
RESEARCH ARTICLE

Ndongo Ibara's Oratory among the Ambosi People: Grice's Maxims Violation

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ABSTRACT

This research work investigates the pragmatic structure of traditional speech practices through an analysis of Ndongo Ibara's Oratory among the Ambosi People, with particular emphasis on the systematic violation of Gricean conversational principles. The study has four objectives: it first aims at analysing how Yvon-Pierre Ndongo Ibara, a prominent Congolese linguist and author of *L'Art Oratoire chez les Ambosi*, uses oratory techniques among the Ambosi people of the Republic of Congo. It also has the purpose of identifying the types of maxim violations and explaining the communicative functions of these violations within Ambosi socio-cultural norms. It finally aims for the contribution to cross-cultural pragmatics by examining how meaning is negotiated beyond the literal interpretation. The theoretical framework is grounded in Grice's Cooperative Principle, which demonstrates that effective communication assumes cooperation, with the flouting of maxims to create implicatures. The study adopts the qualitative approach with data basically drawn from *L'Art Oratoire chez les Ambosi*, collected through fieldwork, observation and interviews with the community members. The analysis reveals frequent violations of Gricean maxims of quality, quantity, relevance and manner. It demonstrates the flouting of the quality maxim with metaphorical exaggeration within Ambosi proverbs and the violation of the maxim of quantity through proverbial amplification. The study also shows the violation of the relevance maxim with indirect topical shifts within proverbs and adages. Finally, the work proves the emergence of implicatures with the violation of the manner maxim through the ambiguity of rhetorical strategies. These violations describe persuasive force, preserve politeness conventions, and encode shared cultural knowledge within Ambosi language. The study argues that maxims violation in Ambosi oratory constitutes a culturally regulated mechanism of meaning production rather than deviation from communicative norms.

KEYWORDS

Ambosi, Maxims violation, Oratory, Implicature.

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1. Introduction

Traditional oral discourse remains one of the most powerful ways through which African communities transmit values, regulate social relations, and preserve collective memory. In the Ambosi speech tradition, oratory is not simply a decorative use of language; it is a structured communicative practice that depends on proverb, adage, metaphor, indirectness, and rhetorical ambiguity. Ndongo Ibara's *L'art oratoire chez les Ambosi* documents this speech culture and presents it as a rich site for linguistic and pragmatic analysis.

This study investigates how Ambosi oratory operates through systematic departures from ordinary conversational expectations. It is particularly interested in the ways speakers appear to violate Grice's maxims of quality, quantity, relevance, and manner to achieve socially meaningful effects. In Gricean pragmatics, such departures are often understood as floutings that prompt listeners

to infer implicatures. In Ambosi discourse, however, such indirectness is not accidental or marginal; it is embedded in the cultural logic of public speech.

This work aims at analysing Ndongo Ibara's treatment of Ambosi oratory and identifying the pragmatic patterns through which meaning is negotiated beyond literal interpretation. More specifically, the objectives of this paper are to examine the use of oratory techniques among the Ambosi people; to identify the types of Gricean maxim violations present in proverb-based discourse; to explain the communicative functions of these violations; and to show how the study contributes to cross-cultural pragmatics. Therefore, the study addresses the following research questions: 1) What are the Grice's maxims violated in Ndongo Ibara's Oratory among Ambosi people? 2) How does Ambosi oratory produce meaning through maxims violation? 3) What communicative functions do these violations serve within the socio-cultural norms of the Embosi community?

Accordingly, Grice's Cooperative Principle is the approach used to carry out this study. Based on pragmatic features, the study provides background information before dealing with the data analysis and discussion. Those data are mainly collected from Ndongo Ibara (2023)'s *L'Art oratoire chez les Ambosi*.

2. Background Information

2.1 Ambosi people and Oratory

Ambosi people live in the northern part of the Republic of Congo, particularly in the departments of Cuvette, West Cuvette and Nkényi Alima. They represent one of the most important ethnic groups of the Republic of Congo, belonging to the ethnolinguistic group called Ngala (Itoua 2007:20). As far as their origin is concerned, Obenga (1976:38) asserts that in 3,000 BC, Neolithic world, the pre-Mbosi people likely were somewhere in the region of Great African Lake and the Nile Valley. Accordingly, Ollandet, quoted by Kiba Ngapoula (2020:87), claims that the earlier Mbosi ancestors did not think it was necessary to face the huge equatorial forest, but rather preferred to move downward the Nile. They sailed on big mangroves and rafts as the following is coined into people's mind inheritance: "ayya ma asenge, l'avura ma asenge" which can be translated as "they (Mbosi people) arrived at the village by mangroves and they will go back on them".

Tackling their economic activities, Ndongo Ibara (2012:13) explains that "Mbosi people inhabit a land full of abundant water and huge forests. This could partly explain and determine their main economic activities, namely hunting, fishing and agriculture. Then, the economic life of Ambosi people turns around the activities of craft, agriculture, fishing, hunting and breeding. Moreover, the cultural activities of Ambosi people refer to music and dances, proverbs and tales, and religion (Kiba Ngapoula 2020:109). As far as the language is concerned, Ambosi people speak Embosi.

Indeed, Embosi is a language spoken in the north of the Republic of Congo. These Ambosi people language is classified by Guthrie (1948) in the C20 group, with seven languages: Mboko C21, Akwa C22, Ngaré C23, Koyo C24, *Embosi* C25, Likwala C26, and Likuba C27. According to Kiba Ngapoula (2025:83), "even if speakers of Embosi are nowadays scattered in all the Republic of Congo, the language is essentially spoken in the north of the country, particularly in the divisions of Cuvette and Nkényi-Alima". Thus, it is through that language that the Ambosi people express their oratory.

In fact, Ndongo Ibara (2023:30) asserts that whoever has met an Ambosi knows that these people are very skilled in rhetoric, in the handling of language, in eloquence, and in declamation. They are a people who use speech to formalise the unknown and make it known. These linguistic constructions are drawn from the human experience of the spatio-material world and reflect the dynamism of thought and mastery of speech.

In addition, oratory among Ambosi people is mainly carried out through a high social institution called "Otwere". In this perspective, Itoua (2011:18) claims that the *twere* is a powerful speaker. He excels in the art of stirring and uplifting the assembly with his captivating speech, but he is always in control of himself. He must enrich his speech with proverbs, stories, and poems that draw on philosophical, cultural, scientific, and technical knowledge of the human, animal, and plant worlds. In addition, he (2010:59) highlights that the *twere* is recognised first and foremost by the way he speaks, his speech differs from that of the ordinary man, *opombo*. He is a master of rhetoric. He wields the language with finesse. Let us tackle, in the following, the different maxims elaborated by Grice.

2.2 Grice's Maxims

Grice (1975) argues that successful communication depends on participants' mutual assumption that they are cooperating toward shared conversational goals. To elaborate this principle, he proposed a set of conversational guidelines known as the Gricean Maxims, which describe the expectations speakers and listeners have of one another in ordinary discourse. So, four maxims are distinguished: the maxims of quality, quantity, relevance and manner.

Indeed, the maxims of quality are concerned with the truthfulness of what is said, as Valeika & Verikaitė (2010:72) claim that they consist of making your contribution true, not conveying what you believe false or unjustified. Grice treats these maxims as particularly fundamental, as communication presupposes a basic level of trust in the truthfulness of speakers' contributions. Violations of quality include lying, spreading misinformation, or making unfounded assertions. However, Grice also notes that certain literary and rhetorical devices such as irony, metaphor, and proverbs involve intentional violations of quality that generate implicatures rather than deception.

However, the maxim of quantity deals with the amount of information provided in a conversational contribution. This amounts to saying that the speaker has to make his contribution as informative as required, or he has not to make this contribution more or less informative as required. Said differently, this maxim guides speakers to avoid both under-informative responses (which leave the listener wanting more) and over-informative ones (which burden the listener with unnecessary detail). Let us consider the example below:

(1) Where is the market?

An appropriate answer following the maxims of quantity would be "It's two blocks down on the left," rather than "I don't know" (under-informative) or a lengthy narrative about one's entire journey to the market (over-informative). In addition, the maxim of relevance or relation consists of being relevant. This maxim requires that contributions to a conversation be pertinent to the current topic or purpose of the exchange. A violation occurs when a speaker introduces an unrelated topic, potentially confusing the listener or signalling a shift in conversational direction. Let us illustrate in the following:

(2) Did you finish the report?

If the answer is "I'm hungry," the maxim of relation is violated, prompting the listener to search for an implied meaning, as illustrated in the following example:

(3) I stopped working because I need to eat.

Finally, the maxim of manner deals with the form and the presentation of the message rather than its content. The speaker has to avoid ambiguity and obscurity. This maxim guides speakers to express themselves clearly, unambiguously, concisely, and in a logically ordered way. Violations of manner include using unnecessarily complex jargon, being vague, speaking in riddles, or presenting events out of chronological order. Unlike violations of quantity or quality, which are concerned with *what is said*, violations of manner tackle the question *how it is said*.

2.3 Methodology

This study adopts a qualitative research method because it aims to interpret the pragmatic meaning of Ndongo Ibara's oratory among the Ambosi people. The study is grounded in the view that language use is context-dependent and that speakers and hearers rely on shared assumptions to produce and interpret meaning. As Grice (1975:45) explains, "make your conversational contribution such as is required, at the stage at which it occurs". This principle provides the theoretical basis for identifying when and how speakers depart from expected norms in order to generate implicatures.

Indeed, the study aims at interpreting meaning, examining pragmatic patterns, and explaining how Ambosi speakers use language in culturally regulated ways. A qualitative approach is appropriate here because the research focuses on discourse, context, and interpretation rather than numerical measurement. Since the object of study is oratory, proverb use, and implicature, the method must allow close textual reading and cultural interpretation.

2.3.1 Data Sources

The main source of data is Ndongo Ibara's book *L'Art oratoire chez les Ambosi*, which provides a documented account of Ambosi speech practices and offers illustrative examples of proverb-based discourse. The study also draws on field observation and interviews with community members. This combination of written and ethnographic sources strengthens the analysis by linking published discourse forms with community interpretation.

2.3.2 Data Collection Methods

Data collection proceeds in three stages. First, we identify relevant passages in *L'Art oratoire chez les Ambosi* that contain proverbs, adages, rhetorical turns, and figurative expressions. Second, field observation is used to note how such forms function in natural or semi-natural community settings. Third, interviews are conducted with community members to clarify meanings, usage contexts,

and pragmatic interpretations. This triangulated procedure is useful because it allows us to compare textual meaning, observed use, and native interpretation.

2.3.3 Theoretical Approach

This study is grounded in Grice's theory of conversational implicature, especially the Cooperative Principle and its four maxims. Grice proposes that participants in conversation normally aim to make their contributions appropriately informative, truthful, relevant, and clear. When a speaker deliberately departs from these expectations, the hearer searches for an additional meaning, and that inferred meaning becomes the implicature. According to Grundy (2008:95), "Grice formulized his observation that when we talk, we try to be cooperative by elevating this notion into what he called Cooperative principle: "make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which we are engaged". This theoretical model is well suited to the analysis of proverb-based and rhetorical discourse because such discourse often depends on indirection and shared assumptions rather than direct explanation.

In this study, the maxim of quality refers to the expectation that speakers say what they believe to be true and supported by evidence. In Ambosi oratory, metaphorical exaggeration and symbolic formulation may appear to depart from literal truth, but they can serve a persuasive or evaluative purpose. The maxim of quantity is concerned with the amount of information provided. The fact of being more or less informative as required. The maxim of relation tackles relevance, the irrelevance within proverbs helps listeners distinguish what is said from what is meant.

The maxim of manner is concerned with how something is said, mainly in terms of clarity, brevity, and order. In oral traditions, ambiguity and indirect expressions are often not errors, but devices that enable wisdom to remain adaptable across contexts. In Ambosi discourse, this may support politeness, protect interpersonal relations, and invite collective interpretation rather than confrontational clarity. The theoretical assumption of this work is therefore that maxim violation in Ambosi oratory is best understood not as a communicative defect but as a culturally organised strategy of meaning production.

3. Data Analysis and Discussion

This section analyses and discusses the different violations of maxims observed in Ndongo Ibara's Oratory among Ambosi People.

3.1 Quality Maxim Violation

The maxim of quality is violated when literal truth is suspended in favour of figurative truth. Proverbs often say something that is not literally true, yet the utterance conveys a socially accepted wisdom or moral lesson, which is exactly why it works pragmatically. Mey (2002:73) asserts that the maxim of quality consists of not saying what the speaker believes false. The violation of this maxim in Ndongo Ibara's Oratory among Ambosi people leads to implicature and supports the idea that figurative discourse is not marginal but constitutive of Mbosi speech culture. Let us consider the following proverb:

- (4) Ayèli la odiBili adi imbwa (Ndongo Ibara 2023 :90)
The intelligence and the stupidity are equal
"Intelligence and stupidity are equal."

Indeed, Mbosi proverbs frequently contradict literal truth while expressing deep cultural truth. Through this proverb, Ndongo Ibara illustrates a violation of the maxim of quality. The speaker believes that what he says is not literally true. He knows that intelligence is a quality, and it cannot share the same status with stupidity. But, by violating this maxim, the addresser is in agreement with the cooperative principle. This violation leads to implicature. So, Ndongo Ibara (ibidem) claims that the implicit meaning of the proverb is about a form of osmosis between good and evil. Life is then a constant duality between good and evil, between the wise and the foolish. This duality of light and darkness cannot be separated. For, wise today, foolish tomorrow. These traits can be helpful in the right situations, and it is a mistake to think that only wisdom will win.

In addition, the violation of quality does not distort meaning; rather, implicature emerges from it. The speaker may not be describing reality literally, but is presenting a norm, warning, evaluation, or social judgement. The following proverb highlights this argumentation:

- (5) Wa misi ko, osombi l'indzèmbi, wa atswe ko, osombi la ndzoi. (Ndongo Ibara 2023 :411)
If eyes not, borrow with tarsier, if ears not, borrow with elephant.
"If you do not have eyes, borrow from the tarsier, if you do not have ears, borrow from the elephant."

Indeed, in this proverb, the speaker, making an unsupported claim (Fromkin and als 2011: 213), flouts the maxim of quality. He knows it is true to borrow eyes from a tarsier or ears from an elephant and return them. This violation conveys an implicit meaning that Ngongo Ibara (ibiddem) explains. In fact, according to him, traditional wisdom among the Ambosi people uses animals based on their characteristics to educate people. This saying serves as advice to encourage greater sensibility. A man should have eyes and ears, as these two organs enable him to discern good from evil and to lead a virtuous life. Wisdom would come from what one sees or hears. Without these two organs, it is difficult for a man to be wise. The violation of the maxim of quantity is examined in the following lines.

3.2 Quantity Maxim Violation

The maxim of quantity is violated when Mbosi speakers provide less or more information than expected, especially through compressed proverbial forms that require the hearer to infer the missing meaning. So, the maxim of quantity is flouted when the speaker does not make his contribution as informative as is required for the current purposes of the exchange (Verschueren: 199:32). This is not simple brevity; it is a deliberate pedagogical technique, because the proverb becomes meaningful only when the listener reconstructs the social or moral lesson hidden in it. Ndongo Ibara's book's, which is based on proverbs, adages, and locutions, shows that indirectness is structurally central to Mbosi oratory. Let us illustrate with the following example:

- (6) Opu lekwele (Ndongo Ibara 2023 :360)
Beauty little season
"Beauty is a little season".

In (6), the maxim of quantity is well illustrated, with a proverb made up of two single words. Providing less information violates this maxim, but Ambosi people effectively cooperate. Indeed, there is an implicit meaning that is beyond the literal meaning of these two words. In this perspective, Ndongo Ibara (ibidem) highlights this implicature. Accordingly, he claims that beauty is comparable to spring. The short dry season, *lekwele*, corresponds to the renewal of nature; everything blooms, and the natural fragrance fills the environment. The short duration of spring makes beauty ephemeral, fleeting. This adage is given as advice to young girls in the bloom of their adolescence to remind them that physical beauty is fleeting. They must work on their inner beauty, which will last a lifetime. In addition, let us examine the following:

- (7) Posa bari ingonga (Ndongo Ibara 2023 :388)
Love people necks
"Fraternal love is the death".

The implicature, which is the consequence of a maxim violation, is the invisible meaning that goes beyond the literal one. Kiba Ngapoula (2025:112) asserts that doing pragmatics is being capable of seeing what is invisible. This locution, which is less informative, violating the quantity maxim, has meaning which is not visible at the surface level. The implicit meaning, according to Ndongo Ibara (ibidem), is that fraternal love can sometimes cost the lives of those who are filled with kindness in their hearts. It is also about confirming that kindness sometimes has harmful consequences. Loving others is bearing a cross and risking death. Otherwise, the relevance maxim is tackled in the following lines.

3.3 Relevance Maxim Violation

The maxim of relevance or relation may be violated when speakers appear to shift topics, tell stories, or provide responses that seem indirectly connected to the main issue. Yet in Embosi speech, such discourse strategies can serve persuasive and instructional functions. The addresser may use an adage, proverb, or tale to construct an answer and help the audience understand the intended message. As Brown and Levinson (1987) explain in their work on politeness, speakers often choose indirect forms to protect face and maintain interpersonal harmony. This insight is especially relevant in societies where confrontation is socially discouraged. Within a locution, a speaker may construct a sentence in which the subsequent part may be irrelevant to the first, violating therefore the relevance maxim.

From that perspective, the implicit meaning conveyed by such a proverb aligns with the pragmatic characteristics of indirect speech acts. Winkler (2012:227) claims that another form of indirect speech is the use of proverbs, which is a saying that is considered as common sense or generally understood community wisdom. "*L'Art Oratoire chez les Ambosi*" provides different expressions that fit this depiction. Let us consider:

- (8) Koßila obee, oßini okoßila yo. (Ndongo Ibara 2023 :216)
Clean bed, hate clean not
"Clean the bed, but not the hatred".

It is easy to see that there is no connection between cleaning the bed and addressing hatred. This violation does not mean the speaker is off topic, but it generates an implicit meaning. For Ndongo Ibara (ibidem), it is easier to make a bed than to change someone's behaviour, because it cannot be easily changed. It is in his nature; behaviour is to man what the body is to flesh. Let us examine the following sentence:

- (9) Otoo no la mwasi, oyia oBi la ma ? (Ndongo Ibara 2023 :369)
 Discussion you with wife, swear is with water
 "Discussions with your wife, how do you swear not to drink water?"

Indeed, different debates between the hearer and his wife are unrelated to the fact of refusing to drink water. The disagreement between the two clauses triggers the implicature. The implicit meaning of this locution highlighted by Ndongo Ibara is that this sentence illustrates a pretext related to a kind of behaviour. When a spouse refuses to eat the food or drink the water given by his wife due to a discussion, it would suggest that there is another reason. The husband expects his wife to make a public apology for the mistake she made. Finally, the following lines tackle the violation of the maxim of manner.

3.4 Manner Maxim Violation

In Embosi oratory, violations of the maxims of quantity and manner are often the most visible. According to Cutting (2008:35), the maxim of manner says that we should be brief and orderly and avoid obscurity and ambiguity. Indeed, the maxims of manner guide speakers to express themselves clearly, unambiguously, concisely, and in a logically ordered way. Violations of manner maxims include using unnecessarily complex jargon, being vague or speaking in riddles. Unlike violations of quantity or quality, which are concerned with *what* is said, violations of manner are concerned with *how* it is said. These violations imply implicatures. Let us consider the following example:

- (10) Atsoso li abiya myasi, li nga ilomi. (Ndongo Ibara 2023 :84)
 Chickens to others hens, to me roosters.
 The other people's chicken coop has hens, mine only has males.

In fact, in (10), the manner maxim is flouted. The speaker is ambiguous; his utterance is not obvious. The addressee may be confused in the decoding of the message. The chicken coop of the others has hens, and only the speaker's one has males; why do the others not have males? This obscurity in the interpretation is in coherence with the cooperative principle. It rather transmits an implicit meaning that requires the consideration of context and inference (Relevance theory, Wilson & Sperber 1986).

Accordingly, Ndongo Ibara (op.cit:84) explains that this proverb deals with questions of wealth and misfortune. The chicken coop used to be a symbol of wealth for Embosi families in the village. A rooster was one of the precious gifts given to distinguished guests. The owner of a poultry farm consisting solely of hens should be concerned about its lack of expansion. In marital homes, if the children are all girls, the father worries he will not have an heir to carry on his name. Such a father is even subject to mockery. Thus, this proverbial expression conveys a state of indescribable misfortune. In addition, let us examine the following example:

- (11) Bia ya boso saa yèèboso inoo, leburu okiena tsisi? (Ndongo Ibara 2023 :246)
 Palm nuts of first still rot mouths, want cut other
 "The first palm nuts are still rotting in the mouth; would you like to cut some more?"

(11) is obscure; Mey (2009:569) asks to avoid obscurity in the expression if we want to observe the maxim of manner. This utterance about the rotting of palm nuts cannot clearly be decoded. The literal meaning will not provide a successful message transmitted by the speaker. The violation of this manner maxim leads to the implicit meaning highlighted by Ndongo Ibara. He (ibidem) explains that this expression is procedural advice in managing social issues. It is wise to know how to manage energies and make a beneficial choice in order to achieve the desired results. It is useless to start another debate as long as the first one has not yet been concluded. We cannot address two problems at the same time. It is also said that the dog has four paws, but it only follows one path. Otherwise, the violations of quality, quantity, relation and manner maxims interact with Embosi sociocultural aspects.

3.5 Maxim Violations and Embosi Socio Cultural Features

Language is not used only to exchange information; it also performs social, cultural, and interpersonal functions. In many speech communities, speakers do not always follow the expected conversational norms of being brief, relevant, truthful, and explicit. Instead, they may speak indirectly or figuratively, and therefore violate conversational rules. Grice's theory of conversational implicature provides a useful framework for analysing such patterns because it explains how meaning is often inferred from what is implied rather than stated directly (Grice, 1975; Levinson, 1983). In Embosi society, communicative practices are concerned with

sociocultural values such as respect for elders, common solidarity, indirect criticism, rhetorical beauty, and the authority of tradition. For this reason, what appears to be a violation of Grice's maxims may actually be a culturally appropriate and socially meaningful act of speech.

Grice (1975) proposed that participants in conversation generally cooperate according to the Cooperative Principle, which requires them to make their contribution appropriate to the purpose of the exchange. However, Grice also recognised that literally, participants do not always observe these maxims. They may intentionally violate them in order to generate implicit meanings.

In Embosi sociocultural communication, speakers may use proverbs, metaphors, allusions, repetition, and symbolic expressions to preserve social harmony and show respect. Such features are especially prominent during ceremonies. In this context, a speaker may be more or less informative, or irrelevant in his speech. As Yule (1996) asserts, meaning in pragmatics depends heavily on context and presuppositions between participants. Thus, an utterance that seems ambiguous or indirect to a non-native may be clearly understood by members of the speech community.

The maxim of quality is important in the analysis of Embosi discourse. In everyday conversation, truthfulness is required. For instance, a proverb may provide a literal meaning that is unsuccessful while conveying a real socially intended message. Grice (1975) noted that irony and metaphor often involve literal truth that generates richer meanings. In Embosi sociocultural communication, such forms are not grasped in terms of falsity, but rather are expressive resources.

The maxim of quantity is frequently challenged in Embosi oratory when speakers do not answer a question directly or when they elaborate through repetition and extended metaphor. From a strictly Gricean perspective, this may appear less or more informative. However, in traditional discourse, such speech is often valued because it shows that the speaker is good at using language and is socially mature. Elders and orators may avoid short direct answers in order to maintain dignity, prevent offence, or encode advice in culturally acceptable ways. Levinson (1983) argues that pragmatic interpretation depends on the assumptions shared by participants, which means that a speaker's contribution must be evaluated within its social context rather than by abstract conversational principles alone.

With the maxim of relevance, the speaker may use a historical anecdote, proverb, or moral tale to frame a response and guide the audience toward an intended interpretation. This reflects a communicative style in Embosi, whose relevance is not always literal, but culturally involved. As Brown and Levinson (1987) explain in their work on politeness, speakers often choose indirect forms to save their face. This insight is especially relevant within Ambosi people, where direct exchange is not socially allowed.

The maxim of manner is probably the most used during ceremonies as oratory among the Ambosi people. However, Embosi speech may intentionally rely on ambiguity, stylistic richness, and non-linear organisation. Such discourse does not involve unsuccessful communication, but implies a cultural preference for eloquence. The use of poems, repetition, and allusion enables the speaker to simultaneously communicate on different levels. In this way, ambiguity can be a resource rather than a mistake, especially when the speaker wants to preserve dignity, avoid direct responsibility, or convey a highly appreciated message.

4. Conclusion

The examination of the violation of Gricean maxims within Ndongo Ibara's *l'Art Oratoire chez les Ambosi* has provided a wide understanding of how the Ambosi people do pragmatics through oratory. The study has revealed that within Ndongo Ibara's book, four maxims are violated. The maxim of quality is flouted when the speaker says something he believes false, the maxim of quantity is violated when the speaker is more or less informative, the maxim of relation is not respected when the addresser's statement is irrelevant, and the maxim of manner is flouted when he is ambiguous. The analysis has demonstrated that from the violation of the different maxims, implicatures emerge. This violation is in agreement with the cooperative principle; it leads to the implicit meanings of which the decoding reveals the rhetoric skills, the eloquence, the declamation and the handling of language of the Ambosi people.

Finally, the work has proved that the violation of maxims in Oratory among Ambosi people requires attention to sociocultural tenets. Communication should be interpreted according to the values and expectations of the speech community. In Embosi context, this violation expresses wisdom, respect and authority; it is an intentional strategy that reflects the norms of social cultural interaction. However, to fully understand oratory among the Ambosi people, it is necessary to consider additional pragmatic features, such as presupposition and speech acts. Future research works should focus on dimensions of locution, illocution and perlocution, taking into account the felicity conditions.

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