5.1 Preliminaries

The novel *Two Leaves and a Bud* is the third novel of Mulk Raj Anand in which one comes across the theme of exploitation. The tea plantation workers are exploited by the tea plant owners. In the part one of the chapter, an effort is made to discuss the highly marked conversations of the characters in which observance of Cooperative Principle and Politeness Principle are operative. While discussing the conversational pieces, the interpersonal and social relations of the characters are considered. The characters in the novel either observe or violate certain maxims of both the principles of communication for achieving their communication goals. But in this chapter only observance of the Maxims of Cooperative Principle and Politeness Principle are discussed. The intentionality of the character is also taken into account while discussing the selected conversations. Therefore, studying the conversations in the context in which they take place is one of the
ways in interpreting the literary discourse. The present chapter focuses on the observance of Cooperative Principle and Politeness Principle.

In the part two of the chapter, an effort is made to discuss the violation of the Maxims of Cooperative Principle and Politeness Principle as they are operative in the novel Two Leaves and a Bud. The violation of Cooperative Principle and Politeness Principle is caused due to a number of factors such as addressee addresser relation, the context in which the conversation takes place and the socio-cultural phenomenon in the Indian context. The analysis of the selected pieces of conversations is made taking into account the violation of Cooperative Principle and Politeness Principle. The master-servant relation is a vital component used in the discussion. The reasons for violating the maxims of both the principles are also discussed in detail. The speech situations and speech events are repeated at certain places deliberately, to emphasis the importance of the background in which the conversation take place.

5.2 Part I: Observance of CP and PP

In the beginning, it is essential to give the background of the opening of the novel Two Leaves and a Bud in brief. The protagonist of the novel is Gangu, who is portrayed larger than life because he cannot fulfill the expections of his family. He is middle aged farmer in a village near Hoshiarpur in the Punjab province.
His land was appropriated by the landlords in the village because he could neither repay the loans nor interest. He is lured by the false promises of a tout and as a result he leaves the village. He goes with his wife Sajani, fourteen year old daughter Leila and son Buddhu to work on the Machpherson Tea Estate in Assam. Sardar Buta Ram who has recruited Gangu carries him and his family to work on the tea plantation.

The novel opens with the thought of Gangu that *life is like a journey.* The family of Gangu travels on a toy train in the valley of Assam along with other passengers, mostly coolies from other parts of the country. All of them are eager to earn their livelihood. As Gangu is going to enter the new world he has various questions in his mind. He asks Sardar Buta Ram:

\[ A: \text{‘Are the sahibs kind, brother Buta Ram?’} \]

\[ (Gangu-Sardar Buta Ram) \]

\[ B: \text{‘Just like mai-bap (mother and father).} \]

\[ (Sardar Buta Ram-Gangu). (P.7) \]

In the above conversation, the speaker ‘A’ is the protagonist of the novel, Gangu who is travelling with other coolies on the train. To earn bread and butter he decides to leave his village and go along with the recruiter Sardar Buta Ram (recruiter) who is his companion on the train. While travelling, there are many questions aroused in Gangu’s mind about the security of the job and other facilities provided by the owner. By looking to his past experiences
Gangu asks the question to Sardar Buta Ram about his sahib and his behavior. While asking the question Gangu addresses him and observes the Maxim of Quantity of the Cooperative Principle because he speaks whatever is necessary for the current purpose of the conversation. While asking the question to Buta Ram, he uses the word ‘brother’ to address him as a mark of respect. Here, we notice that Gangu observes the Maxim of Tact of the Politeness Principle. By using the word ‘brother’ he sounds tactful in opening the conversation with Buta Ram. In Indian context, addressing a male conversational partner as ‘brother’ is considered tactful because it generates a good will on the part of the listener.

The speaker ‘B’ is a recruiter of the Machpherson Tea Estate. He has recruited Gangu and his family to work on the tea farm. In reply to the question asked by Gangu, Buta Ram replies optimistically that his sahib (owner) is just like ‘mai-bap’. The word ‘mai-bap’ is an example of code mixing. The meaning of the word ‘mai-bap’ means ‘father and mother’ literally. But taken as a whole phrase, it means the bread giver in this context. Sardar Buta Ram uses the word father and mother for their sahib as he is their benefactor. Buta Ram says that sahib is a very kind person just like his parents. Buta Ram seems observing the Maxim of Modesty of Politeness Principle for praising his sahibs. He also praises his sahib by telling Gangu that the Sahib helps his workers if they want money for purchasing a cow, for marriage or for propitiation of the ancestor’s ceremony. The Sahib gives some money as an advance
payment which is gradually recovered during the course of work. Sardar Buta Ram also observes the Maxim of Agreement, because he minimizes the disagreement between himself and Gangu.

As we know that, Gangu has lost his land and home to a money-lender due to insolvency. Gangu suffers a lot due to the debt and to make the matters worse he has to leave his land and home. To continue his life and for the sake of his family, he decides to go to Assam to earn his livelihood. While travelling with the recruiter, he comes to know many things about his prospective Sahib (owner) and his kindness. He gets the information from the recruiter that his Sahib helps the coolies in repaying their old debts as well. When Gangu comes to know that the Sahib helps labourers by lending financial help for marriages and even for purchasing cow, he becomes elated. Gangu recalls his past and tries to find out some way out and enquires Buta Ram:

* A: ‘What is the rate of interest the sahibs charge on loans?’ (Gangu-Buta Ram)
B: ‘As everyone else. No more, no less.’ (Buta Ram-Gangu)

* A: ‘So the sahibs are nice to their employees, nicer than our landlords.’ (Gangu-Buta Ram)
B: ‘The new labourer, begins the tea garden life free and square, because here, he has no debts. And if he has other debts to pay, the sahibs will advance him money on interest, to pay the money-
lenders of his village. Besides at the very beginning the labourer receives a bonus from which his fare to the plantation is paid. And then later on he can send away money to his relations if he so wills. Lakhs of rupee are sent away from the tea garden every year.’ (Buta Ram- Gangu)(P.8)

The above conversation takes place between Gangu, the speaker ‘A’ and Sardar Buta Ram, the speaker ‘B’. Gangu recalls his past sufferings at his village and becomes nervous. But now he is happy to know that his new Sahib is a very kind person. He is also happy that all the Sahibs are ready to help the coolies financially if the need arises. Here, in the above conversation, the speaker ‘B’, is praising the owners of the tea farm for their help to the labourers who are in need of money. Gangu is happy to take notice of it and enquires the rate of interest charged on loan by the Sahibs.

The speaker ‘B’, Buta Ram observes the Maxim of Approbation because he maximizes his praise and minimizes the dispraise to his Sahibs. While praising the Sahibs, Buta Ram informs Gangu that they are like parents. He also informs his conversational partner that the Sahibs are so kind that they give advance payment if the workers have other debts to pay. In addition, at the very beginning the labourer receives a bonus amount from which he can pay for his rental accommodation. He also seems observing the Maxim of Sympathy because he minimizes the antipathy between Gangu and the
prospective Sahibs. Buta Ram seems observing the Maxim of Relation because he speaks in such a way that he is connected to the on-going conversation. Thus, we can say that both the conversational partners observe the principles of CP and PP.

Sajani, the wife of Gangu, takes a note of the on-going conversation between her husband and Sardar Buta Ram. When she hears Buta Ram admiring Sahib for his kind nature, Sajani wants a sort of promise from Buta Ram to help for arranging the marriage of Leila, her daughter. Leila is grown up and so her mother is worried about her future. The following conversation takes place between Sajani and Buta Ram. Sajani addresses Gangu, her husband but she directs her remark to reach the ears of Buta Ram:

\[A: \text{‘Our Leila is growing’}. \text{(Sajani-Gangu)}\]
\[B: \text{‘You trust me to look after that, mother. I am not the son of Tota Ram, the Chaudhari of barbers, if I can’t arrange a match for that beautiful girl. There, are plenty of flourishing men Here, with good names, from our parts.’} \text{(Buta Ram-Sajani)(P.10)}\]

In the above conversation, the addresser ‘A’ is Sajani, the mother of Leila and the speaker ‘B’ is Buta Ram responding to Sajani. As every mother worried about the growing age of her daughter, Sajani too looks worried about the marriage of Leila. Leila is grown up
and now she is fourteen years old. Sajani takes this as an opportunity to make Buta Ram hear about her daughter who has attained the age of marriage. Sajani is listening passively when the conversation between Gangu and Buta Ram is in progress. Sajani wants Buta Ram to take notice of Leila’s marriage problem. Sajani reminds Gangu about his daughter’s growing age. The intention of Sajani is that Buta Ram should take the cognizance and should promise them for helping to arrange Leila’s marriage. The speaker ‘B’, Buta Ram assures Sajani that he would help them for finding an appropriate match for Leila. Buta Ram follows the Maxim of Tact because he minimizes cost to Gangu and his wife and maximizes benefit to them. Buta Ram also seems observing the Maxim of Relation and the Maxim of Quantity of CP.

All the coolies reach the destiny after a long journey. It is almost an evening and the time to go home from work. As they reach the office of sahibs, they come across Babu Shashi Bhushan, who is angry with Buta Ram for being late. Buta Ram begs him to register their names but he tells Buta Ram that it is difficult to recruit them. After sometime, Babu Shashi agrees to register them. Suddenly, a tall Sahib enters who seems to be very kind. John de la Havre is a doctor who worked with I.M.S. and resigned last year. Let us study the conversation between John de la Havre and Shashi Bhushan:

A: ‘Hello, Shashi Bhushan. I will do the medical tomorrow morning. They must be tired now. Let
them go to the billets that have cleaned for them.’
(Sahib John de la Havre-Shashi Bhushan)
B: ‘Yessir, yessir.’(Shashi Bhushan-Sahib John de
la Havre) (P.15)

In the above conversation, the speaker ‘A’ is a doctor, John de la
Havre and the speaker ‘B’ is Babu Shashi Bhushan. As we know
that doctors are respected in the society, in this context too, the
doctor Sahib is given respect. The Sahib is renowned in the society.
As he enters, Shashi Bhushan rises suddenly from the chair and
salutes the Sahib. As the white Sahib enters, the tension increases
and the coolies become flabbergasted. Though he is the Sahib, he is
very kind to coolies. By pointing towards Gangu and his family, he
says that he would do their medical test the next morning. He
further says that they must be tired after a long journey and ought to
go to their respective places which are cleaned for them. The Sahib
observe the Maxims of Quality and Quantity of CP. He also
observes the Maxim of Sympathy of PP because he minimizes the
antipathy between coolies and the Sahibs. The Sahib has deep
respect for the coolies and the lower class people in India.

In reply to John de la Havre’s utterance, the speaker ‘B’ Shashi
Bhushan replies ‘yessir, yessir’ by nodding his head continuously.
There is slight dialectical variation in his pronunciation when he
says ‘yessir, yessir’ in reply to the suggestion made by the doctor in
the context. It is observed that Shashi Bhushan, the speaker ‘B’,
observes the Maxim of Quantity and Relation of CP by replying in
appropriate and limited words. His expressive utterance is highly relevant in this context.

The next conversation takes place between John de la Havre (who is kind to and well-wisher of the coolies) and Croft-Cooke, (who is English Sahib of the Macpherson estate). Croft-Cooke checks the accounts of the estate everyday and dispatches by the evening mail to Calcutta. When John de la Havre is coming from the office to Mr. Croft-Cooke house, he notices the unhygienic condition in the estate. He has always favoured coolies and tried to care for them as a doctor. He notices that the water supply is at fault. It is the main source from which the disease spreads. With the same complaint and solution he reaches Croft-Cooke’s house:

A: ‘I can’t say that I understand the company’s point of view, Mr. Croft-Cooke, I am sorry, and…. perhaps you will think… I am vague and humanitarian… but I see it as a doctor. I know that thousands of these coolies may be swept off by the parasites in those wells. And I feel conscience-stricken. It would be criminal not to do anything about it since I know the water-supply is infected. And considering the company earns millions of pounds every year on their labour, it wouldn’t be such a terrible loss for it to spend a lakh to save the coolies from
perishing through gnats and pests.....’ (John de la Havre-Croft Cooke)

B: ‘Well, I will do all I can to this matter again before the directors’. (Croft Cooke-John de la Havre)

A: ‘Thanks if you would, I feel that...’ (John de la Havre-Croft Cooke) (P.27)

In the above linguistic exchange, the speaker ‘A’ is John de la Havre. He comes with a complaint to the speaker ‘B’, Croft-Cooke. He says that it is very important to stop different diseases coming to the estate. According to him, the root cause of the diseases is the unhygienic water supply. He further adds that it is a crime they are doing with the coolies by giving them such water coming from the stream/wells, through a pipe which is substandard. He says that the best plan is to bring water from the hills by means of pipes, to keep it in the central tank for each garden and to supply individual households from it. He further says that the company earns millions of pound each year and it is not impossible to spend a lakh to save the lives of the coolies. After listening to John de la Havre, Croft-Cooke realizes the seriousness of the water supply. He agrees with de la Havre and promises to put the matter before the directors of the company and get it sanctioned. In the above conversation, the speaker B, Croft-Cooke observes the Maxim of Quantity, by responding in exact words. Croft-Cooke also observes the Maxim
of Relation by giving appropriate response to his conversational partner. In the last utterance, John de la Havre too observes the Maxim of Relation by thanking Croft-Cooke.

In the next speech situation, Gangu and his family get the little brick quarter near the tea farm where all the coolies reside. Sajani is pleased to see the small dingi hut meant for her family. The conversation takes place between Sajani and Buta Singh:

A: ‘It is almost like the house of the lawyer of our village.’ (Sajani-Buta Singh)
B: ‘Now did you ever dream you would ever live in a pukka kothi?’ said Buta. ‘We rustics from the villages have no sense. Look what the angrezi log can do even in building houses for humble folk.’(Buta Singh-Sajani) (P.29)

In the above conversation, the speaker ‘A’ is Sajani (wife of Gangu), who is overwhelmed by the residence offered to the coolies by the tea estate company. Sajani has seen such type of huts in the village where lawyers reside. She is very happy and plans to set her house. The speaker ‘B’ is Buta Singh, the agent, who brought Gangu and his family from Hoshiarpur to work on the tea farms. In reply to Sajani’s remark about the huts, Buta Singh tells her that perhaps she must not have dreamt of having resided in such a house made up of bricks. He observes the Maxim of Sympathy and tries to minimize antipathy between him and Sajani. He further brings to
her notice that they are rural people from the villages and do not have a sense of living. He praises angrezi (English) people for building such houses for the poor people like them. He also observes the Maxim of Approbation by praising the English people for providing such houses for the coolies.

Sajani plans and accordingly tries to set her house but Gangu tells her to take rest for a while. He helps her for arranging the house. The conversation between Buta Singh and Gangu is worth studying:

A: ‘Acha, then, I will tell the chowkidar to look after you. He keeps watch over the basti, lest your valuables be stolen. And Narain, there, will tell you everything. Now, my family will be waiting.’ (Buta Singh-Gangu)

B: ‘Acha Buta Ram, mehribani.’ (Gangu-Buta Singh) (P.30)

In the above conversation, the speaker ‘A’ is Buta Singh who has brought Gangus’ family to earn bread and chutney. He has taken appropriate care of them till they settled in the house. As he comes to know that they all are tired and need rest, he takes leave from Gangu and entrusts the responsibility to Narain, the chawkidar to take care of Gang’s family and their belongings. Buta observes the Maxim of Agreement between himself and Gangu.
The speaker ‘B’ is Gangu. He is already grateful to Buta Singh for bringing his family to the tea plantation for livelihood. Buta has also arranged a house for them and taken all necessary care during the journey. Buta has told Narain to take care of Gangu’s family. Buta takes permission of Gangu by joining the hands as per Hindu tradition. The speaker ‘B’ also observes the Maxim of Relation and the Maxim of Agreement by saying ‘mehrban’. It is Hindi word which means ‘thanks a lot for your help’. Gangu observes the Maxim of Relation by thanking Buta for his help. Gangu also observes the Maxim of Agreement by using the word ‘mehrban’ and maximizes the agreement between himself and Buta. Here, both the speakers are on friendly terms and are mutually cooperative in the current conversation.

As Buta Singh told Narain to look after Gangu’s family, Narain came and introduced himself and enquired about Gangu. He asked many things and gave hints to Gangu about the people and the existing surrounding. Let us examine the following piece of conversation from the novel under study:

\textit{A: ‘What brought you here?’ (Narain-Gangu)}

\textit{B: ‘The belly’ (Gangu-Narain)}

\textit{A: ‘Have you signed the contract then, brother?’ (Narain-Gangu)}

\textit{B: ‘No, not yet.’ (Gangu-Narain)}
In the above conversation, the speaker ‘A’ is Narain who is a chawkidar looking after the basti (the gully where, people live). He takes care of the houses and the belongings of the people. The speaker ‘B’ is Gangu, who is a newcomer in the basti. Narain introduces himself politely and uses the word ‘brother’ to address Gangu. Narain is also brought there by Buta Singh from Bikaner. As Narain is senior to the place, he passes on important information to Gangu. He alerts him from some unusual things. He says that nobody is safe there. Narain narrates his story that how he suffered in the village and how he was brought at the tea estate. Further, he enquires about Gangu and asks the reason of his being there. Gangu observes the principles of conversation and replies that belly (here hunger) brought him there. Here, Gangu observes the Maxim of Relation by replying accordingly to the on-going conversation. Narain enquires Gangu whether he makes any contract for working in the tea estate. Narain also makes Gangu alert that the latter cannot escape from making the contract and he cannot go back then. He has to work according to the rules made by the Sahibs. Narain observes the Maxim of Manner. He states everything with clarity and avoids obscurity. Narain also observes the Maxim of Quality by telling the truth to the new-comer Gangu. Thus, the bond of friendship is established between them. The Cooperative
Principle and Politeness Principle also help the interlocutors to form solidarity between them.

Narain is a kind person and becomes very friendly with Gangu and his family. Both of them belong to same category (lower class society) and can understand each other’s feelings. Gangu and Narain’s condition resembles because they both have lost their land which was taken into possession by the landowners. They are now neighbors at the tea estate. Narain follows the Hindu tradition and invites Gangu and his family for dinner at his house. Narain and Gangu are seen conversing with each other in the following manner:

\[ A: \text{‘You will all have your meal with us tonight.’} \]  
(Narain-Gangu)

\[ B: \text{‘Oh, don’t trouble, brother,’} \]  
(Gangu-Narain)

\[ A: \text{‘It is no trouble, brother.’ ‘We have called each other brothers and we will live next to each other as brothers.’} \]  
(Narain-Gangu)

\[ B: \text{‘You are kind, but there, are so many of us.’} \]  
‘It will be too much trouble for the owner of your house. Besides, we have some sweet cakes left over and we will eat those and sleep.’  
(Gangu-Narain)

\[ A: \text{‘No, no, it is no trouble.’} \]  
(Narain-Gangu)  
(P.33)
The above utterances of the characters are to be studied in the context in which they occur. The speaker ‘A’ is Narain who works as a chawkidar at the tea estate and guards the basti of coolies. The speaker ‘B’ is Gangu, the farm labourer. Both of them live in the same neighbourhood. Narain introduces himself and addresses Gangu as ‘Brother’. In Indian context, addressing someone as ‘brother’ generates the feeling of good will. He shares his experiences of the tea estate and gives tips to Gangu. It seems that both of them are sailing in the same boat. They had lost their land and came to Macpherson tea estate for livelihood. As Gangu and his family are new to the place, Narain calls them for dinner at night. He knows that they are tired after a pretty long journey for two days. Narain observes the Maxim of Sympathy. He minimizes the antipathy between both the families and maximizes sympathy between them. He also observes the Maxim of Agreement and strengthens the bond of their relations. In this way one notices that there is solidarity between them.

The speaker ‘B’ (Gangu) declines the offer for dinner of the speaker ‘A’. Gangu says that he does not want to bother his listener to take more trouble to cook for him and his family. Gangu observes the Maxim of Quality, the Maxim of Quantity, the Maxim of Relation, the Maxim of Tact and the Maxim of Generosity. It is noticed here, that Gangu observes almost all the maxims of the CP and PP for the simple reason that he is honest, truthful, tactful, and grateful to his conversational partner.
Gangu agrees to the offer of Narain for dinner at the latter’s house. Gangu calls Sajani and tells her to go and help the wife of Narain for cooking food. As Narain and Gangu are discussing their life, Baloo, the son of Narain, suddenly comes shouting ‘Sahib is coming’. Gangu gets an opportunity to meet Reggie Hunt, the Sahib for the first time. Reggie Hunt is the supervisor of the Macpherson tea estate. He inspects and supervises the work being done by the coolies. When Reggie Hunt arrives, Gangu, suddenly (a reflex action), lift his right hand to his forehead to salaam (greet) the Sahib. The following conversation between the master and the servant is worth studying from the point of view of the principles of communication:

A: ‘Salaam, Huzoor,’ (Gangu-Reggie Hunt)
B: ‘You new coolie?’ (Reggie Hunt-Gangu)
A: ‘Yes, Huzoor.’ (Gangu-Reggie Hunt)
B: ‘Who brought you here? Buta Sardar?’ (Reggie Hunt-Gangu)
A: ‘Yes, Huzoor.’ (Gangu-Reggie Hunt) (P.34)

The speaker ‘A’ is Gangu who is a coolie at Macpherson estate and the speaker ‘B’ is Reegie Hunt, assistant Sahib of the tea estate. Gangu is a would-be servant who has come all the way from his village crossing a long distance. He is new to this place and does not know much about the vicinity. As Reggie Hunt appears before
him suddenly, he greets him with his folded hand as it is customary for the servant to pay respect. He says, ‘salaam huzoor’. The word ‘salaam’ is a Hindi word which is more respectful than the English word ‘hello’. The word ‘huzoor’ also has an extended meaning ‘the person holding a high position’. Gangu greets him by raising his hand to his forehead as a mark of respect and bows a bit to salute the Sahib. Gangu observes the Maxim of Modesty by maximizing praise for Reggie Hunt and minimizing dispraise to himself because he knows that he is greeting a person of a high stature. He also observes the Maxim of Agreement by trying to minimize the disagreement between himself and the Sahib. Gangu’s strategy of using the Politeness Principle appeals Reggie Hunt. He asks Gangu some questions which are highly relevant to the current purpose of the on-going conversation. Thus, Reggie Hunt observes the Maxim of Relation.

The family of Gangu gets settled and starts plucking two leaves and a bud. But soon the catastrophe takes place in his family. Gangu suffers from high fever (cholera) and Sajani too suffers from the epidemic. Gangu gets cured slowly but Sajani cannot come out of it. She suffers a lot and finally dies. A big mishap takes place in the family of Gangu. Gangu is totally shattered. He does not have a single penny for the funeral ceremony. Panic-stricken, he rushes to the Sahib for help. As he comes to the office of the Sahib he is stopped by Chaprasi. Look at the following conversation:
A: ‘What do you want?’ (Chaprasi-Gangu)
B: ‘Sardarji, I want to see the Sahib.’ (Gangu-Chaprasi)
A: ‘What is your business?’ (Chaprasi-Gangu)
B: ‘My wife...’ Sardarji... my wife has passed away. I want to beg the favour of the Sahib Bahadur for a loan.’ (Gangu-Chaprasi)
A: ‘Where is my nazaran?’ (Chaprasi-Gangu)
B: ‘I shall owe it to you, Sardarji.’ (Gangu-Chaprasi) (P.86)

The above conversation takes place between Chaprasi and Gangu. The speaker A, Chaprasi Sardar, stops Gangu on his way to the Sahib. The speaker B is Gangu who is stopped by the guard (Chaprasi) at the entrance of the office of the Sahib. The Sardar asks several questions to Gangu as a part of inquiry before allowing him to enter the office. He asks Gangu what business brought him there. Gangu is helpless and answers all the questions politely. Gangu is not still recovered from fever. He is still suffering from high fever. Gangu begs Chaprasi to let him meet the Sahib. He tells the reason that his wife, Sajani has just passed away and he is in severe need of money for the cremation. As Gangu, the speaker B is a poor coolie, he is helpless and in dire need of money. He observes the Maxim of Quality by speaking the truth because the speech situation demands so. He also observes the Maxim of Quantity by making his answers as informative as are required at
the situation because he is in deep sorrow and is in need of money. He observes the Maxim of Relation by speaking in relation to the topic of on-going conversation. The speaker A violates all the Maxims of CP and PP because he is an authority though junior in rank. The Chaprasi demands for ‘nazarana’ from Gangu. The term ‘nazarana’ is a Hindi word which means a ‘gift’. Gangu has not offered him a gift before resuming his work at the tea estate. Gangu promises him to give a gift but he requests the guard to allow him to meet the Sahib Bahadur (Croft-Cooke) and get the loan.

The Sahib came out and saw that Gangu and the Chaprasi were talking to each other. Gangu met the Sahib and asked him to lend him some money for the funeral of his wife Sajani. The Sahib asked for security or guarantee for the prospective loan amount. Gangu promised the Sahib that he would return the loan in the stipulated time. Croft-Cooke even asked Gangu to give any ornament as a security for the loan. Gangu was helpless and told the Sahib that he had left the ornaments at his native place. The Sahib asked him the cause of his wife’s death. Gangu told him that she had died of cholera. He further informed that he too was suffering from high fever. On hearing this, the Sahib got angry and asked the guard to throw Gangu out. Gangu even rushed to Buta Singh for help but failed to get it. At last, he got the help of twenty rupees from Bania on high interest rate. Finally, he completed the funeral rites of Sajani. But now, with the meager earnings, Gangu could not repay
the loan and the interest thereon. Therefore, he went to Dr. John de la Havre for help:

A: ‘How is the fever?’ (de la Havre-Gangu)
B: ‘Better now, Huzoor, by the grace of God.’
(Gangu-de la Havre)
A: ‘Your children all right?’ (de la Havre-Gangu)
B: ‘Yes, Huzoor by your grace they are well.’
(Gangu-de la Havre)
A: ‘I suppose they miss their mother.’ (de la Havre-Gangu)
B: ‘Yes. Huzoor, but God’s will be done. They remember her. But soon they used to her absence.’ (Gangu-de la Havre)
A: ‘Death strikes the poor.’ (de la Havre-Gangu) (P.101)

In the above conversation, the speaker ‘A’ is de la Havre, who is a very kind person and always a helping hand for the coolies. The speaker ‘B’ is Gangu, who comes with great expectation to de la Havre for some help. As Gangu reaches the house of de la Havre, Gangu waits at the door steps of the house, as he is a coolie and cannot enter the house of Sahib logs. But de la Havre tells him to come in and enquires about his health. He also enquires about the children of Gangu and asks whether they are missing their mother. Though John de la Havre is a Sahib, he enquires everything about
Gangu and his family members. John de la Havre observes the Maxim of Quantity, the Maxim of Relation, the Maxim of Agreement and the Maxim of Sympathy because all his questions contain precise information and are to the point with some Relation. He is also sympathetic to Gangu in the conversation.

The speaker B, Gangu replies accordingly to the question asked by de la Havre. Gangu replies politely that everything is well with the blessings of God and good wishes of de la Havre. Gangu observes the Maxim of Tact by maximizing benefit to de la Havre. He also praises de la Havre and tells that his children are well due to his blessing only. He also observes the Maxim of Agreement by minimizing disagreement between himself and de la Havre. In the above conversation, almost all the Maxims of Cooperative Principle and Politeness Principle are observed by both the conversational partners.

After carefully examining the highly marked conversational pieces from the novel, one comes to know that the characters observe certain Maxims to fulfill the intentions in the context. The observance of the Maxims amounts to healthy relations between the addressers and the addressees. We come to know about the harmonious social relations of the characters in the novel, *Two Leaves and a Bud*. Now, let us discuss the highly marked conversations of the characters from the same novel in which there, is a violation of certain Maxims of CP and PP.
5.3 Part II: Violation of CP and PP

In the novel 'Two Leaves and a Bud' we come across many instances of the violation of CP and PP. Since the novel is based on class prejudice, the attitude of the higher class people to lower class people is worth studying with the help of the tools in pragmatics such as Cooperative Principle and Politeness Principle. Understanding the attitude of the characters via language gives advantage to the readers of this novel that they become enriched and understand the true nature of the relationship of the characters. Therefore, it is remarkable to analyze the conversations of the characters in the novel under consideration. The highly marked pieces of conversations taken from the novel, Two Leaves and a Bud, need to be studied with reference to violation of CP and PP. The main characters of the novel either observe or violate some or all the Maxims to achieve the conversation goals in the given speech situation and the speech event. Gangu, the protagonist of the novel, most of the time, observes certain Maxims because his socio-economic standing is low as compared to his masters on the tea plantation. His masters violate the Maxims of CP and PP due to their high socio-economic standing. This section is mainly devoted to the study of the violation of the CP and PP.

In the beginning of the novel, we come across the family members of Gangu travelling in the toy-train in the hills of Assam. Mulk Raj Anand depicts the scenery realistically and takes the readers across the
hills of Assam. Gangu is travelling with his wife Sajani, fourteen year old daughter Leila and eight-year old son Buddhu. They are brought by Buta Singh, the agent of Macpherson tea estate. Buta Singh in his search for coolies came across Gangu and his family. Gangu’s native place is a village near Hoshiarpur. His land was captured by the land lord, from whom Gangu had taken a loan and could not repay it. In such a situation, it was very difficult for Gangu and his family to survive. Buta Singh comes in the disguise of God for them. Gangu agrees to leave Hoshiarpur and is ready to travel to Assam. They travel a long way and are about to reach the desired place. In whole journey, Buta Singh tells them about the Sahibs and their kindness. As they reach Macpherson Tea Estate, they come across Babu Shashi Bhushan having a dialogue with Buta Singh:

\textit{A: ‘What hour is this to arrive in the plantation? Jungli folk. The sahibs are having siesta, and the office time is about to over.’} (Babu Shashi Bhushan- Buta Ram)

\textit{B: ‘Babuji, it is very difficult to get recruits to come so far away from their homes. And I beg you to register them.’} (Buta Ram- Babu Shashi Bhushan)

\textit{A: ‘All right, but don’t forget the arrangement you made with me before you went on leave.’} (Buta Ram- Babu Shashi Bhushan) (P.14)
The speaker ‘A’ in this conversation is Babu Shashi Bhushan, who registers and makes the entry of the coolies of the estate. The speaker ‘B’ is Buta Ram. Babu Shashi Bhushan is angry with Buta Singh for his late arrival with the new coolies to be recruited. Babu tells Buta Ram that it is time to close the office. Buta Singh requests him to register the names of the newly recruited coolies who have come traveling a long distance. Buta urges and begs him to register the names of the coolies fearing that they may not get coolies easily. Babu Shashi Bhushan wants to remind Buta Ram about the bribe he has to pay to Babu. Buta Ram agrees to pay the expected bribe money. Babu Shashi Bhushan seems getting angry with Buta Ram for the reasons known to them. He violates the Maxim of Quantity to show his displeasure for not registering the new names of the coolies. Babu also violates the Maxim of Agreement by maximizing disagreement between himself and Buta Singh.

When Buta Ram agrees to pay the bribe money, Babu Shashi Bhushan registers the name of Gangu and his family members as coolies of the Tea estate. Gangu and his family go with Buta Ram at small huts made for coolies. There he meets Narain a chawkidar, who guards the basti of coolies. He introduces many new things about the estate to Gangu. Narain calls Gangu as a brother because he too belongs to the same class. They are neighbors. Narain is a very kind and humble person. He invites Gangu’s family for dinner. While Narain and Gangu are discussing about their past, Sahib
Reggie Hunt arrives at the place and enquires Gangu about his arrival. Suddenly, Leila arrives and calls her father for dinner. She is unaware of the presence of the Sahib there. Reggie Hunt enquires about her and vanishes from the scene. Narain starts telling about Reggie Hunt’s behavior to Gangu:

A: ‘Bless your fate, brother. He is a very budmash sahib. He is always drunk. And he has no consideration for anyone’s mother or sister. He is living with three coolie women!’ (Narain-Gangu)

B: ‘Why, but my daughter is a child, he couldn’t have said anything to her.’ (Gangu-Narain)

A: ‘Nobody knows what may or may not happen here brother, nobody’s mother or sister is safe in this place’. (Narain-Gangu) (P.35)

In the above linguistic exchange, the speaker ‘A’ is Narain speaking to Gangu, the speaker ‘B’. Both the conversational partners are sharing their past to each other. Gangu tells him that how he was looted by the landlords. Narain also shares that he has also lost his land at the hands of jamindars at Bikaner. While they are sharing, Reggie Hunt arrives and enquires Gangu about his arrival. He also inquires about his young daughter Leila when she comes on the scene. Narain notices the intention of Reggie Hunt’s enquiry of Leila. As he disappears from the place, Narain tells Gangu that Hunt is a very ‘budmash’ person (bad person). He is always drunk. He does not care
for anyone’s sister or mother. He always keeps an eye on the ladies. The speaker ‘A’ violates the Maxim of Approbation by dispraising his benefactor, the listener of the utterance. He adds that Reggie Hunt is openly and freely living with three coolie women. Narain also violates the Maxim of Quantity by contributing more than what is required for the on-going conversation. Narain says that nobody’s mother or sister is safe at Macpherson estate. No one can predict what will happen with them. He concludes by saying that this place is not safe for the women-folk.

The new coolies (Gangu and his family members) start working on the tea estate and come across Tweetie, another Sahib who inspects the coolies and their work. Tweetie looks after the weighing machine and catches some coolies cheating while weighing their baskets. Reggie Hunt comes for a round at the same place. Tweetie notices the arrival of Reggie and greets in the following manner:

\[A: \text{‘Hallo, Reggie.’ (Tweetie-Reggie Hunt)}\]
\[B: \text{‘Hallo,’ said Hunt. ‘How many thieves have you caught?’ (Reggie Hunt-Tweetie)}\]
\[A: \text{‘These Black velvet skins, they are taking to deceiving you by putting moss-covered logs of wood at the bottoms of their baskets, instead of bricks. And one of them had put her baby into it. Almost choked him with leaves. When I found out and asked her why she did it, she said she had}}\]
nowhere, to put him while she was plucking. Crafty bitch!’ (Tweetie-Reggie Hunt)

B: ‘Dock her pay altogether! And cut three annas off the pay of each one of the frauds. Dirty cheats, the deceitful bitches. They try the same game in bed, leaving you high and dry at the critical moment.’ (Reggie Hunt-Tweetie) (P.46)

Here, the speaker ‘A’ is Tweetie who is a senior English Sahib. He is scrutinizing the leaves and looking at the weighing machine. Tweetie greets loudly to Reggie Hunt, the speaker ‘B’ of the above conversation. Reggie Hunt greets him and asks his conversational partner how many thieves he has caught. He regards the coolies as thieves who cheat while weighing their baskets. Hunt violates the Maxim of Approbation and Sympathy because he maximizes the dispraise of the coolies in this context and maximizes antipathy between himself and the coolies who cheat while weighing. The speaker ‘A’ gives more information to Reggie Hunt that some of the coolies carry wood instead of bricks at the bottom of their basket to increase its weight. Tweetie tells that one of the women put her baby at the bottom and covered the leaves above him. Tweetie abuses her by calling her ‘Crafty bitch’. Here, the speaker ‘A’ violates the Maxim of Tact, the Maxim of Approbation and the Maxim of Sympathy of PP.

The speaker ‘B’ uses his power of ruling over the coolies and orders Tweetie to cut three annas from each of the cheaters who are
caught red handed while weighing. Reggie Hunt abuses the coolies who are caught by Tweetie. He uses the verbal abuses like ‘frauds’, ‘dirty cheats’ and ‘deceitful bitches’. The use of abusive words violates the Maxims of CP such as Maxim of Quality, Quantity and Relation because he is in power and can afford to use the abusive language while referring to the coolies on the tea plantation. Reggie also uses the bad expression like ‘they try the same game in bed’ for coolie women. Reggie Hunt also violates almost all the Maxims of Politeness Principle because he is talking about the coolies who are poor and powerless.

The family of Gangu earns some money and decides to go and buy some grocery from the nearby village. As they reach the market, Gangu enquires about the provision shop and he gets the address of Seth Dhanu Mal. After reaching the shop, Gangu opens the conversation with the owner of the shop:

\[
A: \text{‘What is the rate of the flour then, Seth?’} \\
(Gangu- Seth Dhanu Mal)
\]

\[
B: \text{‘The same rate as at the shop on the plantation. There, is no difference. I know exactly why you all come here. You thought that you would find a shop which would undersell my firm you cunning men, you coolies.’} \\
(Seth Dhanu Mal-Gangu)
\]
A: ‘We have just come here.’ (Gangu-Seth Dhanu Mal)

B: ‘Eat, vomit, you do not know what is good for you. Now you have come back to eat your own dung. I should really refuse to bargain with you, but I forgive you this time. Next time, if you want to do business, accept the terms I offer you, as you will not get such fair treatment anywhere else.’ (Seth Dhanu Mal-Gangu) (P.61)

Here, the speaker ‘A’ is Gangu and the speaker ‘B’ is Seth Dhanu Mal. As Gangu is a poor coolie, he starts enquiring the rate of the flour. In reply, Seth Dhanu Mal tells that it is the same rate as at the shop of the plantation. Seth Dhanu Mal gets angry because all the coolies come down from the plantation instead of buying it there itself at his own shop. He gets angrier because he comes to know that all coolies want to purchase grocery at cheaper rate. Seth Dhanu Mal calls Gangu a cunning fellow without the latter’s fault. As Gangu is new to the place and does not know that Dhanu Mal is having his shop at the plantation that sells the essential commodities at cheaper rates. Without knowing the facts Seth Dhanu Mal calls him cunning fellow and thus violates the Maxim of Approbation and the Maxim of Tact.
The speaker B, Seth Dhanu Mal angrily says that Gangu does not know what is good for him and what is not. Gangu becomes a mute listener because he is a new comer in this place. Actually, Narain has guided him to buy the provisions from the village. He is inexperienced and suffers because he is a poor coolie. Seth Dhanu Mal belongs to the upper class society. Seth Dhanu Mal uses the abusive expression such as ‘now you have came back to eat your own dung’, which is a violation of the Maxim of Tact, the Maxim of Agreement and the Maxim of Sympathy of PP.

When the Family settles at the tea plantation, suddenly Gangu and Sajani start suffering from high fever. Gangu becomes tense because his wife dies for the lack of proper medication and that he does not have money to arrange for the funeral. Therefore, he immediately goes to his Master for help. On reaching there he meets the Chaprasi who demands ‘nazaraana’ gift. Gangu promises him to offer the gift as he gets the loan from Sahib. Before meeting Sahib Craft-Cooke, Gangu comes across Shashi Bhushan. The conversation takes place between them as follows:

A: ‘What do you want?’ (Babu Shashi Bhushan-Gangu)
B: ‘Babuji, the owner of my house has died. I want to beg the Sahib for a loan for her funeral expenses.’ (Ganu-Babu Shashi Bhushan)
A: ‘Are you the coolie whom Buta brought here?’ (Babu Shashi Bhushan-Gangu)
B: ‘Yes, Huzoor.’ (Gangu-Shashi Bhushan)

A: ‘But, arre illegally begotten, you never gave me a present when you were recruited, nor did that swine of a Buta. Why should I present you to the Sahib?’ (Babu Shashi Bhushan-Gangu)

B: ‘Huzoor, I didn’t get any money till the end of the week, and I had little left from the bonus to spare. So I couldn’t give you a gift. But I mean to send you a basket of sweets on the Holy day’ (Gangu- Babu Shashi Bhushan)

A: ‘What good are your dirty sweets to me? Besides, I don’t know your caste! I want cash.’ (Babu Shashi Bhushan-Gangu) (P.87)

Gangu, the speaker ‘B’, comes to beg for loan at Craft Crooke’s office and there, Babu Shashi Bhushan stops him and enquires him about his gift after registering Gangu’s name. Babu stops him and asks the reason for meeting the Sahib. Gangu tells him that he has lost his wife and for her cremation he needs a loan from Sahib. Though the matter is serious, he demands a gift from Gangu for recruiting him as a coolie earlier. Babu uses the abusive expression, ‘illegally begotten’ for not offering the gift yet. Babu also abuses Buta Ram by using the word ‘swine’ for not offering him the gift. Babu Shashi Bhushan violates the Maxim of Quantity and the Maxim of Relation of Cooperative Principle because he is placed in the higher social position whereas the hearer is placed in the lower
position. He also violates almost all the Maxims of Politeness because he is angry with both Gangu and Buta Ram for not giving him the gift as it is overdue.

The speaker B, Gangu agrees to offer him gift of sweets on the Holi day, which is a great Hindu festival of colours. But Babu says that he does not like the dirty sweets because he does not know his caste. Therefore, he insists that Gangu should give him the hard cash which is equal to the gift. Here, in this utterance, Babu violates the Maxim of Generosity, Agreement and Sympathy of PP because he does not like the attitude of his hearer i.e. Gangu.

Gangu promises the Babu to give the sweets on the day of Holi. As they speak, suddenly Sahib Craft Cooke arrives. Gangu’s hand reaches his forehead to salaam his benefactor as a mark of respect in Indian context. The following conversation takes place between Craft Cooke and Gangu:

\[A: \text{‘What money?’ (Craft Cooke-Gangu)}\]
\[B: \text{‘Yes, Huzoor, Mai-bap. (Gangu-Craft Cooke)}\]
\[A: \text{‘How much do you want?’ (Craft Cooke-Gangu)}\]
\[B: \text{‘Twenty rupees, sir.’ (Gangu-Craft Cooke)}\]
\[A: \text{‘What security can you offer me for the return of the loan and interest? Have you any ornaments?’ (Craft Cooke-Gangu)}\]
B: ‘No, Huzoor,’ we didn’t bring any ornaments out from the village.’ (Gangu-Craft Cooke)

A: ‘What security have I that you will return the money?’ (Craft Cooke-Gangu)

B: ‘Huzoor, I am your servant on the plantation, I will work the debt off. And if you should be pleased to give me a little of land as Buta Sardar promised me, I shall work hard and pay the money off by selling what I grow.’ (Gangu-Craft Cooke)

A: ‘That is all uncertain. What do you want it for, anyhow?’ (Craft Cooke-Gangu)

B: ‘Huzoor, my wife died of fever yesterday.’ (Gangu-Craft Cooke)

A: ‘Oh, that malaria case!’ (Craft Cooke-Gangu)

B: ‘Yes, Huzoor. I had fever, and then she had fever and she died.’ (Gangu-Craft Cooke)

A: ‘Get out! Get out! You bloody fool, get out! Get out! You have been spreading infection all over the place! Didn’t you know that you were under segregation? By whose order did you come here?’ (Craft Cooke-Gangu)

B: ‘Forgive, Huzoor, forgive.’ (Gangu-Craft Cooke)

A: ‘Get out! Get out!’ (Craft Cooke-Gangu)

(P.89)
In the above interaction, the speaker ‘A’ is Craft Cooke who is the accountant Sahib of Macpherson the tea estate. The speaker ‘B’ is Gangu who comes with a lot of expectation to get the loan from his benefactor for Sajani’s cremation. As soon as Craft Cooke comes, he asks the reason for approaching him. Gangu narrates the tragedy and demands rupees twenty very politely by using the words like ‘huzoor’.

The speaker ‘B’, Craft Cooke asks Gangu for the surety or ornaments for the money which he will lend him. Gangu says that he will repay the amount with the help of land which Craft Cooke will give him for the cultivation as per the promise made by Sardar Buta Singh earlier. Craft Cooke asks the reason of his wife’s death. Gangu innocently tells that he had fever first, and then she was infected and the very next day she died. No sooner he comes to know that Gangu too has acute fever, he gets angry and reacts ‘get out! get out!’. He also abuses him using the linguistic expression ‘bloody fool’. The speaker ‘A’, thus violates the Maxim of Tact, the Maxim of Agreement and the Maxim of Sympathy of PP because he is terribly angry with the Malaria infected Gangu who has come to beg for money.

As Craft Crooke shouts at Gangu, the Chaprasi comes signaling, ‘Go away! Ja! Ja! Chala Ja!’ and drives Gangu out of the premises. Gangu becomes upset and his hopes are shattered to get the money he wants for the funeral of Sajani, his wife.
While coming back from the office of his master, he comes to know that Buta Ram is discussing with the coolies of the plantation. The following conversation between Gangu and Buta Ram is worth studying:

A: ‘Ohe, Buta, can you—can you give a loan of money for the cremation? I have not a pice and the body has been lying in the house for two days.’ (Gangu-Buta)

B: ‘I am afraid. I have no money in my possession. The little savings I have made are in the bank and I do not like to withdraw them because the Sahib’s signature is required and the Babu has to be paid a gratuity for negotiating that. But you can get a loan from the Sahib on your wife’s trinkets.—‘Go to the bania in the bazaar. Of course, he charges higher interest.’ (Buta-Gangu)

A: ‘I will have to pay the higher interest and break my oath and go to the bania. As you know, brother, I can’t offer the body of the mother of my children to the jackals and the hyenas.’ (Gangu-Buta)

B: ‘Acha, then, you will excuse me. I must get on with the supervision’ (Buta-Gangu) (P.92)

The utterance ‘A’ is uttered by Gangu. The speaker ‘B’ is Buta Ram. Gangu, desperately demands some money as a loan to be returned. He further tells his hearer that he needs money for the
cremation of his wife. Gangu’s request for loan money is just but his hearer is not ready to lend him the money falsely telling him that he had made little saving in the bank and he does not want to withdraw it giving several reasons which are not required here. Therefore, he violates the Maxims of Quantity, Quality and Relation of CP. The speaker ‘B’ violates the Maxim of Quantity because he speaks more which is unwanted and unnecessary in the context of this conversation. Here, Buta Ram violates the Maxim of Quality because he said that he has small savings in the bank but cannot withdraw the amount without the sign of the Sahib and without paying the gratuity to the sahib which is false (not true). He also violates the Maxim of Relation because whatever he says is not related to the topic of the on-going conversation. Buta Ram also violates the Maxim of Sympathy of PP because he maximizes the antipathy between him and Gangu by denying the much needed help.

Buta Singh knows that Gangu was already looted by the land-lord in the village due to his inability to pay loan he had taken on high interest. From that day Gangu has taken an oath that in any circumstances or crises, he will not go to the landlord or Bania and take the loan on interest. By knowing this, Buta Ram suggests Gangu to go and take the help of Bania. Buta Ram violates the Maxim of Tact because he maximizes the cost to Gangu and maximizes benefit to himself. He also violates the Maxim of
Agreement by maximizing the disagreement between himself and Gangu, his partner in the current conversation.

It is observed that the characters violate certain maxims to overpower the hearer or cause the hearer displeasure. Another important reason for the violation of some of the Maxims of CP and PP is the hierarchical nature of the Colonial Indian society. The masters are seen usually violating the maxims for they are in power. Their social class is indicated via the use of language by Mulk Raj Anand. The novelist’s linguistic experiment is designed to show the power structure i.e. the rulers and the ruled or the masters and the servants. Thus, the study shows that the relationship either personal or social is indicated by the maxims the characters use in the novel.

There are number of conversational pieces in the novel in which one comes across the violation of the Maxims of CP and PP. Therefore, the glaring conversations of the characters in the novel *Two Leaves and a Bud* are discussed above.

Towards the end of the novel *Two Leaves and a Bud* Gangu, the protagonist, falls victim to the bullet of the gun fired at him by Reggie Hunt, the assistant of the Macpherson tea plantation on which Gangu was working. What is more tragic and ironic is the fact that Reggie Hunt, the killer of Gangu, and the rapist of his daughter Leila, was acquitted by the jury by the majority of votes. Thus, the novel ends without the poetic justice.
5.4 Conclusion

In the beginning of the chapter, an attempt has been made to discuss the most appropriate and appealing conversational pieces from the novel *Two Leaves and a Bud* keeping in mind the observance and violation of the Maxims of Cooperative Principle and Politeness Principle. The highly marked linguistic exchanges of the characters in the novel observing the Maxims of CP and PP are studied in the first part of this chapter. While discussing the selected conversations between the characters containing observance of the maxims, the contextual background and the intentionality of the speakers, the relationship between the addressee and the addressee, and the socio-economic class of the interlocutors have been considered. In the second part of the chapter, an attempt has been made to examine and study the utterances of the characters engaged in the conversations where there is a violation of some of the Maxims of CP and PP. While analyzing the highly marked examples containing the violation of the said Maxims, all the aspects such as interpersonal, social, economic, and cultural are taken into account. The study of the observance and the violation of the Maxims of CP and PP show that Anand’s characters are influenced by the social and economic class. The struggle of Gangu, the protagonist of the novel is revealed via his language. Most of the time, Gangu is seen observing the Maxims of both the Principles of Cooperation and
Politeness for he is the mute sufferer of the atrocious behavior of his master on the tea plantation. The other characters in the similar plight also observe the CP and PP to pay respect to their masters via the use of language. But the masters violate some of the Maxims of CP and PP for establishing supremacy over their counterparts the coolies who are rendered to helplessness and hopelessness. Thus, the chapter makes the substantial contribution to the study of Pragmatics in general and the interpretation of the novel in terms of CP and PP in particular.