

Here, Jero negotiates his goal with his understanding of the man's goal. He manipulates the man through prediction which is in line with the man's intention to claim him as his follower. He aligns his goals through prediction to suit the goal of the man, hence there is a pragmatic success.

### **5.2. Investigation and Shift of Ground**

Investigation and shift of ground refer to a situation where systematic inquiries are made about a certain situation to gain insight into it which will eventually lead to decision-making. This strategy is used to elicit information about a particular situation and the person involved, which ultimately leads to a little shift of ground for the goal to be negotiated, managed and achieved. This strategy is obvious in the excerpt below.

#### **Excerpt 4**

1. JERO: From the moment I looked out of my window this morning
2. I have been tormented one way or another by the daughters of Discord.
3. CHUME: (eagerly). That is how it is with me, Brother every day.
4. Every morning and night. Only this morning she made me take her
5. to thehouse of some poor man whom she says owes her money.
6. She loaded enough on my bicycle to lay a stage for a week, and
7. all the thank I got was abuse.
8. JERO: Indeed, it must be a trial, Brother Chume ... and it requires
9. great... *he becomes suddenly suspicions*
10. Brother Chume, did you say that your wife went to make camp
11. only this morning at the house of a ... of someone who owes her money?
12. CHUME: Yes, I took her there myself.
13. JERO: Er ... indeed, indeed (coughs). Is ... your wife a trader?

14. CHUME: Yes, Pretty trading, you know. Wool, Silk, Cloth and all that stuff.
15. JERO: Indeed. Quite an enterprising woman (Hema). Er ...
16. where was the house of this man ... I mean, this man who owes her money?
17. CHUME: Not very far from here. Ajete settlement, a mile or so from here ...
18. JERO: (to himself) so that is your wife.
19. CHUME: Did you speak, Prophet?
20. JERO: No, no. I was only thinking about how little women have
21. changed since Eve, since Delilah, since Jezebel. But we must be
22. strong of heart. I have my own cross too, Brother Chume. This
23. morning alone I have been there in conflict with the daughters of
24. discord ... (to himself with deep feeling). I'd willing change crosses with you.
25. JERO: What, Brother (Chume)
26. CHUME: I was only praying
27. JERO Ah. That is the only way. But er ... I wonder really what
28. the will of God would be in this matter. After all, Christ himself
29. was not averse to; using the whip when occasion demanded it.
30. CHUME (eagerly). No, he did not hesitate.
31. JERO: In that case, since, Brother Chume, your wife seems such
32. a wicked, willful sinner, I think ...
33. CHUME: Yes Holly One ...?
34. JERO You must take her home tonight ...
35. CHUME. Yes ...
36. JERO: And beat her.  
(*Kneeling, clasps Jero's hand in his*). Prophet!

The above interaction is between Jero and his follower, Chume, who he had earlier denied permission to beat his wife to keep him as a member of his church. But when he realizes, through investigation, that the woman he is owing is Chume's wife, he shifts his ground and aligns his intention with that of Chume. Jero's use of investigation strategy through inquiry proposition in lines 10, 13, 15, and 16 confirms the personality of Chume's wife as the same person he refers to in line 1. Realizing that Chume's wife is the one he is indebted to, he manipulates Chume into beating his wife using religious language in lines 27 and 28. The exchange in lines 1 to 2 reveals Jero's unpleasant experience with a woman which he metaphorically tagged as the daughter of discord. The metaphoric mapping of discord to women is borne out of his experience as he perceives women as instruments of conflict. This is a situation Chume corroborates based on his experience with his wife, Amope, in lines 3 to 7 but not without stylishly seeking permission to beat his wife. Chume's responses in lines 3, 4, 5, 6, 7, 10, 11 and 14 violate Grice's maxim of Quantity which generates an implicature and establishes Chume's intention and goal. The sudden realization of Chume's wife by Prophet Jeroboam through investigation and violation of the maxim of quantity to be the woman he owes changes his intention of denying Chume the permission of beating his wife to evade paying his debt. Jero's control of discourse through investigation does not only show that he tries to elicit information concerning Chume's wife but shows asymmetric power relation that exists between the two interactants as expressions such as 'No ...' in line 20, 'Yes Holy one in line 33 and 'Yes' in line 33 show the inferior level of Chume and acknowledgment of the instruction given. Chume's intention and goal of beating his wife conformed to the emergent Jero's intention of getting his creditor off his back. Jero, in lines 27 and 28, alludes to the biblical situation of Jesus' use of the whip on traders in the temple to manipulate Chume into beating his wife. Reference/alluding to the Bible is done in such a manner that Chume is not aware of Jero's newly discursive emergent intention and colorizes the permission he grants Chume as the will of God. At this point, both interactants' goals are aligned and therefore, result in the pragmatic success of the interaction. To negotiate his goal, Jero strategically investigates and gathers information that is necessary which invariably makes him shift ground to achieve his emergent goal.

### **5.3. Speechifying and prognostication**

Speechifying is a process where a particular individual sweet-talk a group or a person into buying his/her point of view, while, prognostication is a situation

where a statement is released about what will happen in the future. These strategies are used as manipulative strategies to negotiate intentions and goals in the text, especially in the context of conflict.

**Excerpt 5**

1. JERO. (*going progressively into a sermonic charting style*).
2. Brother Chume, you should thank the good Lord, not blame
3. him for the situation in which you found yourself. When he, in
4. his wisdom saw fit to place wing on my feet and make me fly
5. upon desert beach away from your flaming cutlass of wrath, it
6. was hot, be assured, my life upon which he set such value. No,
7. Brother Chume, it was yours. Yours! ... In three months you
8. received tender one and treatment your good woman Amope
9. seeing her husband in danger of losing his reason proved once
10. again that a heart of gold beat beneath her shrewish nature ...
11. Oh Brother Chume, praise the Lord ... for the gift of reason
12. and the gift of life. Then praise him for the coming promotion, yes your coming promotion ...
13. CHUME: (hesitant) Promotion?
14. JERO: Of whose glad tiding I am made humble bearer ... make
15. your peace with Brother Chume and take with you this peace
16. offending. The good tiding of his coming promotion.
17. CHUME. Promotion? How can?

18. JERO (sternly). Do you doubt, Brother Chume? Do you  
doubt my prophecy?

19. CHUME. Praise the Lord ...

Lines 1-12 are an obvious case of speechifying by appealing to Chume's sense of emotion to win him back to his flock. He manipulates Chume with his rhetoric that is embellished with appealing to his emotion stating why he should thank God for what happened to him. Realizing that Chume never interrupts him, which means that through speechifying strategy he has been able to win Chume's attention. To foreground his intention, he migrates from speechifying into prediction to fully gain his attention and ultimately achieve his goal in lines 9 to 12. Chume's response in lines 13 to 17 shows the perlocutionary effect of Jero's speechifying and prediction. At the jingle of prediction of promotion, Chume's attention is got, and this is consequent to the experience he had with Jero about previous predictions. Sensing that Chume does not argue with him, he capitalizes on the strategy to keep Chume under his control. In the instance of the prediction, the goal is eventually negotiated.

It is clear from the interaction that Jero manipulates Chume through prediction to negotiate his goal of making Chume his follower even after a seemingly sour relationship.

#### **5.4. Construction of deception**

The construction of deception in the context of this study is a systematic creation of dishonesty to achieve a certain goal in interaction. It is a situation when the truth of a matter is concealed. It is the creation of untruthful events to establish a goal. It could come through different devices depending on the nature of the interaction. In this study, the construction of deception manifests through prophecy by Jero, to get and keep people as members of his church. In a religious activity, deception is usually constructed through prophesy as obvious in the excerpt below:

##### **Excerpt 6**

*JEROBOAM leaves them to continue their chorus, CHUME chanting Mercy, Mercy, while he makes his next remarks.*

1. They begin to arrive. As usual in the same order.
2. This one who always comes earliest, I have
3. prophesied that he will be made a chief in his home

4. town. That is a very safe prophecy. As safe as our
5. most popular prophecy, that a man will live to be
6. eighty. If it doesn't come true...

*Enter an OLD COUPLE, joining the chorus as before.*

7. That man doesn't find out until he's on the other
8. side. So everybody is quite happy. One of my most
9. faithful adherents, unfortunately, he can only be
10. present at weekends- firmly believes that he is
11. going to be the first Prime Minister of the new Mid
12. North- East State – when it is created. That was a
13. risky prophecy of mine, but I badly needed more worshippers
- around that time.

*He looks at a watch*

14. The next one to arrive in my most faithful penitent.
15. She wants children, so she is quite a sad case. Or
16. you would think so. But even in the midst of her
17. most self-abusing convulsions, she manages to
18. notice everything that goes on around her. In fact, I
19. had better get back to the service. She is always the
20. one to tell me that my mind is not on the service.

The above interaction reveals Jero's deceptive act, and how he manipulatively keeps his followers under his control through the power of prophecy. Lines 1 to 18 reveal how he constructs deception, knowing full well that the man cannot become a Chief; he however prophesizes positivity to keep the man as a perpetual follower of his. He conceals the truth from the man to keep him as a member of his flock. He constructs deception based on his *apriori* knowledge of their conditions and intentions. Similarly, lines 7 to 12 show another deceptive act through the prophecy of becoming a Minister of yet to be created Mid-North-East State to keep the member under his control. The man intends to be a Minister which is obvious to Jero and to make him a member, he prophesizes along the man's intention. In this case, we could see an alignment of intentions through deception. The case is not different from lines 13 to 18. It is obvious in the excerpt that Jero conceals the truth from his members about his person and his prophecies. He manipulates them through the construction of deception which he achieves through prophecy.

## **6.0 Conclusion**

The study has identified four different types of discursively-manipulative strategies, namely, investigation and shift of ground; speechifying and prognostication; construction of deception and construction of situation and topic control which divides into pre-empting, remembrance of the past and certainty of the future and prediction. Similarly, it has also shown that these strategies are contextually determined based on the activity. Therefore, within a religious activity, it is shown that language is used in a manipulative manner to establish intentions and goals. Similarly, language does not only perform transactional and interactional functions but also manipulative ones. This is reflected in Soyinka's use of the character of Brother Jero to reveal the manipulative function of language in the text through various pragmatic resources. Future research can, therefore, consider the interactional pattern of fraud in a religious context.

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