CHAPTER IV

OBSERVANCE AND VIOLATION OF CP AND PP
IN COOLIE

4.1 Preliminaries

This chapter is devoted to the discussion on the observance and violation of the Maxims of Cooperative Principle and Politeness Principle in the novel Coolie. While discussing the selected pieces of conversations, socio-economic factors are considered. The characters’ use of language is governed by the norms laid down by the society. Anand has written the novel about the underdogs of the Indian society. He wanted to portray the pains and pangs of the people who were deprived of the right to live in society in a dignified way. Therefore, the study of the social condition of the period in which the novel was written is extremely important while analyzing the linguistic behavior of the characters. The economic condition in which the characters are placed is as important as the social factor while discussing the conversations that take place between the masters and the servants. The present chapter is divided into two parts. In the first part of the chapter, an attempt is
made to analyze the conversations of the characters containing the observance of the Maxims of Cooperative Principle and Politeness Principle against the backdrop of the socio-economic conditions of the period in which the novel was written. Since the novel was written in 1936, the workers’ condition was very pathetic and unbelievable. The class struggle is one of the recurring themes of the novel. Therefore, master-servant relations play a dominant role in it. In the second part of the chapter, the researcher has discussed in detail the violation of the Cooperative and Politeness Principles with the help of the categorically selected examples. Sometimes the speech situations and speech events are repeated at certain places to emphasis the importance of the background in which the conversation take place.

Let us discuss in detail the observance of the CP and PP in the novel *Coolie* first.

**4.2 Part I: Observance of CP and PP**

It is necessary to give the background of the opening of the novel *Coolie* in brief. The story opens in Bilaspur village situated on the Kangara hills on the banks of the river Beas. The hero of the novel is Munoo who is looked after by his uncooperative aunt and uncle. They all live in this small village. Munoo’s childhood is spent in the tranquil surroundings of this village. He is contented with his life surrounded by the beautiful valleys and the hills. Being a leader
of village boys, he enjoys his days. But this idyllic life is now coming to an end, as he is forced to go with his uncle Daya Ram to Shyam Nagar, a town at a distance of about ten miles in search of his livelihood. Though he is unwilling to go, his uncle and aunt are of view that he is quite grown up, and so must start earning his own living. Munoo is reluctant to go to the town. Even his friends Bishan and Bishambar do not want him to leave the village. His friends are very inquisitive about his leaving the village. The following conversation between Bishambar and Munoo is worth studying:

_A:_ ‘Is it true you are going away to town?’

(Bishambar-Munoo)

_B:_ ‘Han, I am going away this morning’. (Munoo-Bishambar)

_A:_ ‘But you are only fourteen years old yet!’ And you are only in the fifth class at school!’

(Bishambar-Munoo)

_B:_ ‘My aunt wants me to begin earning money.’

(Munoo-Bishambar) (P.10)

In the above conversation the speaker ‘A’ is Bishambar who feels sad on knowing that Munoo is leaving the village and going to the town. Along with him, his other friends are also unhappy with the decision of Munoo’s uncle and aunt. They consider Munoo as their ring leader. They think that their leader always supported them for stealing mangoes, playing on trees from one branch to another.
After listening to the news of Munoo’s departure, all the friends become nervous. Bishambar feels sympathy for Munoo and says that he is quite young and only fourteen years old. As an orphan boy, he is dependent on his uncle and aunt. Munoo further says that his aunt wants him to begin earning money. In addition, she says she wants a son of her own. Even his uncle wants him to go to town, because he thinks that Munoo is grown up enough and must earn for himself. Bishambar and Munoo’s conversation reveals that their bond of friendship is very strong. Munoo’s friend is very much cooperative in the conversation. When Bishambar asks Munoo if he was leaving to the town, Munoo answers positively. In fact, both the conversational partners are cooperative to each other. Munoo observes the Maxims of Quantity, Quality, Relation and Manner of the Cooperative Principle. Munoo answers the questions asked by Bishambar in the spirit of friendship. Both the interlocutors observe the Principle of Politeness in general and the Maxim of Agreement in particular.

Munoo, the protagonist of the novel, starts his dejected journey towards the town with his uncle, Daya Ram. Though Munoo is of 14 years old, his uncle and aunt force him to go to the town. His uncle Daya Ram is a chaprasi of the Imperial Bank of India at Sham Nagar and he wants Munoo to work at the house of Babu Nathoo Ram who is an accountant in the same bank. The reluctant Munoo starts his journey on foot with his uncle. The bare-foot Munoo complains:
A: ‘My feet hurt me.’

B: ‘Come, come, come, I will get you a pair of shoes out of your next month’s pay.’ (Daya Ram-Munoo)

A: ‘I can’t walk.’ (Munoo-Daya Ram) (P. 15)

The above linguistic expression takes place between the speaker ‘A’ Munoo and the speaker ‘B’ Daya Ram. The disappointment of Munoo can be clearly seen by his uncle while walking. Munoo walks bare footed in the hot afternoon. He is forced to walk quickly because Daya Ram would get late for his job in the bank. There, are tears in Munoo’s eyes and he feels a quiver of self-pity go through him. He complains of the injury to his feet. In reply, Daya Ram tries to console him and assure him that he would buy him a pair of shoes out of his next month’s salary. The illocutionary force of the utterance of Daya Ram is to keep the boy walking along with him. Munoo, being a small boy, does not recognize this. Here, the speaker B observes the Maxim of Relation of CP and Maxim of Sympathy of PP. Daya Ram observes the Maxim of Relation because his utterance is very much relevant or connected or attached to the current purpose of conversation. He also observes the Maxim of Sympathy because he tries to minimize antipathy between him and Munoo, the hearer of his utterance. He is also seen maximizing sympathy between him and Munoo. Therefore, it
appears that the uncle is cooperative here despite Munoo’s complaint that he cannot walk without shoes.

After a long miserable journey from village to Sham Nagar, both, the nephew and the uncle arrive at the Imperial Bank. After entering high-pillared hall, Daya Ram greets Pir Din in the following manner:

\[A: \text{‘Salaam, Pir Din.’ (Daya Ram-Pir Din)}\]

\[B: \text{‘Salaam, salaam, you are late. The Babu sahib is angry because there, was no one to go and fetch his food at mid-day.’ (Pir Din- Daya Ram)} \ (P.19)\]

The above conversation takes place between the speaker ‘A’ Daya Ram and the speaker ‘B’ Pir Din. Pir Din is the head peon of the Bank. Immediately after entering the Bank, the conversation takes place. They greet each other by saying Salaam to each other. The word ‘Salaam’ is a common greeting in many Muslim countries. In India, the people belonging to Muslim religion also use it. The word ‘salaam’ means ‘peace’. It is a gesture of greeting or respect, consisting of a low bow with the hand or fingers touching the forehead. As Pir Din belongs to the Muslim community, Daya Ram follows the Muslim custom for greeting. Pir Din immediately responds to his greeting. Thus, the speaker ‘B’ observes the Maxim of Quantity and Relation as far as Cooperative Principle is
concerned. It is noticed that Daya Ram also observes Tact Maxim of Politeness Principle because he knows that the person whom he is addressing is from the Muslim community.

Pir Din further reports Daya Ram that Babu is angry because there is no one to go and bring his food for lunch. As Daya Ram is a chaprasi of the Bank, he has to bring the food for Babu and he is late to bring the food. In the conversation, both the speakers observe Agreement Maxim and Quality Maxim because they are in agreement with each other and speak the truth respectively. Both are from the same socio-economic class. Therefore, they share friendly relations. These friendly relations are unfolded through their linguistic exchanges.

Munoo comes to Sham Nagar to work as a servant at Babu Nathoo Ram’s house. He is a sub-accountant in Imperial Bank. Babuji belongs to the higher class and he is in urgent need of a boy-servant. When Munoo and his uncle enter the bank, they see people busy working in the office. When they enter the cabin of the Babuji, Daya Ram says:

\[ A: 'I bow my forehead to you, Babuji.' (Daya Ram-Babuji) \]

The addressee of the above utterance is Daya Ram, and the addressee is Babu Nathoo Ram who is the master of Daya Ram.
The way the servant addresses his master is very polite. The body language of the speaker speaks volumes about his cooperativeness. Daya Ram bows his forehead, joins his hands and dusts his feet as he enters the office of Babuji. Babuji belongs to the higher-class. Besides, he is an educated person. There are certain customs for the lower class people to observe while entering the houses of upper class people. The lower-class people are expected to wait outside and if they are allowed come in, they should clean their feet and stand at the corner of the room. The same situation is observed here. Daya Ram observes the Principles of Politeness by joining the hands, bowing forehead and cleaning the feet. Thus, the speaker observes the Maxim of Quantity of CP and the Maxim of Tact PP.

Daya Ram further requests the master to employ Munoo as his domestic servant. He is very humble in his approach to the master. He also asks Munoo, his nephew to stand with his hands folded as a mark of respect. The conversation among the three conversational partners indicates the mood and the attitude they have for each other:

\[A: \text{`Maharaj, I have brought my little nephew for your service.' (Daya Ram-Babuji)}\]

\[B: \text{`Oh, is that he?' (Babuji-Daya Ram)}\]

\[A: \text{`Han, Janab.' (Daya Ram-Babuji)}\]
In the above conversation, the speaker ‘A’ is Daya Ram, whereas speaker ‘B’ is Babuji, the bank officer. The speaker of the utterance ‘C’ is Munoo, a small boy. Babuji requires a servant boy to do the domestic duties at home and for the same job; Daya Ram brought Munoo for his service. He brought Munoo from a long distance directly to the bank to present him before Babuji. As Daya Ram enters the office of Babuji he uses highly symbolic word ‘Maharaj’ which means ‘great king’ or ‘prince of India ranking above a Rajah’, especially the sovereign of one of the former native States’. Here, this context too, Babuji is ruling the office as ‘Maharaj’ rules over a state. As the servants are at the service of Maharaj, in the same way Munoo is a servant, who is made available for Babuji’s service. The speaker B, Babuji responds pointing at Munoo surprisingly ‘is that he?’ To give respect to Babuji, Daya Ram joins his hands and says ‘yes janab’. The word ‘janab’ is a Persian word, which may be rendered as Excellency for superiors.

In the next utterance, Daya Ram orders Munoo to join the hands in front of Babuji. He asks him to join the hands because Babuji is superior in all respects and he is going to offer a job to Munoo. Here, in this utterance, we can observe the respect for the superior and high-class society.
In the above conversation, Daya Ram observes the Maxim of Quality, Maxim of Quantity of CP because he does not speak more than what is required for the current purpose of conversation. He seems to be truthful and loyal while talking to his master. He tells his master that he has brought his nephew for his service and he would become happy if he accepts the boy. The utterance of Babuji is an example of observance of the Quantity and Relation Maxims because the speaker speaks in a very few words which are sufficient here for Daya Ram to understand. Munoo also observes the Maxim of Tact because he greets his master in the utmost polite way in the Indian context. Munoo’s posture and gestures show his respectability for the person addressed. Munoo, in his utterance wishes that his master might live longer so that he would be able to provide him with bread and chutney.

Munoo starts working in the house of Bibiji. He has to do the domestic chores as told by his Mistress. Munoo’s conversation with his Mistress is as follows:

\begin{quote}
\textit{A: ‘Now, have you touched anything dirty since you had your bath?’ (Bibiji-Munoo).}
\textit{B: ‘No, Bibiji.’ (Munoo-Bibiji)}
\textit{A: ‘All right, but you scrubbed the utensils,’(Bibiji-Munoo).}
\end{quote}
In the above linguistic expression, the speaker ‘A’ is Bibiji who is the Mistress of the house and the speaker ‘B’ is Munoo, the domestic servant of Bibiji. The relationship between the two conversational partners is that of master-servant. He has never seen such a big house before. He is surprised at and got attracted towards the facilities in the house. He thinks himself quite lucky to serve in such a house where all the amenities and even wonder machines are available. He is curious to know about all the rooms of the house. But immediately his curiosity is shattered. He is told that he is not allowed to enter the other rooms especially bedroom and drawing room of the house. He is not allowed to touch other things of the residence without washing his hands. He is not even allowed to play with the children of the house. He has to clean the utensils, floor, throw garbage, etc. Bibiji enquires whether he has washed his hands clean after cleaning the utensil. Munoo replies accordingly by observing Maxim of Quality, Quantity and Relation. He tells her that he has washed his hands at the pump after throwing the garbage. Munoo uses the minimum expressions to show that he has followed the commands of his Mistress. In addition, he tells the truth. It shows that he is very much honest in doing his job. He does
not want to displease the owner of the house. Therefore, he has to mind his language.

We come across the conversation between Chota Babu and Munoo, which is worth studying:

\[A: \text{’Have you become an orphan?’ (Chota Babu-Munoo)} \]
\[B: \text{’I am an orphan, Babuji.’ (Munoo- Chota Babu) (P.39)} \]

In the above dialogue, both the speakers belong to different classes. The speaker ‘A’ Chota Babu belongs to higher class of the society, whereas, speaker ‘B’, Munoo belongs to the lower class of the society. Munoo has never seen the shaving machine before. He is surprised to look at the machine. He becomes even curious to know more about the machine. Chota Babu arrogantly asks him why he is staring at the machine. As Munoo comes from village, he has never seen such a type of machine. Nevertheless, it reminds him of the barber’s shop in his village and he understands that it is a shaving machine. The shaving machine is the marvelous thing he has seen since he came to town. Another mysterious thing is the machine with the teeth that seems the most wonderful. He remembers that in his village, the barber shaved the beards with a long sharp razor. Chota Babu in a humorous way asks Munoo whether he has become an orphan. Munoo replies affirmatively and thus,
cooperates his conversational partner by observing the Maxim of Quantity and Maxim of Quality of CP. He is also polite in communicating the information that he has become orphan. Thus, Munoo observes the Maxim of Agreement of PP. The answer provided by Munoo indicates that he cannot disagree with his master. The relationship between the two is rather friendly and trustworthy. It is interesting to note that though Munoo is a servant in the house of Bibiji, he has good relations with the other members of the family. He is often seen as a submissive and obedient servant in the house. Though, occasionally, he gets scolding from his masters, Munoo tries to keep his cool and tries to cooperate with the members of the family.

In another episode, it is noticed that the relationship between the master and servant is based on understanding. It is evident from the linguistic exchanges between Mr. W. P. England and Babu Nathoo Ram. Mr. W. P. England is a chief cashier of the Shyam Nagar branch of the Imperial Bank of India in whose office Babu Nathoo Ram is a sub-accountant. Mr. England is a new officer. The Babu wanted a recommendation from him to support his application for an increase in his monthly salary and promotion to the position of the Accountant. He has been aspiring to this position for a long time now, but he has not been able to attain it. With this intention, Babu Nathoo Ram invites him for lunch but he denies and finally with lots of efforts Mr. England agrees for a cup of tea. He pays a
visit to Babu Nathoo Ram’s house. The following conversation throws light on the relationship between the two:

A: ‘Do please eat something- just a little bit of a thing.’ (Nathoo Ram-Mr. England)
B: ‘No, thank you very much, Nathoo Ram. Really,’ ‘I will take a cup of tea and then I must go. I am a very busy man, you know.’ (Mr. England-Nathoo Ram) (P.57)

In the above instance, both the conversational partners observe Cooperativeness and Politeness because they share friendly relationship. According to Indian culture, the visitor is treated like God. Though Mr. England is a foreigner, Nathoo takes care of the hospitality. Lot of preparation is made for his welcome. He is offered food and curry but the officer denies them. He just drinks a cup of tea. The speaker ‘A’ makes a kind request to his conversational partner here, Mr. England. The speaker ‘A’ uses the Maxim of Tact because the word ‘please’ indicates that. The speaker ‘B’ also uses the Maxim of Tact because his utterance contains the words ‘thank you’. Here, both the interlocutors are cooperative in this conversation. One wants to extend his hospitality, whereas, the other wants to accept the hospitality. Therefore, we notice that the Maxims of Quantity and Tact are observed by both the participants in the on-going conversation.
In another incident, Daya Ram comes to Bibiji to fetch a mid day meal for Babuji. There, he happens to see Munoo:

\[ \text{A: ‘Do you like it here,?’} \text{(Daya Ram-Munoo)} \]
\[ \text{B: ‘I like it.’} \text{(Munoo- Daya Ram)} \]

(P.45)

In the above conversation, the speaker ‘A’ is Daya Ram who comes to carry lunch for Babuji from the office. He asks Munoo whether he likes the house where, he performs his duty as a domestic servant. Here, Munoo observes the Maxim of Quantity by replying positively. He says ‘I like it.’ The use of the word ‘it’ in this context is to be understood. The word ‘it’ has a meaning beyond the literal meaning. The extended meaning one gets here, is that Munoo is happy with the job assigned to him. He cannot tell his uncle on his face that he does not like the job due to the constraints imposed on him by the society. He cannot say ‘no’ to his uncle for the fear of losing his job. It is further noticed that in the presence of Bibiji, Munoo has to observe the Maxim of Quantity. Thus, one notices that out of compulsion Munoo has to be obedient while answering the question in an affirmative manner.

In the next speech situation, we come across Babu Nathoo Ram and Mr. England. One day, Mr. England looked at Babu and said that he was going off for lunch though he could not eat much in such hot and humid condition. Babu took an advantage of the incident and suggested Mr. England to have Indian food which was very
tasty. In reply Mr. England said that the khansamah at the club cooked curry sometimes, but he did not like it very much, it was too hot. Consider the following conversation:

A: ‘Sir, my wife cooks very good curries. You must come and taste one of our dishes.’ (Nathoo Ram- Mr. England)

B: ‘No I don’t like curries. Thank you very much all the same.’ (Mr. England-Nahoo Ram) (P.50)

In the above Speech situation, the speaker ‘A’ is a Nathoo Ram, sub-accountant of the Bank and speaker ‘B’ is Mr. England. Both the speakers have formal relations. One is superior and other is subordinate. The subordinate always tries to be in good books with the superior. Nathoo Ram, being inferior in the social rank tries to keep good relation with Mr. England. Babu Nathoo Ram’s intention is to strengthen his relation with Mr. England, because he wants a recommendation letter from Mr. England to support his application for an increase in salary and promotion to the position of the accountant. For the said purpose, he invites Mr. England at his home to taste curry or any of the dishes, which are cooked by his wife. He says that his wife cooks delicious curry. But Mr. England observes the Maxim of Tact. The officer is very tactful in denying the invitation. Overall, he is cooperative to his conversational partner. He thanks Babu Nathoo Ram for inviting him for lunch at his house.
In another speech situation, Bibiji and Munoo are the conversational partners. They are in harmony with each other in spite of the class differences. One afternoon Munoo went to the pump to fetch water in the pitcher. There he came across Varma and Lehnu. Both the elder boys were sitting near the pump and chatting about Munoo. They started teasing Munoo badly. They started using bad and abusive language for Bibiji and Munoo. Munoo could not bear this and started arguing with them. Lehnu further said that Munoo stole money from his allowances for shopping. He saw him eating sweets in the shop of Bhagu the other day. Munoo denied and said that it was a white lie. As a result, both the boys started beating Munoo badly. Munoo tried to prevent himself but got injured badly on his forehead. He tried to hide himself in the kitchen of his Mistress. On noticing Munoo hiding stealthily in the corner of the house, she asked him where he got the injury. She even noticed that the blood was oozing from his wound. She felt concerned and blamed Varma who had beaten Munoo. She at the same time gets angry with Munoo for keeping friendly relations with the boy in the context. Bibiji wanted Munoo to see the wound. Being a servant, he tried to hide the wound. Munoo says:

B: ‘It is nothing. It is nothing. It is only a small bruise.’ (Munoo- Bibiji) (P.66)
The utterance of Munoo, indicates that he is scared to show the injury. Here, he observes all the Maxims of the Politeness Principle. He also observes the Maxim of Quantity and the Maxim of Relation of CP.

While shouting at him Bibiji goes into the sitting room where her brother-in-law, the Chota Babu is ironing his collar. Bibiji cries and explains it to Chota Babu. Let us study the following conversation:

\[A: \text{`Come Here, ohe Mundu.'} \quad (\text{Chota Babu-Munoo})
\]
\[B: \text{`Han, Babuji.'} \quad (\text{Munoo-Chota Babuji})
\]
\[A: \text{`Come and show me your head.'} \quad (\text{Chota Babu-Munoo})
\]
\[B: \text{`It is all right, Babuji, I have treated it with ashes. It will be all right.'} \quad (\text{Munoo-Chota Babu})
\]

(P.66)

In the above linguistic exchange, the speaker ‘A’ is Chota Babu and the speaker ‘B’ is Munoo. The injured Munoo is called by Chota Babu to show the wound. Chota Babu comes to know about the incident from Bibiji. Bibiji narrates the scene to him and tells him to call Munoo. Chota Babu calls Munoo. Munoo immediately responds to his call. Here, Munoo observes the Maxim of Relation by replying, ‘Han, Babuji.’ Munoo, being a servant in the house, has to obey his master in the most respectful way. He cannot afford to speak irrelevant things before his master. The reply given by
Munoo is also an example of the observance of Quantity and Quality Maxims.

Munoo is scared of Bibiji that she may blame and shout at him for the injury. As he is a servant boy, he tries to hide the wound from the Bibiji and others in the house. Chota Babu again calls Munoo to show the wound to him that he can apply some medication on the injured forehead. However, Munoo feels shy and tries to hide his face. Munoo replies Chota Babu that it is all right now because he has applied ashes on the wound. He treats the injury with ashes because in villages in India the injury is treated with the ashes. Here, Munoo observes the Maxim of Tact because he does not want to increase the cost to his Master and tries to maximize the benefit to other members of the family. Munoo observes the Maxim of Generosity and tries to maximize the cost to self. Here, both the conversational partners observe the Quality Maxim and Agreement Maxim of Cooperative Principle and Politeness Principle respectively. Both the speakers observe the Quality Maxim by speaking truth. They also observe Agreement Maxim and try to minimize disagreement between each other.

Munoo runs away from the house of Bibiji due to the beating and battering from Babuji, his master. He goes to the railway station and boards the train. On the train, Seth Prabha Dyal, a pickle merchant, finds him lying near the luggage in the train from Sham Nagar. Seth Prabha Dyal fishes him out from the luggage and asks:
A: ‘What is your name? Where, do you come from? Whose child are you?’ (Seth Prabha Dyal-Munoo)

B: ‘I was called Munoo at Gopipur, Mundu at Sham Nagar. My father died and then my mother died too... My uncle, Daya Ram, who is a chaprasi in the office at the Bank at Sham Nagar, got me a job as a servant in the house of a babu. Tastday the Babu beat me and I have run away... ’(Munoo-Seth Prabha Dyal)(P.78)

The speaker ‘A’ is Seth Prabha Dyal whereas; the speaker ‘B’ is Munoo. Munoo was hit badly by Babuji because of the trivial mistake made by him. Seth Prabha Dyal asks Munoo certain questions. Seth Prabha Dyal observes the Maxim of Sympathy by looking at the position of the young boy Munoo and asks certain questions out of curiosity. He asks his name, his place and about his parents. The speaker B, Munoo observes the Maxim of Relation of the Cooperative Principle. Munoo answers the questions accordingly and relevantly. Munoo also observes the Maxim of Quality because he speaks truth that his name is Munoo and he is called Mundu occasionally. He discloses to Seth Prabha Dyal that he is an orphan child. He further tells his conversational partner that he has run away from the house of Babu.

The protagonist of the novel, Munoo starts his new phase of life and agrees to go with Seth Prabha Dyal to Daulatpur. Prabha Dyal
thinks to offer him a job as a clerk. Before deciding, his partner Ganpat who is having equal shares in the business wonders whether Munoo can read and write. He has a doubt:

A: ‘Did you go to school, ohe Munoo?’
(Ganpat-Munoo)

B: ‘Han I was in fifth class when my uncle brought me to earn my living in town.’ (Munoo-Ganpat) (P.80)

In the above conversation, the speaker ‘A’ is Ganpat who is a partner in Prabha Dyal’s business. The speaker ‘B’ is Munoo who is going to Daulatpur with them. Seth Prabha Dyal thinks that the boy would be helpful to them in their pickle factory to look after the accounts. He thinks that he would manage the accounts and work as a clerk. Nevertheless, Ganpat does not agree with him because he is having doubt that whether the boy is able to read and write. Ganpat is not ready to give the accounts to the stranger boy about whom they do not know anything. Ganpat is doubtful and asks Munoo certain questions about his education. He asks him the basic question whether he went to school. Munoo answers and speaks truth that he was in the fifth class when he left the village. He further tells them that his uncle brought him to Sham Nagar. Here, Munoo observers the Maxim of Quality by speaking the truth. Munoo also observes the Maxim of Quantity by giving the appropriate information and in required words.
In another instance, we come across Seth Prabha Dyal taking Munoo to the shops and showing him to the clients to whom he would be delivering the goods. In addition, Munoo might like to see a few sights in Daulatpur. Seth Prabha Dyal also takes him to the famous temple of Daulatpur. Now Seth Prabha Dyal comes to Lalla:

\[
A: 'This is a new boy who will come to deliver essences.' \quad (Seth Prabha Dyal- Lalla) \\
B: 'Acha,' \quad (Lalla-Prabha Dyal) \quad (P.87)
\]

In this conversation, Seth Prabha Dyal presents Munoo in front of Lalla and introduces him. Seth Prabha Dyal tells Lalla that this new boy, Munoo would come to deliver the essence at his place. Lalla looking to Munoo replies acha. The word ‘acha’ is a versatile word taken from Hindi language, which means ‘good’. It is used in similar way as the word ‘good’ is used in English. It has various meanings such as ‘I see’, ‘I understand’, ‘okey’, ‘oh really!’ etc. Here, in this context, Lalla understands and agrees that Munoo would come to deliver the goods from the factory. Here, we notice that Lalla observes the Maxim of Quantity, the Maxim of Relation and the Maxim of Agreement.

In another episode, we notice the quarrel between Ganpat and Ram Nath, the son of Lady Todar Mal. The quarrel is due to the emitting of the smoke from the chimney of the pickle factory. Prabha Dyal
wants to stop the fighting. He tries to pacify both the persons. The following conversation is worth studying:

A: ‘You can beat me, Babuji, you can do anything you like. Spare him. He is a fool!’ (Prabha Dyal - Ram Nath)
B: ‘Leave them, my son, leave them.’ (Lady Todar Mal - Ram Nath) (P.98)

In the above conversation, the speaker ‘A’ is Prabha Dyal and the speaker ‘B’ is Lady Todar Mal. Lady Todar Mal along with her husband Sir Todar Mal and son Ram Nath shouts from the passage of their house to Ganpat and Prabha Dyal. They are shouting and screaming because the smoke from the chimneys of the pickle factory is entering Todar Mal’s house. Sir and Lady Todar Mal curse Prabha Dyal and Ganpat and call them outside. Many times, they have warned Prabha Dyal and Ganpat to find out some solution of the clouds of smoke coming from the chimney. All the members of the family start cursing and abusing to the factory owners early in the morning. Prabha Dyal is not present at the time. Ganpat angrily comes into the passage and says ‘Go away! Go away! You may be Rai Bahadur in your house, but you have nothing to do with us.’ He goes towards the house of Todar Mal by calling them to gully. Ganpat rushes up to the door and pushes Ram Nath away into the gully. Ram Nath was a well-built able young man. He jumps at Ganpat’s throat and begins fistimg him according to the rules of the boxing ring he had learnt in the
college. Prabha Dyal stops the fight and separates Ganpat from Ram Nath. Prabha Dyal observes the Maxim of Tact because he tries to minimize the cost to Ganpat and Ram Nath. He also observes the Maxim of Approbation because he minimizes dispraise with his conversational partners. He also follows the Maxim of Relation of CP because he is requesting Ram Nath to stop the fight and make peace. He asks him to spare Ganpat. Lady Todar Mal also asks her son to end the fight. Thus, she observes the Maxim of Agreement.

In the next instance, Prabha Dyal lays down his head on Lady Todar Mal’s feet. Prabha Dyal is scared that Sahib (Todar Mal) would send him to jail. He thinks that English officer Mr. Majoribanks would come to his place and arrest him. Prabha Dyal becomes panic, comes with the offerings at the house of Todar Mal’s, and urges:

A: ‘Forgive me, mother, forgive us all our faults. Here, is an offering. Deign to accept it and forgive.’ (Prabha Dyal-Lady Todar Mal)

B: ‘Forgive them, let us forgive them. Don’t let us be the cause of sending them to jail. Already we have a great many sins to expiate!’ (Lady Todar Mal-Sir Todar Mal)(P.107)

In the above linguistic speech situation, the speaker ‘A’ is Prabha Dyal requesting Lady Todar Mal to forgive him for his mistakes.
He comes hurriedly to Todar Mal’s house after knowing that English officer Mr. Majoribanks has come to their house. Prabha Dyal thinks that Todar Mal has called the officer for the inspection of his pickle factory of Prabha Dyal. He is frightened and feels that Sahib would certainly send him to jail. He hurries into the factory and fills two jars of pickle and jams respectively. Giving them to Munoo to hold, he asks him to carry them to Lady Todar Mal’s house. Prabha enters and sits near her feet and urges her to excuse all his faults and offers the jars. In the conversation, the speaker ‘B’ is Lady Todar Mal who addresses and orders Sir Todar Mal to forgive them for their faults. She also says that he should not be the cause of sending them to the jail. Here, Lady Todar Mal observes the Maxim of Agreement and the Maxim of Sympathy.

In the next incident, Mr. and Mrs. Todar Mal again shout at Prabha Dyal and Ganpat and curse and abuse them. Before this incident, Lady Todar Mal had badly scolded, cursed, and blamed Ganpat for his behavior. She accused him for being the root cause for spoiling the relationship between Todar Mal’s family and Prabha Dyal. Lady Todar Mal says that Prabha Dyal is a gentleman and a good natured man. Immediately after this episode, the chimney starts blowing the dark smoke, which directly comes into the house of Todar Mal. Lady Todar Mal comes out shouting and calling Prabha Dyal and Ganpat. She specially targets Ganpat and tells him to come out and not to hide his face like a woman and become meek when he is challenged. Sir Todar Mal enquires her the reason for
shouting. She says that those eaters of their masters spoiled their whole estate with their smoke and they have been kind to them, letting them a room, lending them money, and they are so mean they resent giving her a jar of rose-leaf jam. She expects Prabha Dyal to bring the pickle jar as gift which he had done before. After knowing the seriousness of the quarrel, Prabha Dyal requests Todar Mal:

A: ‘Forgive us, Rai Sahib, forgive us this once. It will never happen again. You are our father and mother.’ (Prabha Dyal - Mr. and Mrs. Todar Mal)

B: ‘All right, Prabha, all right. (Sir Todar Mal) (P.119)

The speaker ‘A’ Prabha Dyal requests Mr. and Mrs. Todar Mal to forgive them once for their mistake. He also commits that this sort of mistake would not happen in future. Prabha Dyal says that the addressed persons are his father and mother. He also expects them to forgive them for their past mistakes. Here, we notice the relationship between the master and the servant too. The master is Raibahadur and the servants are Prabha Dyal and his workers. Prabha Dyal further understands the expectation of the Lady and says that Ganpat is senseless. Prabha Dyal had sent some jam to them earlier as a gift. He did not know who the boy had taken it to. Prabha Dyal also tries to convince them that Ganpat is short-tempered. After saying such things about Ganpat, Mr. and Mrs.
Todar Mal get angry and tell Prabha Dyal that he should not hide the faults of Ganpat. Mr. and Mrs. Todar Mal also ask Prabha Dyal how dare Ganpat comes to their son and tries to hit him. Sir Todar Mal mentions that last time the English officers did not do any harm to them. But this time, they are not going to spare them. After realizing the seriousness of the incident, Prabha Dyal requests them to forgive for the last time and promises that it would not happen again. After looking to Prabha and his joined hands, Sir Todar Mal agrees and says all right and even tells Prabha Dyal to warn Ganpat. In this conversation, Sir Todar Mal observes the Maxim of Relation and the Maxim of Agreement.

After requesting for forgiveness, Prabha Dyal tells Ganpat that he should not behave in such a way to the neighbors. Prabha Dyal tries to explain him kindly and make him understand his fault. He also says that he should not annoy neighbors in such a way. Prabha Dyal says that they helped them with money while Ganpat was away. At this, Ganpat roared and became angry. Ganpat says, ‘You are running the business with this giving habit’. He further says that ‘They must have charged high interest on the money they lent you.’ (P.122) In reply, Prabha Dyal tries to make him understand that in such a position no one would give them money, without charging interest. Moreover, from this point, clashes occur between two partners. Ganpat goes for the collection of money at outside places but tells lies that he has only collected fifty rupees. Afterwards, he is caught in words, and he admits that he has collected eight
hundred and paid his share of the profits of the last year. With this incident, Prabha Dyal comes to know Ganpat’s attitude. Prabha Dyal, assuming of the dignity of the elder brother tells Ganpat to sit near him and tell him everything. Prabha Dyal calls Munoo to add up the sums, which master Ganpat dictates to him. In response to Prabha Dyal’s call to Munoo, Ganpat reacts:

A: ‘I shall not discuss accounts before these workmen. And I shall not let that boy touch the accounts books. You have spoiled him thoroughly!’ (Ganpat-Prabha Dyal)
B: ‘That boy is an orphan, come, we should be kind to him for the sake of religion. We should try to train him to do accounts and things, because he is too good for coolie work. He is intelligent. And let us treat all these boys as one family. There, is no harm in doing accounts before Munoo. And the others don’t understand.’ (Prabha Dyal-Ganpat) (P.122)

In the above conversation, the speaker ‘A’ is Ganpat who becomes angry with Prabha Dyal for calling Munoo for tallying the sums of both the partners. From the beginning, Ganpat is against Prabha Dyal because when both the partners met Munoo in the train, Prabha Dyal thought and said to Ganpat that Munoo would look after accounts of the factory. But Ganpat was unwilling to accept Munoo. He said that he was doubtful whether Munoo knew reading
and writing. The hidden reason behind not making Munoo an accountant is that Prabha Dyal would come to know all the details of the accounts. And for the same purpose, Ganpat denies Munoo to look after the accounts. Prabha Dyal does not know the purpose of Ganpat and calls Munoo to come and dictate the sums and calculate the amount as told by master Ganpat. Suddenly, Ganpat denies Munoo to come near and touch the notes. Ganpat says that he does not like workers to look into the accounts. He also blames Prabha Dyal for spoiling the boy. In reply, of his denial, the speaker ‘B’ Prabha Dyal observes the Maxim of Sympathy and tries to minimize strong dislike between Ganpat and Munoo. Prabha Dyal also tries to make Ganpat understand that Munoo is an orphan boy and they should train him in accounts. He says that Munoo is an intelligent boy and we should make his use in maintaining accounts. Prabha Dyal observes the Maxim of Agreement and tries to minimize disagreement between Ganpat and Munoo. Prabha Dyal also observes the Maxim of Modesty. Prabha Dyal praises Munoo for his good nature and brilliance. We can also notice that Prabha Dyal observes the Maxim of Quality and Maxim of Relation of Cooperative Principle. Because whatever he says is truthful and related to the current situation.

The money, which was collected by Ganpat, was eight hundred rupees. He told a lie that he only bought fifty rupees and then said two hundred and finally admitted that he had collected eight hundred rupees. This bullying and lying was noticed by Prabha
Dyal but still was very kind to him and tried to pretend that nothing was wrong.

Ganpat blames Prabha Dyal that he is blackmailing, harassing, torturing and suppressing him. Prabha Dyal raises his voice but then he is kind. In spite of worse treatment given by Ganpat, Prabha Dyal tries to catch hold of Ganpat to make him sit down. He says that it does not matter about the money being spent and is proud that Ganpat has told him. Prabha Dyal also says that they (Ganpat and himself) would try to raise a loan somewhere, to pay debt of these people who have helped them. Ganpat tries to act smart and pretends to be innocent and harmless:

A: ‘I shall dissolve the partnership and I shall see that you grovel in the ditch for the insults that you have heaped on me this morning. You have betrayed me. You are a dirty coolie, and the dirty coolie you will remain all your life.’ (Ganpat- Prabha Dyal)

B: ‘Oh, your shoe and my head. Beat me on my head till I go bald, but don’t leave me. We have been together two years and build up this business. It will be terrible for me to have to bear weights on my back as a coolie in my old age.’ (Prabha Dyal-Ganpat) (P.125)
The speaker ‘A’ is Ganpat who is caught lying and tries to pretend innocent and faultless. Instead of acknowledging fault, he blames Prabha Dyal for insulting him. Ganpat declares that he would quit working and would dissolve the partnership with him. Ganpat uses the words as ‘dirty coolie’ to show his anger. He curses Prabha Dyal that he would be a dirty coolie all his life. Prabha Dyal is shocked, upset and shattered by his announcement of dissolving partnership and still observes the Maxim of Agreement and the Maxim of Tact. Prabha Dyal does not want Ganpat to leave the partnership. Therefore, he is seen observing the Maxim of Agreement. He also observes the Maxim of Tact for he uses the expressions without offending his conversational partner. Prabha Dyal also observes the Maxim of Quality and the Maxim of Relation.

The speaker ‘B’ is faultless, needs the partnership of Ganpat and wants to develop the business. He requests and solicits Ganpat to continue the partnership. Prabha Dyal begs that Ganpat might beat him badly with shoes and on his head until he gets bald. In fact, he does not want to spoil the partnership of two years. Here, we can mark that Ganpat is having sound position economically as compared to Prabha Dyal and so he does not care for the upcoming business. It is the fact that Prabha Dyal was a coolie earlier. The quarrel between Ganpat and Prabha Dyal leads to break the partnership in business.
In the next episode, the people like Lalla ji and Todar Mal demand money by quarreling with Prabha Dyal and his family members. To run the business, Prabha Dyal has borrowed money (debt) from many people. These people have come to know that the business of Prabha Dyal is not running properly and as a result, they have come to demand their money back. Both Prabha Dyal and Ganapat are responsible to repay the debt. Ganpat leaves him all alone to face the people. By facing the people demanding their money back and due to self-guilt, he suffers from his ill health. He suffers from serious nervous breakdown, fever and bruises. His condition becomes worse and doctor advises him to go to the hills if he wants to save his life. At last, he is persuaded to go home with his wife and come after some days. It is an awful departing. Both Prabha Dyal and his wife weep bitterly. Munoo has never seen a man of Prabha’s age crying. Munoo joins him upto the railway station of Daulatpur:

A: ‘You go now, Munoo. Buy yourself some food and sleep at home, for the rent is paid to the end of this month.’(Prabha Dyal- Munoo)
B: ‘Jay, Deva.’(Munoo-Prabha Dyal)
A: ‘May you live, child.’ (Prabha Dyal- Munoo)
B: ‘I fall at your feet.’(Munoo-Prabha Dyal)
(P.152)

The above conversation takes place between Munoo, the servant and Prabha Dyal, his master- a father figure for him.
The pathetic scene takes place at the railway station of Daulatpur from where, Prabha Dyal and his wife are departing towards their village home. The scene is full of empathy between the servant and the master. It is dreadful departing of Prabha Dyal and his family. Prabha Dyal does not have money and so Munoo has paid the amount to the station master to get the place for sitting in the train. Munoo stands sadly looking at his master and mistress, who were now ready to depart. Munoo feels miserable and alone. Looking towards Munoo his master, Prabha Dyal tells him to go. Prabha Dyal gives the silver coin to Munoo stretching his hands out of the window of the moving train. While offering the silver coin, he tells Munoo to buy food and sleep at Prabha Dyal’s home. Munoo becomes emotional with gratitude and love for his master and utters ‘jay deva’, which means ‘good luck’ and ‘god will favour you’. In the conversation, both the speakers observe the Maxims of Relation, Agreement, Tact, Approbation and Sympathy.

The train departs from Daulatpur and Munoo is left all alone. He starts towards home embarrassingly and nervously. While moving he is disturbed by the furious, stamping rush of the hordes of third-class passengers who have now been released from the waiting-room. Munoo comes to the station yard, where, the cart driver is shouting for the passengers. In the crowd suddenly the voice of aged woman comes. The following conversation takes place between Munoo and old woman:
A: ‘Vay, child, vay, child, will you lift this bag to Dr. Sahib Singh’s bungalow at the hospital for me? I will give you two annas. It is only two hundred yards away.’ (Lady Passenger-Munoo)  
B: ‘Han mother’. ‘This is easy work; I shall come here, again and lift bags for people rather than earn two pice for carrying vegetables in the market.’ (Munoo-Lady Passenger) (P.153)

The above conversation takes place between the speaker ‘A’, the Lady Passenger and the speaker ‘B’, Munoo. After the train departs from the station, Munoo starts walking dejectedly thinking about the gift of a silver coin and Prabha Dyal. He thinks that his master is so kind that he has offered a precious silver coin to him. He thinks that Prabha Dyal is a religious and kindhearted person. The crowd disturbs Munoo and suddenly a Lady Passenger calls Munoo as if he is a coolie. Though she belongs to upper class society, she observes the Maxim of Tact because she calls him with a word ‘child’ and asks whether he would lift her bag and take it to Dr. Sahib Singh’s bungalow at the hospital for her. She is ready to give the boy two annas for that. Munoo too observes the Maxim of Relation and the Maxim of Agreement because he speaks relevantly and agrees to carry the luggage of the Lady Passenger. He observes the Agreement Maxim because he wants to minimize the cost to the Lady Passenger and maximizes the agreement with her. From this point Munoo starts his journey as a coolie.
Munoo comes to Bombay and does not know where, to go. On his way he meets Hari. His conversation with Hari reveals that both of them are cooperative to each other since they are poor and miserable. Let us study the following conversation:

\[A: \text{`Brother, I am newcomer to Bombay and I want a job too. Do you think it will be possible for me to get a job at the factory where, you work? I am a coolie. I come from up. country.' (Munoo-Hari)}\]

\[B: \text{`Ah, come brother. If you can sleep the night with us we can all go together at the factory in the morning. And then I will present you to the big Mistri Sahib. And we can take a hut near the Meel and you can lodge with us.' (Hari-Munoo) (P.184)}\]

In the above linguistic conversation, one notices that the speaker ‘A’, Munoo is cooperative to the speaker ‘B’, Hari. Hari wants to help Munoo though he is a stranger to him. Both the speakers address each other as ‘brother’, which means that both of them observe the Maxim of Tact. The smooth going conversation indicates that both the conversational partners are friendly and cooperative with each other despite the fact that they are strangers to each other.
Thus, the foregoing discussion makes it clear that the observance of CP and PP enhances the readers’ understanding of the novels of Mulk Raj Anand. The characters observe the two principles and their some or all the Maxims. The interpersonal and social relations of the characters are revealed via the observance of certain Maxims of CP and PP.

### 4.3 Part II: Violation of CP and PP

In this section, an attempt is made to discuss in detail the violation of Cooperative Principle and Politeness Principle. In the beginning of the novel *Coolie*, the young orphan boy of fourteen years, Munoo is playing with the friends. He is living with his uncooperative uncle and aunt in Bilaspur, the small village situated on the Kangara hills on the banks of the river Beas. He is a leader of all the village boys. His uncle and aunt force him to earn money for his livelihood. They are of the opinion that he is grown up now and should earn his bread and butter. His uncle is chaprasi in the Imperial Bank of Sham Nagar. His uncle finds a job for Munoo at Babuji’s house as a servant. Now the setting is that Munoo along with his uncle is about to depart for Sham Nagar. Before leaving, he comes to meet his friends. His aunt calls him. Munoo’s friend Jay Singh says to Munoo:
A: ‘Your aunt is calling you, can’t you here? Have you no manners, you savage, that you let your aunt shout herself hoarse and don’t answer her?’ (Jay Singh-Munoo)

B: ‘Don’t go yet, your aunt only wants to run an errand for her. You call him savage for not going home when his aunt calls... What are you doing here, coward, if not idling? You haven’t even the courage to steal a few mangoes. Munoo collected all these, so let him suck few before he goes home (Bishan-Munoo and Jay Singh) (P.10)

In the above conversation, the speaker ‘A’ is Jay Singh and the listener is Munoo, whereas the speaker ‘B’ is Bishan responding to Jay Singh. Jay Singh is a son of the village landlord. He is Munoo’s rival for leadership. Munoo is a leader of all the boys of his age in Bilaspur, including Bishan and Bishambar. Munoo is unwilling to leave his friends and his village. Jay Singh knows that Munoo is to depart for the town that day and he wanted to hurry him out of the way towards town with his uncle. Here, the speaker A, Jay Singh violates the Tact Maxim and the Agreement Maxim. He violates the Tact Maxim because Jay Singh maximizes the cost to Munoo. Jay Singh also violates the Agreement Maxim because he maximizes disagreement between him and Munoo.
The speaker B is Bishan, who is in good books with Munoo. Bishan pleaded Jay Singh for his misuse of words for Munoo. Bishan feels sympathy for Munoo. Bishan and his friend Bishambar are upset and sad for Munoo’s departure for Sham Nagar. As Jay Singh uses the words like ‘savage’, Bishan gets angry with Jay Singh and says that Munoo’s aunt only wants Munoo to do the work for her. It is noticed that Bishan also violates the Maxims of Relation, the Maxim of Approbation and the Maxim of Tact. He violates the Maxim of Relation because he does not speak in connection with the on-going conversation. Bishan also violates the Maxim of Approbation because he maximizes dispraise between him and Jay Singh. Bishan also violates the Maxim of Tact because he maximizes cost to Jay Singh by using abusive words as ‘coward’ and ‘idling’.

The unwilling Munoo starts his crestfallen journey towards Sham Nagar forcefully. Circumstances force Munoo to leave his birthplace where his father and mother used to live. Uncle Daya Ram and his aunt scold him for coming late at home after meeting his friends. Munoo has no option than to accompany his uncle to Sham Nagar.

The present scene is of the miserable Munoo walking behind his uncle who shouts at Munoo for walking slowly. Daya Ram shouts at him for getting late for his duty. It is a hot afternoon and Munoo is walking barefoot on the road. Munoo complains to his uncle about his hurting feet. Daya Ram tells him that he would buy him
pair of shoes on his next month’s pay. Suddenly, a cart comes and halts ahead them and Munoo requests Daya Ram to ask the Cart Driver for a lift. Daya Ram denies and says that the Cart Driver would demand money if he gave a lift. Daya Ram speaks loudly that the cart driver should hear and offer a free lift. In response, the Cart Driver replies:

A: ‘Don’t be too proud of your chaprasishood, and put the boy on the back here and you can get on the cart, too. You must be warm in the red woolen coat.’ (Cart driver- Daya Ram)

B: ‘Don’t you bark! I didn’t talk to you, go your way, or I will have you put into prison. Don’t you know that I am a Government official!’ (Daya Ram- Cart driver)

A: ‘Acha, enjoy yourself, make the poor child walk barefoot, torturer.’ (Cart driver- Daya Ram)

B: ‘Get up, ohe! You have bringer of disgrace to me! Get up or I will kill you!’ (Daya Ram- Munoo) (P.15)

The speaker ‘A’ is the Cart Driver addressing the speaker ‘B’, Daya Ram. The Cart Driver comes to know the intention of Daya Ram for a free ride. The Cart Driver reminds him of his duty as a chaprasi and offers Daya Ram and Munoo a lift. The speaker ‘B’, Daya Ram seems to violate the Principles of CP and PP. He uses
abusive words like ‘bark’, ‘bringer of disgrace’. He violates the Maxims such as Tact and Agreement of Politeness Principle. Daya Ram also violates the Maxims of Quantity, Maxim of Quality and Maxim of Relation of Cooperative Principle.

Daya Ram gets angry with the Cart Driver and violates the Tact Maxim. Daya Ram maximizes cost to the Cart Driver by abusing him. Daya Ram also violates the Maxim of Agreement because he maximizes disagreement between him and Cart Driver by using bizarre language. Daya Ram and the Cart Driver also violate the Maxim of Quantity because both the speakers do not make their conversation as informative as is required in the on-going speech situation. Daya Ram also threatens the Cart Driver to put into prison by telling that he is a government officer. Daya Ram seems to violate the Maxim of Quality because Daya Ram is not a government officer but a chaprasi. Daya Ram and the Cart Driver violate the Maxim of Relation because both the speakers are irrelevant.

Daya Ram takes Munoo, his nephew, to his master’s house where he comes across Bibiji. He orders Munoo to join his hands as a mark of respect for the landlady. Munoo with his uncle Daya Ram comes from the village to serve as a servant in the house of Bibiji. He was brought to the house from the office after meeting to Babuji. Munoo starts his job unwillingly. He has to do all household work. Munoo suffers a lot in this house at the hands of Bibiji. Munoo comes from a village he does not know many things
of city life. He has never seen such world before and he commits many mistakes while doing his work. These mistakes are the cause of his misery. Bibiji often scolds him and takes him to task for his mistakes. Let us study the following conversation:

A: ‘Vay, Mundu, are you awake?’ (Bibiji-Munoo)
B: ‘Han, Bibiji, I am awake.’ (Munoo- Bibiji)
A: ‘Then get to work, rake out the ashes in the fireplace, and scrub last night’s spoiled utensils. You went to sleep, dead one, so early last night that you didn’t do that! And light the fire. Then put the water on to boil in the saucepan for tea for Babuji. I will get up in a little while.’ (Bibiji-Munoo) (P.27)

The speaker ‘A’ is Bibiji who seems to be domineering person. The speaker ‘B’ is Munoo who is a submissive person for he is a servant in the house. Bibiji is angry and shouts at Munoo for not cleaning the utensils after the dinner is over. She orders him to collect out the ashes and scrub the last night’s utensils. Bibiji also scolds him for sleeping early late night. Here, Bibiji violates the Maxim of Generosity because she maximizes the benefit to self instead of maximizing the benefit to others. As Munoo is a servant boy, he has to follow the orders of his Mistress. As he gets the order, he starts cleaning the stained utensils of the previous night. Bibiji also violates the Maxim of Quantity for she is the Mistress of the house.
and therefore, she is in a commanding position. It is noticed that the people who are in power always use more linguistic expressions while addressing the servants in the house. The servants are assigned too many duties at the same time to be performed. Munoo speaks when it is utterly needed. He is not allowed to speak more by the social forces that operate in the class and caste-ridden society. The capitalist force suppresses the voices of the subalterns. The woman in the context is the representative of this dominating system whereas; Munoo is the representative of the proletariat class. Therefore, there is a class struggle, which is indicated by the linguistic expressions of the woman in the context. The Maxim of Quantity has been violated by her to show this class distinction deliberately.

As Munoo comes from the small village, he does not know the lifestyle of the upper class people. One day, early in the morning Munoo relieves himself at the doorstep of the kitchen. Bibiji notices it. She shouts at Munoo using curses and abuses profusely. She uses the abusive words like ‘shameless’, ‘vulgar’ and ‘stupid hill-boy’. She also curses badly by using the words ‘May the vessel of your life never float in the sea of existence!’, ‘May you die’, ‘May you fade up!’ etc. After noticing her shout, Nathoo Ram comes and asks:

A: ‘Couldn’t he have gone to the lavatory? Why didn’t you tell him where it was? (Nathoo Ram-Bibiji)
B: ‘Ah, do you think I should let him use our lavatory!’ ‘Let this rustic use our lavatory! You spoil him. He will be another nuisance for me to look after. Someone had better go and call the sweeper to come and clean the mess he has made. (Bibiji-Nathoo Ram) (P.29)

The above conversation takes place between the speaker ‘A’, Nathoo Ram and the speaker ‘B’, Bibiji. Nathoo Ram notices the yell of Bibiji and comes to the kitchen. He comes to know that Munoo has relieved himself at the doorsteps of the kitchen, as he does not find a place outside of the house. Munoo comes from the village where he had never seen lavatory. Nathoo Ram asks Bibiji whether she has told Munoo to use lavatory and where it is. Instead of answering the question, Bibiji blames Nathoo Ram that he has spoiled Munoo. Here, one can notice that Bibiji violates the Maxim of Relation because she is not speaking relevant to the ongoing speech situation. Bibiji also violates the Maxim of Tact because she curses and abuses Munoo trying to maximize the cost to Munoo. She also violates the Maxim of Agreement because she maximizes the disagreement between self and Munoo. The violation of these maxims indicates Bibiji’s anger and frustration. Therefore, she asks Nathoo Ram to summon the sweeper to clean the mess Munoo has made. Here, the attitude of Bibiji to look at Munoo is callous.

Another incident also focuses on the attitude of Bibiji towards Munoo. She forbids Munoo to come into the kitchen without
bathing himself clean. As Munoo commits a mistake and relieves himself, he gets severe punishment in the form of abuses and curses. While Munoo goes to wash his buttocks, Bibiji asks him:

A: ‘Vay! Where did you go?’ (Bibiji-Munoo)
B: ‘I went to wash my buttocks at the pump.’ (Munoo-Bibiji)
A: ‘Go and have a bath before he come anywhere near my kitchen. Begone, out of my sight! Brute! I thought there was going to be some rest for me when this servant came. Instead I have to slave exactly as before. What is the use of an ignorant boy like this in the house? He is more of a trouble than a help. And such a stupid fool, too, and dirty! Ah! These village folk!’ (Bibiji-Munoo) (P.30)

In the above linguistic exchange, the speaker ‘A’ is Bibiji and the speaker ‘B’ is Munoo, who commits a mistake. She angrily asks Munoo where he went for cleaning his buttocks. Munoo answers the question in a polite manner. He observes the Maxims of Quantity and Quality. On the contrary, the woman in the context violates the Maxim of Quantity and the Maxim of Tact. She orders him to take bath and then only enter the kitchen. She restricts him in kitchen without bathing. She violates the Maxim of Tact because she abuses him with bad words like ‘Brute!’ ‘ignorant boy’, ‘stupid fool’ and ‘village folk!’ and maximizes cost to Munoo. She also
violates the Maxim of Approbation because she maximizes dispraise with Munoo. She also expresses her displeasure for the work Munoo is doing in the house. She was expecting relief after appointing a servant boy. Now, she has to work more than before. She also blames Munoo for his stupidity and faults. In the true sense of the word, the woman always finds faults with the servant. It is a common phenomenon in the world that the masters often find faults with the servants. The master-servant relations are not cooperative and friendly. Therefore, one observes that the servants are treated inhumanly. The strained relations between the master and the servant are revealed via the language use.

In the next instance, Munoo was simply playing in the room of Chota Babu. Bibiji’s daughter Sheila was playing with Munoo. Munoo was already restricted in the kitchen without bathing. Now, suddenly he was caught by Bibiji in the sitting room. She got angry and shouted at Munoo:

A: ‘Your place is here, in the kitchen. You must not enter the sports of Chota Babu and the children. You must get on quickly with work in the house. There, is no time to lose. Babuji has to go to the office at ten o’clock. Sheila has to go to school. We have employed you not to delay the work in the house, but to help to get it done. Since you are being paid good wage, more money than you ever saw in your whole
life in the village—more money, in fact, than your
mother or father ever saw— it would be good for you to do a little work for it. And I warn you that you are never to relieve yourself outside my house.--- ‘Brute! You ought to be ashamed of yourself!...Now, have you touched anything dirty since you had your bath?’ (Bibiji- Munoo)

B: ‘No, Bibiji’. (Munoo- Bibiji) (P.35)

The speaker ‘A’ is Bibiji who notices Munoo playing and dancing with her daughter, Sheila and Chota Babu. She immediately reacts and scolds him. She is of the opinion that Munoo should not play with her children because he is a servant and not allowed to play with the masters. It is surprising that Munoo is not allowed to enter their sitting room. Bibiji warns Munoo that his place is in the kitchen and not elsewhere. He has to stay in the kitchen and not to waste time. He has to work in the kitchen and must get on work quickly. Bibiji says that he is being paid for the same. She says that the amount he is getting is too much for him and he might not have seen before and even his parents. Bibiji also warns Munoo that he should not relieve in front of the door and confine himself in the kitchen without bathing. In the above conversation, Bibiji violates the Maxim of Tact, the Maxim of Approbation, the Maxim of Generosity and the Maxim of Agreement because she sounds an uncooperative conversational partner. At the same time, she sounds impolite due to her high social standing. It is not possible for the
woman in the context to behave politely with the servant. In fact, the masters should treat their servants with dignity. Here, the inhuman treatment meted out to Munoo is so dehumanizing that it becomes intolerable for Munoo to stay in the house for a longer period.

Munoo comes from rural background and does not know many things of the town. Many things are quite new for him. In the same way, he has never seen shaving machine in his life. Therefore, he looks curiously at the machine. Chota Babu is using the machine. The conversation takes place between Chota Babu and Munoo as follows:

A: ‘What are you looking at, you owl?’ (Chota Babu-Munoo)
B: ‘Babuji, does this machine cost a lot of money?’ (Munoo- Chota Babu)
A: ‘Why, do you want to shave the hair on your head off? Have you become an orphan?’ (Chota Babu-Munoo)
B: ‘I am an orphan, Babuji.’ (Munoo- Chota Babu)
A: ‘All right...I shall give you, not a machine but a blade to cut your throat with if you like.’ (P.39)
In the above conversation, the speaker ‘A’ is Chota Babu who belongs to upper-class society. The speaker ‘B’ is Munoo who belongs to the lower class society. Munoo is new in this house and many things are new for him. His curiosity takes him to have a look at it and observe the operation of the machine. Chota Babu snobbishly asks him why he is watching carefully at the machine. However, the machine reminds Munoo of the barber’s shop in his village and he understands that it is a shaving machine. In the village, the barber shaves the beard with a long sharp razor. Chota Babu amusingly asks Munoo whether he wants to shave his head and he is an orphan. Chota Babu never understands the feeling and attraction of the boy towards the machine. He also asks him amusingly that he is an orphan. Munoo replies positively saying that he is an orphan.

In the above conversation, Chota Babu seems to violate the Maxim of Relation because whatever he speaks is not linked to the ongoing conversation. He violates the Maxim of Tact because he maximizes the cost to Munoo by offering a blade to cut his throat with it. He also violates the Maxim of Agreement because he maximizes the disagreement between himself and Munoo. Here, one notices that the master-servant relation creates the gulf between the rich and the poor. The poor has no right even to look at the machine. The right to see is denied to them by the man made class distinction. Chota Babu, is placed in the higher order of the social structure in India whereas, Munoo, is the servant in the house and is
placed at the bottom of the hierarchical order of the society. Therefore, one cannot expect cooperative and polite use of language from the upper class people in India. The attitude of Chota Babu is indicated by the linguistic expressions he uses while talking to Munoo.

One day, the uncle of Munoo, Daya Ram visits Bibiji’s house and enquires Munoo about the work that he is doing in the house of Bibiji. Let us study the conversation between the two:

\[A: ‘Do you like it here?’ (Daya Ram- Munoo)\]
\[B: ‘I like it.’ (Munoo-Daya Ram)\]
\[A: ‘You are their servant, you must not mind what they say. You must grow up and work. You have had too easy a life at home. Your mother spoiled you. Your aunt was too kind to you. (Daya Ram-Munoo)\]

The speaker ‘A’ is Daya Ram who comes at his master’s house and asks Munoo, the speaker ‘B’ whether he likes the place. Munoo responds Daya Ram positively with due respect and regard for his Mistress. Daya Ram asks the question in front of Bibiji. And for the same reason, Munoo answers the question by saying ‘I like it’ to keep good relationship with Bibiji. Furthermore, Daya Ram seeks the permission of Bibiji to take Munoo outside and show him the school of Sheila (daughter of Bibiji). Moving out, Munoo complains against the people of the house where he works as a
servant. Instead of taking the cognizance of the boy’s complaint, he comforts him that he is a servant and they are his masters. He has to obey their orders. He soothes him and accordingly blames his mother for spoiling him. Here, the speaker ‘A’, Daya Ram violates the Maxim of Approbation because he maximizes dispraise of Munoo and his mother in her absence. He also violates the Maxim of Sympathy because he maximizes the antipathy between him and Munoo.

Munoo’s stay in the house is so pathetic that he is often served with turnips, which he does not like. Babuji gets angry with Munoo for not eating turnips and curry. He orders Munoo to leave the house and go to his uncle to eat dal and rice. Munoo, disappointed, goes to his uncle. The following conversation takes place between Munoo and his uncle:

A: ‘Oh, don’t beat me, please don’t beat me, uncle.’ ‘I only want food’. (Munoo- Daya Ram)

B: ‘Where, were you eating the dung at meal-time then? Why didn’t you come here, earlier if you wanted food? And don’t they give you any food there,’(Daya Ram-Munoo)

A: ‘Bibiji kept me working. She wouldn’t have allowed me to come at all. You don’t know how she beats me. You wouldn’t beat me if you knew.
They had turnips today and I don’t like turnips. I like rice and dal!’ (Munoo-DayaRam)

B: ‘Liar! Complainer! Swine! You complain all the time.’(DayaRam-Munoo)

A: ‘Oh mother! Oh mother!’(Munoo-Daya Ram)

(P.61)

Here, the speaker ‘A’ is Munoo who makes a kind request to his uncle to give him food to eat, since he is very much hungry. Instead of giving Munoo some food to eat, he starts beating him severely. Munoo begins to cry and begs for the mercy. He repeatedly tells his uncle not to beat him for demanding food. His uncle, who is very unkind, uses foul language and condemns Munoo for not eating the food at Bibiji’s house. Munoo is cooperative here, because he is placed in a very precarious situation. He does not understand what to do. He further complains that his Mistress beats him regularly and does not give enough food to eat. He tells his uncle that he does not like turnips and curry. They always give him the same kind of food to eat in the house. Munoo, disgruntled, asks for food to his uncle. His uncle is terribly angry with Munoo for disobeying his masters and complaining about them. Daya Ram seems to violate the Maxims of Quantity and Relation of CP. He also violates the Maxims of Tact and Agreement of PP. Daya Ram violates the Quantity Maxim because he does not give adequate formation as is required for the current purpose of communication. He also violates
Relation Maxim because Daya Ram does not speak connected to the on-going conversation. He, moreover, violates the Maxim of Tact because Daya Ram maximizes cost to Munoo by using abusive expressions such as ‘Liar!’ ‘Complainer!’ and ‘Swine!’ The speaker, ‘B’ in addition, violates the Maxim of Agreement for the simple reason that he is not able to understand the hunger and the feelings associated with hunger of his conversational partner (Munoo). There, is no sympathy on the part of the speaker ‘B’ because he maximizes antipathy between him and the hearer of his utterance.

Munoo runs away from the house and enters in the railway at the station of Sham Nagar. He tries to hide himself from Babuji and other members of the family. He runs away, and takes shelter in the train, which is ready to depart from the station towards Daulatpur. Munoo hides himself below the seat near the luggage. Seth Prabha Dyal finds him while settling his luggage. Prabha Dyal and his partner Ganpat are pickle merchants. Prabha Dyal is kind at heart and enquires about Munoo’s past. Prabha Dyal has a conversation with his partner Ganpat:

\[ A: 'We had better take him with us.' (Prabha-Ganpat) \]

\[ B: 'We don’t know who he is. He may be a rogue, a thief. But, of course, we need another boy at the works to help Tulsi, Maharaj and \]
In the above conversation, the speaker ‘A’ is very sympathetic person named as Prabha Dyal who is a pickle merchant at Daulatpur. The speaker ‘B’ is Ganpat, the business partner of Prabha Dyal. While travelling from Sham Nagar, they find Munoo near the luggage. Seth Prabha Dyal wishes to take Munoo with him at Daulatpur and so asks Ganpat whether he can take Munoo with them. Ganpat is a very suspicious and doubtful person. He doubts that Munoo may be a rogue or may be a thief. Here, we notice that Ganpat violates the Maxim of Modesty and the Maxim of Agreement. He violates the Maxim of Modesty because Ganpat maximizes dispraise of Munoo. He violates the Maxim of Agreement because he maximizes disagreement between himself and Munoo. Further, he recognizes the need of a boy who can accompany with other workers of the factory and can do odd jobs.

In the next instance, we come across Seth Prabha Dyal searching for Munoo:

A: ‘Where are you, O Munoo?’ (Prabha-Munoo)

B: ‘There he is. The brute almost got burnt, messing about near the ovens, when Tulsi was emptying boiling water out of the cauldron.’ (Ganpat-Prabha)
A: ‘Come, I will take you round to the shops and show you to the clients to whom you will be delivering goods. Also, you might like to see a few slights and come to the temple with me.’ (Prabha-Munoo)

B: ‘Han, go and spoil him as you have spoilt every one of these servants.’ (Ganpat-Prabha) (P.86)

The speaker ‘A’, Seth Prabha Dyal is looking for Munoo to take him to introduce to the clients where, he has to deliver goods of the factory and to visit few places like temple. The speaker ‘B’ is Ganpat who does not like Munoo to work in his factory as an accountant. Ganpat violates the Maxim of Relation and speaks irrelevant things that are not connected to the question asked by Prabha Dyal. He also violates the Maxim of Approbation because he dispraises Munoo by using an abusive word ‘brute’. Ganpat also violates the Maxim of Agreement because he blames Prabha Dyal for spoiling other servants. He maximizes the disagreement between himself and Prabha Dyal. Here, the interpersonal relations of the interlocutors are not in fine tune for there is a tone of disagreement in the entire conversation. Ganpat is not happy with the way his colleague introduces Munoo as he does in case of other workers in the pickle factory.

One unfortunate morning, Lady Todar Mal and all her family members were shouting from the verandah to Prabha Dyal and his
partner, Ganpat. Lady Todar Mal was cursing and abusing them for spoiling her house by the smoke coming out of the chimney. Ganpat got angry, came out shouting towards the house of Lady Todar Mal, and pulled out her son, Ram Nath. Ganpat was hit badly by Ram Nath. Prabha Dyal consoled Lady Todar Mal and requested her to forgive him. Let us consider the following piece of conversation between Prabha Dyal and Lady Todar Mal:

A: ‘Oh mother, mother, forgive us. I join my hands to you. I will fall at your feet. I will draw a hundred lines on the earth with the tip of my nose. I will,’ do any penance you may impose on me. But please forgive him. He did wrong. He is senseless. I shall talk to him about it. Now go and rest. You know we are your children and you are our mother. Now cool yourself. Forgive us.’ (Prabha Dyal-Lady Todar Mal)

B: ‘No, you won’t have any mercy shown you this time. I forgave him the last time when he dared to quarrel with my son. I must have the keys of my ground floor. You have shown yourself in your true colours after all. Get out of my house and return our money.’ (Lady Todar Mal-Prabha Dyal) (P.118)
Here, the speaker ‘A’, Prabha Dyal requests and urges the speaker ‘B’, Lady Todar Mal for forgiving Ganpat for his mistake. The pickle factory of Prabha Dyal is in front of Lady Todar Mal’s house and the smoke of the factory goes towards her house. The conversation between Prabha Dyal and Lady Todar Mal is not normal by any parameter. The cause of the quarrel is Ganpat who instigates and thrashes Ram Nath, the son of Lady Todar Mal. Prabha Dyal, requests Lady Todar Mal to forgive Ganpat for his foolish act of dragging her son out of the house. Prabha Dyal is very much apologetic to Lady Todar Mal. He repeatedly calls her mother. The word ‘mother’ in Indian context is highly respectful even if the woman in the context is not actually a mother. Here, the speaker becomes extremely polite while addressing the woman who is an immediate neighbor, but the woman is not ready to understand the illocutionary force of the addresser. She is in a spate of anger due to the pollution caused by the emission of smoke from the chimney of the pickle factory. One cannot expect the woman to behave in a cooperative and polite manner, which is obvious from her linguistic expressions. Her language use shows that she is antipathetic to the situation created by Ganpat. She has already forgiven him once. She does not like to forgive him this time. Therefore, there is strong case of disagreement between Prabha Dyal and Lady Todar Mal. Lady Todar Mal seems to violate Quantity Maxim of CP because she is angry and annoyed with the scene created by Ganpat, the partner of Prabha Dyal in the pickle factory. Therefore, in order to show her disappointment, she uses
more expressions in order to emphasize her point of view. In addition, she violates the Maxim of Agreement because she maximizes disagreement between herself and her conversational partner. She is unable to pardon Ganpat due to his misbehavior. It is clear that anger leads to frustration and frustration leads to disagreement. Hence, Lady Todar Mal’s linguistic behavior sounds impolite.

One day Ganpat, the partner of Prabha Dyal, comes to the factory. Prabha Dyal asks him to settle the accounts. Ganpat tries to hide the accounts by telling that he has collected only Rs-50/. In reality, he has collected Rs-800/. There is a dispute between the two as is seen in the following conversation:

A: ‘You are a sly devil! You are a hypocrite!’
(Ganpat-Prbha Dyal)
B: ‘Please don’t wrong me. I am innocent of all you think...’ (Prabha Dyal-Ganpat)
A: ‘You innocent! You combine your business with your innocence well. You are artful and sly, as artful and sly a rogue as ever wonderer from the hills. You sly hill dog’... ‘I shall dissolve the partnership and I shall see that you grovel in the ditch for the insults that you have heaped on me this morning. You have betrayed me. You are a dirty coolie, and the dirty coolie you will remain all your life.’ (Ganpat- Prabha Dyal) (P.125)
In the above conversation, the speaker ‘A’ is Ganpat who is caught lying. He tries to pretend that he is innocent in this matter. He uses abusive words for Prabha Dyal like ‘sly devil!’, ‘hypocrite!’, ‘rogue’, ‘sly hill dog’, ‘dirty coolie’ etc. Here, Ganpat violates the Maxim of Tact which gives maximum cost to Prabha Dyal. He also violates the Maxim of Agreement because he maximizes disagreement between him and Prabha Dyal. Instead of acknowledging his fault, he blames Prabha Dyal for insulting him. In anger, Ganpat declares that he would dissolve the partnership with him. Here, we notice that Ganpat also violates the Maxim of Sympathy because he maximizes the antipathy by dissolving the partnership.

The partnership of both the partners is dissolved and the people who helped financially come to demand for refund to Prabha Dyal. He falls ill and the doctor advises him to take rest and change the place for some days. With the advice of the doctor, he decides to go to his village leaving Munoo all alone. Munoo suffers a lot at Daulatpur. He starts working in a grain market as a coolie. One day, the police beat him. Therefore, he leaves the job and goes to the railway station to work as a coolie. Here, he meets the elephant driver of the circus.

Munoo decides to go to the circus of Tara Bai with the help of elephant driver of the circus. Munoo renders some more service to
Elephant driver because of which Munoo begins his journey to Bombay, from the North to the South.

Munoo is going to the new world, the wonderful world of big city. He comes to the Victoria station. By chance, Munoo meets Hari Har, his wife Lakshmi, and his children. Hari Har works in a textile factory. He brings his family to the city. He is going to resume his duty in the factory. He promises to help Munoo to get a job in the factory. Next day, Hari along with all go to Sir George White Cotton Mills. There, he meets Jim Thomas (Chimta Sahib). After much cringing and request, Jim Thomas agrees to employ them at very low wages. Munoo is assigned the job of uniting the thread if it breaks as the machine works on. Ratan teaches him how to do his work quickly and efficiently.

One-day heavy rainfall disturbs the life of Munoo, Hari and his family. The cottage which was offered by Chimta Sahib is leaking at its roof and their life was disturbed. Ratan is a very kind-hearted person. He invites them to his chawl. Next day, Chimta Sahib comes to know the history of the last night. He bursts out into vulgar abuses. Ratan tries to hoard Hari from their master Chimta Sahib:

_A: ‘Go away, go away, get to your work. Go away or I will kick you, you fool! I rented the_
cottage to him, not to you. It is none of your business’. (Chimta Sahib-Ratan)

B: ‘It is my business, go back to your bunglow or I will break your head’. (Ratan-Chimta Sahib)

In the above conversation, the speaker ‘A’ is Chimta Sahib who gets angry with Ratan because he hoards Hari from Chimta Sahib. Chimta Sahib is angry with Hari for changing the cottage without any intimation to him. Ratan tries to save Hari from Chimta Sahib because he has given them another safe and better place to live at his chawl. The speaker ‘A’ seems to violate the Maxim of Tact because he abuses Ratan and Hari by using the words ‘you fool!’, ‘I will kick you’, etc. Chimta Sahib also seems violating the Maxim of Sympathy because he maximizes antipathy between him and Ratan.

The speaker ‘B’, Ratan is a servant/worker in the factory and Chimta Sahib is one of the masters. Ratan helps Hari and his family along with Munoo by inviting them to his chawl. The master is angry with Hari and Ratan tries to save him from the bombarding of the master. The words used by Chimta Sahib are very insulting to Ratan. As a strong reaction, Ratan also violates the Maxim Quantity by speaking more, the Maxim of Relation by telling irrelevant things, the Maxim of Tact by using the direct speech acts and the Maxim of Sympathy by expressing his anger.
The life in Bombay becomes difficult for Munoo to work and earn his daily bread due to the strike launched by the workers. The workers launch the strike because the company suspends the services of Ratan, the worker in the factory. A number of workers’ organizations especially the All India Trade Union Congress come to the front and demand the reinstatement of Ratan. However, the authority is not ready to accommodate Ratan. The Hindu Muslim riots take place and the entire situation goes out of control. Munoo is trapped in the crowd and does not know where to go. By accident, he meets Mrs. Mainwaring who takes him to the tea plantation in Simla where, Munoo breathes his last owing to tuberculosis caused by heavy manual work (rickshaw puller).

4.4 Conclusion

The chapter is divided into two parts. In the first part of the chapter, the researcher has discussed the categorically selected conversational pieces from the novel Coolie in the light of the observance of the Maxims of Cooperative Principle and Politeness Principle respectively. It is noticed that the characters who are placed in the lower class of the society observe some of the Maxims to achieve their communicative goals. In addition, the servants are seen observing the Maxims to please their masters. For instance Munoo, a coolie, has to observe all the Maxims to please his masters all the time. In the second part of the chapter, the
violations of the Maxims of Cooperative Principle and Politeness Principle have been discussed. The violation of the maxims is caused due to the uncooperative nature and impolite linguistic behavior of the characters. Another reason of violation of certain Maxims is the spate of anger of some of the characters. In another words, the root cause of the violation of the certain Maxims is that one of the conversational partners is angry and disturbed. Most of the characters that violate certain Maxims are the persons in power or authority. Thus, the chapter makes a very significant contribution to the understanding of fictional discourse in the light of the Cooperative Principle advocated by H. P. Grice and Politeness Principle proposed by G. N. Leech. Understanding and interpretation of the novels in Indian English with the help of pragmatics is a novel way of exploring the language use made by the characters. In this way, one is able to establish the authenticity of the incidents, episodes, and the characters in Mulk Raj Anand’s novel Coolie with the help of the principles of communication in general and Cooperative Principle and Politeness Principle in particular.