTER ONE

INTRODUCTION

1.0 INTRODUCTION

The importance of language in any speech community is enormous. Human culture, social behaviour and thinking could not exist (as we know) in the absence of language. Language is the prime vehicle with which meaning is conveyed. Many linguists and scholars have tried to define language from different perspectives, such scholars like Lyon (1981:7) Manin (1974:6), Wilson (1986:13) etc.

Osisanwo's (2001:1) definition of language agrees with the focus of the present research. According to him:

> Language is human vocal noise or the arbitrary graphic representation of this noise, used systematically and continuously by members of a speech community for purposes of communication.

From the above definition, it is clear that language is a human phenomenon and it is vocal. In addition, it is a communal property which has the features of the cultural

and the entire ways of life of the people that use it for the purposes of communication.

In every speech community, there is always an interplay among languages existing in that speech community and since language is used systematically and conventionally, it is then important to examine how this language or languages are used in this speech community. For instance, it is clear that language is governed by certain peculiarities which are determined by the specific roles which it is being called upon to perform. It is for this reason that varieties of language specific to situations and settings have been identified.

Crystal and Davy for instance have identified journalese as language specific to journalism, legalese as that used in the legal profession, bureaucratese as the language used in the bureaucracy. Each of these domains of language use demonstrates certain unique features at different levels of linguistic analysis. The differences, which at a particular level may be termed as registers, could manifest at the level

of the peculiar words or lexical items that are used in the field. Some words may also not be entirely new but may acquire new meanings within the context of a particular field.

Similarly, some varieties of language exhibit certain peculiarity at the syntactic level. There might be certain peculiar manner in which the syntactic structure of the variety differs from other varieties of the same language. For instance, Crystal and Davy observe that legal language exhibits a peculiarity its syntactic structure which other varieties do not manifest. They assert for instance, that legal language uses complex sentences and that even at the graphological level the variety differs markedly from similar varieties in that in legal language, sentences are typed in such a way that forecloses illegal insertions and unapproved modifications.

It therefore, makes sense to expect that different contexts and language situations will give rise to different kinds of language. Sociolinguistic investigations have for

instance shown that language use among the youth manifest features such as the use of slang. In the same way, different social groups manifest different language tendencies that mark them apart from other social groups.

One area in which language clearly demonstrates uniqueness even within the same speech community is in the language of motor parks in which semi-literate and illiterate workers and commuters interact with the public. This domain of language use demonstrates a high level of peculiar lexical items which sometime may not show any similarity with similar words in other domains of language use. This is particularly so in view of the sociolinguistic nature of the population of the Ahmadu Bello University, Zaria, which is predominantly academic but with a large mix of indigenous and migrant populations most of whom are semi-literate or outright illiterate. Interaction among this mix of people from different ethno-linguistic backgrounds is of necessity a veritable ground for the emergence of unique linguistic features. In this vein, this study is an examination

of the language use between drivers, motorcyclists and the students of Ahmadu Bello University, Zaria.

Ahmadu Bello University is the second largest University in Africa (A.B.U. Students' Handbook 2005). It is situated in the Northern part of Nigeria; the first university in the North. It has twelve faculties, a number of institutes where teaching and research take place. Ahmadu Bello University has two major campuses; one in Samaru and another in Kongo. The university boasts of a large population of different levels of students who hail from diverse ethno-linguistic backgrounds and who expectedly, have their respective languages apart from the English language which serves as the medium of official interaction in the university. Apart from English, Pidgin English and Hausa equally wield considerable linguistic influence especially in informal contexts. Expectedly too, a blend of the standard English, Pidgin and Hausa languages could occasionally be found especially in interactions between the educated members of the university community on the one

hand and the illiterate or semi-literate operators of transportation services in the university environ on the other.

1.1 BACKGROUND OF THE STUDY

This work is a pragmatic study of language use between bus drivers, motorcyclists and students of Ahmadu Bello University Zaria. Many definitions of pragmatics have evolved over the years. According to Yule (1996:1)

> Pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader).

In this way, Pragmatics contrasts with linguistics, especially the structural aspect of linguistics, which focuses on the syntactic structure of language without much attention paid to the context of language use. For instance, scholars in the Transformational Generative Grammar approach to the study of language like Chomsky contend that performance should not be a domain for the study of language because of the problems associated with performance such as memory

limitation, hesitation, ellipsis and similar other performance hindrances. Instead, language study should focus on competence, which is the abstract knowledge of the structural rules which native speakers have about their languages.

Contributing further to the scope of pragmatics, Yule (1996:3) quoted in Osisanwo (2003) proffers a four-dimensional approach to the study of pragmatics. He asserts:

> Pragmatics is the study of speaker's meaning, contextual meaning, how more gets communicated than is said, and the study of the expression of relative distance.

In summation, pragmatics is the study of language in use in particular contexts or situations. For a pragmatic study to be thorough, Osisanwo (2003:51) offers a scope of what to look out for. His list includes:

i. the message being communicated

ii. the participants involved in the message

iii. the knowledge of the world which they share

transport sector of the Ahmadu Bello University and its environs.

The linguistic nature of Ahmadu Bello University as a multilingual and a multicultural environment makes this study an interesting one.

1.2 STATEMENT OF THE RESEARCH PROBLEM

The need to study speech environment is of utmost importance to any linguist especially in a multilingual and multicultural setting like Ahmadu Bello University, Zaria. Ahmadu Bello University is a concentration of many cultures in one linguistic environment making it an environment of linguistic vibrancy and interplay since it is a convergence of people of many linguistic and ethnic backgrounds.

This study intends to investigate this synergy of language using pragmatic models as its tools of analysis.

1.3 RESEARCH QUESTIONS

This study is guided by a number of research questions. The questions which the study sets out to answer are as follows:

i. How is naturally occurring speech situation different from formal organised ones?

ii. What is the role of context in the conversational exchange involving drivers of buses, motorcyclists that ply the roads of Samaru to Kongo and the students of Ahmadu Bello University, Zaria?

iii. What are the conversational implicatures and the place of these implicatures in understanding the meaning of communication between these transporters and the students?

1.3 AIM AND OBJECTIVES OF THE STUDY

This study aims at studying the language of interaction among commercial motorists that convey students from

transport sector of the Ahmadu Bello University and its environs.

The linguistic nature of Ahmadu Bello University as a multilingual and a multicultural environment makes this study an interesting one.

1.2 STATEMENT OF THE RESEARCH PROBLEM

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Samaru to Kongo and the students themselves. The context and implicatures generated from these interactions are the concern of this research.

In doing so, the study seeks to:

i. Analyse how the commercial motorists structure and use language to communicate with the students.

ii. Examine the conversational implicatures that could be derived from these interactions.

iii. Investigate the role of context in decoding this linguistic interplay considering the different linguistic backgrounds of the participants.

iv. The study also seeks to systematically investigate the pragmatic effects of the conversational practices of the motorists, cyclists, and students who commute between Samaru and Kongo, especially on the basis of the peculiarity of the social and educational environment within which these interactions take place.

ABU ZARIA LIBRARY

1.4 JUSTIFICATION OF THE STUDY

The complex linguistic nature of Ahmadu Bello University and environs has generated a lot of linguistic study by students of Ahmadu Bello University both at the undergraduate and postgraduate levels. The present study is one out of many that have investigated the linguistic nature of the university. Several research works have been done in the sociolinguistic area bothering on students' speech mannerism, especially in the school environment. Not much has been done in areas of interaction between the students and motorists that convey these students from one point to the other. This is in spite of the very productive and creative nature of the language produced in this context. The uniqueness of this language and the symbiotic relationship that exists between these commercial motorists and the students make a study of this nature very imperative. An examination of these interactions shows a lot of non-conventional constructions and interpretations which ordinarily, in other contexts would have engendered some

level of misunderstandings. However, the violation of linguistic conventions also sometimes leads to communication breakdown which most times has resulted to physical conflicts and altercations.

The Ahmadu Bello University and environs present an environment laden with many people from many linguistic backgrounds trying to communicate with others; most times they use the English Language and the language of the immediate environment which is Hausa in combination with Pidgin English as well as some manifestations of broken English. All of these represent the uniqueness of the language situation in the study area which this research seeks to investigate.

This study therefore, investigates this interesting and complex interplay of languages and how they help or disturb the peace of the university and the environs. With all these, this work will help in curtailing the misunderstanding and contradictions involved in the interactions between these commercial motorists and the students; thus this study will

help in maintaining the peace in Ahmadu Bello University and environs.

1.5 SCOPE AND DELIMITATIONS

There are different facets for the use and analysis of language. Language could be analysed from the perspective of phonetics, morphology, syntax, semantics and psycholinguistics among several perspectives. However, for the purposes of this study, the focus is on the pragmatic nature of the conversations of commuters in the Ahmadu Bello University, Zaria and its environs. This study is limited to commercial motorists plying Samaru to Kongo campus and the 'Okada men' that ply the university environment. The data for the study are sourced from the interactions involving the commercial motorists and the students who patronise them. Specifically the study focuses on:

i. Students going to Kongo campus (either from the Main Gate or the North Gate) these are where these commercial motorists have their take-off spots.

ii. 'Okada' men or the motorbikes that ply inside the school environment that convey the students from one point to the other.

The study is not concerned with other commercial motorists that ply other destinations and the language they use in their interactions.

CHAPTER TWO

LITERATURE REVIEW

2.0 PREAMBLE

This chapter is divided into two sections. The first section is sub-divided into two parts: topical and authorial reviews. The first section deals with relevant literature in the field of sociolinguistics, anthropology and pragmatics. The second section is concerned with the theoretical framework for the study.

2.1 TOPICAL REVIEW

2.2 SPEECH COMMUNITY

Gumperz (1968:463) quoted in Akindele and Adegbite (1999) sees Speech Community as:

> Community of speakers whose experiences and patterns of behaviour are reflected in one language . . . as social groups which may be either monolingual or multilingual, held together by frequency of social interactions patterns and set off from the surrounding areas of weaknesses in the lines of communication.

Continuing Gumperz (1972:219) contends that a Speech Community can also mean:

> Any human aggregate characterised by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage.

The sum of these definitions is that a speech community is an aggregate of people with shared experiences embedded in a language. In other word, there must be some level of affinity in the language behaviour of the group that could be called a speech community. This also means that there could be a speech community within another speech community. For instance, whereas the Zaria environment could be called a speech community, within it are several other smaller speech communities which demonstrate linguistic closeness and affinity. In this way for instance, one could identify the Ahmadu Bello University, Zaria, as a small speech community within the Zaria speech community. Similarly, within the Ahmadu Bello University speech community could be found other groups which have peculiar language

attitudes different from the larger patterns of the dominant speech community. It is on this basis that the speech practices of commuters plying the Samaru-Kongo route could be classified as a distinct speech community.

Akindele and Adegbite (1999) classify a speech community or speech fellowship into three types. They are:

i. monolingual speech community

ii. bilingual speech community

iii. multilingual speech community.

The monolingual speech community has one language being used by members of the community. The community uses and shares this language without any contending languages. This language is used as the only language for politics, economy, academics, etc. In this community, the people are monolingual. They contend that this language may have different dialects for example British English, has various dialects such as Scottish English, Welsh English, Black English and Cockney.

Akindele and Adegbite point out that it will be difficult to have a monolingual speech community "except such a speech community closes its door to the outside world"

The bilingual speech community refers to a speech community where two languages constitute the speech repertoire of the members of that society. Here the two languages are assigned roles or functions which include national, official or regional. They could be used for education, judiciary, interaction etc. According to Akindele and Adegbite (1999) there may be no true bilingual speech community because of the possibility of migration and influx into that speech community. Examples of bilingual states are Canada, Finland, Ireland, Egypt, Ethopia and even Nigeria (a mother tongue and English).

The multilingual speech community is a community where three or more languages are in use. This language situation is the most ideal found in most countries of the world. The multilingual setting is the most vibrant context for the ventilation of varieties of languages which in turn

could develop into stable forms which are describable and analysable. The variety of language being investigated in this study is a clear example of such mixture of forms which have discernible characteristics. It could therefore be argued that distinctive non-standard varieties which manifest in the speech of the subjects of this study arise as a result of the multilingual nature of the speech community. Akindele and Adegbite (1999) offer some list of countries with multilingual settings:

India: Pakistan: Hindu, Bengali, Urdu, English etc.

Singapore: English, Mandarin, Malay, Hokkian etc.

Nigeria: Hausa, Igbo, Yoruba, Edo, English Arabic etc.

South Africa: Zulu, Xhosa, Sotho, Afrikaans, English etc.

Akindele and Adegbite (1999:20)

The speech community for this present research can best be described as either a bilingual speech community where several of the ethnic communities in Nigeria's multilingual

communities are represented. Ahmadu Bello University community enjoys much multi-ethnic and multilingual influx although most of the time, Hausa and English are the dominant languages used for business and education.

2.3 SPEECH REPERTOIRE

Speech or linguistic repertoire is the total range of codes available to members of a speech community to choose from in communicating with other members of that given linguistic environment.

Akindele and Adegbite (1999:21) sum it this way:

> Speech repertoire refers to the totality of languages, dialects and their super-imposed social and cultural variants possessed by an individual or community.

According to them, the speech repertoire of a community can be compartmentalised or fluid.

Compartmentalised repertoire refers to "the position when several languages are spoken without being mixed or when dialects are set off from one another. Their examples: in Nigeria, Hausa community may have the Kanuri, Nupe

and Tiv languages in addition to Hausa. In that community, an individual could speak Hausa, or Kanuri or Tiv without necessarily mixing each of these languages; within the Yoruba speech community; an individual speak an educated Yoruba or Ijesha dialect of Yoruba or still Egba Yoruba without mixing each of these tongues.

The researcher feels in a natural occurring speech event, this might be impossible to realise except if it is a controlled speech event.

A fluid repertoire accounts for the mixing of speech code and another, most times, it is difficult to understand the dominant code being used.

Most times, this linguistic trait could be seen in the areas where there are different ethnic groups cohabiting in a linguistic environment. Ahmadu Bello University is a community with a repertoire. Most of the inhabitants of this speech community, code-mix and code-switch whenever they communicate possibly because no single code is adequate for the expression of their thoughts and desires.

2.4 CODE CHOICE

Akindele and Adegbite (1999) examine the use of code choice. They see it as a situation where a speaker or society has two or more code choices to choose from.

Code choice accounts for the speakers' ability to choose the right code that will suit the situation or setting he/she is at a particular moment. Most times, Nigerians out of showing class or strata use wrong codes for some situations, imagine an educated Yoruba man going to the market and using the R. P accent, definitely he is going to be alienated. This interplay can be seen in Zaria where students try to bully the local people with the R.P. They end up being misunderstood, misinterpreted and thus alienated. Code choice for communication follows a shared convention laid down by a Speech Community. These factors according to Akindele and Adegbite (1999:26) account for code choice. They are:

(a) participants

Language proficiency

Language preference.

Some economic status: age, education, sex etc.

Kinship relation, attitude towards language

Power relation, attitude towards language.

(b) Situations

Location

Presence of mono/bilingual

Degree of formality/informality

(c) Topic

Type of vocabulary

(d) Function of interaction

To raise the status, create social distance, exclude someone, request, command etc.

2.5 CODE SWITCHING/MIXING

The art of code switching and code mixing is natural in every multilingual setting. People that code switch/mix do it deliberately and most times unconsciously. Code switching is

a means of communication which involves a speaker alternating between one language and the other in communicating events. (Akindele and Adegbite 1999, Hudson 1980). Code switching can be inter-lingual or intra-lingual as the case may be.

Akindele and Adegbite (1999) proffer two perspectives in which codeswitching can be discussed; formal and functional perspectives. The functional code-switching is further divided into three types; conversational, situational and metaphorical.

For the cause of this present research, attention is focused on the formal type of code-switching which accounts for the realisation of code-switching from one language to the other. This scenario can be found in the linguistic environment selected for this present study. As a multilingual setting, this interplay of switching or mixing codes is evident both with the students and with the commercial motorists selected for this study. Most times, the code switch starts with English and ends with Hausa

when they run out of words or vocabulary to express their thoughts. For the students, it is more of a case of identifying with their host community or for solidarity.

In some cases, one hears such utterances like: Kaduna, he dey go?

Yes he dey go

Kudi na naira dari

Kudi n N100

Bring money

Give am money.

Wait, wait, zo muje

One people

Hajiya, he no full

Move, zona

Shift for am

The reason for code-switching or mixing is relative. It has to do with the speaker in question.

People code-switch or code-mix for the following reasons:

i. Lack of words or vocabulary when discussing a topic.

ii. To fill a linguistic space in an utterance.

iii. Solidarity; group identity

iv. For exclusion, excluding someone in a conversation.

Akindele and Adegbite (1999).

2.6 CONTEXT

Context refers to the social situation in which expression is uttered and includes whatever has been said earlier in that situation.

Malinowsky (1996) describes context as the immediate concrete circumstances about what was going on while the words were used. Firth (1957) includes the personal history of the participants and the entire cultural setting in which they interact.

Nunan (1993:5) sees context as a "situation giving rise to the discourse and within which the discourse is embedded"

He goes further and talks about two types of contexts; the linguistic and non linguistic or experiential context. For

example, the linguistic context refers to language that surrounds or accompanies the place of discourse under analysis. However, the non-linguistic context includes the type of communicative event that is taking place at that particular time; it could be a joke, story, lecture session etc, the topic, setting which includes the location, time of the day, season of the year and physical aspects of the situation which include size of the room, arrangement of furniture, the participants and the relationship between them and the background knowledge and assumptions underlying the communicative events (Firth 1962, Hymes 1962).

Context could further be divided into the immediate and wider context or the social and cultural context. The immediate context could be the immediate physical environment within which a conversation is taking place including the participants and the topic of discussion. The wider context on the other hand refers to the background knowledge which speaker and hearer bring to bear on the understanding of their interaction. This knowledge may

include the psychological state of the participants as well as all their beliefs and assumptions about the nature of the world. The cultural context and the social context are the non-material components of context which may affect the outcome of interaction. For instance, the social relationship between interlocutors may affect interaction significantly to the extent of determining what interlocutors may or may not say.

Eggins (1996:7-8) believes that language and context are related because language use is sensitive to context. She gives an illustration to buttress her point using a textual analysis:

"I suggest we attack the reds"

This statement taken out of context is ambiguous in a number of ways;

i. playing a game, time to move out of the red soldiers
ii. choosing from a box of sweets, take the ones with red wrappers;

It is only in a particular context that an expression can convey a speaker's intended meaning and correctly interpreted by a hearer who relies heavily on the shared background knowledge to decode such an utterance.

The relevance of context in encoding and decoding utterances is not lost on this present research as both students and commercial motorists rely heavily on context for meaningful communication.

2.7 LANGUAGE AND CULTURE

Hudson (1951:81) says culture refers to the same property of community especially those which might distinguish it from other communities. He elaborates more by saying that culture may be defined as:

> The kind of knowledge which we learn from other people either by direct instructions or by watching their behaviour.

He contends that speech (language) is used by the other generation to transmit its culture to younger ones. He sees

speech as an agent of socialisation, although he says that not all aspects of culture are transmitted via speech, some are learnt by observation.

Goodenough (1957) quoted in Hudson (1957:74) agrees with Hudson when he posits:

> As I see it, a society's culture consist of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. .. culture, being what people have to learn as distinct from biological heritage, must consist of the end product of learning: knowledge, in a most general . . . sense of the term.

Akindele and Adegbite (1999) contend that language is connected to culture in three major ways:

i. It is an aspect of culture one of the very many objects and institutions of culture.

ii. Language is an instrument of thoughts it helps to concretise thoughts and also to explore, discover, extend and record the experience in a culture.

iii. Language expresses culture, it is the only way by which the social experiences and values of a group of people are perceived and understood.

The use of language and culture is relevant to this present research since we are looking at a community and their level of interaction with the students in that linguistic community.

2.8 SAPIR-WHORF HYPOTHESIS

The need to explain the relationship between language and the interpretation of social reality necessitated the research of Edward Sapir (1929) and Benjamin Lee Whorf (1956). They explore the relationship of language culture and personality.

Edward Sapir believes that:

> Language does not as a matter of fact stand from or run parallel to direct experience but completely interprets it.

His submissions include:

i. language is a guide to social reality

ii. it powerfully conditions all our thinking about social problems and processes.

iii. We cannot adjust to reality essentially without the use of language and that language is merely *unincidental means of solving specific problems of* communication.

iv. The real world unconsciously builds up on the language habits of the group.

(in Akindele and Adegbite 1999 pg 6).

Whorf (1956) drawing inspiration from his lecturer extended the research and came up with some contradictory submissions;

i. Language conditions our world view and that different speakers view the world along the different lines laid down by their respective languages.

ii. The worlds in which different societies live are distinct worlds not the same world with different labels attached.

KASHIM IBRAHIM LIBRARY

The summary of their different contentions is; does language really determine the way we structure our social reality/or does the social structure influence the way we use language?

In summation, the researcher believes that language to a great extent affects the way we think. Their works generally have really generated discourse in the areas of sociolinguistics and anthropology. Their work is quite relevant in understanding the language choices of any linguistics community.

2.9 AUTHORIAL REVIEW OF EARLIER RESEARCH

There are a number of studies in Discourse analysis which have tried to investigate issues such as types of discourse, structure of discourse, turn taking, role taking etc. Some of these works are the subject of review in this section.

Sinclair and Coulthard (1975) proposed a defined model of description and attempt to show how much of the

structure of discourse are embedded in the classroom. They described a classroom situation in terms of functions of utterances, that is, in terms of whether an utterance is used to evoke a response. They identify three levels of language; non linguistic at the rank of course, period and topic; the discourse at the lesson transaction exchange, movement and act; grammar of the rank of sentence clause, word and morpheme.

In the classroom discourse, the lesson is the highest rank while transactions comprise form, elicit and direct transactions, each made up of preliminary and feedback being optional. At the move ranks, we have no opening answering, follow up framing and focusing.

The lesson is described as a series of interaction in which the teacher presents some information has been assimilated. They got pupils to use the information. It is clear that the pattern described by Sinclair and Calthard cannot apply to all talk situations through studies in discourse have worked on the same ranks proposed by

Sinclair and Calthard with some additions and few modifications of the labels and symbols for the acts. Their initiations responses feedback (IRF) structure of the exchange rank has also been criticised. The criticism is justified as many works have shown that other moves (Such as challenging, supporting could be utilised depending on the kind of data available.

One fundamental thing about their work is that they were interested in the function of utterances and the structure of discourse. They were looking for answers to such questions as: how are successive utterances related? Who controls the discourse? How does he do it? Do other participants take control? How do the roles of speaker and listener pass from one participant to another? How are new topics introduced and old ones ended?

Sinclair and Coulthard observed from their data that a large part of the meaning of a sentence must always be determined by the context in which it is uttered, even when

the most elaborated grammatical structure and most specific items are employed.

Many scholars have attempted to modify this model, making some subtraction and addition. Berry (1975), Burton (1980) have tried to explain and account for some of the issues not attended to by Sinclair and Calthard, (1975).

Berry (1975) discusses some of the basic concepts of systemic linguistics. She proposes a general framework for describing texts ad constructing a general theory of discourse. Her model aims at analysing discourse as an exchange structure which includes interpersonal, textual and ideational dimensions. She emphasises the obligatory and optional feedback.

The function of an utterance is normally clear and definite within its particular context. How participants in conversation rely on context in order to understand the meaning and functions of utterances was a major focus of Berry's study.

Frank (1989), describes feature radio interview within a discourse framework. She attempts to answer questions relating to how questions and answers affect the smooth flow of communication and how the participants employ language in manipulating discourse to favour their views.

This study is of importance and relevance to the present study since it centres mainly on discourse analysis which is of interactive meaning. However, the work differs in focus slightly from this research to the extent that it does not seek to provide pragmatic insights to the utterances studied unlike the present study whose interest is to determine the structure and meaning as well as the pragmatic implication of some of the utterances employed within the context of the interaction between the subjects of the research study.

Stubbs (1983) examines the typical classroom data employing a discourse analysis approach. The work contends that language performs different functions from one social situation to another. He argues that the

classroom interaction structure is as it is because there is need for understanding and the re-enforcement of control by an individual (the teacher) on whom his position confers such an authority.

Stubbs work on discourse looks at the structure of conversation from the linguistic and philosophical perspectives. He illustrates with the examples of how teachers use language to control and monitor the teaching process and how pupils occasionally respond to the teacher's language to attract requests, show or confirm order etc.

In adopting the linguistic approach, Stubbs posits that several devices could be used to structure discourse adding that an utterance conditions or predicts what comes after it. For instance, a question is typically followed by an answer. This is similar to the initiation/response model suggested by Sinclair and Coulthard (1975). On the basis of their similarity of focus and methodology, therefore, whatever criticism made of Sinclair and Calthard (1975) could also be applied to Stubbs (1983).

Brown and Yule (1983) contain propositions which are relevant to this study. They classify language according to the various functions which it is called upon to perform. According to them, the conversational function of language is used basically for the transfer of factual and propositional information.

A fundamental condition for the effective performance of any utterance can be clearly outlined and conformity or departure ascertained. In other words, it is possible to specify the conditions which an utterance must fulfil in order to succeed in the performance of the intended purpose of its speaker.

2.10 CONTEXTUAL THEORY OF MEANING

There are several senses in which theories pf meaning might be classified as contextual. The term 'the contextual theory of meaning' is used here with particular reference to the Firthian theory of meaning; that is the theory developed by J. R. Firth initially in association with the anthropologist

Malinowski which was further elaborated by his followers. The Firthian view of meaning has been influential and it has something of value to contribute to what might count as a comprehensive, formal and adequate theory of meaning. The first point that must be made is that in discussing the Firthian view of meaning, one is concerned with an all-embracing functionalist view of language, and not merely with semantics as the term semantics is customarily interpreted. According to Firth, the most important thing about language is its social function: normal linguistic behaviour as a whole is a meaningful effort, directed towards the maintenance of appropriate patterns of life, Firth (1957:225). Every utterance occurs in a culturally determined context-of-situation; and the meaning of utterance is the total of its contribution to the maintenance of what Firth refers to as "patterns of life in the society" in which the speaker lives and to the affirmation of the speaker's role and personality within the society. Semantics and pragmatics, in the Firthian use of the terms, relate

utterances to their context-of-situation; but all branches of linguistics necessarily deal with meaning. This observation is made clear in the words of Firth (1957:17).

> Meaning . . . is to be regarded as a complex of Contextual relations phonetics, grammar, lexicology and semantics; each handles its own components of the complex in its appropriate context.

The analysis of the meaning of an utterance consists in abstracting it from its meaning, or function, into a series of component functions.

This is a clear indication that Firth thinks of the meaning of an utterance as something within which the components are blended in such a way that they are not recognisable as integrated until they have dispersed into modes by linguistic analysis. This view agrees with the focus of this study which sees the data sourced from the subjects of the research as capable of manifesting diverse pragmatic tendencies when subjected to rigorous analysis.

The key in the Firthian theory of meaning is, of course, 'context'. The analysis of the meaning of an utterance will

consist of a serial contextualisation of facts, context within the context, each one being a function, an organ of the bigger context and all contexts finding a place in what might be called the context of culture, Firth (1957:32). For instance, the vehicles and motor bikes which serve as means of transportation for the subjects of this study, constitute a sort of context within the larger context of the Ahmadu Bello University, which in turn constitutes another context within the larger Zaria context, itself a smaller context within the Nigerian context.

The context-of-culture which Firth appeals to here is postulated as the matrix within which distinguishable and socially significant situations occur. One encounters the evidence of collaborative work. Their main purpose being to emphasise that language utterances, like other bits of socially significant behaviour, can only be interpreted by contextualising them in relation to a particular culture. This view is very significant to this study because utterances within a motor park setting cannot be meaningfully

interpreted except by contextualising them. In other words, the kind of locutions used within the context of the motor parks may not be meaningful except in the contexts within which they have been created and meant for use.

Contextualising can be looked at from two point s of view. It can be thought of it as the process whereby the speaker of a language produces contextually appropriate and internally coherent utterances – a process which involves a lot more than knowledge of the language system. It can also be thought of as a process by which the linguist carries out his linguistic description of particular languages. The factors identified by linguists as contextual must be the factors that determine the speaker's production and interpretation of utterances.

2.11 CONVERSATIONAL IMPLICATURE:

The theory of language in use (pragmatics) is an explanation of how it is that speakers of any language can use the sentences of that language to convey messages which do not bear any necessary relation to that linguistic

content of the sentence used. This type of theory would also have to explain the relation between the use of a sentence and the linguistic act – illocutionary act which that sentence is used to perform.

On account of the above mentioned, Grice (1975) in what has been generally tagged the "co-operative principles" proposes an agreement pact to be followed if any conversation should run smoothly.

Grice groups these pacts into maxims; they are as follows:

Quantity:

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

Quality:

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

Relation:

Be relevant

Manner:

This maxim has an over-all instruction "Be Perspicuous". Grice further subdivides this maxim into four:

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

Each of these constitutes a convention that is normally obeyed. In an exchange of conversation, one generally expects that the people one is talking to are telling the truth. Conversations would not follow the pattern they do if every statement made was assumed to be false. However, because the maxims are principles and not language rules, Grice argues that they are often flouted in the course of conversational exchanges. And because there is an agreement to cooperate between co-interlocutors, conversation will generally not be adversely affected. However, it is the flouting of these conversations that Grice

suggests is the basis for the flexibility of the message that can be conveyed by means of a single sentence. These conventions or norms are different from linguistic rules since they are in any case often broken. It is actually the breaking or flouting of these maxims that generates implicatures. These principles can be broken unconsciously but most times deliberately.

Osisanwo (2003:92) describes implicature as "what the speaker (or writer) can imply, or suggest, or mean as distinct from what the speaker (or writer) literally says or writes.

According to him, implicature can be grouped into two:

1. Conventional implicature
2. Conversational implicature.

Conventional implicatures is determined by the conventional meaning of words and the strict adherence to the co-operative principles of interlocution. For example: Ikechukwu is an Ontisha market trader, therefore he is rich (Osisanwo (2003:92)

The conventional implicature of this utterance is that all Onitsha market traders are rich. Conventional implicature derives from the normal convention structure of the language mainly as a result of the use of a particular lexical element in the utterance. For instance, in the example above, the implicatures arises as a result of the use of the lexical item 'therefore'. On the other hand, conversational implicatures are pragmatic in nature arising from the deliberate flouting of any of the maxims of the cooperative principles.

The flouting relies on the mutual assumption of cooperation that exists between interlocutors An example:

Sidi: If the snail splinters in is shell he changes house, why do you stay?

Lakunle: Faith, Because I have faith Oh Sidi, vow to me your own undying love and I will scorn the jibes of these bush minds who know no better, swear, Sidi swear you will be my wife and I will stand against earth Heaven, and the nine Hells . . .

Sidi: Now there you go again.

On a little thing

And you must chirrup like a cockatoo

You talk and talk and deafen me. . . .

(Wole Soyinka: The Lion and the Jewel P.6) (quoted in Osisanwo 2003:95)

Osisanwo (2003) explains the passage thus:

> One of the points under the maxim of manner is brevity. Be brief if in response to Sidi's question "why do you stay" Lakunle stops at faith. Because I have faith, he would have stuck to the maxim of brevity. . .

Thus, conversational implicature of an utterance is by definition assumption over and above the meaning of the sentence used which the speaker knows and intends that the hearer will make in the face of an apparently open violation of the co-operative principle, in order to interpret the speaker's utterance in accordance with the co-operative principle for example: the sentence "You are the cream of my coffee". flouts the maxim of quality, therefore the hearer

must assume that the speaker is trying to convey something other than the literal meaning of the sentence.

Since cream is something which is not only a natural accompaniment to coffee but a perfect accompaniment, the speaker is perhaps paying the hearer a compliment; that is the sentence is metaphorical, and it therefore seems as though Grice's outline of pragmatics provides a natural basis for explaining how and why metaphorical interpretations involve the super-imposition of one interpretation (which commonly involves non linguistic assumptions about the world) upon the other literal interpretation.

THE CHARACTERISTICS OF CONVERSATIONAL IMPLICATURES

Five characteristics of conversational implicatures stand out:

i. They are dependent on the recognition of the cooperative principle and its maxims.

ii. They will not be part of the meaning of the lexical items in the sentence since their interpretations

depends on a prior understanding of the conventional meaning of the sentence.

iii. The implicature of an utterance will characteristically not be the sole possible interpretation of that utterance. There may well be more than one possible assumption which will reinstate the co-operative principle in the face of an apparent breakage. Since these assumptions are not explicit, they are often indeterminate (for example, the interpretation of the earlier sentence).

iv. The working out of implicature will depend on assumptions about the world, therefore not in general be predictable independently of the shared assumptions particularly to individual speakers and hearers.

v. They are cancellable: That is an interpretation which is not part of the conventional meaning of an utterance can be explicitly denied without contradiction.

The role of the co-operative principle by Grice in interpreting and understanding utterance meaning is very crucial to this present research especially interpreting language use between motorists and passengers. Thus, the co-operative principle is included as a model for the analysis of the data for this study.

THEORETICAL FRAMEWORK

Our review dwelt heavily on the work of Grice 1975 who propounded the theory of Co-Operative Principles (CP). This theory accounts for the general rules that participants should adhere to in any communicative event.

They are as follows:

a. Quantity:

1. Make your contributions as informative as is required (for the current purpose of the exchange)

2. Do not make your contribution more informative than is required.

b. Quality:

1. Do not say what you believe to be false.

2. Do not say that for which you lack adequate evidence.

c. Relation:

1. Be relevant

d. Manner:

This maxim has an overall instruction "Be prosperous" which Grice sub-divides into four further maxims:

3. avoid obscurity

4. avoid ambiguity

5. be brief

Each of these constitutes a convention that is normally obeyed. In any communicative event, one generally expects that the people one is talking to are generally telling the truth. These are not linguistic rules since they are normally broken or flouted. Implicatures are generated any time these laws are flouted. Our present data will be analysed based on this theory of co-operative principle by Grice. Its

relevance in understanding and decoding utterance is not lost on this work.

CHAPTER THREE

METHODOLOGY

3.0 PREAMBLE

In chapter two, relevant literature that has connotation and denotation relevance to this present research was considered. The theoretical framework that foregrounds the data was also collected discussed.

This chapter discusses the research methodology used for this research.

3.1 DATA COLLECTION

The nature of this research makes its data collection tedious but interesting. We had to board and alight with other passengers. From Samaru to Kongo Campus. We did this for one month and two weeks depending on the researcher's financial state. In a day, the researcher makes at least four trips from Samaru to Kongo and back documenting their conversation.

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Two complimentary research instruments were employed for the collection of data by the researcher. These are:

i. Midget and Camera

The Midget was used to record the conversation between drivers, conductors and students as they board, during the short trip and as they alight from the buses and cabs that normally ply Samaru to Sabo and Samaru to Kongo respectively.

These recordings were done without the knowledge of the participants made up of students, bus drivers, cab drivers, conductors and members of the university community including Samaru residents and visitors to the university.

In the same vein, the researcher collected some of the data from 'Okada' operators that ply inside the school environment by posing as a passenger on several occasions.

The camera was used to take shots at the different locations the researcher went to in a bid to record his data.

These recordings from these short trips involving students, these commercial operators and their conductors took the researcher two months to complete. These recordings will form our data that will be used for analysis.

3.2 TRANSCRIPTION OF DATA

The researcher did a lot of transcribing to bring out these conversations on paper. First, we had to transcribe from the midget to get the accurate conversation flow between this interlocutors.

Secondly, the nature of our data makes it imperative to employ some people to help in translating some of our data. The assembly of people from many linguistic background trying to eke out a living in Zaria translates to the facts that most of these motorists are not Hausas. We have Yorubas, Igalas, Idomas, and a few form other tribes like Igbo, Tivs etc.

This scenario brings a lot of code-switching and code-mixing that really rattled the researcher into seeking help to really understand the flow of the conversation.

The exercise of data gathering took the researcher four months to complete since it was done randomly.

Since our research concern is in the area of pragmatics, attention was not paid to phonological features like pitch, voice quality, stress and intonation.

3.3 SAMPLING AND ANALYTICAL PROCEDURE

As mentioned earlier, the analysis is based on Grice's (1975) Co-operative principle (CP). This theory accounts for the rules governing all conversational processes.

For clarity, the research utilises a table diagram to showcase his analysis.

Utterances	Sources	Maxim flouted	Implicature(s) generated
Kongo, kongo na one people e remain	A conductor's clarion call to passengers(mostly students going to Kongo campus. (main gate of ABU Zaria.	(Quality) (Your contribution should be based on truth. Do not say what you believe to be false. (i) do not say that for which you lack adequate evidence	A ploy by conductors and drivers to get the attention of passengers, most times, it is a lie because when you board the bus or taxi, you still hear them shouting Kongo, Kongo "one people to go". When confronted, they normally say oga/madam, no vex we go soon move.

CHAPTER FOUR

DATA ANALYSIS

4.0 PREAMBLE

This chapter contains the analysis of the data sourced from interactions between student commuters and transporters within Zaria metropolis especially in Samaru and the Samaru-Sabon-Gari road. Data sourced in Samaru mainly focused on interaction between commercial motorcyclists and students who patronise them while the data obtained along Sabo road were mainly in buses in which students were found. The analysis is carried out in tabular form to reflect the pragmatic structure of the interactions.

4.1 DATA ANALYSIS

4.1.1 ANALYSIS OF MOTORCYLISTS-STUDENTS' CONVERSATIONS

The pragmatic analysis of the interaction between commercial motorcyclists and students is done in the table below. The table is divided into columns showing the various

pragmatic assumptions and structures underlying the interactions.

Utterances	Sources	Maxim flouted	Implicature(s) generated
A: PZ B: Enter B: Bring money B: No "change" A: Bring it B: Fay (pay) A: Take B: I say no change por paipe hundred near (for Five	Bus ride from Samaru to PZ	Relevance maxim, i.e. be relevant for the purposes of the current exchange. Maxim of Relations	The implicatures generated as a result of the violation of the maxim of relation in this exchange is that the passengers are supposed to hold their change before boarding the bus.

hundred Naira) A: That's what I have A: After randa		Quantity	'After randa' takes for granted the contextual knowledge of the driver/conductor and assumes that they both know that he has reached his destination.
B: Kasamu wuri" B: Take your change A: (Laughs.)		Quantity	The passenger gives less information than is required. 'Nka samu wuri' does not specify that he has reached his destination and wants to alight. The Rider has given

No change!		Quantity	less information than is required; he has no change but he is not saying how he will get the change.
*		Quantity	Gives less information than is required
P: Basawa			
R: Oga let's go. Basawa sebinty (seventy)		Quantity	The rider gives more information than is required; he is not brief and direct.
P: Sixty naira o			
R: Sebinty. If na por (for) Barrack, na sebinty		Quantity and Manner	The rider gives more information than is required.

P: To outside barrack gate fa!

R: Haba dalibi (student). Barrack gate na sebinty

P: To. I hope say you get ₦200 change. I no get change
R: Let's go.

*

P: Arts

R: Ehn Arts? Faculty of Arts?

P: Yeah Faculty of Arts

R: Ok.

*

Relation

Quantity/Relation

Quantity/Relation

P: You sabi Danraka i beg R: Danraka? Danraka poty naira P: Ok. Take me to that side		------ ---- Quantity ----- Quantity	The rider's response is not immediately related to the passenger's question. It is also less informative than is required. The amount of information given is less than is required.
R: Muje. * P: Silver C: Siliba enter, deri biu, deri biaru ba chenji P: Ok I get ₦ 50 here		Quantity/Relation --- --- Quantity	The amount of information given is more than is required and not immediately related to the previous utterance of the passenger.

C: Enter. We go get. * P: Nuru Road R: Nuru Road po asibiti? P: Ah a. Nuru road, small gate for back of Kongo R: Ok enter P: How much? R: Forty P: No, na thirty naira I get R: Ok. * P: Basketball court		--- --- --- Quantity Quantity/Relation --- ---	The amount of information provided is more than what the preceding utterance required. The information given is less than required; the response does not indicate whether the passenger is willing to pay the forty naira required by the rider. All he said is that he only has thirty naira. The rider gives more information than is required; part of his response is also not related to the passenger's preceding utterance.

		Relation.	
R: Ok. Do you have change please, I just start work.		Quantity	The rider's response is not immediately related to the passenger's utterance before it.
P: No worry		Quantity/Relation	The passenger's utterance is less informative than is required; it does not say if the #50 charged was acceptable.
R: Yow ah P: (Laughs).			The utterance of the rider is less informative than is required and not immediately related to the passenger's preceding utterance.
* P: Area E			
R: Pipty (₦50)		Relation	The passenger's utterance is not immediately related to this stage of the conversation.
P: Haba!		Relation	Not immediately related.

R: Fetrol. Black market e' cos		Relation/Quantity	In quantity and relevance the utterance is deficient.
P: Student broke		Quantity, Relation and Manner	The utterance is less informative than is required and not immediately related to the previous utterance.
R: (Laughs) P: Make I give you forty I beg R: To. Ok. * D: Kongo ₦70 P: Haba. Since when now? D: Since puel dey scarce o. No be our		Quantity Relevance	The rider meant to ask 'where are you going'? This utterance is not immediately related to the previous exchange.

polt (fault) P: Ok. * R: Where? P: Com market R: Ok. (On the way, one okada passed by carrying a lady badly dressed.) Subuhannah lahi. (A chant not to be identified with a bad thing) See the leaders of tomorrow. P: Baba, wetin	Relevance. Relevance Relevance Relevance	The passenger's utterance is not directly related to the preceding utterance The rider's response does not take into account the question asked. In other word, it is not an appropriate response to the question The passenger's utterance is not immediately related to the rider's last utterance Response not directly relevant to preceding utterance.

your eyes carry go there?		Quantity	The response is more detailed than required.
R: You ma you no watch?		Relevance/Quantity	The response is not directly related to the preceding utterance. It is also more informative than is required.
P: You called my attentio n		Quantity	The response is to the Rider's '#50 and not to 'climb'. The rider did not say whether or not the proposed price was acceptable to him.
R: (Laughe d hysteric ally) May God forgive us for all our sins		Quantity/Relevance	The amount of information provided by the rider is more than is required. It is also not directly related to the passenger's preceding utterance

P: Amen. R: Bye bye and have a wonderful day P: And you too. Old but young papa R: (Laughed amusingly) Oh, that's my boy. **(33)** *			
P: Drama Village R: Climb, let's go ₦ 50 P: ₦ 40		Relevance Quality	The rider's statement is on the surface completely unrelated to the passenger's question. The rider asserts more than he knows.

R: I didn't charge you. That's the amount we are carrying it P: Let's go. * P: Wait. Abdullahi Smith R: I don't know the place P: Let's go (Having climbed the bike). How come you don't know the place? Do you just start working		Relevance Manner/Quantity/Relevance	The rider's utterance is not directly related to the passenger's The rider's utterance violates the maxims of Manner, Relevance and Quantity; it is more informative than required, it is not directly related to the passenger's preceding utterance and it is unwinding.

here? R: There are many places that we know but we can't identify with their names P: Anyway, it's the theatre before Educatio n R: Ehn! Just call it English of Arabic P: Alright. Can I have my change? R: Thank you. See you some other time. * P: Stop. Please do you have ₦ 500 change? R: Where?		Quantity	It is not sure which aspect of the passenger's utterance the rider's responding to.

P: Main Gate. R: ₦ 150 P: ₦ 100 (Already on the bike) R: Sometimes we carry from Kwangila to min gate ₦ 200 especially at nights P: That's night. Please just help me with ₦ 100. *) P: You will take me to Daula now and return me		

R: Climb, ₦ 60			

4.2 DISCUSSION

The analysis in the table above shows clearly that there are several levels of violation of the maxims of the cooperative principles between commercial bus drivers, motorcyclists and their student passengers in Samaru Zaria. The analysis shows that the most violated maxims in the interaction of the participants are the maxims of quantity and relation.

The study shows that riders and bus conductors mostly violate the maxim of quantity especially when they want to provide extra information which they consider necessary for the negotiation of fares for their services or when they want to excuse their ignorance of a location which a passenger has requested to be taken. This is shown in the following extracts:

A: PZ

B: Enter
B: Bring money
B: No "change"
A: Bring it
B: Fay (pay)
A: Take
B: I say no change por paipe hundred near (for Five hundred Naira)
A: That's what I have
A: After randa
B: "NKa sam wuri"
B: Take your change
A: (Laughs.) No change!

In the extract above, there is much in the exchange that gives the impression of mutual knowledge between the passenger (A) and the rider (B) which gives their interaction meaning in spite of the obvious violations of the maxims especially, those of Quantity and Relevance. For instance, the exchange "After Randa" by the conductor and "nka samu wuri" by the passenger is on the surface not coherent. There is no obvious connection between the conductor's utterance and the passenger's utterance except to say that 'yes, I wish to alight at Randa, if you have a space to stop for me to do so."

Similar to the above is the following extract:

P: Area E
R: Pipty (₦50)
P: Haba!
R: Fetrol. Black market e' cos
P: Student broke
R: (Laughs)
P: Make I give you forty I beg
R: To. Ok.

In the extract, the passenger's 'Haba' which is an expression of surprise at the high amount he had to be asked to pay for the short distance he is going gets 'Petro. Black market e' cos' from the rider and which in turn further gets 'student broke' from the passenger. All the exchanges are seemingly unrelated on the surface, but considered against the background of the maxims of the cooperative principles, they tend to suggest mutual cooperation in communication and therefore show that the violation of the maxims is deliberate.

In the extract below too, this deliberate violation of the maxims can be observed:

D: Kongo ₦70
P: Haba. Since when now?
D: Since puel dey scarce o. No be our polt (fault)
P: Ok.

The response by (D) who is the rider in this exchange is a violation of the maxim of quantity because it gives more information than is required. The response could have stopped at "since fuel dey scarce o" while 'no be our faul' is giving more information than is required. However, this may be considered deliberate in order to provide justification for the hike in price.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 INTRODUCTION

This chapter outlines the summary of the work and provides the conclusion of findings arising from the analysis and discussion of data in this study. This chapter is thus divided into two chapters in conformity to this broad focus of the section.

5.1 SUMMARY

This work which focuses on the pragmatic structure of the discourse between commercial motorcyclists, bus drivers and students of the Ahmadu Bello University, Zaria has been guided by the assumption that the determinant of the structure of the conversational exchange between the subjects of the research is cooperation which is pragmatically determined.

The study used a tape recorder to record the interaction between motorcyclists and passengers and between bus

drivers and passengers. The passengers were students of the Ahmadu Bello University, Zaria who were commuting either within the campus or between Samaru where the main campus of the university is located and Kongo where the smaller campus is located.

The data which were based on these subjects were termed variegated because of the nature of diversity of the population of the students' population. The University is cosmopolitan and multi-ethnic with students drawn from all over the country.

This study is guided by a number of research questions. The questions which the study set out to answer are as follows:

iv. How is naturally occurring speech situation different from formal organised ones?

v. What is the role of context in the conversational exchange involving drivers of buses, motorcyclists that ply the roads of Samaru to Kongo and the students of Ahmadu Bello University, Zaria?

vi. What are the conversational implicatures and the place of these implicatures in understanding the meaning of communication between these transporters and the students?

Its aims were to study the language of interaction among commercial motorists that convey students from Samaru to Kongo and the students themselves. The context and implicatures generated from these interactions are the concern of this research.

In doing so, the study sought to:

v. Analyse how the commercial motorists structure and use language to communicate with the students.

vi. Examine the conversational implicatures that could be derived from these interactions.

vii. Investigate the role of context in decoding this linguistic interplay considering the different linguistic backgrounds of the participants.

viii. The study also seeks to systematically investigate the pragmatic effects of the conversational practices

of the motorists, cyclists, and students who commute between Samaru and Kongo, especially on the basis of the peculiarity of the social and educational environment within which these interactions take place.

The analysis of the data adopted the pragmatic approach of H.P. Grice's Cooperative Principles which is hinged on the maxims of cooperation. The maxims which are four spell out the principles which guide interlocutors' cooperation within the context of conversational exchanges. They are the maxims of quantity, quality, relation and manner. The maxims were used in a tabular format for the analysis of the data for the study.

5.2 CONCLUSION

The study concludes that there is a lot of indirection in the utterances between transport operators and the students of the Ahmadu Bello University, Zaria who patronise them. The

analysis of the data for the study found that the maxims of quantity and manner are the most violated of the maxims of the cooperative principles.

It was found also that the violation of the maxims is guided by the fact that there is an assumption of cooperation by the interlocutors which tended to suggest that the hearer would be able to derive the meaning of an utterance in spite of the speaker's violation of the maxims of the cooperative principles.

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APPENDIX

(1)

A: Express
B: Where?
A: Samaru
B: Where in Samaru?
A: Around the market
B: "Pipty nera
A: For what?
B: "Baa mayin" (no fuel)
A: Let me give you ₦ 30
B: Haba! Fay porti nera.

(2)

A: Social Centre
B: Enter
A: Stop after that car
B: Ok
A: Just wait for me; let me pick something so that you can take me back
B: No waste time
B: (Horn....)
B: Oga you waste time
A: Sorry Mallam, I no get wetin I dey look for on time
B: Your money go increase o
A: Mallam, please let's go to Faculty of Arts
A: Take.

(3)

A: PZ
B: Enter
B: Bring money
B: No "change"
A: Bring it
B: Fay (pay)
A: Take

B: I say no change por paipe hundred near (for Five hundred Naira)
A: That's what I have
A: After randa
B: "Kasamuri"
B: Take your change
A: (Laughs.) No change!

(4)

A: Samaru
B: Samaru
B: Bring money
A: No chance, wait till I highlight
B: Wetin be "alat"
A: Please wait
A: Take and give me my balance
B: Take your change
A: Akoi "mingay"? (Main Gate)
B: Mingay.

(5)

A: "Kei!" Come!
B: Good evening
A: Good evening. Samaru
B: Ok
A: Enter from that junction
B: Ok
A: Go straight
B: "Yao wa"
A: Take
B: No be ₦ 40, na ₦ 50
A: Say who die?
B: Ma prend (My friend) your money na pipty nera (fifty naira)
A: That's what I have
B: Maiwayo
A: Thank you.

(6)

A: Enter por pront (for front)

B: No we are together
A: "Kawo kudi"? (Bring money)
B: Take
A: No change (Balance)
B: Mu biyu (for two)
A: Take
B: Akoi (Dropping)
B: It's ok now, "abi" (or) where are you taking me to?
A: Sorry oga.

(7)

A: Arts
B: Hun?
A: Arts
B: Fine Arts?
A: No
B: Faculty of Arts
A: Yes, by security office
B: Climb
A: Ok
B: Take
A: Thank you.

(8)

A: Express
B: Where?
A: 2nd ECWA Church. Please I don't know the place
B: Your money na ₦ 60
A: Haba mallam!
B: E' far oo
A: Ok. Clean your seat
B: Clean my seat
B: E' don clean. Enter
A: Take and give me balance
B: "Change de"
A: Whatever
B: Take
A: Thank you. Wait mallam, it's not complete
B: Count Oga
A: Ok. I'm sorry.

(9)

A: Going?
B: Main gate
A: Mingay ₦ 30
B: Haba mallam, 20
A: Enter
B: Mallam take it easy o. Why do you want to overtake this car? Please I'm not in such a hurry o. Let my parents enjoy me o
A: It's ok here, take your money.

(10)

A: Sabo sabo sabo sabo.
B: Aviation
A: Enter
B: Where is the space
A: Sori enter por pront
A: Bring money
B: Take and give me change
B: Mangoro
A: Fay (pay)
B: How many times?
A: Sori
B: Please give me my balance
A: How much you gime?
B: ₦ 200
A: To. Take.
B: Wetin you dey think sef?
(A: Murmurs)

P = Passenger; **C** = Bus Conductor; **R** = Motorcycle Rider; **D** = Driver

(11)

P: Okada, North gate
R: ₦ 30 North gate
P: Haba, 20 I beg
R: Na ₦ 30 to, I go go carry you commot for gate
P: Ok. Drop me inside. Maywe go
R: To, muje.

(12)

P: Samaru
R: Ok
P: "Climbs" ₦ 30
R: 40 sir
P: 30
R: Haba Namiji. From ICSA to market na 40 we dey carry.
P: No wahala, make we go.

(13)

C: Fized, Fized. Oga na Fized?
P: Farin gida
C: Parin gida poty naira (forty naira)
P: Na ₦ 30 I get Farin gida no far. ₦ 30
C: To. Oga enter por pront (for front).

(14)

P: Basawa
R: Oga let's go. Basawa sebinty (seventy)
P: Sixty naira o
R: Sebinty. If na por (for) Barrack, na sebinty
P: To outside barrack gate fa!
R: Haba dalibi (student). Barrack gate na sebinty
P: To. I hope say you get ₦ 200 change. I no get change
R: Let's go.

(15)

P: Arts
R: Ehn Arts? Faculty of Arts?
P: Yeah Faculty of Arts
R: Ok.

(16)

P: You sabi Danraka i beg
R: Danraka? Danraka poty naira
P: Ok. Take me to that side
R: Muje.

(17)

P: Silver
C: Siliba enter, deri biu, deri biaru ba chenji
P: Ok I get ₦ 50 here
C: Enter. We go get.

(18)

P: Nuru road
R: Nuru road po asibiti?
P: Ah a. Nuru road, small gate for back of Kongo
R: Ok enter
P: How much?
R: Forty
P: No, na thirty naira I get
R: Ok.

(19)

P: Basketball court
R: Ok. Do you have change please, I just start work.
P: No worry
R: Yow ah
P: (Laughs).

(20)

P: Emanto gwoma (₦10)
C: You get change?
P: (Enters)
C: Muje gaba (let's go).

(21)

P: Area E
R: Pipty (₦50)
P: Haba!
R: Fetrol. Black market e' cos
P: Student broke
R: (Laughs)
P: Make I give you forty I beg
R: To. Ok.

(22)

D: Kongo ₦70
P: Haba. Since when now?
D: Since puel dey scarce o. No be our polt (fault)
P: Ok.

(23)

C: Samaru pipty, pipty, ba chenji
P: Kwangila
C: Kongila porty

P: You get ₦ 100 change?
C: Enter po back.

(24)

P: Main gate
R: Ok.

(25)

P: PZ
C: Enter ₦ 50
P: Ok.

(26)

P: (Waves down to indicate stop)
R: (Stops) Where are you going?
P: English
R: Let's go
P: (Silence) How much is my money?
R: 'porty' (Forty)
P: Aba! Let me pay ₦ 30
R: Just pay porty please. You should help old men like us sometimes
P: I'm a student and you should know that I'm still dependent
R: is it not you students that have money these days?
P: How?
R: Students are really enjoying. I can't believe in all your antics. You would always claim you don't have money and it's a lie
P: You should know fingers are not equal. I'll be dropping here. Let me have my 'change' (balance)
R: You mean you still want to collect ₦ 10?
P: Why not?
R: This is it. May God help us all
P: Amen.

(27)

P: Zink house. How much?
R: Ok. ₦ 50
P: Is it not just to take through 'KIL' to Northgate

R: Yes, but you know fuel has increased and it is very scarce to get. The little 5 litres I manage to buy yesterday, I know what I experienced
P: But you are fond of not bringing your price down especially when the hike reduces to its normal state
R: Anyway pay ₦ 40. In fact that's why we are praying that when you youths get there, you should effect change. But you are all the same
P: Stop please. We all need a change in character. This includes you too that will always increase the fare with every little opportunity. Bye-bye
R: (Laugh hysterically) God go help us.

(28)

P: Yoruba street
R: Which side? Up or down?
P: Down side, close to the café
R: Let's go. You know how much you go pay now
P: Yes, the usual amount of course
R: I can't collect that amount from 'big people' like you (Smokes)
P: I understand you very well. You simple mean that I should not pay. Thanks
R: (Smokes) No oo! You are going to give me ₦ 7,000 and that's even because it is you
P: It's ok here (Hands him ₦ 20) thank you
R: Greet them for me.

(29)

P: MTD (Climbs immediately)
R: I'll take you through P.Z. because there was chaos yesterday at Yankagi road
P: What happened?
R: The community protested against the incessant power supply and decided to have a peaceful demonstration to the Zazzau Palace but along their way, problems erupted and Operation Yaki shot four people
P: That's unfair
R: You know, the Chairman came around to address them but he was bullied and he was reported to have invited

the Operation Yaki. You see, when they are seeking the
mandate, they would be very humble. The innocent
victims are there in Shika writhing in pains
P: I'm ok here. Have your money.

(30)

P: Hayin Dogo. Haranat Hospital...
R: I don't know the place, do you know there?
P: No
R: I guess we will ask from people
P: How much?
R: Let's get there first to know the distance.
P: Anyway, I don't have more than ₦ 40 on me. You can
have it
R: Hold it, I'll collect it when I get there. (stops to ask of
haranat Hospital from a passer-by)
:r-by: Go straight down, the second turning by your
t, turn dowu, then you will be facing haranat
›: Thank you
ɔu can see it is not far. Take
hank you.

(31)

Stops the oka ta man, an oncoming car almost hit him by
ne roadside)
idiot, may God punish you. (The car moves on while the
nan gesticulated using his five finger accompanied by
ubanka'
Take it easy he has gone
Don't mind the stufid man, I should habe veen dead by
now. Where are you going flease?
Silver side. Federal Housing quarters
: 'Siliber' na 'poty' nera
: (At the destination) Can I have my 'change'
.: Thanks.

(32)

ɾ: Where?
ɔ: Com market

R: Ok. (On the way, one okada passed by carrying a lady badly dressed.) Subuhannah lahi. (A chant not to be identified with a bad thing) See the leaders of tomorrow.
P: Baba, wetin your eyes carry go there?
R: You ma you no watch?
P: You called my attention
R: (Laughed hysterically) May God forgive us for all our sins
P: Amen.
R: Bye bye and have a wonderful day
P: And you too. Old but young papa
R: (Laughed amusingly) Oh, that's my boy.

(33)

P: Drama Village
R: Climb, let's go ₦ 50
P: ₦ 40
R: I didn't charge you. That's the amount we are carrying it
P: Let's go.

(34)

P: Wait. Abdullahi Smith
R: I don't know the place
P: Let's go (Having climbed the bike). How come you don't know the place? Do you just start working here?
R: There are many places that we know but we can't identify with their names
P: Anyway, it's the theatre before Education
R: Ehn! Just call it English of Arabic
P: Alright. Can I have my change?
R: Thank you. See you some other time.

(35)

P: Stop. Please do you have ₦ 500 change?
R: Where?
P: Main gate.
R: ₦ 150
P: ₦ 100 (Already on the bike)
R: Sometimes we carry from Kongila to min gate ₦ 200 especially at nights
P: That's night. Please just help me with ₦ 100.

(36)

P: Dogo itche
R: ₦ 50
P: ₦ 30
R: (Zoomed off immediately, but stopped at a distance, then beckoned by nodding his head.) Shey you go pit fay (Fit pay) ₦ 40
P: No problem, let's go, hope you have N 500 change
R: I'll try.

(37)

P: You will take me to Daula now and return me
R: Climb, ₦ 60
P: Ok Hold it.
R: have your change.