Research Article

Challenges of Pragmatics over *SFL*: A Trans-Disciplinary Contrastive Inquisition into Meaning Processing Fashions via *the Lion and the Jewel* (Soyinka)

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Abstract: Further to the Saussurean grassroots-work, the thriving of modern linguistics goes gaining an exponential momentum. So to say, novel horizons in language exploration have given way to two fresh but powerful and challenging offsprings of linguistics: the Hallidayan Systemic Functional Linguistic (SFL) theory and the Morrisian, Gricean and neo-gricean pragmatics. Beyond our recognition of the individual operative potential in-borne in either discipline, we build on the scavenging and heuristic capacity ontologically characterizing pragmatics to deem that it holds some typical advances over the SFL theory. Thus, the core mission of this article centres around a fused double-round descriptive exploration of two extracts from Soyinka's *Lion and The Jewel* through the sieve of toolkits inherent in both disciplines. Thence, in confronting Mood, Modality, Polarity and Adjunct systems from the SFList universe with Presupposition, Conversational Implicature, Inference and Felicity Conditions in Pragmatics, the work has come up with findings displaying discrepant values. A contrastive view of generated data underpins and orients our decision over the validity of our basic postulation.

Keywords: SFL; pragmatics; heuristic; efficacy of empirical outputs.; discrepant values.

Introduction

In corroborating the to-date conception of language as a functional entity subject to context-dictated variations, Bolinger (1968/1975:17) claims that "language changes to outwit change". Indeed, further to the Saussurean grassroots-work, the thriving of modern linguistics goes gaining an exponential momentum. So to say, novel horizons in language explorations have given way to two fresh but quite powerful and challenging offsprings of linguistics: the SFL theory alongside the Morrisian, Gricean, Hornian and Meyan Pragmatics. In fact, as timely and requisite appendages to the deeper understanding of literary productions and instrumental to the achievement of salutary societal missions, the Hallidayan SFL as well as pragmatics afford helpful toolkits for text interpretation, for a deeper and methodically itemized penetration of writers' intimate intents, their mental, virtual and invisible universe. Well and truly, both disciplines are very much helpful to deepening readers' understanding of literary texts, fattening their abilities to construct metafunctional dimensions. Thus, the leading objective of this paper is to conduct a contrastive scrutiny as to the operative potential of either discipline.

Beyond our recognition of the individual operative potential in-borne in either discipline, we build on the scavenging and heuristic power ontologically characterizing pragmatics to deem that it holds some typical operative advances over the SFL theory. Thus, our research method is essentially qualitative and the core mission of the article centres around a double-round analysis of some sequences culled from Soyinka's *The Lion and The Jewel* through the sieve of toolkits inherent in both disciplines, chiefly Mood, polarity,

modality and adjunct systems (for SFL) as well as presupposition, conversational implicature, inference and Felicity Conditions (for pragmatics). A contrastive exploration of generated data is meant to underpin and orient our decision as to the validity or not of the above-stated postulation and, eventually, highlighting multifarious stakes of pragmatics.

I- Theoretical Framework and Literature Review

1-1 Brief Perspectives on SFL: Some Conceptual Clarifications and Critical Insights into a Few Related Works.

According to Watzlawick et al. (1967: 49), "no matter how hard one may try, one cannot not communicate."[1] This contention substantiates the necessity for humans as "social animals" (Rousseau, 1996) to resort to language in building social experiences, their absolute need to communicate in their ineluctable process of social contacts. In a similar vein, Traugott & Pratt (1980:228) contend: "People's lives are shaped by verbally constituted contractual dealings like owning, owing, promising, marrying, or bequeathing". To this, Alami (2003: 2) adds: "What sets human apart from other species is his/her capacity to produce and exchange meaning". Thence, the consistency of Halliday's (1978; 1985/1989) conception of language as a "social semiotic". Thereof, the Hallidayan SFL theory may be conceived of a set of concepts meant to operate for unpacking and typifying social relations,

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[1] - Resorted to in Mey, J. L. (2001: 69), *Pragmatics: An Introduction*. 2nd Ed. USA &   UK: Wiley- Blackwell Publishing. www.stiba-malang.com

depicting social experiences and revealing the context-bound undulating potential of language.

The central focus of attention hereby builds chiefly on Mood, Modality, Polarity and adjunct systems. As the word itself may imply, polarity relates the Yes/NO or the to-be-or-not-to-be aspects of life experiences. It admits no hedging, no midway intrusion or mediation. As such, either something is the case or is not, exists or does not. As to modality, it is the reverse version of polarity. It functions to bring about some tendentious colorations onto the relation of events during a narrative process. So doing, they contribute to having the depiction of social realities corrupted, de-naturalized. Sensu lato, modality is a two-way concept encompassing modalization and modulation. As the first relates to showcasing manifestations of probability, usuality, ability and likelihood, the second functions to dictate obligation and show certainty. Fontaine (2013:121) qualifies them respectively as "Epistemic" and "Deontic" modality.As to adjuncts, they are not-indispensable but useful appendices contributing specific precisions to narratives to highlight circumstances of events, speaker's emotions and intentions. It focuses on scrutinizing a speaker's/writer's attitude towards or involvement in the speech or discourse at stake via intrusions of personal opinions, feelings, or intentions to colour the fact being narrated (Simpson, 1993: 47). As to Fowler (1986: 131) , "modality is the grammar of explicit comment, the means by which people express their degree of commitment to the truth of the propositions they utter, and their views on the desirability or otherwise of the states of affairs referred to".

From practical perspectives, the above-stated theoretical tools have been handled by scholars to generate a good deal of results worth re-visiting here. In Guézohouèzon (2004 & 2012) for example, all three concepts have been handled to explore the contingent versatility of language. These works build on highlighting to what extent language as an effective socializing tool fluctuates in the course of interpersonal communication, depending on whom it is used by, in whose direction it goes and what mission it is assigned. Similarly, Koukpossi (2012), Koussouhon and Amoussou (2007&2013), Koussouhon, Akogbéto and Allagbé (2014), Koussouhon and Dossoumou (2015), Koutchadé & Amousou (2016), etc. demonstrate variably manners how language use articulates with social/societal manifestations.

1-2 Critical Perspectives on Pragmatics: Some Defining Interfaces and Related

Research Works.

Pragmatics is a trans-disciplinary study of language enshrining semantics, sociology, philosophy, hermeneutics, epistemics, etc. It is the study of meaning in context (Levinson, 1983; Leech, 1983). For Leech and Short (1987:290), "the pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered."

In terms of operative stake, pragmatics proves highly instrumental to meaning negotiation, the mental activity of bargaining and quibbling over a linguistic item so as to work out its contingently suitable meaning. Indeed, meaning negotiation alludes to the mental juggling activity consisting in "coaxing out the complexity of literary texts" (Green & LeBihan, 1996:3). Therefore, meaning negotiation contributes to the disambiguation process in order to attain deeper comprehension of discourse and mutual understanding with a view to having communicative competence effectively established and enhanced. By way of exemplification, depending on its operational context of occurrence, a simplistic diction like "This is poison" may rightfully bear the value of either a salutary warning against a suicidal risk, or rather insinuates a mischievously wily and harmful offer of death in gift through fake show of kindness. Defining interfaces of pragmatics maintained to support this study involves presupposition, conversational implicature, inference, Politeness Principle and Felicity Conditions. These are concepts functioning correlatively to enact meaning negotiation and set language users' communicative competence to a test. In fact, Leech (1983: x) conceives that "Communication is problem-solving". This implies that in the course of conversation, partners are alternatively faced with a challenge of successfully shaping and decoding conversational goals. Viewed from a semantic perspective, the concept of presupposition derives from *pre-suppose* which means to take something for being the case a priori. Yule (1996:132) refers to it as "what a speaker assumes is true or known to the hearer". As regards conversational implicature, it is the meaning that can be indirectly figured out from what is overtly said. For Yule (1996: 134), it is the indirect or implicit meaning of an utterance as is derived from the speech context and which is not present from its conventional use. Accordingly, he contends in this regard that: "Understanding how people communicate is actually a process of interpreting not just what speakers say, but what they intend to mean". For Grice (1968/1975): "In uttering a sentence *S*, a speaker implicates that *P* is the case if, by having been uttered, *S* suggests as its conclusion *P*, without *P* having been literally said"[2]. As such, a sequence like *I need a book to read* may be hiding the fact that I am bored with or shocked by some life experience and decide to soothe my mind through a good reading.

Actually, the concept of inference is an addressee-centred type of meaning negotiation and deals with what the latter happens to understand by what is said to him/her. Gumperz (1982: 2) refers to it as "The ability to see beyond surface content". According to Yule (1996:131), inference is: "any additional information used by the listener to connect what is said to what must be meant". Meyer (2009:47) also specifies that: "What people actually intend their utterances to mean is often

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[2]-   Referred to in Trauth & Kazzazi (1996), *Routledge Dictionary of Language and Linguistics*, p. 546

not spelled out in the words they speak or write". Thus, the concept of inference proves central to meaning negotiation by enabling the listener to retrieve meaning from both referential and metaphoric expressions, as well as linguistic polysemy. For instance, it is by virtue of inference that readers/listeners can comprehend the word "bank" either as a financial institution or a riverside, a phrase like "John's arrest" as being active or passive, and the sentence "May I borrow your Shakespeare?" as alluding to a book and not to any biological person. In a word, inferential functions favour semantic disambiguation by getting speech acts clarified in tune with contextual features. In order to attain good results and allow linguistic conversation to get bandied on, listeners/readers have to lay heavily on contextual grounds.

Besides, inferential functions also prove instrumental to the heuristics of the 'exoteric language' that literary style is commonly replete with, namely in dealing with such stylistic contours as litotes, irony and metaphor. Their centrality in coping with proverbial language goes beyond questioning. Thus, when faced with a saying like "A man does not hold a cutlass with the intention to pound yam" (Ahmed Yerima's *The Liman and Ade Ire*, 2004:79)[3], readers have to lean on context-supported inferential functions to be able to attain any plausibly allowable meaning as relating to readiness to vengeance or violence of some sort.

Indeed, in affording meaning negotiation, inference also contributes to making speech moves relevant. Leech (1983: 35) claims that: "An utterance *U* is relevant to a speech situation if *U* can be interpreted as contributing to the conversational goal(s) of *S* or *H*" (i.e., Speaker /Hearer). This implies that, for whatever is said in the course of a conversation to prove relevant, it has to undergo adequate quibbling and prove dovetailed with the discourse context. Merely put, relevance is a consequential output of inferential functions. Definitely, the concepts of Presupposition and Inference hold a particularly binary relation in which the first always entails the second, while the reverse implication is not valid. At large, the issues of presupposition, implicature and inference turn more obvious when negotiating meaning out of the imagism inherent in metaphorical language which mostly functions to say something while meaning something else. As to Felicity Conditions, for a speech act to prove operational, it needs to satisfy a series of conditions which constitute a necessary and supportive appendage bestowing truth value on whatever is said. The truth value of an utterance is what proves it sensible and it definitely builds on felicity conditions. Initiated by Searle (1969), the concept of *Felicity Conditions* is also known as *Appropriateness Conditions* (Leech, 1983).

2- Analysis and Interpretation of the Extracts: A Pragmatics Rereading of Data.

2-1 Presupposition, Inference and Veridicality Probing:

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[3]- Resorted to in Odebode, I. (2015: 110), *A socio-pragmatic Analysis of Ahmed Yerima's 'Ade Ire'*

Evidencing Some Limitations of Modality and Polarity Systems.

2-1-1 Exploration of Presupposition, Conversational Implicature, and Inferential Functions in Extract 1 (E1): Some Limitations of Modality and Polarity Systems

This extract bears a semantic load of wooing mission borne by olden Sadiku onto maiden Sidi in aid of Baroka. As a loyal traditionalist woman, Sadiku takes it for a strict and unbiased duty to win Sidi's heart for her own husband (U1 through U3). For that purpose, she opts first for not worrying much about her own personality. She indulges in preciously cherishing and pampering Sidi, irrespective of the large age discrepancy between the little girl and herself. For the sake of adulating her into hasty acquiescence, Sadiku opens the discourse with a quite persuasive run-up. Her three-clausal rounds as discourse initiating involvement are powerfully boosting. Indeed, the metaphorical terms "Jewel" and "Princess" (U2+3) are rhetorically strategic. Both terms allude to Sidi and are meant to perform a brainwashing mission. They function to motivate the girl by window-displaying her as a praiseworthy personality.

Quite unexpectedly however, Sidi not only turns the offer bluntly down. She also adds up to her refusal and rebuttal a good dose of haughty and jeering narcissism. She keeps constantly adamant, unmoved, and unfazed by Sadiku's persuasive rhetoric. Though semantically void, her *Haha-Continuity Adjunct* (U4) works pragmatically to make fun of Sadiku. It is functionally complemented and backed up by her ironically derogatory Vocative as 'Honey tongue' gifted to Sadiku in the very initial utterantial round. Moreover, still in U4, she specifies: "You'll make no prey of Sidi with your wooing tongue". More than a challenging declaration, this utterance bears some lachrymatory dose of denigration. The term 'prey' presupposes the existence of some predator which Sadiku, or more precisely her task assigner (Baroka) or even both of them are taken to be. Definitely, the claim in U4 bears a good deal of self-confidence and presupposes her to feel pretty well awake before dawn as to eluding any predating trap. The fact also points to her presumptuous mind reading ability.

Notwithstanding the girl's full frontal rejection, and just as it goes in any earnest sport competition, Sadiku has resisted hard any dejection likely to result from the girl's rebuttal. Further decisive and more committed endeavours towards her intimate goal are realizable through such spurring declarations as: "Baroka swears to take no other wife after you" (U7), "It means that you will have the honour of being the senior wife of the new Bale" (U14), "You shall be his favorite" (U17), "Your place will always be in the palace" (U19), and "It is a rich life, Sidi" (U20). From a prima facie view, such dictions are so fascinating with glaring promises that one could imagine Sidi to grow elevated to a happy pedestal or landing into an Eldorado if she just accepts Baroka's demand in marriage. For instance, such specifications as 'honour', 'senior wife', 'his favorite', 'always be in the palace' and 'rich life'

are all strong psychological boosters. They logically implicate that Sidi has no good reason to hesitate for a while before acquiescence.

Indeed, evidence is profuse in support of Sadiku's commitment to succeed her mission. The rhetorical talent deployed in aid of the matter is quite testimonial of the claim. Even her specifying that she has been in that position for forty-one years (U22) is all the more inticing since it is symbolically representative of a teaching by doing pedagogy. However, no matter what strategies Sadiku has activated, Sidi hooks unbending to her initial stance. Her lengthy question-answer alternations running from U23 through U35 are pretty much telling of her narcissistic sense. Her "Look. Judge for yourself. He's old. I never know he was so old to think. I took no notice of my velvet skin. How smooth it is!" (U46 through U51) are all haughty, debasing and challenging.

In presuming herself to be an alert and unfailing mind-reader, the maiden pretends to be aware of Baroka's hidden plan to have her victimized: "He seeks to have me as his property where I must fade beneath his jealous hold" (U30-31). As a result, she profusely rains lacerating claims against Baroka, strutting herself to be wittier than the olden fox. Parts of her haughty claims involve: "Ah Sadiku, the school-man here has taught me certain things, and my images have taught me the rest. Baroka merely seeks to raise his manhood above my beauty. He seeks to have new fame as the one who possessed the jewel of Ilujinle" (U32-U35). Actually, in trying just an algebraic summation of 'certain things' + 'the rest' in U32-33, it comes out that she presumes to hold the plenitude of knowledge about her beauty and abilities: an audacious presumption of omniscience as a pretentious fashion of fully satisfying the famous *Socratic maieutics* contending: "Know who you are by yourself"[4]. Accordingly, Sidi has daringly risked furthermore radicalism in her affront and retaliation as follows: "Tell your Lord that I can read his mind, that I will none of him" (U44-45). This challenge presumes her to be endowed with all unfailing abilities and required mind-reading magic to defeat Baroka's wily plan.

Our own consequential concern about both characters on stage is to gauge whether or not their sayings bear any objectivity or rather stand for mere acts of theatrical drumming. For that matter, we select a few statements from either character to get their veridicality probed through the sieve of Yule's (1996) test of "Constancy under negation". This truth gauging test envisages that whichever statement that is actually veridical should remain semantically correlated by some constant essence as to the message under conveyance when negated or turned into the reverse mode. For instance, from "Moussa is going to school" to "Moussa is not going to school", the truthfulness as to the existence of some entities as *Moussa* and *school* remains beyond questioning. Then, the testing goes as follows:

Characters	Dictions	Opposite versions
Sidi	You'll make no prey of Sidi with Your wooing tongue (U4)	You'll make a prey of Sidi with Your wooing tongue
	Tell your Lord that I can read his mind (U44)	Don't tell your Lord that I can read his mind/ Tell your Lord that I can't read his mind
	I took no notice of my velvet skin (U53)	I took notice of my velvet skin
Sadiku	Baroka swears to take no other wife after you. (U7)	Baroka doesn't swear to take no other wife after you/ Baroka swears to take other wives after you
	It means that you'll have the honour of being the senior wife of the new Bale (U14)	It doesn't mean that you'll have the honour of being the senior wife of the new Bale/ It means that you'll have no honour of beingthe senior wife of the new Bale
	Your place will always be in the palace (U17)	Your place will not always be in the palace/ Your place will never be in the palace.
	It is a rich life (U20)	It is not a rich life. / It is a poor life

Table 1: Veridicality testing of a few locutions for sincerity gauging.

In the light of the antagonistic semantic loads generated by the reverse version of each utterance maintained from each participant, one can figure out how much essentially insincere they both prove towards each other. Every time, they overtly say something while what they actually means falls sharply divergent. Their constant shifting from obvious saying to hidden reverse meaning means that neither of them is earnest. They are just striving to blur each other with a witty display of fake honesty: a mere exhibition of foxy contest. As is proved by the above-tabulated contrastive data survey, the polar declarative "You'll make no prey of Sidi" is simply a façade resistance; given that the opposite version of the very statement is rather assertive of self-confessed weakness. Likewise, the negative version of U44 reveals Sidi to be visibly sending an errand to Baroka while begging for its non-delivery in the meantime.

On the other side, the testing reveals Sadiku to be an actual liar or just a 'honey tongue' as she is allegorically called by Sidi in U4. First of all, there is no mention anywhere in the play of Baroka's promising not to take other wives after Sidi. Better, the negative version of the diction reveals that her promise is rather a lulling and ensnaring bait in essence. The

derived version falls twofold, neither of which is true to the initial claim. They read as: "Baroka doesn't swear to take no other wife after you" or "Baroka swears to take other wives after you". There is, hereby, a blunt violation of the sincerity interface of Felicity Conditions. Thus, this statement rather embodies baffling uncertainty as to what is in store for Sidi's future fate once she lets herself encaged by olden Baroka. In addition, her speech turn as "It means that you'll have the honour of being the senior wife of the new Bale (U14)" has also proved wrong. It is semantically utterly divergent from its negative version as "It doesn't mean that you'll have the honour of being the senior wife of the new Bale" or "It means that you'll have no honour of being the senior wife of the new Bale". Overall, the conversational trade between both participants seems to substantiate a balanced bet opposing a vocational bamboozling fox to an alert and witty rabbit. It offers a harsh and challenging contest whereby victory would be no matter of easy gain.

Conversely, the thus-far negligible or second-class participant in this discourse arena, Lakunle happens to be the lone actual truthful of the three-member team. His albeit transient involvement bears a specific differential truth value as can be seen in U54: "But somehow, this is not the proper thing". The reverse version of this contention runs as: "But somehow, this is the proper thing". With the pronominal 'this' discursively known to refer to Sidi's beauty, both of the initial version and its derivative share a constant content as regards the recognition of Sidi's beauty as one asset, but one among others. The mood adjunctive adverbial 'somehow', by its ad hoc modulator function, has served a happy mediation. For being partitive by nature, it works in one time to reckon, on the one hand, the merit of beauty as one contributive asset in the make-up of sound marital life, and its limits in relation to some other parallel but more important assets, on the other hand. His way of approaching the issue of beauty is all the wiser since it stands for both a recognition of the benefits in natural-artifice value alongside a warning against its over-valuation in the path towards building and consolidating marital bliss.

2-1-2 Investigation of Presupposition, Conversational Implicature, and Inferential Functions in Extract 2 (E2)

The semantic focus of this passage is related to the splitting apart or the departing of two lovers, Sidi and Lakunle. Consequently, their discourse field is mostly concerned with severing. In fact, Sidi's handing Lakunle's magazine back to him in U1 is a symbolical farewell bidding act. Moreover, her referring to it as a "present" hailing "from Sidi" is an insidious and ironical mockery. The term 'present' is, hereby, used antithetically to insidiously shoot disgust and disdain at Lakunle. Otherwise, present giving is a demonstration of gratitude and acknowledgement, a rewarding act whereby the beneficiary is known to have previously done something which meets the gift-donor's perfect approval. It is a congratulating and motivating act. Thence, if Sidi is to congratulate Lakunle on quitting him, there is something quite

incongruous, amalgamous and baffling about the trade. It is a rather sneering abuse. In actual fact, a girl's veritably rewarding her severed or quitted boyfriend could be sensibly comprehended as trying to soothe the latter's sorrow. But given that the transaction of the magazine is just a come-back to its genuine owner, the whole matter turns to be a severe ironical insult served to Lakunle by Sidi both as a corroboration and celebration of their relations being severed.

Oddly enough, she could actually feel no mental ease with her own decision. The confession of her own swinging or dangling psychology is pretty well insinuated in U2 and U3 reading as: "I tried to tear it up, but my fingers were too frail". If she is no longer strong enough to tear off a paper-made magazine, one can easily figure out how much heavily her hesitating psychology bears on her physiological aptitude by disabling her, fading her muscles. It can be worked out of this pendulum-swinging instability that she is neither consequential, nor sincere with her own self. She shows no clear-cut mind as to quitting Lakunle for Baroka or not to. Further clues falling in the same vein arise as she invites all her mates to quit Lakunle – implicating, then, leaving him in loneliness – while meanwhile inviting him to her wedding party in aid of Baroka.

Actually, "Let us go" (U4) and "You may come too if you wish. You are invited" (U5-7) as well as "Come to my wedding if you will" (U27+28) are functionally conflictual turns. This behavioural contrast of calling a boyfriend being weaned to one's wedding party in the favour of his own challenger bears a good blend of tangling interpretation channels. One of them, as mentioned earlier, is allusive to her psychological uneasiness as to quitting the man or not. Another, and more directly conflicting with the preceding one is about serving an alert mockery to deepen or worsen Lakunle's sadness, to stir up his mental sores.

A quite unexpected and outlandish notice, Lakunle warmly welcomes Sidi's invitation as though it were awaited: "Well, I should hope so indeed since I am to marry you" (U8+9). Here too, there is something hazy about Lakunle's reckless complacency. The incongruity spurring his naive acceptance is certainly due to some semantic deficiency in Sidi's fashion of featuring the invitation offer. Indeed, it can be claimed at a prima-facie level of appraisal that the lack of precision relating both to the whereabouts and what-about as to "You may come if you wish. You are invited" (U5-7) has logically flouted Lakunle's good comprehension by diving him into a misleading semantic indeterminacy. Consequently, his hasty complacency is a comprehensible reaction that may be expected from a passionate lover hooking to his target.

Anyway, Lakunle's reply is all the more tendentious and riskier since he complies with an offer without thinking a while whether the stake is in his own favour or not. He has just issued a random and opportunistic compliance. Resultantly, his hope is quickly switched off by Sidi's 6-round haughty and denigrating question-cluster: "Marry who? You thought...? Did you really think that you and I…? Why did

you think that after him (Baroka), I would endure the hand of another man?...And would I choose a watered-down, a beardless version of unripened man?" (U10-17). These chained-up interrogatives pile up to knock Lakunle down with such most blatant denigrations and affronts an unfortunate lover may suffer.

Oddly enough, Lakunle's commitment to win Sidi's heart goes unbending. In fact, U18 and U19 are much telling of the fact: "I shall not let you. I shall protect you from yourself". From the repetition of the duty-making modal 'shall' adding up to "protect you from yourself", one can sense out Lakunle's headstrong risk, his headlong diving into a toilsome venture of building a girl's welfare irrespective of her own will and consent. Thence, the absurdity of coercing himself to cope with an unreturned love is symbolically heralding of the harsh psychological torment a passionate lover may suffer while resisting and transcending dejection and realism.

More bitterly, Lakunle comes to be rebuked by Sidi in a quite overtly despicable manner. Her autocratic and taunting injunction as "Out of my way, book-nourished shrimp" (U20) adds up to "In fact, you'll not survive your honeymoon" (U26) to crush his moral armory. They are all the more signposting as they are harshly down-hilling. Actually, assimilating a human person to a shrimp is already too abusive to be strengthened with an odd attribute of book-eating. Definitely, these dictions function more harshly to psychologically hector Lakunle and deprive him of human value and prestige. Through the term "book-nourished shrimp", he is also alluded to as a poverty-stricken intellectual, a learned-but-having-not guy. Consequently, from Sidi's refusal to admit him for her suitor and later-husband, one can infer her reluctance to engage in a path of hardship. Another subsumable postulation pending from this one relates to her intimate but missed desire to meet a ready-for-enjoyment marital life. She is not open to cooperate over toiling for building any marital welfare with any man. If she is actually to be so much opportunistic, her sparkling beauty will run pointless; which proves valid and prophetical Lakunle's diction that beauty is "not the proper thing", or not the most essential attribute awaited to build marital bliss. The core gist in the matter is rather moral and behavioural.

After showering Lakunle with a harsh package of denigration, Sidi turns to Sadiku with a revolutionized temper. Her initial haughtiness falters away and alters into impromptu humility. She suddenly happens to kneel down at the very formerly rebuked Sadiku's feet to beg for blessing (U30). Anyway, her demand meets prompt approval. On the spot, Sadiku invokes all traditional deities in favour of Sidi's imminently growing pregnant. Such declarations as "I invoke the fertile gods" (U31), "They will stay with you" (U32), and "May the time come soon when you shall be as round-bellied as a full moon in a low sky" (U33) sound quite tautological. But essentially, they herd together to work in tandem for laying heavier emphasis on Sadiku's wish in Sidi's aid. Otherwise, U31 alone could suffice to stand for both others, just for its central terms

as 'invoke', 'fertile', and 'gods'. Indeed, U31 deliberately implicates discarding any misfortune of barrenness away from Sidi's path. Thus, though repetitive, "they will stay with you" (U31) insinuates her prayers for a permanent divine protection while U33 affords a powerful allegory, a symbolical imagism pretty well telling of Sadiku's boiling impatience to witness Sidi's pregnancy to Baroka. For the matter, the time adjunctive adverbial 'soon' co-occur with the comparison in "you shall be as round-bellied as a full moon" to build an imperfect but quite strong metaphor.

In addition, the downward-movement imagism bestowed on the sky ('in a low sky') is another indication of her earnest eagerness to see her desideratum turn true to fact within a short time-span. In fact, given that in actuality no moon has any belly to be neither round nor flat, and that the sky is never subject to any downward or upward motion, all movements are contrived by Sadiku to visualize and quicken the results of her prayers. There is a whole rhetorical intricacy in favour of carving or designing an allegorical, mental representation meant to substantiate Sadiku's earnest and honest readiness to welcome Sidi as a new wife to her own husband.

2-2 A Fused Transversal Overview of the Findings

In the light of the findings reached by my exploration in E1 and E2 maintained from the play, it comes out that Sadiku is endowed with a quite specific wisdom. Despite the hot ardour suffered from Sidi in E1, she holds no least grudge against her. The earnestness characterizing her prayers in Sidi's favour in E2 serves a cogent evidential clue to the contention. She is proved to be a loyal and honest traditionalist African woman. For inwardly accepting to do the will of Baroka as regards mediating for winning Sidi's heart, all her deeds and says prove her being truly committed to the project. She doesn't let herself dejected by Sidi's invectives which, quite expectedly, could have caused her to resign from the mission. Quite likely, Sadiku epitomizes the prototype of sincere and committed woman that Soyinka would have liked Africa to be profusely blessed with.

Reversely, the stature of both Sidi and Lakunle remains unchanged in essence. As two symbolic representatives of African youth, the maiden is constantly crazily narcissistic and pride-swollen while the male partner is love-obsessed and mentally-besieged. Through both of them, Soyinka seems to be pointing an accusatory finger at two major diseases dwarfing the contemporary African youth, precluding their thriving in such various fields as education, trust in social interactions, professional welfare and mutual assistance. In fact, groundless haughtiness and void fancy often cause to-date African young people to lose several golden opportunities that they can avail themselves of to gain a happy welfare for themeslves. Void pride ignites and pokes up their insolent sense and even stifles their discerning faculty to such an extent that they adamantly deem themselves right in most cases where they are rather essentially wrong. If true that "youth must be" as the saying goes, it is sorrowfully regrettable and disgusting that youth stand deliberately severed from reason

norms and moral virtues.

2-3 Some Empirical Stakes of the Study

2-3-1 Contribution to Meaning Negotiation, Disambiguation, and Enhancing Communicative Competence

In the framework of this study, empirical manifestations of these concepts are recurrent. At large, the work has permitted to disclose how much distant overt or explicit meanings stand from characters' actual and intimate intents. In E2 for instance, Lakunle's "Well I must hope so since I am to marry you" (U8) is demonstrative of his seemingly visible alienness from the prevailing communicative channel. This involvement sounds like proving her communicatively incompetent all the more since it looks contextually outlandish and display a blunt conversational oddity. In a word, he apparently fails to satisfy what Bach and Harnish (1979: 15) call "communicative presumption"; a concept which is more clearly defined in Leech (1983: 35) as "the mutual belief shared by *S* and *H* that once someone says something to somebody else, it is with some illocutionary goal in mind". As a result, though ostentatiously showcasing an interrogative mood, Sidi's feedback reaction as "Marry who?" is none of a question. It is rather a repelling retaliation, a discarding act meant to disqualify Lakunle from her suitor roll.

Actually, the overall title as *The Lion and The Jewel* proves symbolical of the wit duel opposing a pretty girl over bragging about the preciousness of her beauty and a self-confident fox: Sidi and Baroka, the first featuring the jewel for her prettiness, and the second the lion rather for witty force. To put it otherwise, the lion-part relates to Baroka's unfailing smart force while the jewel-portion alludes to the gleam of Sidi's sparkling beauty, concealing anyway her insolence, narcissism, and headstrong inquisitive essence. The study has revealed the outcome of the duel as the defeat of youthful ardour before a smartly calculated ploy. Sidi, for her audacious inquisition, has eventually succumbed to Baroka's contrived presumption of sexual impotence. Though the eventual outcome does not sound that much enviable, it provenly shows how communicatively efficient Baroka proves at his goal of witty victimization, with Sidi getting herself naively ensnared for being ignorant of Baroka's bosom intents.

2-3-2- Evidencing the Utility of Pragmatics as an Operational Backbone of Applied Linguistics

According to Brown (2010: xxxiv), applied linguistics is "an interdisciplinary area that attempts to describe, explain and work out solutions to social issues and problems related to real-life problems". For Cook (2003: 20): "The task of applied linguistics is to mediate between linguistics and language use". The current work proves conclusive of these opinions in that it is revealing of multifarious manifestations as to how communicational downfall bears on interpersonal relations and communal welfare.

Though the Hallidayan SFL-fashion of language study is highly context-dependent as well as the Hornian pragmatics, both disciplines prove instrumental to context-sensitive and systemic negotiation of linguistic meaning. They are therefore demonstrative of the efficiency of applied linguistics. Findings reached by this study afford supporting testimonies as to how these two disciplines cooperate to evidence the inherent and ineluctable correlations holding between human language in use and social life. Thence, it is proved cogent that: "It is via the analysis of texts that we are able to increase our understanding of the linguistic system and how it enables speakers and writers to produce and process coherent meaning" (Bloor and Bloor, 2004: 6).

Besides, considering for instance Lakunle's "I should hope so indeed since I am to marry you" (E2/U8+U9), it proves to be a visibly backfired diction as it actually looks context-divorced and is likely to drive readers in confusion or mental hodgepodge as it blurs the prevailing conversational line. Potentially fettering though this statement stands to the conversational process pairing both characters, Sidi comes to understand her partner's hidden intent as she rightfully opposes a bluntly retaliatory resistance ("Marry who?") followed by a good dose of discarding, repelling and debasing mentions. Facts herein prove the efficacy of SFL and Pragmatics in the process of meaning negotiation as they permit to build a logical connection between apparently odd conversational turns and, resultantly, to transcend miscommunication problems. This, indeed, is a prowess show of communicative competence evidencing what Gumperz (1982) calls "conversational management" (p.4) or "conversational coordination" (p.6). In real, it enacts the concept of "tacit knowledge" (Mey 2009: 1067). It is also supportive of Traugh's and Kazazzi's (1996: 208) definition of communicative competence as referring to "the repertoire of know-how that individuals must develop if they are to be able to communicate with one another appropriately in changing situations and condition".

Indeed, the pragmatics-generated data in this work essentially highlight the characters' insincerity or witty betrayal following changing contextual features. Definitely, in disclosing how language in use variably impacts social relations, findings reached by this work can be said to have substantiated Halliday & Metthiessen's (2014: 30) self-solved concern as to what linguistic metafunctions actually are: "What are the basic functions of language in relation to our ecological and social environment? – "Making sense of our experiences and acting out our relationships". Our findings also bring credence to Laswell's (1948) communicative model building on a vital formula as: "Who says what by what means to whom with what effect"[5].

In actual fact, the manner how participants address one another throughout both extracts is highly tributary of such contextual features as who they are and what they have to say to whom and on what specific occasion. As such, their verbal

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[5] Referred to in Trauth and Kazzazi (1996: 206)

acts are straightforward and full frontal when they hold hegemonic stances. Evidential cases involve conversational events pairing Baroka with Sadiku and Sidi with Lakunle. Contrariwise, dictions rather turn semantically hazy and communicatively baffling when the latter opt for blurring and betraying their vis-à-vis. Accordingly, there are good reasons to espouse, by way of conclusion to this subsection, Webber's (1998: 125) claim that: "It is not possible to interpret a text produced by a particular speaker as a mere text… Interpreting involves (re) constructing relevant portions of that speaker's social and cognitive context" or Potts's (2014: 5) contention that: "Natural language meanings are highly context-dependent: a single syntactic unit… will often take different values depending on the context in which it is used". And as is highlighted by Eggins, S. (1994:51):

Utterance and situation are bound up inextricably with each other, and the context of situation is indispensable for the understanding of the words… A word without linguistic context is a mere figment and stands for nothing by itself, so in the reality of spoken living tongue, the utterance has no meaning except in context of situation.

2-3-3 Proving the Operational Potential of Pragmatics as a by-Essence Toolkit for Forensic Linguistics

As a discipline essentially meant to scavenge for hidden meanings of language in use, pragmatics is an operational tool par excellence of forensic linguistics, the latter relating to a set of technical modus operandi operating in the field of justice. Indeed, as a mind-reading fashion, it helps probe allegations so as to sort out their dose of incorporated falsehood or in-built veridicality so as to generate reasonably proven decisions in terms of bleaching, sentencing or granting an attenuating mediation to an accused person.

In the course of this work, pragmatics has operationally proved to bear some heuristic functions. It has recurrently served as a mind-reading toolkit to demonstrate and set into the fore characters' cunningness and insincerity. For instance, Yule's (1996) test of "Constancy under negation" has helped prove several dictions insincere and, at times, wittily anticlockwise. More than often, characters don't overtly say what they intimately mean. They rather opt for stating for right what they actually deem wrong. This implies that findings testify how much distinct meanings in terms of pragmatic or empirical values of language in use as to satisfying specific social missions prove with relation to conventional semantic imports. Definitely, there are cogent reasons to maintain that in the course of discourse analysis, the retrieval of the hidden from the ostensible or the unsaid from the said is owed to the intrinsic correlations holding between the contingent linguistic and paralinguistic discourse context and the defining toolkits of pragmatics. The recurrent discrepant features opposing most façade dictions and their essential meanings prove that, at large, participants don't tell the truth to one another all the more since what is actually true has to be objectively static. Bernecker and Pritchard (2011:3), in quoting Aristotle's (1993), claim that "One such truth about truth is that it is

objective. To speak truly is to say of what is that it is". Thence, their concept of "Objectivity truism" holding that "beliefs are true just when they correspond to reality" (ditto)

Altogether, the scenarios deployed in both extracts epitomize some dull human comedies relating to manifestations of ethic-voidances or moral-ills in the process social interactions based on power asymmetry and its outcomes as consequential betrayal competitions. On the whole, our exploration of the excerpts has amounted to disclosing communicational networks marked with hypocrisy and hegemony trading in terms of power relation as opposed to haughty rebuttal with regard to affective involvements, or humility as opposed to haughtiness in relation to moral statures.—In fact, the personality inherent in Sidi features a blunt disclosure of Soyinka's fashion of setting into open tray some moral maladies, which goesassailing the rising youthful folk in to-date Africa wherein no much regard is longer paid to seniority. It is quite sorrowful that moral decay goes fast pervading and misleading most young people today, wrongly affording them much more than enough elbowroom and poking in them a fake sense of licentiousness or borderless and frame-free freedom. Actually, there is no glorious future in store for a generation deliberately carefree from moral requirements insomuch as the fact will let young people grow pride-swollen and obsessed with a wrongly over-valued sense of their intrinsic ego. One consequential result is that they will keep mistaking themselves for unfailing and unfathomable souls or deities. A second output pending from the just mentioned one is that, taking for granted that with several deities jointly acting in the same arena, power collusions are sure to occur recurrently, generating territorial divides as to the stretches of their power exertion and yielding such repellent impetuses as hatred and confrontations possibly leading to social unrests and, worse, to wars and the perpetration of other suchlike monstrosities.

2-3-4 Evidencing Pragmatics as the Vital Operational Plinth to Effective Critical Discourse Analysis (CDA)

As has been explained in the theoretical section of this work, "pragmatics is the subfield of linguistics that studies the use of words (and phrases and sentences) in the actual context of discourse" (Akmajian, 2010: 13). Definitely, findings reached by this study substantiate that the essence of Critical Discourse Analysis (CDA) is vitally tributary to pragmatics. Indeed, CDA is concerned with probing language in use so as to deduce methodically demonstrable conclusions and utter consequential judgments as to the societal and linguistic stakes of the discourse under conveyance. Of course, both SFL and pragmatics are quite helpful to meaning negotiation in the CDA process. However, by virtue of the heuristic potential of pragmatics as is demonstrated through this work, there is good ground to claim that the discipline proves to hold some typical advances over SFL. For, after description, the conclusive deductions from the latter owe a good deal to intuition, whereas in pragmatics claims are still methodically demonstrable and open to further certificatory testing. As such, in the field of mind-reading and veridicality-probing

activities, SFL runs short of power. Only pragmatics can help testify whether a speaker is sincere by his/her own diction or not. In fact, pragmatics-harboured exploration of linguistic meanings is a further-grain fetching venture consisting of an aggregate of juggling acts, a context-attuned fashion of gropingly processing and retrieving meanings or communicative values from language in use.

Moreover, the SFL theory conceives of text as a semantic unit; that is, a lexico-grammatically symphonic unit and a contextually valid entity. Reversely, pragmatics embraces both texts and non-texts and strives to demonstrate cogent reasons lurking behind some visible lack of texture in word-tandems. In other words, rather than leaning exclusively on the textuality of language, pragmatics deals with language from a much broader range of perspectives, as discourse. By way of instantiation, in E1 Lakunlé's "But somehow it was not the proper thing" (U54) sounds disconnected from the prevailing discourse line as it is a statement not appealed for by any question. However, quite superfluous and untimely though it looks, this claim bears a double-barreled essential function relating to the character's confession or acknowledgement of Sidi's beauty attributes and, meanwhile, warning her against narcissistic obsession. The *somehow* mood adjunct (in U54) does bestow some symmetrical fairness on his judgmental process.

In the same way, through E1 and E2, Sidi's shifting from firing derogatory terms at both Baroka and Sadiku to rather laudatory ones and even kneeling down to the very formerly debased Sadiku to beg for blessing are much telling. In fact, this kneeling act is symbolically instrumental to figuring out an opportunistic volte-face in the character's mental frame. It implicates her self-confession that once her virginity is lost to olden Baroka for free and the best of her valuable possession hence vanished, she still has nothing that much precious to go bragging about. Thus, her extravagant haughtiness has faded away, dropping her down to a realistic land of forcible humility as her hallucinatory grandeur gets wiped away. Definitely, pragmatics-generated data bear some specific and differential prints which SFL has failed to yield; thence, the validity of our initial research hypothesis. Overall, there is supportive evidence to conclude that after their individual potential of methodical description, pragmatics serves to make demonstrable judgments of SFL-spurred assumptions.

Conclusion and Suggestions of the Study

From the linguistic perspective, findings of this work reveal that pragmatics is very much operational in breaking the allegorical shell of literary language. It helps approach language in use from a holistic perspective as a "total speech act in the total speech situation" (Austin, 1962: 149). Definitely, one can maintain that pragmatics actually bears some operative advances over the Hallidayan SFL theory. Though the latter is instrumental to working out socio-situationally motivated metafunctional stakes of language, its yielding potential is revealed to be outwitted by pragmatics-generated data. More typically, in permitting to methodically

set hidden meaning into the open and probe as well its veridicality and validity against its contingent contextual backdrop, pragmatics proves quite further helpful and more instrumental to effective reading and communicative value processing. Eventually, substantial suggestion or recommendation allowable from this study, therefore, is that in order to prove actually operational any literature reading and criticism – rather say language interpretation or Critical Discourse Analysis – should lean on a sound plinth of pragmatics. Anyway, between literature and linguistics at large there stands an absolute, ineluctable and vital correlation. Jakobson (1962: 322) corroborates the fact when he contends what follows: "A linguist deaf to the poetic function of language and a literary scholar indifferent to linguistic problems and unconversant with linguistic methods are equally flagrant anachronisms" (Resorted to in Green and LeBihan (1996: 6), *Critical Theory and Practice: A Coursebook*.

Indeed, pragmatics bears some typical prestigious operational advances in terms of mind reading and veridicality gauging which SFL fails to display. Even though Haratyan (2011: 260) claims that "Discourse Analysis is concerned with the lexico-grammatical analysis of the language in the social, physical cognitive, cultural, interpersonal and situational context", there remain good reasons to argue for a differential critical gap in the field that only pragmatics can help bridge with much further proficiency.

Moreover, the predominance of 'second degree' meanings that can't be better retrieved but through pragmatics-nurtured diagnosis affords the allowance that Soyinka is a pedagogically heuristic writer. Rather than setting his substantial ideas and intentions straightaway in the open through the surface word tandems, he entices his readers to indulge into further mental endeavours so as to work them out by themselves. This *Socratic irony*-and-*maïeutics* process of embedding stake-worthy social facts in fiction while ridiculing them and letting readers unpack them at will is rather highly contributive to effective reading building on meaning negotiation. For any teaching venture to be actually effective and widen the learner's mental scope, it should foster self-motivated understanding and learning. Thus, our conclusional standpoint about the writer's deterred style is that to go any other way round by window-displaying his intentions would be just like proposing to readers all-roasted larks on a golden tray. And any reading process that calls for no mental or guessing endeavours is doomed to remain pointless and could yield nothing but tedium.

Altogether, the process of the current work showcases and epitomizes that pragmatics ranks much higher and more powerful above the Hallidayan SFL in terms of operative potential inasmuch as it helps to provenly scavenge for much finer or atomic details about language's built-in and ad hoc meaning with a view to unfolding user's hidden intents. Definitely, the findings of this work offer good backbone evidence to conceive of pragmatics as a linguistics of SFL, a

fashion of metalinguistics which may be rightly glossed a "philosophy of language" (Lycan 2008) or also a prototype of "forensic linguistics" (Malmkjar 1991/2002, Johnson & Coulthard 2010). In a word, every detail proves right such contentions as "pragmaticists are linguists without boarders" (Mey, 1993/2001: 21) and "pragmatics remains very important and useful as long as human beings communicate or interact in any occasion" (Josiah and Johnson, 2012: 267).

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Appendix

1- Utterance Specification and Authorship Allotment in Extract in Extract 1

Sadiku: 1- Well, will you be Baroka's own jewel? 2- Will you be his sweetest princess, soothing himon weary nights? 3- What answer shall I give my lord?

Sidi: 4- Ha ha. Sadiku of the honey tongue. Sadiku, head of the Lion's wives. You'll make no prey of Sidi with your wooing tongue. 5- Not this Sidi whose fame has spread to Lagos and beyond the seas.

Sadiku: 6- Sidi, have you considered what a life of bliss awaits you? 7- Baroka swears to take no other wife after you. 8- Do you know what it is to be a Bale's wife? 9- I will tell you. 10- When he dies, 11- And that shall not be long, 12- Even, the Lion has to die sometime. 13- Well, when he does, 14- It means that you will have the honour of being the senior wife of the new Bale. 15- And just think. 16- Until Baroka dies, 17- You shall be his favorite. 18- No living in the outhouses for you, my girl. 19- Your place will always be in the palace; first as the latest bride, and afterwards, as the head of the new harem. 20- It is a rich life, Sidi. 21- I know. 22- I have been in that position for forty-one years

Sidi: 23-You waste your breathe. 24- Why did Baroka not request my hand before the stranger brought his book of images?256 Why did the Lion not bestow his gift before my face was lauded to the world? 26- Can you not see? 27- Because he sees my worth increased and multiplied beyond his own. 28- Because he can already hear the ballad-makers and their songs in praise of Sidi, the incomparable. 29- While the Lion is forgotten. 30- He seeks to have me as his property, 31- Where I must fade beneath his jealous hold. 32- Ah, Sadiku, the school-man here has taught me certain things, 33- And my images have taught me the rest. 34- Baroka merely seeks to raise his manhood above my beauty. 35- He seeks to have new fame as the one who possessed the jewel of Ilujinle!

Sadiku: 36- But Sidi, are you well? 37- Such nonsense never passed your lips before. 38- Did you not sound strange, even in your hearing? 39- Is this your doing, you popinjay (= Lakunle)? 40- Have you driven the poor girl mad at last? 41- Such rubbish… I will beat your head for that.

Lakunle : 42- Keep away from me, old hag

Sidi: 43-Sadiku, let him be. 44- Tell your lord that I can read his mind. 45- (Tell your lord) That I will none of him. 46- Look. 47- Judge for yourself (Presenting her picture in the magazine). 48- He's old. 49- I never know till now he was so old to think I took no notice of my velvet skin. 50- How smooth it is! 51- And no man ever thought to praise the fullness of my breasts.

Lakunke :52- Well, Sidi, I did. 53- But somehow it was not the proper thing.

2-Utterance Specification and Authorship Allotment in Extract in Extract 2

Sidi : 1- (Hold) A present from Sidi. 2- I tried to tear it up but my fingers were too frail. 3- Let us go

4- You may come too If you wish. 5- You are invited.

Lakunle: 6- Well I should hope so indeed since I am to marry you.

Sidi : 7- Marry who? 8- You thought…9- Did you really think that you and I…(could marry)? 10 Why, did you think that after him (= Baroka) I could endure the hand of another man? 11- I who have felt the strength, the perpetual youthful zest of the panther of the trees? 12- And would I choose a watered-down , a beardless version of unripened man?

Lakunle: 13- I shall not let you. 14- I shall protect you from yourself.

Sidi : 15- Out of my way, book-nourished shrimp. 16- Do you see what strength he (Baroka) has given me? 17- That was not bad. 18- For a man of sixty, it was the secret of God's own draught, a deed for drums and ballads. 19- But you, at sixty, you'll be ten years dead! 20- In fact, you'll not survive your honeymoon. 21- Come to my wedding if you will. 22- If not…(stay away). 23- Mother of brides, (I need) your blessing…

Sadiku : 24- I invoke the fertile gods. 25- They will stay with you. 26- May the time come soon when you shall be as round-bellied as a full moon in a low sky